NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 67—No. 1. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3332.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 1, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHERE DO YOU GET YOUR RELIGION?

Some people get their religion from teachers who are narrow, fanatical, bigoted; others get theirs from books and periodicals that are prejudiced, illogical, intolerant; still others get theirs by hearsay, picking it up from miscellaneous sources; some depend altogether upon what has come down to them from the past as a kind of tradition. All this may be very well in certain cases, but it results too often in a false conception of the religious life and a faulty practice of religious principles. We have an authoritative Book which contains all the essential teachings of a Divine Person, which teachings we may comprehend in every necessary sense through the ever-present help of the Holy Spirit. It is to this Book that we should go for our religious instruction, and it is this Person whom we should take as our teacher, and it is this Spirit upon whom we should rely for guidance in all the difficult ways of life. We may be helped by what men say and do, but we are saved by the power of God. It is from Him that we must get our full knowledge of ultimate truth.

IT BENEFITS THE BUYER.

We were greatly interested recently in reading an account of the workings of the Co-operative Buying Association, organized by the employees of the Custom House in New Orleans. The Association is composed exclusively of employees of the Custom House who take one or more shares of stock at $5 each, thereby having the privilege of buying groceries at the wholesale cost plus the expense of running the store. The saving thus effected ranges from 15 to 40 per cent—worth while in such days as these. It is hoped to add a clothing department in the near future. This is a kind of co-operation that appeals to us—generally it is the seller who receives the benefit.

AN INSTRUMENT OF DEATH.

The automobile is generally thought of as a means of pleasure, but it is altogether too often an instrument of death. Recently published statistics for the city of New Orleans show that 19 people were killed in automobile accidents in 1919, and 29 were seriously injured. The total number of accidents was 317. Over against this record, the police reports show only 37 arrests for violation of traffic regulations. The police authorities attribute the large number of accidents to the increased number of automobiles in the city, and to the growing congestion of traffic in the business section. Others, who are not especially concerned about finding excuses for reckless drivers, suggest that the lack of quick and adequate punishment for the violators of the traffic laws is responsible for the situation. We are inclined to the latter view, though we do not, of course, overlook the fact that the most deplorable accidents are sometimes unavoidable. For ourselves, we always "stop, look, and listen" before daring to cross a street.

A CHRISTMAS GIFT THAT WILL HELP MILLIONS.

On Christmas morning, announcement was made that Mr. John D. Rockefeller had given $100,000,000 for the advancement of medical science and for the better support of college professors. It is easy to say that a man of Mr. Rockefeller's wealth could easily afford to make such a gift, which is true, perhaps, but it does not detract from its value as an expression of a genuine interest in the welfare of humanity and as an example of the generous application of the doctrine of stewardship. Of the amount given, $50,000,000 is to be used to supplement the salaries of professors in colleges that meet certain requirements laid down by the Board which administers other funds given by Mr. Rockefeller to education. We cannot think of any better cause to which the money might be applied—unless it be the support of superannuated ministers. The nation is passing through a critical period in its educational work. We are dependent upon our schools and colleges for a generation of young men and young women qualified for positions of leadership in difficult times. No school is any better than the teachers it employs, and good teachers nowadays cannot be had for a song. We have previously called attention to the acute situation existing in our public schools because of inadequate salaries; there is a real danger of our children's having to be trained by inexperienced and incompetent teachers because we are not willing to pay enough to get better ones. Teaching, as such, is a noble and attractive calling—but men and women cannot afford to enter it with the sure prospect of want staring them in the face. The hope of material reward may not be the highest motive in the world, but it is one of the most powerful, and it actuates some of our greatest men. It is small wonder, therefore, that some of our brightest young people turn from teaching to commercial pursuits. It is true in education as in everything else—we must pay for what we get.

THE PRACTICE OF BROTHERHOOD POSSIBLE NOW.

The doctrine of brotherhood has often been thought of as a kind of impracticable ideal toward which men should occasionally cast their eyes. Its realization is looked upon as a far-off event, too distant to be taken into consideration in the practical affairs of every-day life. Such a view is altogether erroneous. The doctrine of brotherhood is the most practical principle upon which we may rely for happiness and prosperity in this present life, as well as in the life to come. It is the only foundation upon which we may build a civilization that will outlast the changing order of political and industrial and social expediency. It is not an unattainable ideal to mock us by its remoteness and taunt us with its beauty; it is a habit of life that we can practice every day. All we need to do is to begin to live it now.

THE TEST OF ABILITY.

The real test of a man's ability is not in his doing well what somebody else has done or can do, but in his doing that thing just a little better than anybody else has ever done it. The "dead level of mediocrity" is crowded with men who are doing things just as other people do them—no better, no worse—while the summits of the mountains of achievement are occupied by the men who were big enough and strong enough to break away from the commonplace. A little job becomes a great undertaking when the right man gets hold of it. A small country circuit is as fine a field for the development of real ability as is the great city church. We have an idea that the day is not far distant when it will be recognized that our strongest men are those who can take a little field and see a great opportunity in it. No man ever got rich by looking for the pot of gold at the end of the rainbow—but many a farmer has achieved substantial success by tilling the acres around him. Hard work is the alchemist's charm that turns baser metals into gold. Difficulties are simply the whetstones that sharpen the edge of determination. The man who wills is the man who may.

JUST A LITTLE QUICKER.

The newspapers are giving sensational reports of deaths due to the drinking of wood alcohol. According to recent figures, 137 persons have died since July 1 as a result of drinking the deadly poison, and 149 are blind or seriously ill. At first, it was thought that the victims drank the poison knowingly, hoping that they would escape any ill effects, but the present suspicion is that dealers are deliberately supplying a drink that they know will result fatally. We are led to make two remarks: In the first place, wood alcohol is just a little quicker in its action than grain alcohol—the latter will kill in time; and, in the second place, the liquor dealers are running true to form. They have made great boast of their respectability, their willingness to keep the law, and of their rights as reputable citizens of the country—but their main object in life is to make money. They know there are people who have become such slaves to alcohol that they will drink anything that produces an alcoholic effect—and they are willing to supply their demands, even if it does mean a quick and horrible death. Thus again the liquor traffic is made to appear in its true light.

TRY A SMILE.

Things do not always go just as we should like to see them, and then we are likely to complain; people have a strange way of saying and doing unpleasant things, and our tempers become ruffled; our friends sometimes misunderstand us, and we retaliate harshly. Then the whole world seems topsy-turvy, and we make ourselves and those around us miserable. A smile is like the sunshine—it drives away fogs and clouds and shadows. Maybe a smile to-day would help us and others—suppose we try it?

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1. To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE HELP OF ALL NEEDED.

To the Methodists of North Mississippi:

As many of you know, the North Mississippi Conference during its recent session at Aberdeen launched a movement to raise an endowment of $250,000, which is to be safely invested, and the interest on which is to be used annually to aid in caring for its superannuated preachers and the widows and orphans of its deceased ministers. This movement will be under the general direction of a committee chosen by the Conference Board of Finance, which committee includes the eight presiding elders of the Conference. Rev. A. C. McCorkle, one of our efficient pastors, who is regarded as specially fitted to lead in this great undertaking, was taken from the regular work, in which his services were much needed, that he might give his entire time to its promotion. The Methodists of North Mississippi have never addressed themselves to a nobler task than this. The circuit riders have long been the distinctive glory of Methodism. Their sacrifices, sufferings, unselfish labors, and magnificent achievements constitute the brightest pages of our church's history. But while they have been the chief builders of our beloved Zion, most of them have been very meagerly supported, and have come to old age poor in material possessions, and often without even the necessaries of life. Dr. Albert Taylor Bledsoe, in one of his illuminating Review articles, observes that, according to one authority, Methodism during the first eighteen years of its existence in America received from England financial assistance amounting to only about $250. If the curtain of the past could be lifted upon the inner lives of the itinerants of that time, what heroic self-denial we should see!

Nor has self-sacrifice yet ceased to be characteristic of Methodist preachers and their families. With the advance of civilization and the coming of a more thickly settled country and better facilities for travel, their hardships are not as great as were those of their predecessors; but thousands of them are yet receiving salaries so small that they and the members of their households have to stint and practice the most rigid economy to get along and keep out of debt. We wonder if our laity has anything like an adequate realization of what an annoying inconvenience and burden it is to have to break up home and pack and move every two or three or four years—especially when the call of the church frequently carries the pastor and his wife and children far into the interior, in slow-moving vehicles, over muddy roads, only to find, upon reaching their destination, a scantily furnished parsonage, with no fuel provided to drive away the biting cold of winter. Nothing but the constraining love of Christ could keep men voluntarily wedded to a calling imposing such exactions.

An examination of our Conference Minutes for the year 1918 (those of the year just passed are not yet available) shows that of the pastors serving the 170 charges of the North Mississippi Conference, 86 received for their work that year less than $1,000. And of these 86, fifty-seven received less than $700; and of these 57, twenty-nine were paid less than $500. Surely, in the face of these figures, it will not be argued that these men (about one-half the active workers of the Conference) can live and put by anything for old age or the days of misfortune. True, some of them received small appropriations from the Conference Board of Missions in addition to the amounts indicated; but these donations were not sufficient to alter the convincing logic of these statistics.

In the year 1918 there were fifty dependents looking to our Conference for financial aid. These included preachers who, by reason of the infirmities of age, were unable to continue longer in the active service; other ministers who, because of ill health, were not in a condition to work, and the widows and children of itinerants who had passed to their eternal reward. Not one of these claimants received more than $300, and most of them received considerably less than that. This, doubtless, is a fair illustration of the record that we have been making.

Several weighty considerations should impel us to carry speedily forward this movement looking to a better condition of things that has been projected by our Conference:

1. Our superannuates and the other claimants upon our beneficence deserve a better support. The service which these veterans have rendered, upon barely living incomes, justly entitles them and those dependent upon them to this. Though no appeal may come from their lips, their manifest needs speak to us more eloquently than words.

2. An adequate superannuate endowment fund would contribute to the efficiency of our ministerial service. It is well known that brethren are often continued in the active work longer than is best either for them or the Master's cause, because to superannuate them under the present conditions has meant to reduce them and their dependent loved ones to a state but little, if any, short of actual want. But with a living support assured, any brother could easily be retired as soon as the best interests of the church might require. That which had made the superannuate relation so much feared and dreaded, would thus be done away with. It would no longer be the bete noire of the itinerant's career.

3. For its own sake, our Conference needs to raise this endowment. There may possibly have been some excuse for not doing more for our retired veterans in the days when the Methodists were a primitive and comparatively poor people; but there is certainly none now. Taken as a whole, the followers of Wesley in America are as well-to-do as the communicants of any other church. No ecclesiasticism in this Southland has a more thrifty membership than our own. Other denominations—the Episcopalians, the Presbyterians, the Baptists, and the Northern Methodists—have the worthy cause of caring for their retired clergymen on their hearts, and are accumulating large sums of money for this purpose. We, too, undoubtedly need to be reaching forth to larger things in this direction. There has been some talk of taking $5,000,000 from the surplus of our Centenary funds and using it as a superannuate endowment. As we see it, there is little profit in such talk. In the first place, such funds would be available only after years of waiting; and, after all, there might be no surplus. To pin our faith to such a hope might prove to be only a delusion. We cannot afford to let the work to help our honored heroes be the tail of anything.

It is high time that we were up and striving to do something definite and adequate toward meeting this exigency. Far too long ours has been a laggard Conference with respect to this sacred duty. If we mistake not, the Louisiana Conference, a much weaker body than ours, is now able to pay each of its superannuates more than $500 per annum. The Mississippi Conference, which is about equal to ours in strength, has made a very creditable beginning in the way of securing an endowment, and for years has been making quarterly payments to its claimants. And other Conferences are well to the front in this belated forward movement. Shall we permit ourselves to dawdle and trail longer? There is not a civilized nation on the earth that would use men in its army at the lowest pay that they could subsist upon, and in old age cast them out unprovided for. Shall Southern Methodism move upon a lower plane of benevolence than the secular governments of the world?

I make bold to affirm that however much we may give to missions, education, church extension, hospitals, and orphanages, we shall not fully have discharged our financial obligations until we have rightly met this appealing claim. Great will be our reproach if we disregard this urgent call, while in this day of costly living those who have spent their strength in behalf of the church of Christ and those near and dear to them are left to feel the chill and pinch of penury. We have been made happy to note that the salaries of many of our active pastors have been commendably advanced, but how much have the allowances of our superannuates been increased?

No one should hesitate to give to this cause for fear that the money secured will not be wisely invested and administered. Every dollar contributed will go into the hands of the bonded treasurer of the Conference Board of Finance. The Committee directing this movement embraces a number of the foremost business men of North Mississippi. On the Executive Committee of three are Hon. H. L. Wilkinson, one of the most successful lawyers and planters in Bolivar County, and Mr. W. T. Reeves, a leading wholesale merchant of Tupelo. When our endowment is secured, if we desire to do so, we can get our General Board of Finance in St. Louis to handle it for us, paying us the yearly interest earned; or, if we prefer, we can turn it over to the General Board of Church Extension as a loan fund, so that while bringing us the annual interest for the retired preachers of our Conference, it would also be helping to build houses of worship for our church all over the land.

While I feel sure that every preacher who can, will count it a privilege to contribute to this endowment fund, it is chiefly upon our laymen that we must rely for the success of this splendid enterprise. It was laymen who evinced the keenest interest in this movement at Aberdeen, and who were most insistent that it should be launched without delay—a fact which was much to their credit, and which gives us courage and inspiration as we set our hands to this seemingly large task.

We urge our pastors to give Brother McCorkle access to their pulpits and their hearty co-operation as he endeavors to carry forward the important work with which he has been entrusted. And let all our people remember him and the cause which he represents in their prayers. Both he and the Executive Committee of the Campaign Directors will be glad at any time to have suggestions concerning this movement and how best to promote it.

May I add, in conclusion, that I have not presumed to write this statement upon my own election, but that I have done so at the instance of the Campaign Directors, who held a meeting at Winona, Miss., on December 13, 1919? However, this is a subject of which my heart is full, and it has given me pleasure to try to complpy with this request of my fellow-workers.

Fraternally yours,

R. A. MEEK,
Chairman of the Executive Committee of the Campaign Directors.

Sardis, Miss., Dec. 22, 1919.

WITHOUT WHOM, NOTHING.

By Rev. S. A. Neblett.

To make effective the missionary enlargement authorized for the next five years by the last General Conference and approved by the church in the Centenary Drive, it is estimated that seven hundred and thirty-five men and women missionaries are needed. For the seven foreign fields in which Southern Methodism is working, three hundred and eighty-seven missionaries are needed.

Men and women might carry on missionary operations, and perhaps evangelize the world, with-

out any organized board to support them—at least, there was some material progress made during the first three centuries of the Christian era without any very extensive organization to finance it. But all the organization and money and equipment and transportation facilities in the world combined are absolutely useless without consecrated men and women. These latter are God's indispensables.

Churches, Sunday schools, Epworth Leagues and individuals have, through the Bureau of Specials, authorized and directed that some or all of the money they subscribed during the Centenary Drive last May be used for the support of one hundred and fifty-four missionaries, and other American workers, distributed among the several fields as follows: Mexico, 26; Cuba, 16; Brazil, 23; Africa, 6; China, 45; Korea, 28; Japan, 10. A considerable number have been taken for the home field, and applications are in for European specials as soon as definite assignment can be made. The figures given above are for assignments made up to November 15.

The situation briefly stated is just this: The call comes from our foreign fields for a stated number of men and women; the church has considered the call, pronounced it timely, and subscribed all the money necessary to enable them to go as planned. The money is being paid in and will be available January 1, 1920. There is no guesswork about any of this. The work is all definitely cut out and waiting. Materials are on the ground—it is not a case of making brick without straw. Where are the men and women workers?

The whole Centenary program depends on them. It will be carried through gloriously if qualified men and women offer themselves right away. It will be hindered, delayed, or defeated, according as workers fail to offer themselves or delay in so doing.

Having had more than fifteen years' experience as a missionary of our church on a foreign field, and having been for nearly two years engaged in the Centenary movement at the home base, I may speak positively concerning this situation without being considered impertinent or presuming. We need at once more than one hundred and fifty of the best prepared men and women, college graduates if possible, to be found in the South, who will turn away right now from whatever the world offers them and say to the Board of Missions: "Here am I. Send me to the Congo, to China, to Cuba, anywhere I can serve best."

Sophomore and junior volunteers will not answer. They will be needed later, and must be cultivated assiduously. Young persons just entering normal school or medical college are not available for 1920. But there are hundreds of young men with their A. B., B. D., Ph. D., etc., some with three or four years' experience in the pastorate, others succeeding as teachers, lawyers, physicians, or in other professions, whom their Lord and their church are calling. Scores of young women who are prepared, capable, and experienced, hold membership in our church. It is up to them to make the next move in the Centenary game, and to make it promptly.

One missionary from each presiding elder's district in 1920 will make the Centenary program a success. Perhaps there are a few districts that have no available man, but they are few. The wise presiding elder, merging the lesser interest of his own district into the larger interest of the whole church, will say to his most promising young preacher: "Have you considered the call to the mission fields? There's an urgent call. Go, and God speed you." The presiding elders can turn the scales and insure victory by encouraging the ones they feel are most efficient at home to let God have a chance at them for a foreign field.

Our college and high school faculties contain young men and women who are exactly qualified for an important place at the front. Mr. College President, be magnanimous, and suffer your faculty to be broken up in order that your brightest young professors may answer the church's call, just as preachers, teachers, lawyers and doctors answered our country's call for welfare workers last year. A word from you may supply the impulse needed. Will you speak it without delay?

Mothers and fathers, now is your chance to consummate a service for the Kingdom you began when you consecrated your babes to God by baptism a quarter of a century ago. If you will tell them what a great life investment is possible to them through service in the mission fields of the church, they will believe you and act accordingly.

REV. JOHN EVANS THOMAS.

By Geo. J. Leftwich.

Rev. John Evans Thomas, pastor for one year of the Methodist Episcopal Church, South, at Aberdeen, Miss., died almost without warning early on Monday morning, November 3, after attending Sunday school and preaching two eloquent sermons and doing other church work on the Sunday preceding. He had written to his wife, who was in the hospital at Greenville, the morning of his death, had done some other office work, and went out, as he told his daughter, to the woodshed to split kindling for the Conference, which was only two weeks and two days ahead, preparation for which he was actively making. Not long afterwards some one spoke to him over the telephone, his daughter went out into the yard to call him, and found him lying on his face expiring.

Brother Thomas was nearly sixty-nine years old and, while one of the most unpretentious of the ministers of the North Mississippi Conference, he was, in many respects, a notable man, and a wonderfully useful and consecrated one, and when I use the last adjective I do not use it in a commonplace way. He had been a minister forty-three years and more; when he began, he was an invalid, yet, from riding the most remote circuits, he had risen to be a leader, filling with great efficiency the most important places, and remaining in old age in great favor and much in demand, and as enthusiastic and diligent in his work as when he began.

He was noted all over the Conference as a financier and for his ability to build churches, take collections, pay debts and help the needy. This accomplishment was due to his system and to his unremitting diligence and toil. His reputation as a financier was so high as to obscure his power as a preacher. But his congregation at Aberdeen immediately discovered that his preaching was of the highest quality. It was not sensational, or noisy, or oratorical, but it was fervently earnest and the preaching that people want, the ungarnished gospel in its application to men's tasks, difficulties, and sins. He taught men daily how to live, and exemplified it not only in his preaching but also in his living. No congregation could hear him for a year and not be greatly benefited. He made no apologies for the sins and shortcomings of his congregation—he told the unadorned truth, not offensively, but plainly. Some of his sayings are worth repeating. Several times during the year, in preaching on common honesty and dishonest gain, he said, "The door to Heaven is too narrow to admit a man with some one else's money in his pocket." One of the best sermons was on child training, and in this high art he told the parents how to behave, and not the children. "Don't lie to your children, or steal from them," he would say. "If you promise them a reward, give it to them, pay the debts you owe them as you would to a stranger. Teach them obedience and when they become adults they will be law-observing." He was a very plain preacher, but, plain as he was, he never wounded or left a sting.

The most outstanding characteristic of the man, after his diligence, was the simplicity of his life. He followed literally the Master's words, "Unless you become as a little child, you shall not enter the kingdom of heaven." He trusted God as simply and asked for all he received as confidently as any little child approached his mother. If a member of his congregation was ill, he called him by name and asked God to bring him back to health. If he wanted money for the orphans, he prayed for it and got it. If there was alienation between his members, he prayed for reconciliation and he talked to God about it. This child-likeness followed him everywhere. He sincerely wept with those in sorrow, and rejoiced in tears with those that rejoiced.

His industry was unusual. He was a deep and constant student of the Bible, and read other books, but not widely. He digressed little into literary fields, but a Scripture text served him for every point of an argument. With all of this, he found time to visit all over his field. Near nightfall, the only difference in his coming in from his work and the coming of the section hand or of any other laborer was that the latter frequently had on overalls and the pastor came wearing the garb of a business man. He came with tired feet and every mark of a well-spent day, but entered his home in gratitude and joy.

Speaking of the system with which he labored, the writer was discussing casually marriage fees, about which he had many amusing things to say. Soon thereafter he renewed the subject and said, "I have married as many people as most ministers and in my book I have set down the names of every one of them, the date and place of marriage, and the fee I received." He then gave the sum total of all the fees he had received during his ministry, which amounted to an average of $48 or $49 per year. He seemed to have listed likewise his converts. This detail he borrowed from his father, who before him was a successful minister, all of which goes to show the system and diligence that made his life a marked success.

On Sunday afternoon before his death, the writer called on him to discuss a Conference detail in which he had been asked to serve. The preacher digressed into his history and told of his natural aversion to the ministry and his years of resistance to the call. He told of his wrestling with God as did Jacob at Jabbok, and at last of his absolute surrender to God's will and of his unalloyed happiness thereafter. This conversation and his sermon Sunday night, the text of which was, "The Place of Many Mansions," were prophetic of the end. As I arose to leave he, with great exultation, said, "My report will show 100 per cent in the Centenary Collections, and everything must be 100 per cent. Every subscriber to the Centenary funds has paid or made provisions for payment, except one member who is sick, and I have raised his installment by contributions from others." And so with exultation he clapped his hands as a lad when entering a ball game, and repeated, "My report will show 100 per cent. The reporter had asked me to say something of my work for publication; I will give him a few lines, but I never blow my own horn. I never tell what I have done." This itself, if spoken in public, would have been boasting, but no one but the writer was present, and it illustrates another great quality he possessed in a notable degree, that of modesty and humility. I would much regret to speak these things now that he is gone but for the fact that those that loved him bore such messages to him daily and he rejoiced in the commendation of his brethren and friends. And so he died in as perfect peace as earth affords to the faithful servant.

TURN TO HIM.

Turn your eyes from that barren sea to him who stands upon the shore; he shall yet make you a fisher of men. Turn your eyes from that bleak, dark sea of wasted effort, where you have fared so ill; it is always dark till Jesus comes, it is always light when he has come. There is a new day breaking for the churches—a day of widespread evangelistic triumph that shall eclipse all the greatest triumphs of the past, if we will but go back to Christ's school, and learn of him how to save the people. And to each of us he says today, "I am the living bread; I am the bread of life come down from heaven. If any man eat of this bread, he shall live forevermore. Come and dine." Will you come?—W. J. Dawson.

TO MRS. ROBERT KEMP.

Do i remember? Rather, can I ever forget Canton, with her large oaks, broad streets; her thoughtful, intelligent people? Many things conspire to make my four years as pastor one of the greenest spots in memory. No pastor ever served a kinder, more considerate flock. It was my great privilege to fill the pulpit there a few weeks ago; but twenty-six years had wrought marked changes. The beautiful memorial windows are still in place, but the old chandelier, with its oil bowls, has given place to a beautiful set of well arranged electric globes; the same comfortable pews, but that bright red carpet has been replaced with an olive green; the little organ, now used for Sunday school purposes, is in its place as of yore, but a larger one has been installed in the opposite corner; the choir, while more in number, is, in its personnel, a new body. How vividly did I recall those faces and voices of that other day with those gifted granddaughters of the saintly Wiggins directing in the song!

While only a few familiar faces appeared in the audience, it was a delight to have so many greet me upon whom I had laid hands in their dedication to our Lord, or had known in the Sunday school life. Changes? Yes, and sad, but the same spirit, the same church. The little parsonage, which stood hard by and which gave shelter and comfort to the little tribe, is no more, having burned some years ago.

Do I remember? What fortunate pastor of that day could forget the Kemps? To recall a single pleasant association in the church life of then is to dwell with pleasure upon the associations in the homes of Robt. and Ridge Kemp; two truer men never upheld the hands and cheered the spirits of a pastor.

Neither can I, nor do I wish, ever to forget that invalid member who proved such a blessing to her pastor. To this day, the oft-selected song, "I need Thee every hour," has an added charm and meaning. And the memorable experience when Brother Peebles, moved by the Holy Spirit, brought a hush and a consciousness of the presence of the Lord in the midst, and yet not a response: and from that service interest waned! The Spirit came. He was rejected, and came not again! The incident was spoken of for many days.

Do I remember? It would be to acknowledge myself the basest ingrate, ever to forget that scene in the pulpit that Sabbath morning, when I awoke from the faint to find Robert Kemp, with others, steadying my steps to my home, and then to have them say, "The church is closed against you—you must rest." How it all came about, I never learned, but the next day a well-filled purse was handed me, with further injunction, "Go elsewhere, stay as long as you need, and what more is necessary, call on us." Can I forget such kindness? No, nor can I forget how, in those weeks of tedium and delirium, my thoughts, my dreams, my fancies centered in the little church that was thinking of and praying for the absent pastor. No, my dear sister, such things can not be forgotten.

My brethren, say that I am a "worn-out preacher," but my eyes, with help of glasses, still read the finest print; my ears are quick to the usual sounds; my voice still does me service and gives me cheer in song, as when used for the "invalid;" my feet are still strong to carry me wherever I choose; my library is still my delight; my scribblings for the press, both secular and ecclesiastical, are accepted; my natural strength is, of necessity, abated—after a service of 46 years it must follow—but I beg of you, do not think of your former pastor other than as when we worked together in the little white church on the corner.

I sorrow to note the decline in your eyesight and shall not forget you as I shall ask of you to remember me, As of yore,

T. B. HOLLOMAN.

THE PROHIBITION DRIVE.

The Anti-Saloon League of America is arranging to put on a drive in every State in the Union. It will be put on in Mississippi, January 16-23. This date has been selected to celebrate the day on which the amendment to the Federal Constitution was ratified by the requisite number of States to make it a part of the Constitution, and also because on this day the United States of America will become constitutionally bone dry.

The purpose for which this drive is launched is to raise funds for the enforcement of our splendid laws, both Federal and State. The movement is unanimously endorsed by the Board of Trustees of the Mississippi Anti-Saloon League. The State committee for this drive is composed of some of the most trusted men and women in the State. Rev. A. F. Watkins, D.D., President of Millsaps College, is president, and Hon. Z. D. Davis, President of the Capital National Bank, Jackson, is treasurer.

The headquarters committee of the League is composed of Rev. J. M. Morse, presiding elder of the Jackson District, president; Hon. W. M. Buie, capitalist, secretary; Thad B. Lampton, vice president of the Capital National Bank; Hon. H. V. Watkins, prominent attorney; Hon. T. M. Hederman, business manager, Clarion-Ledger; Rev. H. M. King, pastor of the Second Baptist Church, Jackson, and S. J. Taylor, Ex-Mayor. This Board will determine and say where and how all funds shall be used. It would be difficult to effect any arrangement by which the funds would be safer or more wisely expended.

A few of our prohibitionists, though the best of men, but who have not given much thought to the question, are feeling that the conflict is over and have about settled down in ease, to rest on their oars and to enjoy their laurels. It is true that, after a long-drawn-out, stubborn conflict, we have won the first phase of the contention, and have fixed in our statutes, both State and Federal, splendid laws. But simply to secure these laws and let them lie dead on the books, does not compass the situation.

Having wrought well in our legislature, it is now up to us to see that this legislation shall bring to our people the largest measure of practical blessing. This can only be effected by the fullest possible enforcement of our laws. These laws do not enforce themselves automatically any more than they made themselves. Neither can we hold our own without going forward. There can be no cessation of activities without real loss. Grant H. Hudson truthfully says: "Our country did not GO dry, it was PUT dry; it will not STAY dry, it must be KEPT dry."

The Federal Government has given Mississippi a Prohibition Commissioner with several deputies and has made an appropriation; but, unless the people of our State co-operate by putting up some money also, satisfactory law-enforcement cannot be accomplished. This Commissioner is Major W. Calvin Wells, of Jackson, who laid down a lucrative law practice to answer the call of his country in the late world war. He was sent overseas at once and remained there until a few months ago, serving his country with distinction. We are sure he will serve it as well here as a leader in the fight against a more formidable foe than Germany. The Federal Government expects us to do something for ourselves—it expects us to take the initiative. Many an anxious heart has yearned for an opportunity to do something to annihilate liquor, but has not found it. This occasion furnishes every man, woman and child a chance to help lift the load, by promptly and cheerfully handing to those who are sent out to solicit in the drive all they can to make our country really dry.

Mr. F. Kramer, Chief Federal Prohibition Officer, says: "The matter of enforcing the law will be primarily in the hands of the local authorities, municipal, county and State. This must ever be kept in mind and is vital if we reach the results which we ought to reach. The local authorities ought to be jealous of this right and zealous in the performance of their duties, and in most cases they will be. It is only where they fail to act at all, or where they act in a careless and indifferent way, that the organization now being completed will exercise its right and take up the duties of enforcing the laws. But when such conditions exist the organization will not be slow or hesitant in acting or in assuming the rights and privileges placed upon it under the law.

"The highest success will be attained only if the great mass of law-abiding people make their influence and power felt. They should stand solidly back of these officials who do their duty under the law. They should lend their influence and support to every agency of the country, State and Nation, which has to do with the matter of enforcing the laws. Obedience to law should be rendered from every pulpit, taught in every school room, and urged from every platform.

"I have sometimes felt that there is one danger confronting these people who are in favor of having the law enforced. It seems that our people are not given to maintaining a continued effort and secure positions of much importance and strategic advantage. When these things are secured, they then are apt to rest upon their oars and are in great danger of losing what they have gained. They will form fine organizations working. The battle for prohibition is not won. It is still on. It is true we have secured advantageous ground, positions of great strategic importance, but these must be held and advanced positions taken. The danger here suggested can, to a great extent, be minimized by men in such organizations as that which is here represented."

General N. B. Forrest, grandson of the gallant General of Confederate fame of the same name, is State Director for the January drive. He is urging every minister in the State to present the question of continued prohibition on the 4th day of January at one of his appointments, with special reference to the drive, January 16-23. We have gone too far to stop or turn back. Too much money and energy have been spent in the fight for it to be lost by relaxing our efforts at this stage. You have seen a team strain every muscle till the blood vessels seemed ready to burst, to reach the top of the hill, and when the top had been almost gained with just a little more effort all would have gone over the top and victory would have been secured.

It would be positively calamitous for prohibitionists to stop giving their money now. We must continue just a while longer to protect what we have already given. A landlord advanced money to his tenant to make a crop. Just before the cultivation was completed, he decided the requests were too large, and cut off advances. The work ceased; the crop was a failure, and what had been advanced was largely lost. Continuing a few days longer would have insured a good crop, saved all money advanced, and given a handsome profit. We are at this fork of the road. Which prong shall we take? Many of us feel that upon this decision rest momentous, pivotal issues.

Earnestly,

T. J. BAILEY,
Superintendent, Anti-Saloon League.
Jackson, Miss.

THE HOLY SCRIPTURES—OLD AND NEW.

By Payton A. Sowell.

Our greatest emphasis of thought and word should be put upon the merits of the Holy Scriptures—**pausing on Holy.**

Our instruction is that God has spoken to man. The race cannot lose its interest in the Early Garden, where, in the cool of the day, God spake to Adam; neither can the tragedy on the mountain, as the knife was uplifted and God said, "Abraham, stay thy hand," vanish while earth has a father left.

With the longevity that seems to have existed before the flood, an oral record of long-past events seems a possibility. Without written facts, it is, and has for ages been, about impossible to have history. Among the marvels, is the possibility to transmit and leave in this written form the thoughts and plans of God. Human language was made for man, often for narrow communities of men, assuming more the form of a dialect. It is a great task to empty an idea from a mere human mind into a word; yet, in the ages of its making, the Holy Scriptures have been put to the ordeal of bringing into the histories of those dis-

tinct periods the will of God in the languages of the peoples of those times.

Considered from their earthlly side, it is astounding to realize to what extreme tests they have been subjected.

These Holy Scriptures have taken on titles allying them with time, mere circumstance, and human names. There can be no stronger evidence of this feature than is seen in the names of the earliest, and, if such can be, the most essential books, such as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. There seems to have been no hesitancy in allowing some of these books to be called after persons—persons who are known only because their names appear as the captlon of these books. Does it not occur to us that it was stooping low on the human side to name these books—Jonah? Habakkuk? Ezra? Joel? Joshua? Samuel?—and at the same time, in no sense abate their claim of being Holy Scriptures? Few books, indeed, have outlived their authors. It is self-evident, these Holy Scriptures have not depended on their human side for their merit or their life.

More—these Holy Scriptures appear fragmentary. In a few instances not over two or three pages of printed matter—yet their claim is of Divine origin, and of a divinely purposed unity. Because they seem fragments of far divided ages and countries, these fragments, like material particles, are wonderful in themselves and constitute one planet.

True it is, if this human side were all the grounds for the claim of Holy Scriptures, they must fail. However, it is also very true that they reach us because of this lowly line of contact. This human side is the lower end of the ladder that stood by the pillow of stono on which Jacob's head lay, while his dream revealed the top of the ladder leaning against God's throne, and helped him to the vislon of ascending and descending angels.

Further, these Holy Scriptures, on their human side, subject themselves to human accommodations. During the history of their existence, men—unknown men, and, so far as we know, men without divine authority—have cut these Holy Scriptures into chapters and verses, for human accommodation, purely. And with the passing ages, as dialects and languages have multiplied, they have allowed themselves translated into any or all these.

And from time to time the language in which they were first written has been critically dissected, and examined in all its verbs, participles and nouns. Throughout all these long and severo tests, in no sense did these Holy Scriptures abate their high claim to their origin and authorship.

At last, the hardest, if possible, of tests came, and even their most ardent admirers drew a line through the centuries and the Holy Scriptures themselves and said, "All these writings whose origin antedated the coming of Jesus, are Old Scriptures, and those subsequent, are New Scriptures." Perhaps only one people calling them thus receive only the Old as the Testament of God. Yet all who accept both allow them to be thus considered. The Holy Scriptures constitute the Will of God—not an Old Will and a New.

Reading the Gospels and Epistles, the Acts and Revelations, with eyes capable of being opened, it is easy to see that while there is no special pleading to prove the Unity of the Holy Scripturos, the whole matter is self-evident. Jesus set His seal of estimate on the Holy Scriptures—loved them, obeyed and quoted them in discourse and doctrine.

Passing by, for sake of time and space, mere reference, allusion and proof of statoment, and considering only those instances in which the language, in whole verse or paragraphs, has been brought over from the earlier written books, and incorporated and made a part of the later written, we are greatly impressed.

Twenty-seven of these later writings, or books, have incorporated at least ninety-one verses or paragraphs into their very body, and forming their existence. At least three whole chapters, of 30 verses to the chapter of the earlier, are a part of the later writings. These Holy Scriptures are of equal origin, and authority. The author, or authors, of Romans, Corinthians, Ephesians, Galations and Hebrews really build their great messages around the earlier writings.

On the old Tennessee farm, when I was a boy, I went to the "June apple tree" to get the "red, ripe June apple," which often hung on the top twig of the tree. Country boy as I was, I knew there could be no "juicy, red apple" without the tree. I knew from the roots to the "red apple" there was unity. Long ago some cruel hand destroyed the tree; now, no one seeks or tastes "red Junes."

When we read and feast on the later (we call the New Testament) writings, it is well to remember that thero is but one Holy Scripture: from Genesis to Revelation.

OPENING THE QUESTION.

By Rev. A. J. Gearheard.

An editorial in The New Orleans Christian Advocate of the 18th of December issue opens a question that, to my mind, deserves careful study from more than one angle. It is concerning the circulation of the church paper. Is there a positive need for the Conference organ in our church work? Does the present church paper fill the real need of the average congregation or Methodist home? Have we a business-like policy of presenting our ministry by the circulation of church papers?

I will answer these questions briefly, hoping only to raise the question rather than settle it. Is there a positive need of the Conference organ in our church work? When there is a lack of preaching in a community, some one gets busy and sees to it that a preacher is secured. He fills a want. When a schoolhouse burns, a new one is erected and in the meantime a hall is rented. The public wants the public school. When a bridge on some highway washes out, a new one is built or the end of complaint is never heard. When the Conference organ falls to show up, the preachers get in the air, but the congregation has nothing to say. The Conference organ is a fine medium of social gossip among the preachers and about the preachers to the faithful, and affords relief to those of us who simply must write, but the rank and file of our people do not read it, do not take it, do not want it and it fills no placo in their lives. Why? Because it is not a working manual tor the worker. It is not a home paper dealing in matters of common interest among the rank and file of people. It deals in abstract subjects, theologically put, and aside from the editorials might as well never arrive.

Does the present church paper fill the real need of the average congregation or church home? (I am not talking about the New Orleans Christian Advocate, but the church paper problem as a whole.) My answer is, No. The average church paper is never picked up by the children. About the only people who read it are those who are above the average in faithfulness in church circles already. It takes grace to stick to it faithfully and read the church papers. If you do not believe it, just pay no attention to your list and see how soon the circulation in your congregation hits the bottom. The paper that will fill the bill is one that makes itself wanted. Now as to the business-like policy of church papers. This is no place to mince words. Brother Carley wonders why, with the powerful membership in Mississippi and Louisiana, the New Orleans Christian Advocate has less than 8,000 subscribers. Why? Becauso Methodism simply uses its church paper as a self-supporting agency, forced to exist by the narrow margin of its paid circulation and its advertising income. Its editor, who gets less by $1,000 a year than a pulpit would net him, is forced to use his columns to boost his own paper. The business manager is not paid salary enough to warrant his devoting his time to the biggest job the business manager ought to have—that of circulating the paper. So the business policy comes back to the pastor and says, "You put on a drive and bring up the circulation of the Advocate."

Then the circulation of the Advocate depends upon the pastor. The pastor has so many things on him right now that if he represented all the things he is expected to represent, he could not make in a year's time the whole circuit of all his families in behalf of each cause. The pastor can do a little. He is to be complimented that he has done so well. But the circulating of the church paper must cease to be a financial adventuro and become a missionary adventure. I am in favor of a missionary appropriation for the salary of a manager who will stay in the field and superintend circulating the paper.

Now for the saying of several things real quick. Our church paper should be a journal of Methodist propaganda. It should be radically doctrinal. It should have in it hot articles that will make the reader get up and shout over the fact that he is a Methodist and not a Baptist, or Presbyterian, or Catholic. I do not mean that it should be controversial, but it should be a Methodist publication. It should be Southern to the core. It should be spiritual and evangelistic. It should gossip a little about the preachers, providing they have done something besides go to New Orleans and visit the office. It should be a history of the works of our people and a handbook for the workers in our churches. It should be kept within reach of all the people and its life should be assured by the money we raise for missions.

Bogalusa, La., December 26, 1919.

"FROM EVERLASTING TO EVERLASTING"

There is something calming in the very saying or hearing of this phrase. We who are so often fevered, and so constantly distracted, by irritating and absorbing contacts with the world, need every now and then to sit down under the shadow of great rock, or by the shore of life's limitless sea, that our littleness may be temporarily forgotten in its greatness, and our narrowness rebuked by its breadth. There are a thousand things daily occurring calculated to make us nervous, and therefore something must somewhere be found to restore us to normal. We should be brave, and in order to be brave we must be cool and calm. The psychology of courage, on which some are essaying to write, is not complete without a reference to the divine factor in experience, which is not mere fate but "Father." Pedantic phrases yield little for the heart our help must come from a personal God. What is "from everlasting to everlasting" is the mercy of the Lord, whose righteousness and love reach even unto children's children; who from heaven beholds the earth, hearing the groaning of the prisoner, regarding the prayer of the destitute, and not despising their prayer. It is only when thus we convert faith into personal terms, and when we nestle down in the arms of everlasting Love Divine, that a hush falls upon our childish cries a calm steals over our heart, and a balm like that of Gilead is spread upon our now unruffled, but once furrowed, brow. Life needs its personal touch, and not merely its great factors. Not just highness will do, even in a God, for what our spirits crave is a timeless, tireless love, the pressure upon us of a palpitating personality, like unto our own, yet also transcending our weakness and pettiness. "From everlasting to everlasting" what? God is Christ, and through Christ the promise of fullest, freest life forever. —Zion's Herald.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS

"THE GREATER SAN FRANCISCO" TABERNACLES.

My Dear Brother Carley: Through the New Orleans Christian Advocate, I am writing to thank the brethren, ministers and laymen, of the Louisiana Conference for their generous subscription to the fund for the erection of the "Redwood" tabernacles in "Greater San Francisco." At Ruston, I was given $137.85 in cash, and $215 in subscriptions, to be paid January 1, 1920, or so soon thereafter as convenient. To this is to be added $113 contributed by the church at Mansfield, making a total from Louisiana of $465.85.

I am glad to be able to inform the brethren that the first of our proposed tabernacles is well under way toward completion. It will be ready for use about January 15, next. The cost, unfurnished, will approximate two thousand dollars. It is truly a fragrant house, beautiful in simplicity, but shaped to use and honor. The plan of these houses shows extreme dimensions of 54 x 40 feet. Each will contain a comfortably seated auditorium, rooms for primary and graded Sunday school work, and a simple but effective arrangement for social work. The first of these buildings has been provided for by the brethren of the North Alabama and the Upper South Carolina Conferences. The second, which I hope to begin about January 1, is to be built with the contributions which I received in Louisiana and Texas, about $2,000 in cash and subscriptions. A third tabernacle has been mainly provided for by the gifts of the brethren of the North Arkansas and Memphis Conferences. These will be three of the half dozen such tabernacles which I hope to build within the next year. This is the greatest mission field in America. I am trusting the Head of the church and those friends who believe in me and my work to furnish the means. Those who have studied our plan believe it to be an epoch-making one. These tabernacles are to be located in greatly neglected sections of these mighty modern cities. For instance, the one now being erected is located in a three-hundred block of the San Francisco Bay District where there is now no church of any kind whatsoever. The plan is to put two or three of these tabernacles under the care of one "circuit" pastor, thus applying the old-time circuit rider method of evangelism to the spiritual problems of a great city, in this case, a group of cities for "Greater San Francisco" is a term which stands for half a dozen cities with more than a million people, two-thirds of whom are untouched by the churches. Our local Southern Methodism is struggling with its share of these great needs, but, unaided, it cannot meet a tithe of the demand. The names of those who have helped me in this work, as also those who may do so, will remain a fragrance in these romantic lands. It is hoped and believed that each of these tabernacles will, in a few years, become strong, live churches. The possibility is inspiring.

H. M. DuBOSE.

2308 Russell St., Berkeley, Calif., Dec. 18, 1919.

CONCERNING THE CENTENARY WORK IN THE MISSISSIPPI CONFERENCE.

To the Pastor and All Other Members of Each Local Church Centenary Cabinet in the Mississippi Conference:

You deserve much of the credit for making possible the success of the "Eight Day Drive," and I now appeal to you to make it possible to collect the pledges that were made, for unless they are collected, it would have been better for the subscriber and the Centenary that they had not been made. However, we must have no other thought in our minds but that they are to be collected. I would suggest that each local church cabinet (see Standard Plan for those who compose it) have a meeting as early as possible, have the local church treasurer report to the meeting all who have not made their first year payments, and plan to collect it, using the same workers that helped in the "Eight Day Drive," if you can get them. At the same time collect the second year payment if possible, which will be due January 1, 1920 (unless otherwise indicated on subscription card). It is very important that this be done right away, and any help that I can render will be gladly done, though it is impossible for me to see all of you. I must depend upon you to begin this work at once, for the pledges should be collected as they become due.

Many of the local treasurers have failed to send a list of their subscribers, showing the amount of each subscription, to the Conference Centenary Treasurer, T. B. Lampton, Jackson, Miss. This is very important, because the cards might get lost, or destroyed by fire, and we would not have a record of them. I wish that each pastor would see that his treasurer does this right away, if he has not already done so, and where possible use a typewriter, keeping a copy for himself and sending a copy to Mr. Lampton.

The statistical reports of the pastors to the Annual Conference showed something like $40,000 more had been paid than the treasurer has a record of in his office, which means that some of the treasurers are either depositing their collections in their own name, or are not notifying Mr. Lampton when they make the deposit, or are sending direct to John E. Edgerton, or that they have the money on hand. In every case, it should have attention by the pastor to see that the treasurers are handling it according to the plan.

My office will be Meridian, Rooms 304-305 Cochran Building; I will be glad to see you any time that you come; if I am out, whoever has charge of the office will give you any information concerning the Centenary.

I hope to have the pleasure of meeting many of you during the year, and my desire and prayer is that the Lord will use each of us for the ongoing of His Kingdom as He may desire, and that we shall be willing to follow His leadership. It is my purpose to do my very best, and I ask for your co-operation and especially your prayers for a successful year's work. Yours to serve,

W. D. HAWKINS,
Conference Missionary Secretary.

ANNUAL REPORT OF THE CHAIRMAN OF THE LOUISIANA CONFERENCE SUNDAY SCHOOL BOARD.

Dear Brethren: There are twenty-five millions of unchurched people in the South, and Louisiana has her full share. What are we going to do about it? Those who have reached the age of thirty years and are not members of the church are not apt to become so. Work upon them is largely wasted. But work among children is always fruitful. The only way the world will ever be Christianized is through the children. The church that cares for its children has a future; the church that does not, will be a failure.

Measured by this criterion, has our church been a success or a failure? While we may not have had the success we ought to have had, we can thank God that we have not yet proved to be a total failure. But our interest in our Sunday schools is not at white heat, to say the least. At stations and on small circuits we have some fairly good schools, but on the large circuits the schools are generally poor and many of the churches have no schools at all. The pastors, on the constant go from appointment to appointment, scarcely ever even attend Sunday school. They are usually men from the country and have little conception of the up-to-date school. They have never seen one. Those of them that have theological training are not given Sunday school training at the seminary. In the Conference course, little is said about the Sunday school. So how can our preachers place the true value upon the Sunday school? As I see it, the whole plan of our church work should be changed as it relates to the Sunday school. From a state of indifference, we must be transformed into a state of earnest activity—into a state of holy and efficient zeal.

But let not the laity lay the flattering unction to their souls that the preachers are solely to blame. The preachers, as our leaders, must lead us, but we must closely and efficiently follow. The Sunday school should be the main field of lay endeavor.

What are we going to do about it? First, we must have efficient field workers. Brother Early has wisely planned our work and diligently endeavored to work the plan. But he can do little without the active co-operation of pulpit and pew. We must loyally back him up in the district organizations he has planned. We must back him up with our work as well as with our money. We must see that he has good and efficient helpers and the means to pay them well.

This brings us to the question of finances. We have nearly starved our schools to death. Financial emphasis has been laid upon nearly everything else, but never upon the support of our schools. Not only have we failed to provide money to secure much needed help for our Field Secretary, but we are paying him far too little. We can not expect to hold experienced, qualified men in this position unless we pay them attractive salaries. The Bishop and his cabinet will hardly allow us to keep a man at a starvation salary, when there are other places calling for him at a decent living wage. So, I hope we may find it possible to increase Brother Early's salary for next year, as well as to provide some additional help.

Another feature of this question comes up here, and that is, why should we have to run on borrowed money nearly, or quite, all the year? Is there not some way for us to get out of this unbusiness-like method? Can we not secure enough money during the early part of next year so that the money we receive at Conference will remain in the treasury to begin the following year's work?

Brethren, we have heretofore played at this business. We have allowed our children to grow up without the pale of the church and then attempted to save them in the annual protracted meeting, whereas they should have grown up in the church, the revival thus fulfilling its proper function of reviving the spirit and implanting the true knowledge of Christ in the heart, at least as to our own children.

"He who knows and knows not that he knows is asleep; wake him!" "Awake, awake; put on thy strength, O Zion."

Respectfully submitted,

W. S. HOLMES, Chairman.

GIVING THE VINEYARD UNTO OTHERS.

In the familiar parable of the husbandmen and the vineyard—a plantation with respect to which every care was taken to render it fruitful and efficient," since it was hedged, digged, towered, and rented out—the malevolence of the rentees is shown by the fact that they rejected the messengers of the proprietor, even killing his beloved son. Then the significant question is asked, What shall therefore the lord of the plantation do? "He will come and destroy the husbandmen, and will give the vineyard unto others." These men were really self-destructionists; they lost their chance, while they lost themselves. They forfeited their economic opportunity, and the result of their failure to measure up to their vocation was that the vineyard was given unto others. It will always be so while the world lasts. It may be admitted that at times and in certain places an industrious Naboth who minds his own business and is content in his lot is ousted unscrupulously from his holding by some usurper or monopolist, but more often perhaps it happens that men do not improve as they might their business, education, or social opportunities, and so, by the operation of irresistible economic laws, by the pressure of public opinion, or by the direct judgment of God, they find that their vineyard is given one day unto others. The aim of every good and able man ought therefore to be not only to find an opening for work but also to retain the confidence of his superiors, or to keep in the best trim for his special work, so that none shall take his crown, or divest him of his heavenly heritage, his prospects of earthly success and celestial felicity.—Zion's Herald.

The Home Circle

THE LOCK ON THE PENNY BANK.

I know two boys, named Joe and Frank,
  Each has a little penny bank.
Joe's bank is made of shining tin,
  The pennies clink when they slide in.
Frank's bank is just a wooden box
  Tied up with string; it has no locks,
And yet his money grows and grows.
  Well, how is that, do you supposo?
Joe whirls and twirls his bank about,
  And shakes the shining pennies out.
He never has a cent to spare,
  His money seems to melt in air.
But Frank's store has a magic way
  Of growing bigger day by day.
The reason is, it's really Frank
  Who saves the money, not the bank!
For what can matter, bank or box,
  When self-denial guards the locks?

—Alice Van Leer Carrick, in Youth's Companion.

THE TOM-CAT'S CHRISTMAS.

Venita R. Dudgeon.

Tom was a handsome tiger cat and much lovod member of the Pushington family. He felt keenly the press of holiday preparations which were going on in all parts of the house. You see, he always received his full share of petting, but tho day before Christmas was—well, you can guess how he felt.

Out on the front porch, the fragrant Christmas tree had just been set up. The glistening balls, tho candles and a host of shiny things lay on the floor ready to be hung on the tree. The porch door was open a tiny crack, and, though busy, we noticed Tom clawing at the door till he opened it about a foot and began rolling one of the brightest balls around on the hardwood floor. Before we knew it, Tom had rolled the ball through the door, and down it went, bump, bump, and then burst like an electric bulb in a thousand pieces! Poor Tom was so frightened that he scampered off into the newly-fallen snow, and we saw nothing of him for an hour or two.

Tom came out of hiding in the evening. With wondering eyes he watched us play games and even listened quietly to the stories that grandma told us.

Christmas morning dawned bright, crisp, snowy, and, in this house, somewhat noisy with very proper glee. Presents were plenty and much time was spent in opening parcels and looking at each others' gifts. Every one found two or threo presents. There were no presents for Tom, though, not even a loving pat and stroke! Why didn't we think of the loving little playfellow? Indeed, Tom was sad in the midst of all this festive buzz. There wasn't even a string dangling for Tom to snatch at or chase.

While near the tree, looking up in wonder, Tom noticed a little cotton Santa all shiny and smiling down at him from a low branch of the tree. Suddenly he reached up once—then a second time, and caught the cotton Santa by the toe—then set both claws determinedly into Santa's feet and pulled as hard as he could. Without warning the tree came tumbling over—click-click-click went some of the little bulbs—not as loud as it was startling. We sprang to catch the tree beforo it struck some one. A moment more and Mr. Tom-cat would have been hurt, and maybe some one else. The boys caught the tree half way to the floor, but it had hit the top of a chair, knocking a heap of lovely trinkets to bits.

What do you suppose Tom did? He disappeared as if by magic. Poor Tom, where was he? We called and called, but no Tom. Was he, this time, aware of the extent of his mischief? We all saw him jump at the innocent Santa, never for a moment thinking he was so strong. It was all so sudden that no one could believe that our Tom was the cause.

In time Tom showed up and we all looked and commented this time. Here he came laboring across the center of the room, dragging the cotton Santa Claus. Of all the funny sights! We felt almost like spanking this unusual tom-cat. Think of him pulling our Christmas tree over! Now here he was, with supreme indifference, playing with Santa himself. He never even looked up at us till Gracey burst out, as if inspired: "I know what he means; Tom never received any present." Then she told what he had done with the ball the day before and how he caught at ends of everything, but we were too busy to play. We all looked sheepishly at each other and then realized our precious pet had been shamefully neglected.

Early next day the children took Tom to a store and bought a lovely collar with a tiny bell on it. For a week they gave him cream or very rich milk to drink, and did all they could to "make up."

My, but Tom was happy and purred his gratitude! Every Christmas Tom is to have a present, and never again will be have to chase the ends of decorations. He will have his very own little ball and will keep it moving, too.

Let us remember our faithful friends at Christmas, oven the pussy. If it weren't for Tom, our candy and cake might all be eaten by the mice!—Our Dumb Animals.

"I'M PRETTY LITTLE, BUT I'LL TRY."

She was only seven years old, Eileen Martin, the section foreman's daughter, as she stood reaching up to a telephone at the little town in California one Saturday, telling the agent at the nearest station that a rail was broken. Child-like, she knew the semaphore signals, had come to the track to see the Overland Limited train whirl by, and had watched the long finger drop, letting the train into the block.

"I'm pretty little, but I'll try," she said, when the station agent asked her if she could not stop the train that was past him, and started out with her sister of fourteen, who had just appeared. They ran down the track, stopped the train, and saved a wreck. The alert attention which knew the semaphore signal, the quick wit which understood what a broken rail meant, the decision and initiative which alone sought the telephone, the courage with which she and her sister started up the track, waving their aprons to stop the big Overland Limited as it bore down upon them—these are the qualities which through life bring self-help, help for others, success and happiness.

And she was only seven years old, "pretty little," but ready to "try."—Exchange.

A NEW GAME.

It was Maida's turn to invent a new game, an exchange tells us. She looked at Mother Floss and smiled at the three darling kittens.

"I know," she cried, and ran out to the kitchen. "Father," she asked eagerly, "may I take one of your woolen mittens?"

The mitten was a blue one. Maida slipped it on Walter's hand and tied a silk handkerchief over his eyes.

"You must stand in the middle of the ring," she said, "and turn about three times. The children may change places while you twirl, but when you stop, no one must move."

Walter whirled about like a top. The children quickly changed places with each other, until Maida raised her hand.

"Now," she prompted, "hold up the mitten and walk toward somebody and say, 'What naughty kitten has lost his mitten?' Then slip it on his hand and say, 'Was it you, sir?' And the child must answer, 'Not I, sir.' If you can guess who it is, he must take your place in the middle of the ring, but if not, you must take the mitten back and try again."

Walter laughed and said that was easy, but he put the mitten on three times before he guessed the right child. Can you do better than that?—The Presbyterian Standard.

THE NEED.

They tell us there are a million folk in the palaces and hovels of New York that never cross the threshold of a church—Catholic or Protestant—and forty million in the land. Verily the church is encamped on the edge of a dark continent of worldliness and selfishness and pleasure and sin. Through the air comes the old, sweet, searching command, shivering through us like a trumpet call, "O to die for men's souls! And live to win their lives! Here and now let us forswoar ease." Ease will come yonder. Here and now let us, perchance, postpone culture—there will be time for that there. One passion ours—to spread the evangel. One purpose—to gather in our multitude out of the wilderness and lead them toward the shining city. Enough for us that the broken-hearted and sinful we have shown the path that leads to the Christ, who is indeed the heart of Christianity and religion—a great, dear Person, standing with outstretched hands.—Newell Dwight Hillis.

Uniform

¶No matter where you buy it, Luzianne coffee is always the same high standard of excellence.
¶Every pound is sold in an air-tight tin can.
¶Luzianne retains its full rich flavor.

If, after using entire contents of the can according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

LUZIANNE
coffee
The Reily-Taylor Company
New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ADVOCATE CAMPAIGN.

In October last, when the Publishing Committee of the Advocate met in annual meeting, stern facts faced us. We found that the increased and ever-increasing cost of paper, together with the increased cost of labor, called for one of two things, namely, an increased circulating of the paper or an increase in the cost of the paper to the individual subscribers.

Your committee was face to face with the fact that more money was necessary for running expenses, and we had but two ways of obtaining these funds, viz., increasing the cost of the paper from $1.50 to $2 per year, or gaining some four thousand or more new subscribers. We feared the former might restrict the usefulness of the paper, decreasing the number to whom it would carry its message, and, therefore, we chose the other plan of raising the necessary money with which to meet this increased cost of producing the paper. We also hoped that, with the increased circulation, funds would warrant a better grade of paper, and thus improve the appearance of our Conference organ.

Each of the patronizing Conferences was asked to put on a campaign to end on March 15. I understand that the district board of stewards in each Conference will allot to each charge a minimum number of subscribers for the pastor to secure before the above date.

Your number, brethren, will include all renewals, as well as new subscriptions.

Let the elders, district boards of stewards and pastors push this claim and secure at least the number allotted to each charge.

This is important, brethren, for unless we succeed in this undertaking we may be forced to other plans next year, if not sooner.

Cordially yours,

JNO. F. FOSTER.

Chairman of Publishing Committee.

Franklin, La., Dec. 27, 1919.

THE METHODIST QUARTERLY REVIEW.

The January, 1920, number of the Review has reached our table. We have not yet had time to read it, but we could not resist the temptation to glance through its pages. It is worth reading—we are sure of that—and we anticipate much pleasure and profit from its perusal. It is evidently up to the high standard Dr. Thomas has maintained since he became its editor. It deserves a much wider circulation than it has.

A GREAT MOVEMENT IN NORTH MISSISSIPPI

We desire to call special attention to the article by Dr. R. A. Meek, on page 2 of this issue of the Advocate, concerning the movement to secure an endowment fund of $250,000 for the benefit of the superannuate preachers and the dependent widows and orphans of preachers of the North Mississippi Conference. We cannot hope to add anything to the convincing statement of Dr. Meek, so far as the arguments in favor of such movement are concerned, but we do want to emphasize as strongly as we can the importance of carrying the movement to a successful conclusion at the earliest practicable moment.

There is coming to be a more or less well defined feeling that there is a present-day tendency in our church to display very great interest in those activities that are somewhat remote from our every-day interests, probably on the assumption that the things near at hand will, of course, receive their due share of attention, and to give less heed to vital matters that lie at our very doors. Whether there is any real basis for this feeling or not, we must admit that we have failed to accomplish some of the things that are fundamentally important. We would not utter the slightest word that would suggest to anybody that we are in favor of retrenchment in our great world-wide program, or that we are in favor of a provincial point of view; we simply want to emphasize as forcibly as possible the truth that all growth, all development, is from within, outward. If we fail to do our duty at home, it is certain that we shall ultimately fail everywhere else.

We do not hesitate to affirm that one of the tasks to which we should give immediate and earnest attention is the providing of an adequate support for those servants of the church, comparatively few in number, who, having given their all to the propagation of the Kingdom of God on earth, now in weakness and old age have not where to lay their heads. If they had been engaged in a gainful occupation during the days of their strength, we might reasonably say that they themselves should have thought of the future and made provision for their later needs. But they were not engaged in making money. No Methodist preacher worthy of the name ever went into a community with the thought of making a profit out of his ministry; he went to spend and be spent in spiritual service. From the very nature of the case, it was impossible for him even to hope to lay up treasures upon earth. By day and by night he was at the service of the people among whom he labored, striving by all the means in his power to turn their thoughts heavenward. He took nothing material out of those communities—but he left there spiritual values which God alone can estimate.

It is unthinkable that we should continue to allow these men, these servants of God, to suffer for the ordinary comforts of life in their old age. It is sadly true that we have done so in the past. Some of them are suffering this winter for lack of food and fuel and clothing. They are not our charges—we are in debt to them, and we should begin to pay what we owe. We are beginning, and, by the grace of God, our whole church is going to do its full duty toward them.

This is a great movement the North Mississippi Conference has undertaken, and we are confident that it will be pushed to a successful conclusion. It is in behalf of a noble cause, it is projected upon safe business principles, it is under the direction of competent leaders, and it makes its appeal to a loyal and liberal constituency—it cannot fail. We shall not be surprised to learn that the large-hearted laymen of that Conference are making munificent contributions to this altogether praiseworthy fund. It is a way they have in North Mississippi.

THE FIRST QUARTERLY CONFERENCE—QUESTION 3.

Question 3, to be asked at the first quarterly conference, is as follows: What amount has been estimated by the Board of Stewards for the support of the preacher in charge (and his assistant) for the present year, and how has it been apportioned to the Churches?

Always an important question, it is almost tragically so this year. To leave the answer to the spur of the moment, when the conference is in session, will be almost inexcusable. It should be carefully considered by the stewards in the light of the present high cost of living, and a sum fixed that will be at least measurably in keeping with the ability of the congregation to pay. It is a fact that a dollar has little more than half the purchasing power it possessed three or four years ago. In other words, a charge that paid a salary of a thousand dollars four years ago would be paying not more than six hundred dollars in purchasing power if it keeps the salary at the same figure this year. Only those charges which paid an appreciable surplus above a comfortable living in former years should even consider a like amount now—and such charges are few and far between. The only fair thing to do is to make the preacher's salary in keeping with conditions to-day. This will mean an increase in practically every case.

DEATH OF REV. J. D. NEWSOM.

It is with very great sorrow that we chronicle the death of Rev. J. D. Newsom, a superannuate member of the North Mississippi Conference, at his home in Meridian, Miss., on December 18, after a lingering illness of more than four months. As was to be expected, his end was peace. Brother Newsom's name stood at the head of the chronological roll of his Conference, the date of his admission being 1848. It was not our privilege to know him personally, but we can imagine something of the labors and sacrifices, joys and triumphs that were crowded into those long years of service in the Kingdom of God. Our sincere sympathy goes out to his devoted wife and to all those who have been made to sorrow by his passing away. We hope to have a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

"We are comfortably house in our new home at Benton, Miss., where we were cordially received by the good people," writes Rev. J. B. King.

Rev. H. B. Vandenburg has been appointed to the Standard and Olla charge since the adjournment of the recent session of the Louisiana Conference.

The American Bible Society supplied 6,500,000 volumes of the Scriptures to the military forces of the United States and other belligerents in the world war.

Sister T. S. Randle writes us that her grandson, Thomas, will soon leave for Cuba on the U. S. S. Utah; his term of service in the navy will expire in seven months. She asks the readers of the Advocate to join her in prayer for his safe return.

The editor makes grateful acknowledgement of the many Christmas greetings he has received from friends throughout Louisiana and Mississippi. They have cheered his heart more than he can say. He hopes that each one who so kindly and so cordially thought of him at this season will take this note as a personal expression of appreciation.

The address of Dr. Theodore Copeland, who has recently entered the evangelistic field, is 1000 Haines Street, Dallas, Texas. Dr. Copeland will doubtless be kept busy throughout the year in assisting his brethren in their revival campaigns, a work into which he has thrown his whole life. He is pleasantly remembered by many friends in Louisiana and Mississippi, where he formerly held pastorates.

Brother J. E. Williams, an active layman of Bunkie, La., was a visitor to New Orleans last week. We ran across him while he was taking lunch with Rev. J. G. Snelling and Rev. F. M. Freeman—good company to be in. It was refreshing to listen to his quaint comments upon various and sundry happenings of the present day, and to watch his play of irrepressible humor in deal-

ing even with the waiters in a New Orleans restaurant. We actually saw one of them smile.

"I am delighted with my charge," writes Rev. I. T. Reames from Vivian, La.

Rev. P. H. Howse has been cordially received by the good people of Prentiss, Miss. He finds his hands and his heart full of the work.

The Interchurch World Movement of North America will hold a great World Survey Conference at Atlantic City, N. J., January 7-10.

We thank Rev. C. T. Floyd for an invitation to visit him and his choice flock at Byhalia, Miss. He reports a good beginning for the new Conference year.

Brother D. O. Summer, who lives at Tuscaloosa, Ala., but who holds his church membership at Newton, Miss., has been a reader of the Advocate since 1875.

According to an exchange, the $50,000 publishing plant established by our church in Juiz de Fora, Brazil, will do printing for all the Protestant missions in Brazil.

We understand that our church at Lake Charles, La., has increased its pastor's salary from $2000 a year to $3600, and that First Church, Shreveport, has fixed $6000 as the salary for this year.

Dr. Kogoro Eusaki is the new bishop elected at the General Conference of the Japanese Church. Before the unification of Methodism in Japan, he was a member of the Methodist Episcopal Church, South.

Lady Astor, a woman of American birth, was recently elected to membership in the British House of Commons. She is the first woman to receive such recognition in the political life of England.

Rev. S. Curtis Yates has entered joyfully upon his work at Artesia, Miss. He was royally received by a committee at the station and escorted to the parsonage, where a delightful welcome was extended. The prospect for the year is fine.

Dr. W. A. Shelton, of the faculty of Emory University, has been selected as a member of a company of distinguished scholars to make explorations in Egypt, especially along the Nile. A great honor has come to him and to the University.

The Christian Guardian, official organ of the Methodist Church of Canada, has just celebrated its ninetieth anniversary. This periodical is one of the really great religious journals of America. We extend hearty congratulations and good wishes.

Bishop A. P. Camphor, colored, missionary bishop of the M. E. Church for Africa, died at his home in Orange, N. J., on December 9. He was born in Jefferson Parish, La., August 9, 1865. He was looked upon as one of the great religious leaders of his race.

The contributions of our church at Sardis, Miss., for all purposes last year, amounted to an average of $30 per member. Ninety-two per cent of the membership of the church contributed to its support. Rev. E. G. Mohler is the pastor of this wide-awake congregation.

The annual report of the treasurer of the Board of Foreign Missions of the Methodist Episcopal Church shows the largest receipts in the history of that denomination, $5,526,819.50, an increase of $3,146,472.52 over a year ago. The Woman's Foreign Missionary Society raised $2,006,370.68 in addition.

"The Wayfarer," the great spectacular pageant that attracted so much attention at the Centenary Celebration in Columbus, Ohio, last June, is being presented in Madison Square Garden, New York, under the auspices of the Interchurch World Movement. It is reported that immense crowds are viewing it.

According to an exchange, the church preferences of the members of the Mississippi Legislature, which will meet on January 6, are as follows: Baptist, 76; Methodist, 58; Presbyterian, 28; Christian, 8; Episcopalian, 8; Cumberland Presbyterian, 2; Jewish, 1; Roman Catholic, 1; no preference, 6.

Rev. H. N. McKibben is beginning his second year's pastorate at Lambert, Miss., with bright prospects. Plans are being completed for a new church at Marks, and there is some talk of a new building at Lambert. The pastor and his family were the recipients of many kindnesses during the Christmas season.

According to the latest number of the Centenary Record, the North Mississippi Conference is 22nd in percentage of payment of the first year's pledge, her total payment amounting to $74,081.70, on an amount due of $178,200, or 42 per cent; the Louisiana Conference is 24th on the list, having paid $65,520.93 of $158,600 due, or 41 per cent; the Mississippi Conference is 30th on the list, having paid $67,476.14 of $191,000 due, or 35 per cent. The Missouri Conference is at the head of the list, with 85 per cent paid, and the Northwest Texas Conference is at the bottom, with 10 per cent paid.

Dr. S. A. Steel, of the "Pelican Pines," Mansfield, La., has a series of lectures on the Bible which, to judge by the various titles, would be a valuable help in getting people to read the Scriptures if they could hear the series in its entirety. Some of the titles are as follows: "A Bird's-Eye View of the Holy Land of Scripture;" "The Wonders of the Gate of Entrance;" "In the Psalm Country;" "One of the Green Pastures;" "Why We Have Four Gospels." We have not been asked to say so, but we presume the Doctor would be glad to correspond with any of the brethren concerning the delivery of these lectures.

We learn from the Lincoln County Times, of Brookhaven, Miss., that the committee appointed by the Mississippi Conference to secure a location for the hospital enterprised by that body, met at Brookhaven on December 20. Three propositions were submitted, as follows: Jackson offered a site and $25,000 in cash; Hattiesburg offered a sanitarium already in operation, and a cash donation; Brookhaven offered $50,000 in cash and ten acres of land conveniently located. After discussion, the committee decided to postpone the selection of the site for ten days, with the understanding that revised propositions would be made by at least some of the towns interested.

Rev. Robert Randle, one of the oldest members of the Louisiana Conference, now on the roll of the superannuates, has made a remarkable record. During a ministry of fifty years, he has missed his appointments only fourteen Sundays on account of illness. For twelve years, he was a presiding elder, during which time he failed to reach only twenty of his quarterly conference appointments. For forty-three years, he has kept a complete record of his ministerial work—a storehouse of treasure for some future historian. He never had a vacation during his active ministry. While visiting his daughter, Mrs. R. C. Root, during the Christmas season, he honored the Advocate office with a call.

Dr. Henry Beach Carre, who was given leave of absence by Vanderbilt University to engage in Y. M. C. A. work in Europe during the war, has returned to this country, reaching New York on Christmas day. In addition to his service with the Y. M. C. A., Dr. Carre was actively engaged in temperance work while abroad. He was secretary of the committee that presented resolutions to the Peace Conference concerning international agreements for the prohibition of the liquor traffic, and was greatly in demand for public addresses. He has spoken on this subject in France, England, Scotland, Ireland, Norway, Sweden, Denmark, and Lithuania. He is expected to be in New Orleans the latter part of this week for a few days' visit to his mother and other members of his family.

ADD THREE MORE.

We are glad to be able to announce that three more churches have accepted our Special Proposition to put the Advocate into every home represented in their memberships. Rev. P. H. Fontaine, of Eunice, La., while in the city for the holidays, dropped by the office to say that he had made arrangements to put the paper into every Methodist home at Eunice. A note from Brother W. T. Reeves, of Tupelo, Miss., informs us that Tupelo is to be counted on the Proposition, and Rev. J. E. Stephens, of New Albany, Miss., writes that the Advocate will go into every Methodist home in his charge as soon as he can make out the list. We also have information to the effect that other charges are preparing to do likewise.

The list now stands as follows:

Bernice, La., Rev. W. A. Manguin, pastor.
Baton Rouge, La., First Church, Rev. N. E. Joyner, pastor.
Ruston, La., Trinity, Dr. R. H. Wynn, pastor.
Holly Springs, Miss., Rev. W. R. Lott, pastor.
Franklinton, La., Rev. J. B. Fulton, pastor.
Eunice, La., Rev. P. H. Fontaine, pastor.
Tupelo, Miss., Rev. J. A. Hall, pastor.
New Albany, Miss., Rev. J. E. Stephens, pastor.

PASTORS WHO WIN.

By Bishop Stuntz.

The pastors who succeed in this historic year of evangelism will win because:

1. They give evangelism the right of way. They will be men who create the atmosphere in which success is easily possible. They will concentrate. Conversation in the homes and offices and on the farms will be skillfully and with set purpose turned to soul-winning. Preaching will drive steadily yet wisely at the same point. There will be no series of sermons on the labor question or Babylonian monuments. They will "have nothing to do but to save souls."

2. They subsoil deeply before dreaming of harvest. They will recognize that the deeps must be broken up by dealing plainly with the great doctrines of sin and the new birth and the witness of the Spirit and the baptism of power. Even the Master saw little hope for the good seed which sprang up quickly when it "had not much earth."

3. They pray much and call others to prayer. "This kind goeth not forth" any other way. Here the rule applies, "Ask, and ye shall receive." No encouragement is held out to the man who is not sufficiently interested to ask, to seek, to knock—to persist until his forthright vehemence gets audience with Him who said, "Blessed are they that hunger and thirst." No great spiritual awakening ever came without intercessory prayer.

4. They organize all the forces for personal work. In some pastorates every unconverted man, woman and child in the constituency has already been located and allotted to some one person to be cultivated with a view to winning that soul for Christ.

5. They honor the Word of God. In all their preaching and all their personal work the Word of God bulks largely. They have discovered that it is the Word that is "the Sword of the Spirit."

6. They expect results in the regular services. In fact, the best "special" meetings are those which were brought about by the rising tide of evangelistic power in the regular services.

Brother pastor, why not win? And why not win gloriously?—Central Christian Advocate.

Certainly in our own little sphere it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.

Philip Werlein, Ltd.

"LARGEST MUSIC HOUSE SOUTH"

You May Read the Christian Herald **HALF PRICE** 8 Weeks at . . . .

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers), to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for **25c**

20	Stories
20	Studies
50	Feature Articles
70	Editorials
70	Meditatations
10	Sermons
200	Pictures
8	Colors

and hundreds of other wonderful features, all now available to new subscribers at half price.

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service The Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now for 8 Christian Herald visits is a reward to get you more and better than you ever could imagine possible. Address The Christian Herald, 912 Poole House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods. Religious Articles, Fishing Tackle, Periodicals, School Books.

HOLMES

is a

Reliable Store

AT THE DAMASCUS GATE.

During several hours of each day, week in and week out, no matter what the weather, a young Armenian girl in an old worn jacket stands at the gate of Damascus, and searches the faces of the passersby, with sorrowful, bewildered eyes.

She never speaks, and seldom moves, as she keeps her daily vigil. If some one pauses to speak to her, hope kindles for a moment in her eyes, and dies away again, when she finds that it is only for a casual greeting. Weariness is stamped on her face as night approaches, but she is never too tired to reman until twilight at the Damascus gate.

She has become a familiar figure of tragedy in that ancient city of tragedy, where many have come to know her story. The towns-people call her "Andzanot," which is Armenian for "Unknown," as do also the other girls at the Near East Relief orphanage where she lives. What her other name is no one knows, not even she, herself.

The shock of her deportation and of the terrible experiences that followed it in a Turkish harem have caused her to lose her memory. She was brought to the Near East Relief orphanage with scores of other girls released from captivity, a victim of aphasia. She spoke the Armenian tongue, but she could not tell her name, or where her home had been, or whether her parents were living.

For most of the other girls, the old life was gone, as completely as if it had never been. Their homes were destroyed, their relatives killed, nothing remained to them but memories. Andzanot had not even these. Her only memory was the black horror of those years of deportation.

One thing only seemed to be a link with her former life. That was an old white dress, badly worn, which she had brought with her, not the garment she had worn in the harem, but perhaps the one she had been wearing at her home when the Turks seized her. Of all her former life, that old white dress was the one thing she remembered. Sometimes when she looked at it, faint echoes of the forgotten past seemed to come to her, and her eyes would light up, as she mentioned some irrelevent detail of former days.

At the orphanage, she wears a neat blue-and-white gingham, like the other girls. But she always puts on the old white dress before she creeps away to the Damascus gate, to gaze at the crowds with troubled eyes. It is her hope that perhaps some member of her family or some of her former neighbors returning from deportation, may see her there, and that she will be no longer unknown. A patient little figure of sorrow, she stands there, waiting.

"When they come, they will know me by my dress, even if they do not look at my face," she says.—Near East Relief.

REJOICE EVERMORE.

There are dark days, but a smile will brighten any of them. There are sad days, but a song will cheer the saddest. There are days of disaster, but a cheerful faith will make them days of promise. There is a lot of religion in that simple refrain, "Pack up your troubles in your old kit bag, and smile, smile, smile." Crying never set a broken leg; wailing never raised the dead; fretting never recovered a lost dollar. The world loves the man of good cheer; the world is hungry for a smile. And even when our own troubles are at their worst, we may possibly help some one who is worse off than we. There is a lot of trouble in the world, but there is more joy than trouble; and even at its worst this old world is always open heavenwards. There is always a sky—and the Eternal Father. Why shouldn't we rejoice evermore?

—Christian Guardian.

NEW SONG BOOKS 8c

Evangelists and Churches Attention.

A wonderful value; 88 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased.

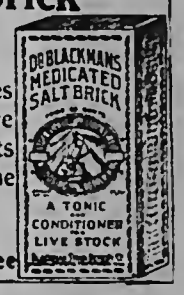
E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

Would You Lend Your HORSE to a Stranger to Test the Effect of Some New Drug?

Think of this if offered substitutes and imitations instead of

Blackman's Medicated Salt Brick

DON'T EXPERIMENT



Dr. Blackman discovered the exact proportions of medicines needed, and for 15 years Blackman's has put new life into live stock. Ask any veterinarian about the merits of ingredients as printed on the package. To avoid imitations see that the package bears the name BLACKMAN.

BLACKMAN STOCK REMEDY CO., Chattanooga, Tennessee

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists. Price 25 and 50 cents.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Save

Your Strength
By Conserving Your
Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Vancleave, at Mt. Pleasant, January 10, 11.
Long Beach and Mississippi City, at Long Beach, January 18.
Gulfport, First Church, 7:30 p. m., January 18, 19.
Wiggins, at Wiggins, January 25.
Amerleus, at Pleasant Hill, January 28.
Coalville and Mission, at Coalville, January 31.
Oceans Springs and Mississippi City, at Ocean Springs, 11:00 a. m., February 1.
Biloxi, Main Street, 7:30 p. m., February 1, 2.
Mentorum, at Alexandria Memorial, February 4.
Saucier and Lyman, at Saucier, 7:30 p. m., February 6.
Columbia, February 7, 8.
Lumberton, 7:30 p. m., February 9.
Brooklyn and Bond, at Brooklyn, 7:30 p. m., February 12.
Pass Christian, Mission, 11 a. m., February 15.
Bay St. Louis, 7:30 p. m., February 15.
Moss Point, February 21, 22.
Escatawpa, 2:50 p. m., February 22.
Pascagoula, 7:30 p. m., February 25.
Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

The District Stewards are called to meet in First Church, Gulfport, at 2:30 p. m., January 6. The pastors are invited to be present.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Pachuta, at Salem, Jan. 10, 11.
Shubuta, Jan. 11, 12.
Scooba, Jan. 18.
Lauderdale, Jan. 18, 19.
Daleville, at Andrews Chapel, Jan. 24, 25.
Seventh Avenue, Jan. 25, 26.
Waynesboro Circuit, at Fedora, Jan. 31, Feb. 1.
Wayneshoro, Feb. 1, 2.
Vimville, at Coker's Ch., Feb. 8.
Quitman, Feb. 8, 9.
Matherville, at Poplar Springs, Feb. 14, 15.
DeKalb, at New Hope, Feb. 21, 22.
Moscow, at Clark's Chapel, Feb. 23.
Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union, March 7.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

South and East McComb, at East McComb, Jan. 11.
McComb, Centenary, Jan. 11, 12.
Summit, at Summit, Jan. 18, 19.
South Magnolia, Jan. 18.
Gallman, at Bethesda, Jan. 24, 25.
Crystal Springs, Jan. 25, 26.
Meadville and Bude, at Bude, Feb. 1.
Scotland, at New Hope, Feb. 7, 8.
Wesson, at Wesson, Feb. 8, 9.
Bogue Chitto and Norfield, at Bogue Chitto, Feb. 15, 16.
Brookhaven, Feb. 15, 16.
Adams, at Auburn, Feb. 21.
Topisaw, at Topisaw, Feb. 22.
Bayou Pierre, at Centerpoint, Feb 28, 29.
Hazlehurst, Feb. 29, March 1.
Barlow, at Rehoboth, March 6, 7.
Monticello, at Georgetown, March 13, 14.
Foxworth, at Foxworth, March 20, 21.
Pleasant Grove, at Mallilleu, March 27.
McCalls, at McCalls, March 28.

The District Stewards are called to meet in the Methodist church at Brookhaven, Miss., at 1 o'clock p.m., January 8, 1920. The pastors of the district are cordially invited to be present at this meeting.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

Sumrall, at Sumrall, Jan. 11, 12.
Ellisville, at Ellisville, Jan. 17, 18.
Hattiesburg, Main Street, Jan. 19.
Hattiesburg, Broad Street, Jan. 23.
Williamsburg, at Williamsburg, a.m., Jan. 24, 25.
Collins, at Collins, p.m., Jan. 25, 26.
Seminary, at Seminary, Jan. 29.
Magee, at Magee, Jan. 30.
Taylorville, at Hebron, 11 a.m., Jan. 31.
Mount Olive, at Mize, Feb. 1, 2.
Hattlesburg, Court Street, Feb. 4
Hattlesburg Circuit, at Petal, Feb. 7, 8.
New Augusta, at New Augusta, Feb. 14, 15.
Silver Creek, at Silver Creek, Feb. 20.
Prentiss, at Prentiss, Feb. 21, 22.
Heidelberg, at Vossburg, Feb. 25.
Eucutta, at Eucutta, 11 a.m., Feb. 26.
Leakesville, at Leakesville, Feb. 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Jackson Dist.—First Round.

Brandon and Pelahatchie, at Pel., Jan 4, 5.
Edwards, at Edwards, Tuesday, Jan. 6.
Sharon, at ———, Wednesday, Jan. 7, 11 a.m.
Canton, Wednesday, Jan. 7, 7:30 p.m.
Madison, at Madison, Thursday, Jan. 8, 11 a.m.
Bolton and Raymond, at Bolton, Friday, Jan. 9.
Harrisville, at Rexford, Jan 10, 11.
Lintonia, at Anding, Monday, Jan. 12, 10 a.m.
Flora and Bentonia, Monday, Jan. 12, 2 p.m.
Camden, at Camden, Jan. 17, 18.
Vaughan, at Ellison, Monday, Jan. 19.
Benton, Tuesday, Jan. 20.
Satartia, at Satartia, Jan. 25, 26.
Terry, at Terry, Feb. 1, 2.
Monterey, at Monterey, Feb. 7, 8.
Eden, at Eden, Thursday, Feb. 12, 11 a.m.
Yazoo City, Feb. 12, 7:30; preaching 15.

J. M. MORSE, P. E.

Port Gibson Dist.—First Round.

Natchez, Jan. 4, 5.
Washington, Jan. 4, 5.
Harriston, at Lorman, Jan. 9.
Vicksburg, Crawford St., Jan. 11, 12.
Vicksburg, Gibson Memorial, Jan. 11, 13.
Fayette, Jan. 15.
Mt. Vernon, Jan. 17, 18.
Centerville and Stephenson, at Stephenson, Jan. 18, 19.
Gloster, Jan. 20.
Port Gibson, Jan. 22.
Woodville Cir., at Whites, Jan. 21, 25.
Woodville Station, Jan. 25, 26.
Louise and Holly Bluff, at Holly Bluff, Feb. 1, 2.
Silver City, Feb. 3.
Rolling Fork, Feb. 8, 9.
Anguilla, Feb. 10.
Mayersville, Feb. 11.
Utica, Feb. 15,, 16.
Rocky Springs, Feb. 17.
Oak Ridge, Feb. 21, 22
Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Carthage, at Carthage, Jan. 4, 5.
Raleigh, at Raleigh, Jan. 9.
Trenton, at Trenton, Jan. 10, 11.
Homewood, at Homewood, Jan. 12.
Philadelphia, Jan. 16, 18.
Neshoba, at Cook's Chapel, Jan. 17, 18.
Rose Hill, at Hopewell, Jan. 21.
Deemer, at Deemer, Jan. 21, 25.
Forest and Morton, at Forest, Jan. 28.
Chunky, at Chunky, Feb. 1, 2.
Lake, at Lawrence, Feb. 5.
Montrose, at Montrose, Feb. 8, 9.
Laurel, First Church, Feb. 12.
Laurel, Kingston, Feb. 13, 15.
Laurel, West End, Feb. 14, 15.
Newton, Feb. 18.
Union, at Union, Feb. 21, 22
Decatur and Hickory, at Hickory, Feb. 25.
Shiloh, at Shiloh, Feb. 28, 29.

The District Stewards will please meet at Newton, Jan. 7, at 2:30 o'clock. p. m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

1800 EGGS 112 HENS

Mrs. Harper writes: "I wouldn't be without "TWO for ONE" for the world; my 112 hens layed 1800 eggs in one month."

World's Greatest Egg Producer

"TWO for ONE" is the marvel of all egg tonics. It is the most remarkable producer of eggs ever known to the poultry world. "TWO for ONE" is making records every day in egg production that were never before believed possible. Flock owners all over the country are amazed with the results. The most experienced poultry experts say they have never seen the like of it.

"TWO for ONE" is not a mere food. It is an egg tonic in the truest sense of the term—a scientific preparation in concentrated tablet form—the result of scientific research and experiment. Every factor entering into the matter of egg production was scientifically studied.

As a result you have in "TWO for ONE" a tonic that conditions the hen for the utmost in laying capacity—that builds muscle and bone—that stimulates active functioning of the hen's reproducitve organs—that insures fertile eggs and 100% hatchings—that makes the laggard lay and increases the production of active layers. A tonic that gets more eggs for you winter and summer than you ever thought posssible.

$5000 Egg Laying Contest

Enter our $5000.00 egg laying contest. It's free to all users of "TWO for ONE." You not only double your egg production but you can win one of the big cash prizes we are giving every month. Full particulars in every box of "TWO for ONE."

Money-Back Guarantee

Don't take our word for it. Every box of "TWO for ONE" is sold under the distinct guarantee that if you are not entirely satisfied you get your money back. Take advantage of this offer and send for a box of "TWO for ONE" today.

Only $1.00 a box, or, our special offer of $2.00 for large box containing as much as three $1.00 boxes — enough for an entire season. This costs you 1-15 of a cent a day, per hen, or less than 1c a dozen for the additional eggs you will receive from your flock.

Kinsella Co., 2913 LeMoyne Bldg., Chicago, Ill.

Gentlemen: I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $ ..... for a box of "TWO for ONE" as checked below:

(Check in squares opposite size wanted)

Small Size (Including War Tax) $1.00 ☐
Large Size (Including War Tax) $2.00 ☐

This order entitles me to an entry in your $5,000.00 egg-laying contest, of which you are to send me full particulars, and my money is to be returned if I am not entirely satisfied with the tonic.

Name .....

Address .....

.....

Vapo-Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the [illegible] and often fatal after-[illegible] which it is recommended. [illegible] safe, effective and [illegible] Vapo-Cresolene stops the [illegible] cough and relieves Spasmodic Croup at once. Asthma it shortens the [illegible] and insures comfortable repose. [illegible] germ-killing vapor inspired with every breath, makes breathing easy, soothes the sore [illegible] and stops the cough, assuring restful nights. Cresolene prevents the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene has been in constant use in [illegible] for over 40 years of successful service. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Heal Itching Skins With Cuticura

Soap 25c. Ointment 25 & 50c. Talcum 25c. Sample each free of "Cuticura, Dept. M, Boston."

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

A Happy New Year shall be the lot of all who stay close to God. Such an experience does not come as the result of a mere wish, however sincere the wish may be.

Team work is fine, well-worked-out plans are valuable, a keen intellect is superb, but after all, these and everything else, are of little worth unless God is in all and above all.

Let us begin the new year on our knees and continue in this attitude before God at the beginning of each day, so the promise of the Father may be fulfilled in us.

Several schools have promised to make the campaign for new members as soon as the holiday season is over. The earlier this is done, the better it will be for those inside and for those outside the school.

Many of the church buildings are already overcrowded. The Home Department will accommodate all that cannot get into the building. We could easily enroll a thousand members in this department in a few days. The Cradle Roll is of more value than many good men realize.

We ought to bring four districts to the third rank standard during the year. The hardest thing we shall have to do to accomplish this will be to get forty per cent of the schools to reach the third rank standard for the local school. This is the task of the district secretary with the help of all the district superintendents, local superintendents, preachers, teachers, presiding elders, Conference superintendents, field secretary and the General Board. It is a big task, but we have a bigger force to do the work. More than this, we have the pledge of Him who has all power in heaven and earth to work through us.

SOME THINGS UNCLE BILLY SAID AT THE TEACHER'S MEETING.

"I know two Methodist preachers that's pretty much alike—though one's a big man an' t'other's a small-sized feller. One of 'em sawed a limb off'n a tree b'ween hisself an' the tree trunk, an' was considerable messed up—both inside an' out—when he an' the sawed-off limb fell to the ground. The other one 'lowed his Sunday school to close up for the winter just 'cause the superintendent, who was a oldish sort o' man, didn't want to come out in bad weather."

"I'd like to meet the feller who first said that education was teachin' folks how 'to live externally, internally, an' eternally, 'cause I 'spect he's a pretty level-headed chap."

"Yes, Parson Abbott, that's all right 'bout veneratin' the Bible, an' I agrees with you; but we must remember that there's somethin' more'n just teachin' an' learnin' it—it must be translated into American life if it's to serve its highest end in this country."

"Let's join the Membership Campaign."

WHITE CHRISTMAS—TUPELO METHODIST CHURCH.

The celebration of White Christmas by our church and Sunday school on Sunday, the 22d inst., was beautiful, inspiring and helpful.

The decorations beautifully harmonized with the day and the spirit manifested. Never has self been so absolutely relegated to the background as on this day; the spirit of helpfulness and brotherly love, as portrayed in the voluntary offerings to our orphans, local charity and the starving Armenian children was, indeed, an inspiration.

The imprint upon the minds and hearts of the children and young people superinduced by such a spirit of absolute unselfishness and brotherly love, will ever live and bear fruit.

Total offerings for the day approximate $900.

This church, dear Mr. Editor, has accepted your proposition to put the Advocate in every Methodist home in Tupelo, and will send in list sometime in January.

W. T. REEVES.

FROM NEW ALBANY, MISS.

Dear Brother Carley: We have received seven members since Conference. The people have welcomed us very cordially for the year. The stewards have made a substantial increase in the pastor's salary. Our new elder, Rev. W. W. Mitchell, has been with us and preached two good sermons. We had a good quarterly conference.

Sunday, December 21, we had our every-member canvass for Conference assessments and we are over the top by about a hundred dollars; don't know yet just what we will be assessed for this year. You could not get the New Albany Methodists to do anything else but raise these claims the very first of the year.

By the kindness of a good Baptist deacon, there is a fine turkey at the Methodist preacher's house for Christmas.

As soon as I can get a complete list ready, every Methodist family in this church will get the Advocate. We are looking for a good year in the good town of New Albany.

J. E. STEPHENS.

New Albany, Miss., Dec. 23, 1919.

CHRISTMAS AT LAKE CHARLES, LA.

Dear Brother Carley: On last Sunday night we had such a profitable and happy time, I thought that I would let you and your good readers know of it.

One of the most impressive and appealing exercises ever witnessed by a Lake Charles audience was enjoyed by those who attended the First Methodist Church, Sunday evening. The auditorium was overtaxed, and the folding doors were opened and chairs placed in the primary room for the late comers; in the aisles, and in the space between the pews and the chancel rail, were placed primary chairs for the little ones.

The subject for the evening was the one used by the Sunday school for several years, "White Gifts," and the decorations were very effective in carrying out the theme, with a background of white and with green here and there to help. The simplicity of it made the effect very striking. Holly, with its bright red berries, was very much in evidence, with a wainscoting of palmetto. For the higher and hanging effect, the ever-appreciated, graceful bamboo vine was used. The last touch to the chancel and choir rails was that of Spanish moss covered with mica snow, which sparkled at every angle. We heard many expressions of appreciation of the beauty and effectiveness of the decorations.

The program was well planned, and was executed in all points smoothly and effectively. After a few words of introduction by the pastor, Rev. W. W. Holmes, a quartette was sung, "Holy Night, Silent Night," and prayer was offered by Rev. H. W. Bowman, resident presiding elder. That wonderful old Christmas hymn, "Joy to the World," which has brought us the message through so many years, was sung by the congregation.

The next number was a duet, "There's a Song in the Air, There's a Star in the Sky," sung by Miss Evelyn Price and Mr. M. L. Zook, which was followed by a beautiful and touching recital of Van Dyke's wonderful story.

(Continued on Next Page)

Foley's Honey and Tar COMPOUND

IS A TIME-TRIED REMEDY that can be relied upon to get rid of coughs and colds that lead to serious illness if neglected.

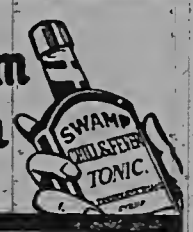
Every User a Friend

"The only remedy we ever use for coughs and colds is Foley's Honey and Tar Compound. It has been our standby for years, and it never fails us."—T. H. Foley, Marquette, Mich.

"I surely know the worth of Foley's Honey and Tar, as I have taken it with good results. Also have sold hundreds of bottles."—A. L. Stansbury, Parkersburg, W. Va.

Children like Foley's Honey and Tar. It contains no opiates, and will not injure a delicate stomach.

Relief from Malaria



This tasteless tonic seldom requires over *three days* to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.

The Doctors' Prescription

60c at All Dealers. C-161

SWAMP CHILL & FEVER TONIC

HEADACHE

Bad for Health
Upsets Nerves
Go to Drug Store—Try

CAPUDINE

BY DOSE AND IN BOTTLES—10, 30 & 60¢

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. Also mention the New Orleans Christian Advocate.

Cuts and Bruises,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

14 HENS LAY 13 EGGS A DAY. EASILY DONE

Mr. Moore's Hens Lay When Eggs are Scarce. Here's the Plan.

"I had been getting 2 or 3 eggs a day from 15 hens. Then I commenced putting Don Sung in the feed, and am getting 11 to 13 eggs a day, with one hen setting. Don Sung is the best thing I ever found for making hens lay."—E. L. Moore, 518 Clayborn St., Danville, Va.

Mr. Moore used 50 cents worth of Don Sung in January. Figure his profit with eggs selling at around 70 cents a dozen. And this is no better than Don Sung is doing for thousands of others. Accept our offer just as Mr. Moore did:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 462 Columbia Bldg., Indianapolis, Ind.—Adv

TETTERINE

For the Complexion

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

Try Renwar For Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn.—Adv.

A NATURAL STRENGTHENER.

The value of iron in medicine has long been known, but never more appreciated than today.

People are learning that in Peptiron—a real iron tonic—this most useful metal is so happily combined that it is acceptable to all, even those who, for some reason or other, have been unable to take it in the past.

Peptiron is an agreeable, easily assimilated, non-constipating preparation of iron, nux, pepsin, and other tonics and digestives, and is giving great satisfaction.

In cases where blood-cleansing and liver-stimulating as well as nerve-strengthening are needed, Peptiron is very effective and economically supplemented with Hood's Sarsaparilla and Hood's Pills. These three medicines form the Triple Combination Treatment to which the C. I. Hood Co. is now calling attention as especially beneficial to sufferers from impure blood, weak, unstrung nerves, torpid and sluggish liver, or a generally run-down condition.—Adv.

300 EGGS A DAY

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 or 30" writes J. C. Hoff of Indiana.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the U. S. Now is the time to increase your egg supply when eggs are selling at $1.00 a dozen. Give your hens "TWO for ONE," the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Bldg., Chicago, for small box of our Special Offer of $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our FREE $5,000.00 egg-laying contest; full particulars in each box of "TWO for ONE."

Christmas At Lake Charles

"The Other Wise Man," by Mrs. A. E. Price. For many years Mrs. Price has taught the Beginners' Class, and has used her talent of story-telling to impress upon the baby minds the wonderful truths of Christ; and last night to that large audience of "grown-up children" she brought the sweet story of the Wise Man who spent his life seeking for the King in a manner that left a lasting impression upon the hearts of her hearers.

The Christmas anthem which followed the story and was splendidly rendered, breathed the spirit of joy and worship over the coming of the Savior, whose birth we now celebrate. This anthem, as all of the other music, showed forth the loving and faithful service of those whose share it is to furnish the music for our church services.

In line with the heart of the message for the evening, "White Gifts for the King," and to tell how we may serve him by serving the "Least of these," Mr. Floyd Andrus read that beautiful poem, "Others," which is more than a poem—it is a prayer.

The pastor asked the Sunday school superintendent if there were any gifts from the Sunday school. In answer, the superintendent replied that, as formerly, the Sunday school had gifts of substance for the needy in our midst, and also money for the Armenian and Syrian orphans. The superintendent called upon the Cradle Roll, which was responded to by Mrs. R. L. Hale, superintendent, and gifts were presented by a bevy of dear little tots, many too small to reach their gifts of substance to the white baskets provided, and there were so many that the parcels, all fresh and white, had to be placed upon the floor.

The Beginners' Department was responded to by Mrs. A. E. Price, with many gifts of substance and money. The Primary Department was represented by Mrs. W. W. Holmes, and the children brought similar gifts. Miss Sara Gaunt was spokesman for the Juniors, and the Intermediates were represented by Mrs. S. A. Mayo, each department bringing its white gifts and money. One class had purchased and dressed a beautiful doll for a little girl that would not otherwise have had such a gift.

The Senior and Young People made response through Mr. Floyd Andrus, and brought forward their gifts of nuts and candy for needy children. The Men's Bible Class was represented by Mr. R. P. Howell. One week ago, when the pastor told this class that the United Charities wanted 70 pairs of stockings for needy children, and asked the class how many they would provide, the hearty and unanimous response of the class was: "We will provide them all." So last night 76 pairs were presented, as well as a cash offering for the Armenians.

The Busy Women's Class was answered for by the teacher, Mrs. A. M. Mayo, with gifts, as the others, and, in addition, specially prepared baskets for special families of the church. The Women's Missionary Society was represented by Mrs. S. A. Mayo, president, with similar gifts and four special baskets.

The Epworth League, as its share, provided 25 baskets, which were presented by the President, J. Bryant Horne. These baskets are to be filled and presented as love gifts, which will be distributed Wednesday night, when the Leaguers will serenade the "shut-ins" of the church.

Thus it will be seen that all departments of the church had an active part in the exercises and offering. Then the congregation and friends present were given an opportunity to have part in the cash offering, and from almost every pew the men, women, boys, and girls came flocking to the chancel to deposit their free-will offering to so needy and worthy a cause.

This was a very fitting and most happy closing of a day long to be remembered by many. At the morning service, after a forceful sermon by the pastor, two persons united with this church. And there are several boys and girls in the Sunday school who have offered themselves for membership, and there are several church members who offered to take special work in the Sunday school. As a closing musical number, Mrs. S. A. Mayo sang, very tenderly and sweetly, "He Gave Himself for Me," and the pastor then asked all those present, remembering this precious gift that the Savior made, to give their hearts to Him in loving surrender, and to give Him their lives in loving service.

This was, by far, the most beautiful and effective Christmas service ever held in this church, and its impression will live in the hearts of those who attended. The cash offering for the Armenian and Syrian orphans amounted to $120.15, and the offering of goods, provisions and clothing, after a careful sorting and classifying, was as follows:

Seventy-six paids of stockings and other clothing, 15 doz. oranges, 20 doz. apples, 36 pounds of nuts, 18 pounds of candy, 75 cans of fruits and vegetables, 26 pounds of rice, 18 pounds of potatoes, 20 jars home-made preserves, six pounds of sugar, 10 packages of oatmeal, six pounds of coffee and various other articles of food.

A. M. MAYO.

Lake Charles, La., Dec. 24, 1919.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine; it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Laid Eggs All Winter

Mrs. Charlotte Green writes "My hens have laid all winter since giving them 'TWO for ONE.'"

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the U. S. Now is the time to increase your egg supply when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Klusella Co., 2911 Le Moyne Bldg., Chicago, for small box of our **Special Offer** of $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE $5,000.00** egg-laying contest; full particulars in each box of **"TWO for ONE."**—Adv.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv.

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening Invigorating Effect. Price 60c.

Electric Vitalizer

Marked Price $5. Sent postpaid Dr. Frank M. W... A..., Ga.

NUXATED IRON

HELPS GIVE

VIM

TO THE ATTRACTIVE YOUNG GIRL

PUNCH

TO THE STURDY YOUNG FELLOW

ENERGY

TO THE BUSINESS MAN & WOMAN

HEALTH

TO THE MOTHER AT HOME

POWER

TO THE STRONG RUGGED FATHER

3,000,000 people use it as a Tonic, Strength and Blood-Builder.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored me health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELLEN HELM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

CATARRH DOES HARM

Whether it is of the Nose, Throat or Other Organs. Get Rid of It.

Catarrh of the [illegible] becomes one of the most [illegible] and dreaded [illegible] is constantly [illegible] Taken Hood's Sarsaparilla [illegible] promptly [illegible] cause of the trouble [illegible] permanent relief. This [illegible] tonic medicine has [illegible] satisfactory to humanity [illegible] three generations.

If there is biliousness [illegible] tion, take Hood's Pills.—they are thorough cathartic. A gentle laxative

Avoid the Flu

Profit by the experience of last year. When it comes it is as sure and as destructive as the cyclone. Use the surest and best preventative.

Yel-O-Pine
Croup and Pneumnia
SALVE

In your nostrils by law, on your chest by night. It will ward off colds and keep the throat, lungs and bronchials clear. Pleasant but strong. Made from oil of the Yellow Pine.

Will not stain clothing like others.

Ask Your Dealer for it.

Yel-O-Pine Co.
Montgomery, Ala.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

Better than Pills For Liver Ills.
NR Tonight—Tomorrow Alright

Woman's Missionary Society

[illegible] of the Department [illegible] Mrs. [illegible] 1911 Fortania St., New Orleans

THE SPHERE OF WOMAN.

[illegible] with [illegible] woman's sphere [illegible] as though it had a limit. There is not a place on earth or heaven. There is not a task to mankind given. There is not a pleasing or a woe. There is not a whispered yes or no. There is not a life or death or birth. That has a feather's weight of worth. Without a woman in it.

LOUISIANA CONFERENCE.

Social Service At Lake Charles, La.

The Social Service Department of the Woman's Missionary Society of Lake Charles, La., has established a Community Club for the colored women of the city. Mrs. W. W. Holmes, who is State Superintendent of Social Service, also has charge of the local Social Service work, and it was under her excellent leadership that this work was inaugurated. In October several members of the Missionary Society went to the C. M. E. Church, where about forty colored women had congregated. Mrs. Holmes explained to them the object of the meeting, and they chose at this time a President and Secretary for their society. A short program was given.

At the November meeting, an excellent program was rendered. Some of the best numbers were: A Bible talk, by Mrs. A. E. Price; a story told to the children by Mrs. R. L. Hale, and a solo, by Mrs. Seaman A. Mayo. Three excellent speeches were given by three of the teachers of the colored schools of the city. These women are intelligent, earnest, and very desirous of helping their race. Their speeches were practical to the point, and well expressed.

At the December meeting, there were sixty women and six men present, while fifty-five children and the grown people, too, listened to Mrs. Holmes tell two beautiful stories. Each meeting shows an increase in interest as well as in membership. The programs planned are attractive, and as practical and helpful as possible.

There are no rules, because all of the colored churches, except two, and their schools were destroyed in the storm of August 6, 1918. They need all they can collect for these, but we are planning to help equip the playgrounds when their fine, modern, brick school is built, for which the city has already issued bonds, and the work begun.

When we see the eager response to the little we have already done, we are thankful that it was put into the heart of the women on our State Executive Board to ask us to do this form of Social Service.

MRS. A. M. MAYO.

Lake Charles, La., Dec. 15, 1919.

What Paine College Does.

[illegible] gentleman, a cultured Methodist, [illegible] of Augusta, Ga., was visiting [illegible] relatives in the western [illegible] of the State. It was a rural district [illegible] and a gentleman, who was a [illegible], said to her one day:

"There is a colored woman in this community who is doing a wonderful work. She is the teacher of the public school, but she doesn't stop with merely teaching books. She teaches the children to be neat and industrious and shows them how to work intelligently. She has been a constant visitor in the homes of her race, and soon the grown folks began to have better homes, better cooking, and a better life generally. In fact, the colored people of my plantation have improved remarkably since she came here. They work much more efficiently, and I have far less trouble in managing my farm. And it is due to that colored teacher."

"Now, she claims to be a graduate of a 'school' down at Augusta called Paine College. Do you know if there is such a school there?"

This gentleman was not a member of the church, and naturally did not know of this school, whose usefulness is so widespread. So the Augusta lady replied:

"Yes, indeed. That is the institution which our Southern Methodist Church maintains for the colored people, and it is located in the city of Augusta. The woman's missionary societies help to support that work, too. We have over three hundred students there and several of the teachers are Southern white people. But I had no idea that we were helping you to run your plantation."

The above is but one of many illustrations of the helpful and growing influence of Paine College. This institution is aiding greatly in the moral and material upbuilding of our Southland. Our newspapers rarely get such stories as the above, for race riots and lynchings are much more dramatic news stories. Nevertheless, real progress is being made by patient toil and high purpose, in spite of these occasional tragedies.

When the Southern people understand the true nature of the work being done at Paine College they give their hearty support to this cause. Our friends are steadily growing in number and interest.—Selected.

MISSISSIPPI CONFERENCE.

Logtown Makes Good First Year Record.

During the month of February 1919, there was organized the first Woman's Missionary Society in the history of Logtown Methodist Church. The meetings have been well attended throughout the year. The society has done unusually good work for its first year.

At the home of Mrs. John Barker on December 17, we held our last meeting for the year. An excellent program was enjoyed by each one present. The beautiful Christmas readings, stories, and songs were beautifully given by some of the members. All are ready for a greater year's work for missions.

THE PRESIDENT

You Needn't keep on feeling ill [illegible] after eating, nor [illegible] ing nausea between [illegible] Sarsaparilla [illegible] strengthens the [illegible] digestive organs for the proper performance of their functions. Take it [illegible]

A NEW USE FOR OLD MAGAZINES.

Every mission school ought to have as a part of its equipment a large collection of pictures to be used as illustrative material in teaching. The pictures needed in "visual instruction" are, for the most part, not the set pictures that must be bought, but the life-like, illuminating illustrations found in endless variety in books, magazines, advertisements and elsewhere, all about us.

Your co-operation in collecting such material is invited by the Kwansei Gakuin, the Union Methodist College of fifteen hundred young men at Kobe, Japan. Pictures in old books and magazines that you often throw away would be of great value there. Perhaps you might be able to interest some of your friends in helping forward this collection. It is a form of service that costs little, that utilizes waste material and yet wields much [illegible]

[illegible] missionary societies, young people's organizations and Sunday-school [illegible] offers a new way to interest [illegible] by affording them opportunity [illegible] self-expression in direct and [illegible] service.

[illegible] information stating just [illegible] kind of pictures are needed and [illegible] may be forwarded will be [illegible] on request. Address Library, [illegible] Mission Rooms M. [illegible] South, Box 510, Nashville, [illegible]

A Quinine That Does Not Affect The Head

Because it has the tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

[illegible] Has Helped in the [illegible] Right Spirit of the Poisonous [illegible] Instead of being eliminated, is [illegible] Inflammatory Conditions [illegible] Bright's Disease, Diabetes, [illegible] Inflammation of the Kidneys, [illegible] Rheumatism and Gout

The System Needs Regulation.

ALKAVIS
for
Kidneys

[illegible] Urinary Organs will regulate [illegible] Tone the System, drive out [illegible] Purify the Blood.

Will Put You on Your Feet.

MINISTER

[illegible] Rev. James Binkley

"How Alkavis Saved My Life!"

[illegible] April 25, 1919.

[illegible]—I was bothered with [illegible] Bladder Trouble for about [illegible] I could [illegible] and had to be [illegible] I tried everything [illegible] that was recommended for it, [illegible] did me any good until I tried [illegible] I sent for a bottle, which did [illegible] than anything I had tried. [illegible] sent for the directions of it, and it [illegible] me. I now tell all sufferers from Kidney, Bladder Trouble to try Alkavis, for [illegible] that it saved my life.

Yours truly,

REV. JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.

The Alkavis Co.

Gentlemen:—Sixteen years have passed [illegible] I was relieved of my trouble, and [illegible] not bothered me since. I am now [illegible] years old. For the benefit [illegible] suffering humanity I make this [illegible] statement.

Yours very truly,

REV. JAMES BINKLEY.

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle free.

ALKAVIS CO.,
69 Warren Ave., Detroit, Mich.

A Healing Spring at Your Door

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but **knows** from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,

Box 17K, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA Pittman.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA

FREE Puncture Proof Tube

6,000 Miles Guaranteed

For a limited time only we are offering absolutely free a puncture proof tube guaranteed 6,000 miles, with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

Reliable Tire and Rubber Co.
3437 Michigan Ave. Chicago, Ill.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

LET GOD SHOW THE WAY.

By "Uncle Bill."

Sometimes the way seems dreary,
And alone you seem to stand;
Sometimes your heart grows weary—
Then reach up and take God's hand.
Forget all just a moment,
Only that God reigns on high,
And that Christ's great atonement
Was for such as you and I.

Though clouds have risen and darkened
Each step of the way you've trod,
'Twas when you had not hearkened
To the just commands of God.
Go, brother, and trust Him fully,
Both in shadow and the light,
And He will show you truly
The way that is best and right.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.
—Adv.

LOOKING FOR A MAN'S WORK.

"Man I am grown, a man's work must I do," said Gareth, in Tennyson's well-known tale; and there is a similar spirit abroad amongst young men to-day. In summoning men to the work of the ministry we must be sure to make it clear that it is really "a man's work." Our young men are not degenerate, and they are not afraid of hard work, but they require to be convinced that it is indeed a man's work to which they are being summoned. To those of us who have been brought up in Methodist parsonages, or in close proximity to them, the work of the ministry may appeal as one of the loftiest callings, one of the grandest tasks, to which a man can devote himself. But we cannot afford to ignore the fact that it does not so appear to many of our young men. To them is still present the old idea, found in not a few communions, that the work of the ministry is really not a task for a sturdy man, but rather the job of a pale-faced scholar or a physical weakling. That this is a mistake we do not need to show in this article, but we must point out that it exists and has to be faced.

And it is well to face some other facts. There are churches where the preacher will have to preach to possibly a dozen people, while within almost a stone's throw two or three other men are doing just the same thing. Candidly, we confess that this does not impress us as a man's job; and the sooner a change is effected the better it will be for all concerned. To ask a young man to devote his strength and energy to such a task, and call him a home missionary, seems rather an unreasonable thing, and we do not wonder young men, looking around for a truly "man's job," refuse to consider such a task.

And if the ministry is presented as mainly the oversight of prayer meetings and similar gatherings, the visitation of a few sick folk, and attendance at innumerable "talk-fests," it will not attract a good many of our young men. Those of us who attend the prayer meetings know that in most cases, not in all, they are but sparsely attended, and that by elderly people. To ask a young man to consider this as the chief thing in his life's work is asking something which will not appeal to a large number of Christian young men. The young man must see some future ahead of him, some prospect of growth, some big thing that appeals to him as really worth the doing. Does the Christian ministry offer this? We believe it does. But does it so appeal to our young men? We are not so sure of this.—Christian Guardian.

FOR BURNS

It immediately soothes, disinfects and heals Burns, Bruises, Bites, Stings, Cuts, Eczema and all Skin Troubles.

Keep a Bottle On Your Shelf For Emergencies

Ask Your Dealer For It

Yel-O-Pine Healing Oil

YEL-O-PINE CO., Montgomery, Ala.

CROUP OR WHOOPING COUGH

ROCHE'S HERBAL EMBROCATION FOR

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR **BRONCHITIS, LUMBAGO, RHEUMATISM.**

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST, N.Y.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

Wanted Immediately Commissioned Salesmen

Thousands of unmarked graves, and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty and endurance, recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory which we offer subject to prior acceptance. Write immediately for particulars.

COGGINS MARBLE COMPANY,

509 MAIN STREET. CANTON, GA.

THE OWL TONIC

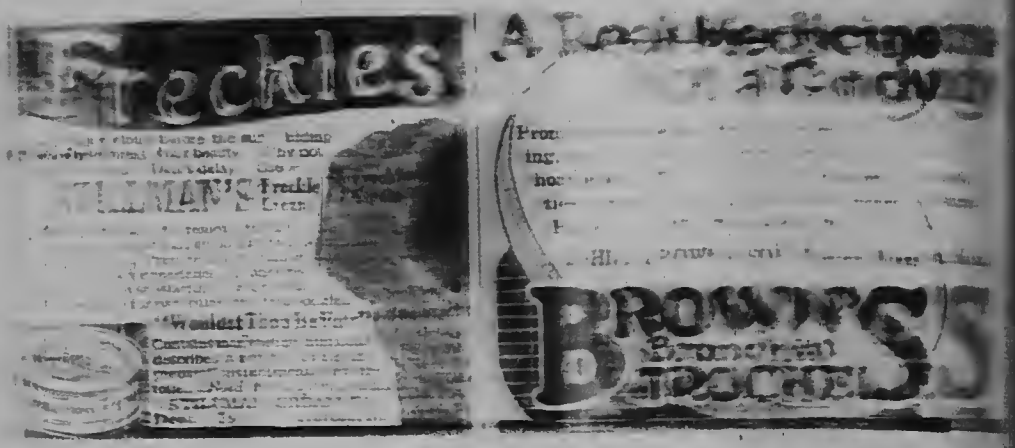
Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

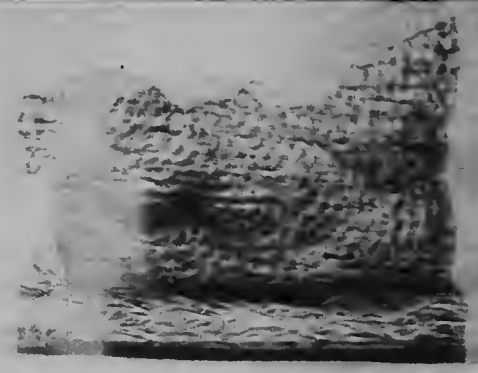
WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.


Freckles
Freckle Cream
BROWN'S
Brownatone
FRECKLES

50 Hens
500 Pigs



FREE

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3333.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 8, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GIVE GOD THE GLORY.

We have been very greatly impressed by the statement of Marshal Foch in connection with the victory of the Allies that turned the tide of conflict in the war with the Central Powers. He says: "Without pretense that a miracle intervenod when, in a historic moment, clear-sightedness is given to a man, and that subsequently he finds that clarity of vision has determined movements big with consequences in this formidable way, it is my belief that clearness of percepton—and I think I had it at the Marne, at the Yser and on March 26—comes from a Providential source, in the hands of which one is an instrument, and that a victorious decision is brought from on high by a superior and divine will." It is one of the glories of our religion that it teaches that God cares and that he helps his people in time of need; it is one of the joys of experience to be able to say that God indeed has made himself felt in personal life and in historic movements. In spite of what some men say and think, we are glad that Marshal Foch publicly and reverently ascribes to God the glory for his own marvelous achievements. What a tragedy to think we ourselves are sufficient for all things!

INCLUDING HANGERS-ON.

According to newspaper reports, the attendanco at the opening of the racing season at the Fair Grounds in New Orleans on New Year's Day was nearly 12,000. The paid admissions numbered 8,800; the complimentary list, which includes "the horsemen, trainers and those directly connected with racing" makes up the total. In other words, racing has brought to the city this year approximately 3,500 people whose living depends upon a "sport" the mainstay of which is gambling. It may be a "great asset to the city," as its friends claim, but we cannot believe that any financial gain can offset the moral blight inflicted upon thousands of men and women by such "sport." The racing contingent is not made up of altruists—it expects to carry away more money than it leaves. So, even from the financial standpoint, racing is a poor investment for a city, to say nothing of the moral corruption involved. We hope to see a moral sentiment developed throughout Louisiana that will make impossible the infliction of such a curse upon any community within its borders.

THE RECORD GROWS WORSE.

Tho Department of Records and Research of Tuskegee Institute, which has come to be looked upon as the authoritative source for such information, issued on January 1 its annual report of lynchings in 1919. The record shows that there were 82 lynchings in that year, 18 more than in 1918. Of these, 77 were in the South, and 5 in the North and West. Of those lynched, 75 were Negroes, and 7 were whites. One of those put to death was a negro woman. By States, the record is as follows: Alabama, 7; Arkansas, 12; Colorado, 2; Florida, 5; Georgia, 21; Louisiana, 7; Mississippi, 12; Missouri, 2; Nebraska, 1; North Carolina, 3; South Carolina, 1; Tennessee, 1; Texas, 4; Washington, 1; West Virginia, 2; Kansas, 1. In noting the increase over 1918, we must take into consideration the fact that industrial and social conditions have been more unsettled in recent months than during any previous period of our history. This, however, is no excuse for a condition that is a reproach to Christian civilization. We must preserve the sanctity of our laws by unswerving insistence upon their orderly administration, or suffer the inevitable penalty of an unsafe land in which to live. All good people must join hands in the effort to insure every citizen a fair trial before the properly constituted courts of the land, no matter what the charge may be. Lynch law is the destroyer of public safety—not its guardian.

A MENACE TO AMERICA.

The arrest of nearly four thousand anarchists and radical agitators by agents of the Department of justice on the night of January 2 was a startling revelation to multitudes of people in our country of the extent to which treasonable propaganda has been carried on in many of our great centers of population. We have known all along that disgruntled and disloyal foreigners were inveighing against the Government; but most of us had not realized that there was such definite organization to overthrow our established institutions and set up alien forms. The purpose of the arrests was to furnish the Department of Labor the names of the most dangerous of these agitators, that they might be deported from our shores in accordance with recently enacted legislation. We are glad that the Department of Justice has acted promptly and vigorously. America has been a hospitable home for thousands of immigrants from less favored countries; but she cannot afford to harbor a horde of ruthless enemies. After deporting those already here, we should guard more carefully than ever before our shores against undesirable immigrants. There is a grain of comfort in the fact that the South seems to be, thus far, comparatively free of these violent agitators—there were 18 arrests in Baltimore, 20 in Louisville, and 5 in Jacksonville.

WE HOPE FOR THE BEST.

The National Council of English Teachers has instituted a "Good English Week," to be observed in public and private schools throughout the United States. The idea is to bring about a concentrated effort toward arousing public sentiment to the need, possibility and means of improving the speaking voice and raising the standard of usage in daily life. We know that improvement is needed, and we hope the "Week" will help. At the very least, most of us could eliminate one slang expression and be the better for it.

A BRUTAL EXPERIMENT.

According to press dispatches, the sheriff of Cook County, Illinois, recently tried an experiment in psychology which, if the reports are correct, should subject him to the loss of his office and criminal prosecution, if there is any law that could be made to cover the case. In carrying out the experiment, he compelled 200 prisoners to witness the hanging of a convicted murderer. In defense of his action, he issued the following statement: "In my opinion, the modern coddling of criminals by well-meaning but misguidod, sympathetic, theoretical reformers and self-constituted organizations is one of the greatest causes of the present crime wave in this city. * * The reformers are constantly advocating the adoption and enactment of laws which are for the purpose of alleviating the punishment of the criminal, forgetting and losing entire sight of the protection that law-abiding and peacable citizens are entitled to as against these human parasites." Even it we were to admit the sheriff's charges, which we emphatically do not, we should still hold him in execration for forcing men, criminals though they were, to witness one of the most horrible sights imaginable, for the sake of observing the effect it would have on their minds—and hearts. We hope tho people of Chicago will see to it that no further experiments of this kind are performed, even if it takes a new sheriff to insure against it.

THE CENSUS.

The taking of the fourteenth decennial census is under way. An army of 85,000 enumerators began work on January 2, and the work is expected to be completed in about two weeks, though the figures showing the total population of the country will not be available until some time in April. The count, it is estimated, will show a population of between 107,000,000 and 112,000,000. In addition to the enumeration of persons, the census will include data on farms, manufactures, forests, oil production, and other matters of national importance. Doubtless the enumerators will have the usual number of exasperating as well as amusing situations to deal with, but people generally will recognize the official nature of their inquiries and help them expedite their work. If the Government finds it worth while to make this exhaustive survey every ten years, surely the church would find it profitable to make an equally careful survey of its field once in awhile. We are glad that such work has actually been undertaken and is now being carried forward.

VALUABLE TESTIMONY.

The house surgeon of the Charity Hospital, New Orleans, is reported to have said recently, in connection with the number of accidents reported on New Year's Eve: "Prohibition has improved conditions wonderfully. Accidents are not only reduced in number, but in seriousness." We hope the anti-prohibitionists who insist that alcohol is man's chief blessing will properly consider this bit of valuable testimony by a competent witness.

New Orleans Christian Advocate

OFFICE, No. 612 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind

"ONCE."

I once was lost. The fog of doubt
Hid rock and shoal from me—
But there came One whose pierced hand
Cleared all the gloom from sea and land,
"I am the Way," said He.

I once was blind. I drifted wild
On Life's dark, wreck-strewn sea,
Until One came who raised His hand
And Darkness fled at His command.
"I am the Light," said He.

I was a-hungered. I was faint
As Hagar's weary child.
One spread a feast and bade me sup;
He broke the bread and blessed the cup.
"I am thy Bread," He smiled.

I was athirst. I long had quaffed
The poisoned well of sin.
It failed to satisfy; but One
Brought healing waters. God's dear Son,
Let living waters in.

I once was sad. There came to me
A Man of gentle mien,
And as I wept His tears joined mine,
And soon my grief was joy divine.
My loss became my gain.

He is my All. My soul to Him
Doth all its tribute bring.
Each day I praise Him for His grace,
I long to see Him face to face.
And hail my Heavenly King.

* * *

THE SILVER RULE FOR THIS DAY.

By Byron H. Stauffer.

The Silver Rule was thus phrased by Emanuel Kant: "Act so that the maxim of thy will can at the same time hold good as a principle of universal legislation." Can we find this rule in the Bible? Turn to the Sermon on the Mount: "Let your light so shine before men that they may see your good works and glorify your Father." They also! Do as you would have all men do.

Example is the thing. Personal responsibility is a Christian thought. I knew a man, the blatant infidel of a small community, who was constantly letting his church-going neighbors know how much was expected of them in the way of moral rectitude and square dealing. One day, when he was using very objectionable language on the steps of the post-office in the presence of men, old and young, I said to him: "I am surprised, sir, that you, an infidel, should use such language." His startled look was worth seeing. Then he waxed indignant and said: "I'm none of your hypocrite Christians, anyhow." Which meant that he didn't owe the world anything in the way of example. He had nothing to be consistent with. The moment a man feels that he owes his fellows a good example he assumes a Christian attitude. It is religious to ask: "If everybody does what I am about to do, will the world be happier or more miserable?"

Take the matter of personal conduct. Out of forty passengers on a street car one man was loudly whistling. There he sat, telling us that it was a long way to Tipperary. It made me nervous. Then I wondered whether I was getting peevish. I recalled that out in the country yesterday I had whistled uproariously. And yet it was manifest that it wasn't quite the thing for that man to occupy the center of that stage. Wherein was he wrong? What was the difference between his whistling there and my whistling in the suburbs? Why, this: If everybody in the street car imitated him, what a bedlam! But if the three men in the square mile in the country should all whistle at once, no one would be disturbed. So there is where our Silver Rule comes in, even in this trifling matter.

At every service one or more will be sure to leave during the last hymn. It may be that an occasional one must catch a train or keep an engagement. The others leave to avoid the crowded aisles. It is a slow job, this snail-stepping up to the door among the throng. And yet if those folks should just think one moment how it would look if the whole congregation made a rush for the door when the last tune was raised, they would see the selfishness of their act and stop doing it. But here is an invalid. He finds it difficult to attend church, and yet how he loves to go. So he slips in a bit late and leaves right after the sermon. Now our Silver Rule permits it, for if only those with feeble frame or runaway heart leave before the benediction, little harm can result.

There is the man who spits on the side-walk. He knows he is not tubercular, so where's the harm? Yet if he is told that he might after all be carrying the germs of disease, and at any rate some people who surely do will follow his example, he will stop his foul habit and obey the Silver Rule.

It is vicious to claim an exemption which all cannot claim. A man never goes with me on a camping trip twice who will not do his part of the chores, making the beds, carrying the water, cutting the wood. Suppose every camper shirked his part of the work. We are all fellow campers on this earthly journey. There are chores to be done, children to teach in religion and morals, churches to support with money and talent. Man outside the church, I ask you—if everybody did as you are doing, would we have a church or a Sunday school? But you say the church has outlived its usefulness. Very well, are you helping in establishing something better? So here is the place to apply the Silver Rule.

The Silver Rule is pre-eminently for commercial dealings. Whether you are rich or poor, employee or employer, borrower or lender, the rule applies in your case. Therein is its beauty. Ruskin defined a just act as one which, if all men should do likewise, will bring happiness to the majority. It has somewhat of the heroism of the soldier and the sailor about it. Suppose your city were besieged, or smitten by an earthquake. Food being scarce, you go to the distributors and seek by some special influence to secure an adequate allowance. What would an honest official say to you? Why, that if you get more than your share, some one else will have to go hungry. Hold to that a moment. Is not that a pretty good question to ask? What is my share? Taking into account intrinsic merit, capital invested, time devoted, skill acquired, what is my share? In profit and dividends, salary or wages, what is my share? Would that some of our many commissions could figure it out and impose its findings upon society; wouldn't that settle all our problems? If too much is paid in wages, the proprietor must suffer. If too little is paid to the toiler, poverty, vice and degradation will come. What if every man acted as I do; would it mean an earthly heaven or hell?

If all men reasoned as I do, what about the result? That is more important than you may at first blush imagine. Think what untold miseries the world has suffered because a piece of false logic was thrown into the German mind. The mediaeval mind accepted the autocratic church, and when men claimed the right to think for themselves they were put to the torture. * * *

Now the true Christian is responsible for his data and his logic. He ought to be able, since he is standing before his God, to render a catholic verdict, a decision which would be right in Germany or in France, among Conservatives or Liberals, a judgment righteous whether his own goods are in the balance or no. You say that is too much to expect. But the day must come when men will be fair with one another. That will usher in the day of the Lord.—The Christian Guardian.

"JUST ONE THING AFTER ANOTHER."

Dear Brother Carley: In my communication to the Advocate of November 27, I alluded briefly to the loss of members in many sections of our church and the widening gap between the church membership and the number in the Sunday school. And matters grow worse. The indications are that we will close the year with a slight loss. It is worse in the Methodist Episcopal Church than with us. The decrease in that body has reached 62,000, with more Conferences to hear from. Our Northern brethren, as I gather from Zion's Herald, feel humiliated, but not discouraged. The editor intimates that, in view of the great success of the Centenary movement, on which attention was centered, the overlooking of spiritual interests was natural. That looks like excusing oneself for negligence. Attention to the Centenary work may explain, but does not excuse our failure to reach our average annual increase in church membership; but it does not explain the loss last year of more than one hundred thousand Sunday school workers and scholars. What the explanation is, I do not know. They can be explained in part. For example: The statistics from one Conference showed no figures of any kind from ten charges. The figures of another Conference fell under the notice of a careful calculator. The loss of membership was so astounding that he was induced to make a count on his own motion. The count was a small fraction of the loss indicated by the official figures. Somebody had made a mistake.

The St. Louis Advocate of recent date carries an editorial paragraph of more than ordinary worth. It was on the abuse of the hour of worship with special reference to the interruption of the regular services by uninvited and unexpected strangers. All town and city pastors have more or less experience with traveling agents who come upon them late in the week, or on Sunday, after they have carefully prepared for the Sabbath, and ask for the use "of the eleven o'clock hour, or the evening hour if more agreeable." Some are considerate enough to write in advance and make an appointment. No man has the right thus to impose upon a preacher and his congregation—and should not be allowed to do it. This does not apply to regularly appointed representatives of the church. They have a right to our pulpits. The pastor should open the way for them and help them. But even they should not take a congregation by surprise. He is an exceptional man who can take a pastor's place on the Sabbath without doing harm.

I had been imposed on a few times in my early ministry before I made out a program. I determined that, if my congregation was to be bored, I would do the boring myself. I did a full share of poor preaching, and when I made an unusually sorry effort, and the people got tired and sleepy, they were not disappointed. If a stranger took my place, they expected something good. If he did not meet expectation, they felt bored and blamed me for allowing him to experiment on them. My method was as follows: If a stranger came on a mission, I first bored him (it is a terrible trial to a man to hear another man talk when he is anxious to do the talking himself); then I made an appointment for him at some hour in the week. In that case the congregation was his, not mine, and if those who came to hear were

bored, it was their own fault. Of course I varied from my rule a few times. Only a few times did I ever take another pastor's place.

One Sunday afternoon a stranger put in his appearance at the parsonage. I had never seen him, but had heard of him. I knew him instantly. I knew his mission, but did not invite him to "occupy." I made an appointment for him to address the public Monday evening. About twenty of the faithful came to the meeting. The preacher was long, gangling, slow of motion, and the slowest man in speech I had ever heard. Among the hearers was "Aunt Henny," our only colored member—black and fat—always on hand, always had something to say to the preacher, and seldom failed to give him "a quarter." Sometimes "Aunt Henny" was a little free in her speech. On this occasion she waited at the door as usual, and when the preacher came near she said, "Well, I must shake hands with you. Did I ever see you befo'?" The preacher, in the slowest manner imaginable replied: "I don't know whether you ever did or not." Then came the knock-down blow: "You talked so much like a man asleep, I wondered whether I ever had seed you. You takes yer time, honey, you don't hurry, you don't." The preacher was short on answer. He simply said: "That's a compliment. "Aunt Henny" was not the only one disappointed.

Speaking of representatives of the church, agents, secretaries, etc., calls to mind some things said during the present round of Conferonces. At the South Georgia Conference, Dr. Bascom Anthony said: "Our Conference Boards are getting too autocratic, and I am getting tired of it." I have heard something like that before: "Government by secretaries." I do not know Dr. Anthony's particular grievance, but I think he is a little too strong in his charge. I know no board that assumes to be a law unto itself. Some things appear to many of us strange and unnecessary, but back of the things is the authority of the General Conference. The law concerning evangelism is one of the things. Some of us think that law is unnecessary, inasmuch as the General Conference cannot enact a law on evangelism, prescribing times, places, methods of work, etc., adapted to the varied conditions of our wide-extended connection. This the General Conference never proposed. And even if it did, it leaves presiding elders and preachers in charge free to avail themselves of the help of the Committee on Evangelism or not, as they may elect, for this committee intervenes and helps only "when needed." And who but the presiding elders and preachers in charge can say when the help of the Committee is needed? If under the operation of the law a preacher's work is a failure, let us not blame him, nor the Conference Committee, nor the Board of Home Missions which directs the work. Blame the General Conference which made the law. If it proves to be a hindrance rather than a help, we can repeal it.

The above thoughts bring to mind the fact that leaders in our evangelistic work are constantly increasing. Twenty-five years ago there were not more than ten men among us known as evangelists. Sam Jones was the first outstanding one among Southern Methodists. To-day evangelists are numbered by the score, and the stock is improving—probably due to the fact that the church in a sense has made of them "a separate order." And a great responsibility rests on them as representatives of the church as well as preachers. They have an open field and should be abundantly useful.

By the way, I see that our old friend and fellow-laborer, Brother Theo. Copeland, has entered the field. While I was editor of the Advocate and he pastor of Rayne Memorial Church, he came often to the office and we had many heart-to-heart talks. He greatly endeared himself to me, and ever since I have kept my eye on him with peculiar interest. He has made good in all the charges served by him, and I doubt not he will succeed as an evangelist. He does not enter the field as a novice. He has had much experience as a revivalist, having frequently traveled long distances to assist the brethren. Great success has crowned his efforts. He has located in Dallas, Texas. I heartily commend him to our brethren in Louisiana and Mississippi. JNO. W. BOSWELL.

Note: The title at the head of this letter does not belong to me. It belongs to "Gulliver" of Texas, the author of "Jezebel Jabbers." J. W. B.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Life consists of the old and the new. Longfellow wrote: "Look not mournfully to the Past, it comes not back again; wisely improve the Present; it is thine; go forth to meet the shadowy Future, without fear and with a manly heart." A new appointment is mine and yours—new people, new opportunities, new duties, new privileges, new experiences. May we not meet these with renewed courage, determination, vigor and faith? Don't sulk, don't nag, don't grumble, promise but little—unfulfilled promises have wrecked many fulsome preachers. God does the promising—you do the preaching. Be sure you are preaching the gospel, not talking about it, analyzing it, dissecting it, but declaring it as an accredited messenger of heaven—an ambassador of Christ. Paul preached it, though in bonds; you and I are not in bonds unless we forge our own fetters.

* * *

Why so fearfully alarmed about moving? It is the fashion of this age. Everything and everybody are moving—Galileo found out, some time ago that the world moves, and now the whole business is on wheels. "Move on," is the battle cry. Wake up, rub your eyes, get a new vision, or the procession will pass you by. Methodist preachers have more moving forces behind them than any body of men I know—bishops, presiding elders, boards of stewards, congregations, connectional boards, not to mention disgruntled members, and the brother's own inclinations. If some ingenious engineer could harness all this power, Archimedes with his lever would have to take a back seat—he would be superannuated. No wonder we move; the wonder is, we stay at all. "Rolling stones gather no moss," but who wants moss? Even the long Spanish moss is used only to make cushions, etc., and many cushions on chairs and lounges are a delusion and a snare. Methodism means movement—forward movement, looking the world in the face and sounding no retreat.

* * *

The Book of Discipline has suffered no little at the hands of its revisers, yet it contains much worthy of earnest, diligent study. It should more clearly state in whom certain powers of church polity are vested—some things are hazy, some contradictory. But the duties of the preacher in charge are clearly and fully defined. Every presiding elder should read them carefully. This will help him to know where he stands and help him to ward off some officious, pretentious intruders. If you don't keep off the crows, you will raise but little corn. The world is full of ecclesiastical crows looking for some poor man's corn patch. Selah. The primary meaning of "discipline" is mental or moral training. As a verb, it means "to train to obedience or efficiency." The idea of punisment is secondary. Our little book clearly has for its title the primary meaning—"Study to show thyself a workman approved."

After Christmas, D. V., I may wave another signal. Now to all who like my style and thought, may the joy of the Christ be yours.

A PLEA FOR HELP.

Away back yonder, when I first entered the field of pedagogy in a very rural community and had to "hear" lessons numbering from 30 to 40 per day, in my mind came some sort of a glimmer of present-day consolidated schools and the boon it would be to both teacher and pupil.

And being born and bred in the country, in the home of a country preacher, I, early in life, began to see the need of church-directed activities of children and young people; and again came a glimmer of some sort of plan whereby I might invest my life in helping to solve the problem of the non-church-going country populace.

Later, I entered the ministry of the M. E. Church, South, and found in its Publishing House such books and pamphlets as, I thought, stressed the activities of the Sunday school and advocated the building of church houses so constructed and equipped as to care for the "whole man." Needless to say, I reveled in such literature, for I thought I had seen the need of it so sorely all through these years. I went from one country "charge" to another, preaching, praying, prizing, blasting, attacking sin in both high and low places, realizing that not by might nor by power but by the Spirit of the Lord I should conquer.

Finally, I came to one circuit whose circumference from parsonage to the six churches was 40 miles, and which had in its boundary an ideal place for such a churchhouse. Their old building had been there for many a year, as its dilapidated condition mutely testified. Our nearest church was 8 miles; the others nearer were 2, Baptist and Christian, whose combined membership did not equal ours; no resident pastor of any denomination; 90 per cent of our members owned their own farms; an 8-acre plot of ground; a 2-teacher school which might easily grow into a consolidated school; a congregation of from 100 to 400, and unlimited possibilities for a Sunday school. I, in the simplicity of my soul, thinking I was following the teaching of my adopted church, set about to build such a house. I found some devoted and true men and women who were eager to follow in such an undertaking and who pledged of their means to build—one man giving every fourth dollar. We decided to use the rocks from the surrounding hillsides and the sand from the neighboring valleys to erect a concrete church. Last winter we began work, hauled rock and spent days breaking same — we used sledge hammers and elbow power. Bad weather set in and nothing more could be done until better weather.

After many weeks—and every adverse thing Sanballat and his crowd could say—we began again, got the foundation laid and enough concrete blocks to carry us to the main floor windows (we are putting in a 9-foot basement to be used as a community room). When our Conference, the North Mississippi, met at Aberdeen, with high hopes we started on our journey, laid our plans and request before the Mission Board, which enthusiastically took us up, gave us help and proposed to make it possible financially for us to stay there, giving full time to the place. Then, with the presiding elder's permission, to Bishop Kilgo we went, asking for more time for this place, to be met with the statements, "I couldn't do that if I wanted to." "We have no law in our church for such." "We have no literature along those lines."

So, alas for my life-time longings! for the precious hours given to the reading of the following and such like, "The Building of the Church." "The Church of the Open Country." "The Superintendent and His Work," "Conservation of National Ideals," "The Evolution of the Country Community." Of course these must go from my library, and I want some brother to tell me what I must read in order to reconstruct, or to construct a system of thought that would make me valuable as a country preacher? A. M. BENNETT.

Tyro, Miss.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS

FROM THE PELICAN PINES.

By S. A. Steel.

Well, Carley, I had all that trouble moving my books to Camp Idlewild for nothing. It proved too damp, and a kind lady offering me a deserted nagro cabin, I had to move them all again. I have them now safely housed in this cabin, not a library finished in maple, but rough and unceiled, and with cracks gaping wide on every side; but under a good roof. There is a massive oak just at the front steps, so I have named my humble study, "The Oak." I would be glad to think the tree is a symbol of my life and my work—deep-rooted, solid, firm in fibre, with wide-spreading limbs, typical of the liberal sweep of thought, and with towering crest, the emblem of noble aspiration. My cabin study is on the brow of a high hill, which is also suggestive; and while within a ten-minute walk of town, is remote, difficult of access, retired, and half-hidden by dense pine thickets.

Do you know that while I was straining at those heavy boxes of books I thought as follows: If Bishop Kilgo could see me doing this Samson stunt, he would say to himself, "We must have been mistaken about Steel's being a 'worn-out' man!" On one occasion during the siege of Richmond, Grant sent a flag of truce to Lee, asking a suspension of firing to bury his dead. He told the officer who carried the message to give General Lee his compliments, and tell him that he was so well acquainted with what was going on in his line, that he knew what he had for dinner every day. General Lee told the officer to return his compliments to General Grant, and to say to him that he was mistaken about knowing what he had for dinner; for if he knew, he would send him a part of his dinner, unless he had greatly changed from the Grant he knew before the war. So I thought if Bishop Kilgo is the same man he used to be before he fell under the influence of these Pelican P. E.'s, he would give me a lift on these boxes. But there he sits in his Piedmont mansion, in robe and slippers, while I tug and strain; and I'll give it up if he don't look as old as I do. Well, I've made up my mind that next time I "jine" the itinerancy I mean to head for the episcopacy from the word Go!

My cabin has a big, old-fashioned wood fireplace. Sister Steel burns gas in her room, and it is mighty handy on a cold morning; but she can't punch her fire. I can punch mine, and do, and as the sparks fly up the chimney it seems that in some mysterious manner thoughts steal into the mind. Did you ever sit in a big rocker, punch the fire, watch the sparks, and think? I was doing this the other day, and this line of thought came to me: The whole trouble of the world is due to the fact that we leave God out. We leave him out of business. A merchant seldom thinks of God as his partner; more likely, thinks you are off if you say he ought to take God in with him. We leave him out of society. The best church members have dances in their homes, and card parties, and serve wines on their tables. Think of inviting God to be at a dance! We think Mansfield is above the average in the moral character of its people; but God is not in the social life of the community. We leave God out of our education. The public schools formally exclude him, and it is to be feared he receives scant attention in many church schools. We leave him out of politics, both local, national, and international. Bishop Atkins told the Memphis Conference that preachers superannuate themselves because they cease to study, read up, and keep fresh, and in touch with the times. It was a big dig in the ribs for a fellow who had just been labeled a "superannuate" by the piney woods P. E's. I don't know whether Brother Jim would consider the Yale Review "up to date" reading or not, but I can assure him it is tough reading. I have just read the January number. It has a great deal to say, by eminent writers, about the problems of both national and world politics; and God is not in all their thoughts. We leave him out of our homes. Only here and there can you find a family altar.

So there is no mystery, Carley, about the abnormal condition of the world. It will never be better till we put God where he ought to be in every sphere of life. I am sure the erection of the family altar would be the shortest way to the objective of our hope. The Christian home is the sheet anchor of our civilization. I mean the "Christian" home, where God is worshiped morning and evening. The business man, the woman in her social relations, the educator, the public official, who goes forth to the day's activities from a home where genuine worship has given the keynote of the program, is not likely to go far astray. The most important thing we have to do is to rehabilitate the "derelict American home."

I see the venerable Tom Holloman has a new set of false teeth, and pokes his fun at my sound ones. Sour grapes, Tom, sour grapes! Well, it is the only thing false one ever knew about Tom. He's a sly scamp, however. I always will believe that it was this same Tom Holloman, bent on fun, who slyly pinned a white handkerchief to Dr. Wiley's coat-tail, and then, innocent as a saint, joined in the hilarious laughter and shouts about a flag of truce, as the dignified President of the College crossed the lawn, all unconscious that apparently his shirt-tail was fluttering to the breeze, and wondering what occasioned the uproarious mirth!

Much obliged for your dollar for my book, Carley. Now read it when it comes. I won't care if you jump on it, and "stamp the feathers off" it, for then somebody else will be sure to want it. If I don't get enough dollars before the bill comes, I'll feel like Jiggs always does about meeting Maggie after a visit to Dinty Moore's joint. A Presbyterian brother took ten copies on the faith that it will be worth reading, and paid in advance. He's elected.

"The Oak."

MEETING OF PREACHERS AND LAYMEN AT HOLLY SPRINGS, MISS.

Dear Brother Carley: As secretary of the Holly Springs District Preachers' and Laymen's Meeting held in Holly Springs, December 15-17, I am sending you a copy of some resolutions which were unanimously adopted at the meeting and if you will allow, I will give you a very short sketch of what we did at our meeting.

It was practically a preachers' meeting exclusively, save when the district stewards met with us the last day. The time did not drag, nor was there any semblance of formality. Our presiding elder led us in a heart-to-heart discussion of the every-day problems which are peculiarly ours. Our individual method of private devotion; of reading the Bible; our home devotion; studying the Bible for sermonizing; building sermons; pulpit manners as to detail; methods of filing; good books we had read recently; how to make pastoral visits, are some of the subjects we discussed informally.

Rev. B. P. Jaco was with us and gave us a great sermon at the evening hour, on the 16th. One layman said to me that it would stand out in his mind as one of three the greatest sermons he had ever heard. Brother L. P. Wasson enforced on our minds and hearts at the Wednesday evening hour the necessity of being true witnesses for the Master.

There was good spirit and every preacher and layman, we believe, went away benefited and resolved to be a more efficient and faithful servant of the Lord. W. R. LOTT, Secretary.

Resolutions.

Realizing the need for a revival in our church and having a vital interest in the advancement of the Kingdom of God through our church, we look with favor and deep interest upon the proposal for a church-wide effort in evangelism during the coming Conference year. We are heartily in sympathy with, and endorse the spirit which inspires, and long to see great results in the church by a co-operative effort on the part of all pastors and laymen to bring men to a saving knowledge of the gospel of Christ.

It is well understood that the pastor is the logical and designated leader in his own charge; but we are convinced that if the pastor in every charge is praying to God for leadership and exhorting his people to consecration and activity, much more will be accomplished.

Feeling that some concerted, detailed plan should be agreed upon among us as preachers of this district, we recommend the following:

1. That as early as possible a religious census be taken in every charge.

2. That we study evangelistic literature sent to us by the Centenary Evangelistic Committee and as far as practicable use such suggestions as are made therein. We urge especially that pastors study carefully the Standard Plan for the Evangelistic Campaign.

3. That we take the laymen of our charge into our confidence and through them seek to carry the spirit of the campaign to every individual.

4. That we endorse the Standard Evangelistic Campaign for Sunday schools and Epworth Leagues and urge every pastor to carry them out as far as is practicable in his local organization.

5. That we as pastors "tarry till we be endued with power," and that we constantly sound the clear note of evangelism by preaching the fundamentals of our faith, calling men to repentance and confession of Jesus Christ, and that we look forward to and prepare for a thorough and specific evangelistic campaign in every charge during the year.

6. That the pastor appoint at once the Disciplinary evangelistic committee, and that regular meetings of that committee be held, and that work be pushed from the beginning of the year.

7. That we look to our presiding elder as the evangelistic leader of the district and pledge ourselves to co-operate heartily with him to make this a great and telling year in the salvation of souls.

Signed:

L. M. LIPSCOMB,
L. P. WASSON,
W. R. LOTT,
Committee.

The above resolutions were unanimously adopted by the Holly Springs District Preachers' and Laymen's Meeting, held in Holly Springs, December 17, 1919.

EPWORTH LEAGUE EVANGELISTIC SURVEY, FEBRUARY 8-15, 1920.

The purpose of the Epworth League Evangelistic Survey is to discover the young people holding membership in our church who are not at work, and to discover the young people outside the church for whom our church is responsible. This survey will be of no value unless we carefully and prayerfully make use of the information revealed by the survey. If we secure the name of a young person who is a member of the church but not at work, of what value is this information unless we persuade that one to become active in the work of the Kingdom? Or, if we secure the name of a young person outside the church for whom our church is responsible, of what value is it unless we persuade that one to become an active Christian?

It is estimated that there are approximately five hundred thousand young persons between sixteen and thirty years of age holding membership in our church but not actively engaged in any form of church work. The majority of these young people are in churches where there are no Epworth Leagues. Out of the nineteen thousand and seven hundred churches in Southern Methodism, only four thousand have this organization which is for the development of the spiritual life of the young and their employment in the work of the church.

According to an estimate made by the Survey Department of the Centenary, our church is responsible for the evangelization of some two million people who are in the territory served by our church. Of this number, probably six hundred and fifty thousand are between sixteen and thirty years of age.

If the Epworth League fulfills its mission, it must serve these one million young people who

are either outside the church, or in the church but inactive. Through the Epworth League survey we should discover them, and then by means of personal work and other evangelistic methods enlist them in the work of the Kingdom.

An appeal is therefore made to all pastors and Leaguers to discover, win and train this mighty army of young people for service in the church.

RALPH E. NOLLNER,
Assistant Secretary, General E. L. Board.

"MULE MANICURISTS."

By Rev. Geo. H. Thompson.

Others may say as good things as Bishop Candler, but none say them like the wise Bishop. When he presided over the Mississippi Conference which was held in Meridian some years ago, he said something like the following: "I want to admonish you preachers that you can not do all the good things that need to be done. I doubt not that there are a great many mules in the country that need their tails sheared, but I would not advise you to go into the mule-tail shearing business." The point is plain, and the lesson is obvious, but I fear that we are metaphorically manicuring the mules' narratives.

All members of an Annual Conference have professed a divine call to the ministry of the Word, and have accepted authority to preach the Word, and to administer the sacraments. I have been told that about five hundred men holding Annual Conference connection, and on the effective list, in the Methodist Church, South, are at present detached from the work of the itinerant ministry, many of them holding positions not connected with our church, while pastoral charges are left without pastors, and others are served by incompetent supplies. May we not subject ourselves to the charge of experimenting with untrained men in the shepherding of souls to see if they are fit to hold a professorship or a secretaryship in the Grand Order of Mule Manicurists?

Some of our most useful men are devoting themselves wholly to revival meeting work, and we have come to call these evangelists. We need them, and they are doing a great work. But we have need to fear that we may debase this position to the point of destroying its usefulness by making of it a "pocket," into which men are put who never held a revival meeting. We have Conference evangelists, district evangelists, singing evangelists, and I am listening for some brother to ask for a position as whistling evangelist. He will be sure to get it, if he is hard to handle by the bishop's cabinet.

Pastors never had so many calls to serve tables for organizations as now. Hardly a day passes that some appeal does not come through the mails to help some semi-benevolent institution with appeals for time or money. These institutions seem to be multiplying with greater rapidity than the famous "Pigs Is Pigs." So many are rushing in to "take care of the poor" that one wonders if there will be enough of the poor to go around. The interest of the really poor will be conserved by abolishing certain "charitable" institutions that administer on an eighty-five per cent commission basis. These institutions have about as much love for the church as a barber has for a Bolshevik, except when they can use the pastors in making financial drives. If the drive needs to be made, let the church make it; then the needy will get one hundred cents out of each dollar contributed, and the church will appear as the real helper and benefactor.

Are we not in danger of overmuch caring for the poor? The most difficult money that I have ever tried to administer has been for the poor. Deserving poor will suffer in silence, while the "professional" is ever before you with fathomless needs. Whoever fosters parasitism does himself nor his fellow-man any real good. Some religionists seem to disagree emphatically with Paul when he said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." They have told us that death on the battle-field might purchase salvation. They have tried to measure the Salvation Army as a religious institution by the giving of doughnuts. When I am called on to see God through the hole of a doughnut, I don't look. We may worship God with them, but He does not show Himself through them.

The early church soon learned that it was not well for the teachers to leave the ministry of the Word to serve tables, and laymen were chosen for this purpose. Methodism saw the wisdom of this arrangement, and chose stewards for that work. The draft made on our pastors for this kind of work to-day, does not come from the church, but from these hybrid institutions that are without pride of descent and much hope in posterity. It is an important part of a pastor's work to convince the world that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Lazarus in rags, covered with sores and begging for crumbs, was valuable enough when he died for God to give him angels for pallbearers, and to give him a bed in Abraham's bosom; while the rich man, with all his fine dressing and high feeding, was so worthless that God threw him into His junk-pile.

Man is to be made free through knowing the truth, and not through soup and doughnuts. Emancipation of the world through preaching Christ is the task to which the preacher is called. I am sure angels would not mind the task. Is not there need enough for this in the smallest charge to demand all of a pastor's time and powers? If not, and you have time to shear mules' tails, I would advise that you secure a position in the public school as teacher, or a clerkship for some merchant, that you might furnish the wife and children better food and more clothes, rather than divide your time and powers in the interest of some move that is chiefly concerned about what they can get out of you and the church.

In to-morrow's mail you will get a letter, the first paragraph of which will be a sort of Hoyt's German Cologne spray. It will remind you how busy a man you are, and that you are so influential in your community that your influence is absolutely essential to the success of the contemplated enterprise. The next paragraph will tell you that there is to be held on the Pinnacle of Distinction, at a very early date, a grand rally of the Grand Order of Mule Manicurists, at which will appear with great inspiration The Most High Headknocker of World-Wide Mule Manicurists; that it will be a treat too rare for you to miss, and, rather than to fail in having your presence and help, that your expenses will be paid. All of this to get you there, so that they can send you back home to collect money enough to pay your expenses, and the expenses of all the state officers of the Grand Order of Mule Manicurists. If you go, do not expect me—I will not be there.

Now, Mr. Editor, my digestion is good, and to date no complaint has been made against my gall, but I am not hunting any mules to manicure. If this paper is not good for anything else, it will be good to start your kindling to burning.

Meridian, Miss.

OLD SHARON.

By Rev. T. B. Holloman, D. D.

To many of your readers, the above heading will mean nothing, but believing there are a few remaining who will appreciate, I write for them. This historic place, once a center of education and culture, is known to few of the present generation. Since the writer first knew it, fifty years ago, its decline is evident. Madison College, a two-story brick building, with wooden structure for preparatories, has declined to community high school. Connected with this institution are the names of Thornton, Pugh, Hunnicutt, H. F. Johnson and Chas. B. Galloway. It was while at the head of Madison College that Dr. Johnson was elected to the presidency of Whitworth, which he placed, by his energy and culture, upon the high level which it has since maintained, and from which so many young women have gone to bless the State and church. It was the writer's great privilege to be under him, and he owes to him a better knowledge of the English grammar than to all others who had preceded him. As a youth, I recall him as a master of our mother tongue.

As an institution granting diplomas to young women, Sharon Female College had a longer life educating the girls from the several neighboring counties.

Associated with the town life were the names of Montgomery and Wiggins, prominent members of the Mississippi Conference, the latter of whom is the first minister whose text and discourse I recall, though but a child of 7 years.

A recent visit to the community revealed the relentless and ruthless marks of years. It is now a straggling village, the old male college being used as the building for the community day school, the female college leaving no trace and the site being occupied by a private residence.

The large old church has been replaced by a smaller structure, the well-kept, nearby cemetery has grown larger, with many stones bearing names now forgotten by the present generation. Here lived Grandma Boll, who lived beyond her 98th year.

Here to-day lives one of God's choicest saints, Mrs. Margaret Muse (the first person upon whom my hands were laid in baptism), "Miss Dink" to everybody for a long time, then "Auntie Dink," and now, in a mellowing old age, "Mother Dink" to all who come; crippled with paralysis, she ministers to all.

Sitting with Bible of large print on the table at hand, studying its meaning, she rejoices in its precious truths. I found the New Orleans and Nashville Advocates in the home, which are passed on to others when read.

But lest I yield to the temptation to go beyond your limit in these reminiscences, I close.

TRACT REVIEW.

Reply of Rev. Isaiah Watson, Pastor of Emanuel Baptist Church, Baton Rouge, La., to "Nine Reasons Why I Am Not a Baptist," by Rev. P. O. Lowrey of Louisiana Conference M. E. Church, South; $2.25 per dozen; $15.00 per hundred.

Mr. Lowrey has the following friendly remark on Mr. Watson's reply to his tract:

"Pleasant Hill, La., Dec. 13, 1919.

Rev. Isaiah Watson,
Baton Rouge, La.

Dear Sir and Brother:

I am in receipt of a copy of your reply to my "Why I Am Not a Baptist," and suppose I am under obligation to you for sending me the booklet. I thank you for the same.

In reply I think that you have done just what would have been expected of one holding your views of the Baptist as being the only church of Christ, and I am sure you will find many readers of what you have had to say.

If you advertise in the New Orleans Christian Advocate, I am sure you will sell lots of your booklets to those who have read mine.

Fraternally yours,
P. O. LOWREY."

For copies address Rev. Isaiah Watson, Baton Rouge, La.

There is greater assurance of the reality of our possession of eternal life when once the heart has been given to Christ than there is of the reality of our possession of earthly property. Earthly possessions depend upon the integrity of men, but our possession of eternal life depends on the integrity of God.—Faris.

A NEW SONG
"My Guiding Star"
YOU WILL LIKE IT
BUY A COPY FROM
L. GRUNEWALD CO.,
733 CANAL ST.

EVANGELISTIC CAMPAIGN

Crowning Glory of the Centenary

PRIOR TO THE CAMPAIGN EACH CHURCH SHOULD MAKE A SURVEY IN ORDER TO MEASURE ITS EVANGELISTIC OPPORTUNITY AND RESPONSIBILITY.

Why This Survey?

I. It Is in Keeping with Modern Efficiency.
It is not enough to open the meeting and preach to those who chance to come. We must survey the field and locate the persons to be reached.

II. It Is in Keeping with the Command of Our Lord.
He said "preach the gospel to every creature"—not just to those who attend public preaching. The only way to find "every creature" is to make a survey.

III. It Will Discover Unidentified Methodists.
Thousands are lost to the Church by failure to take membership with them when removing to another community. Through a survey these may be reached and restored to membership before they drift too far from the Church.

IV. It Will Reveal Potential Methodists.
No Church can face its Lord and say it has done the best it could until every one who would be a member of that Church, if converted, has been approached personally concerning his surrender to Christ.

V. It Will Afford Approach to Those Who Have No Church Preference.
The only way to discover the nonchurch population is by a survey. In this way we shall be able to do our best to reach and save those who are indifferent toward all denominations.

The success of the Evangelistic Campaign depends largely upon an Accurate Survey. Every Methodist may have a part in this work. Co-operate with your Pastor. Make the Survey. Do it now.

The Home Circle

WHAT MAKES GRANDMA CROSS.

My mamma's gone away to-day,
And grandma's cross;
My mamma told me to be good.
I've tried to help just all I could
And haven't done a thing that should
Make grandma cross.

I cleared away the breakfast things,
Quick as a fly;
The gravy spilled a little mite,
Although I hugged the platter tight.
But, if I was an "awful sight,"
I didn't cry.

I went upstairs to make the beds
And dust around;
I filled the bathtub to the brim,
So Jack Tar could learn to swim—
And then I jumped in after him
Before he drowned.

I really thought the parlor should
Be dusted, too;
An angel fell down on his face
And hit a Royal Worcester vase—
I put the pieces back in place
With Stickum's glue.

I've been as good as good can be—
But grandma's cross;
I've swept, I've ironed all my clothes,
I've washed the windows with the hose.
What in the world do you suppose
Makes grandma cross?

—Children's Magazine.

THE RED-HEADED BOY.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher managed to pull them apart.

"Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime a red head had appeared at an upstairs window; one glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down!" The sharp voice was pitched so as to enter the principal's ear and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?" The red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands, yes, sir."

"Why do you say 'with your hands'?"

"Because he attacked me first, with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed because he remembered the fight he had the previous year; and how this red-headed teacher from another grade had walked all the way home with him; and how she had told him that God had made both their heads red; how He had numbered each of those red hairs; how that it did not just happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his Heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black, drooping head, "how did you attack him first with your tongue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you, because Miss McClain is here. Please, Miss McClain, go out! Then you can come back when we holler, 'Come.'"

The blue eyes looked beseechingly into the brown eyes. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, Professor; but perhaps you don't understand. Why, it's something about red heads. You see, Pat is so sensitive on the subject that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth"; but the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?"

"Ask him." Pat Dillon nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered. "I—that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Miss McClain's eyes regarded him. She was proud of her pupil.

Pat was on his feet before Ernest had finished. "It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red' before I fought about it; and I forgot today; but it is the first red-headed fight I've had since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes—he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one, a pair of eager blue eyes begged to be of service.

The principal watched with interest the development of the red-headed boy by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best-behaved grade in school. I've taught it twice," declared one senior to another whom she met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior, excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms and carried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall, and saw white-faced teachers struggling desperately to control themselves, and the crooked line of crying girls and excited boys, she hesitated.

"Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red-headed boy.—Christian Instructor.

Life is like the summer's day; and in the first fresh morning we do not realize the noonday heat, and at noon we do not think of the shadows lengthening across the plain, and of the setting sun, and of the advancing night.—Canon Liddon.

Luzianne Must Please You

¶Make no mistake. ¶At whatever price you pay, you cannot get a better coffee value than Luzianne. ¶If it doesn't go farther and taste better than any coffee you ever had, go to the merchant who sold it to you and get your money back. ¶Our guarantee is your protection

GUARANTEE
If, after using entire contents of the can according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

LUZIANNE
coffee
The Reily-Taylor Company
New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Reily, D.D., Rev. J. F. Foster, Rev. S. J. Davis.

Mississippi Conference—Rev. J. W. Shisler, Rev. J. T. Leggett, Rev. J. L. Davis.

North Mississippi Conference—Rev. J. H. Pyles, Rev. T. S. Ainsworth, Rev. J. W. Tarman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager of the New Orleans Christian Advocate.

The Printed label on a paper shows the date to which a subscription is paid. It is as prompt as a written receipt. When renewal is made if the date is not moved forward after three or four weeks notify us and we will make it right.

Communications intended for the Editor should be directed to Lock Box 51, Canal Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter by all means use it; otherwise use a good quality of blank ink. 3. Leave a space of at least two inches at the top of the first page. Leave a margin of at least an inch on the left-hand side of the page. Do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No alteration will be made in mailed manuscripts.

Editorial

CONCERNING THE SPECIAL PROPOSITION

We are delighted with the response we are receiving to our Special Proposition to send the Advocate one year for one dollar where the paper is sent to every home represented in the membership of a church. As we stated clearly when the Proposition was first made, there is no margin of profit in that price under present conditions; the sole object in view was to enable the Advocate to do as much good as possible by reason of its wide circulation in given communities.

In order to protect ourselves against actual loss, we are compelled to add another condition with reference to churches that have a small membership. The proposition as restated is as follows: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR ONE DOLLAR, PROVIDED THE NUMBER IS NOT LESS THAN TWENTY-FIVE.

The Proposition—as this restates it—applies to individual churches composing a circuit, as well as to small stations. It would be manifestly impossible for us to send the paper for one dollar in cases where the entire membership embraces just a few families.

In all cases except those covered by the terms of the Special Proposition the subscription price is $2.00 a year. We have no club offer. We can no longer make it the dollar rate, no matter what the size of the club may be. The ENTIRE MEMBERSHIP must get the paper for the reduced price to apply.

We must insist also upon the condition that the entire list, accompanied by cash or its equivalent, must be sent in one time. In every case let the names and the cash come together.

We are on the way to our goal of a minimum subscription list of 70,000 by March 31, 1920; everybody will help, we shall go beyond it. We are counting on the hearty co-operation of all our people in Louisiana and Mississippi.

DEFINITE WORK FOR 1920

In considering the work that lies before us for the year 1920 we believe it will be well to be clear in mind the definite undertakings that will engage our attention during the months immediately ahead of us. The Bishops have assumed official oversight of our Conferences with the purpose in mind of making certain outstanding achievements the goal of our endeavor for the year. Our Conferences have also adopted certain definite tasks as their contribution to the general program for the year's activities.

First of all, we are committed to a year of special evangelistic endeavor. The time has come when we need to lay emphasis upon the fact that the church of God is the one divinely established agency for the salvation of the world. Its supreme mission is the proclamation of the gospel of Jesus Christ in order that men may be turned from their sins into the way of everlasting life. We need to remember that salvation is a personal experience not a social process, and that this personal experience is entered into by men and women who are made to realize their personal responsibility to God for the lives they live and the characters they establish. While we may believe that the world is growing better in a general way all the time the fact that countless thousands of souls are going to destruction every year is enough to send us to our knees in prayer for an endowment of power that will enable us to be the means of saving some who otherwise would be lost. We thank God for what the church has accomplished in the past; but we stand face to face today with the fact that its membership if not actually growing smaller is making slow increase, and that the currents of evil are sweeping multitudes of people to a hopeless doom. We must have a revival.

It is the fact we are concerned about, and not the method. This is no time for the forces of the Kingdom of God to expend or waste their energies in the mere incidentals of a great campaign against the entrenched forces of wickedness. Our hearts are as one in the desire to see men saved from their sins, and there is no difference of opinion as to the need and nature of the work to be done. In all our Conferences in every district and in every pastoral charge an evangelistic campaign is to be waged this year that should result in such a spiritual awakening as the church has not seen in many a day. Above all things Methodism in Louisiana and in Mississippi should arouse itself this year to the fighting of personal foes in village and hamlet and town that will grow into a mighty blaze of spiritual fervor that will bring the light of salvation to multiplied thousands who are now living in spiritual darkness. In our preaching services, in our prayer meetings, in our Sunday schools, in our Epworth Leagues, in our Missionary Societies, in our gatherings of every kind, we should bend our energies to the accomplishment of the task to which we feel the Spirit of God is peculiarly calling us in this day—a genuine revival of religion among all the people.

In addition to the evangelistic work which our Conferences have undertaken, educational interests which should be benefited and materially strengthened. In the North Mississippi Conference these interests center in Millsaps College and in Grenada Female College; in the Mississippi Conference in addition to Millsaps College, Whitworth Female College, Brookhaven Female College and Mississippi Conference Female College and the Summer School, and the Shelton Normal School are the institutions which are working for the permanent establishment of Christian education. Centenary College and Centenary Female College constitute the opportunities for a Methodist work in the field of religious education. We must not forget the interests of Methodism in the city of New Orleans, but we call attention at this time to the fact that it is time for a great forward movement in the educational activities of these institutions. We must have a larger equipment and a more adequate endowment for the work they are doing. We must have a larger number of consecrated men and women who will give themselves to the work of these institutions as teachers. We must have a more liberal support from the Christian people of our territory. We must put our educational institutions upon a solid foundation.

There are also several benevolent enterprises of great worth in which all our Conferences are engaged. The North Mississippi Conference has a part in the establishment of the Methodist Hospital in Memphis which bids fair to become one of the great institutions of its kind in the South. The same Conference also has enterprised this year to undertake to raise $250,000 as a Superannuate Endowment Fund—a movement which ought to commend itself to the liberal and enthusiastic support of its entire membership, both clerical and lay. In addition in connection with the Mississippi Conference it maintains the Methodist Orphanage at Jackson which is doing a work of incalculable value.

The Mississippi Conference in addition to its interest in the orphanage at Jackson and a constantly growing interest in the support of its superannuates has undertaken the establishment of a hospital at Hattiesburg an enterprise which will require large financial support for its equipment and maintenance.

The Louisiana Conference is engaged in working out a plan whereby the orphanage at Ruston may be enlarged and equipped to enable it to meet efficiently the increasing demands upon it. Already much has been accomplished in the way of raising funds, though the necessary amount is not yet in hand. It is hoped that the work can be completed this year.

It is easy to see from this brief survey, which is not intended to be an exhaustive statement as to all the splendid movements under way by Methodism in Louisiana and Mississippi, that our church in these two States is alive and aggressive and that it will not have to go far afield in order to find ample room for its spiritual energies, its consecrated talents and its financial resources. When we have had further consideration the fact that the second payment on the Centenary subscriptions is to be made this year we realize that we have before us a year of opportunity filled with tasks that will challenge the best there is in us. We shall not fail, however; the glory of achievement will be ours when we have completed our allotted task and the joy of duty well performed will be ours as we labor day by day. [illegible] this will be one of the [illegible]

OF INTEREST TO SUPERANNUATES.

[illegible] Miss Jane Rowan, whose [illegible] Jackson, [illegible] has a commodious home [illegible] will be glad to [illegible] a superannuate min- [illegible] Dyschool Church South. [illegible] as to rooms to be oc- [illegible] herself and sister. Any [illegible] must be interested in [illegible] is requested to com- [illegible] at once, to Miss Rowan at the address given [illegible]

PERSONAL AND OTHER NOTES.

[illegible] will meet [illegible] January 28.

[illegible] School Association [illegible] affiliated membership of [illegible]

[illegible] Rev. R. H. [illegible] the salary by $750 [illegible]

[illegible] McComb [illegible] with a call on [illegible]

[illegible] issue of December 31, gives [illegible] editorial review of Bishop [illegible] new book, "Does God Care?" [illegible] Gulfport District, [illegible] will make his home with his son, [illegible] Meridian, Miss., there being [illegible]

Rev. W. W. Murray writes that he has completed one round on his new charge, the Adams circuit, Mississippi Conference, and that all the indications point to a good year.

Dr. Geo. S. Sexton, the inimitable George, pastor of First Church, Shreveport, La., addressed the Rotary Club of New Orleans, by special invitation, on Tuesday of this week.

John D. Rockefeller has given $2,000,000 to the mission work of the Northern Baptist Church—$1,000,000 to the Home Mission Society and $1,000,000 to the Foreign Mission Society.

We are authorized by the presiding elder of the Meridian District, Mississippi Conference, to say that Rev. C. A. Massey has been appointed to serve the Waynesboro circuit as a supply.

The Southern Presbyterian Church has planned to raise $4,000,000 for its Progressive Program in 1920, and to launch a $40,000,000 campaign, to extend over a five-year period, in the near future.

Dr. S. A. Steel will go to Beaumont, Texas, to deliver his course of lectures on the Bible. He has been engaged for five protracted meetings during the spring, and has the prospect of a busy year.

Rev. R. F. Harrell, of Waterproof, La., was in New Orleans last week in company with parishioners who had come to the city for medical treatment. We appreciate his call at the Advocate office.

Dr. U. G. Foote, pastor of Rayne Memorial Church, is the new president of the Ministerial Union, an organization of the Protestant ministers of the city, for 1920. He was installed at the meeting last Monday.

Rev. Claude P. Jones is very happy in his new work at Fayette, Miss. He and his family have been cordially received, the pastor's salary has been substantially increased, and the outlook is bright for the new year.

Rev. Julian S. Duncan has been graciously received by the good people of Robinsonville, Miss. One of the beautiful things of the itinerancy is the unfailing kindness of the people called Methodists to their preachers.

We agree with Brother M. K. Scruggs, of Shaw, Miss., that the conditions confronting the world to-day are such as to require the best statesmanship, re-enforced by the earnest co-operation and prayers of all Christian people.

We learn from a press dispatch that Hattiesburg has been selected as the location for the hospital to be established by the Mississippi Conference. The exact site will be chosen at a meeting of the committee on January 13.

Rev. C. C. Evans begins the new year happily at Canton, Miss. The splendid people of that city have shown in many ways their appreciation of their faithful pastor, one evident token being a substantial increase in the salary for 1920.

According to Zion's Herald, two of the largest Presbyterian pulpits in New York are occupied by Baptist ministers. Dr. Harry Emerson Fosdick is at the First Presbyterian Church, while Dr. A. C. Dixon has become one of the pastors of the Marble Collegiate Church.

Rev. E. C. Driskell writes that everything goes well on the Greenwood Springs charge, North Mississippi Conference. His plans for the year include an intensive campaign in behalf of the Advocate, in which we feel sure he will have the hearty co-operation of his loyal people.

Rev. R. A. Clark, one of the new presiding elders of the Memphis Conference, with his family spent the Christmas holidays at Pontotoc, Miss., visiting relatives. Brother Clark has many friends in the North Mississippi Conference, of which body he was formerly a member.

We learn from the Magnolia Gazette of December 31, that the salary of the pastor at Magnolia, Miss., has been increased by $300 over that of last year, making it $1800 for 1920. The first quarterly conference, held by the presiding elder, Rev. J. T. Leggett, was the occasion of a delightful social gathering at the parsonage. Rev. J. Early Gray is the efficient pastor.

The Laymen's Missionary Movement of the Southern Baptist Convention purposes to devote its activities to four main lines of work in the future: a better support for pastors, development of the practice of tithing, a movement to induce laymen to bequeath at least one-tenth of their estates to the work of the church, and a campaign to increase church attendance.

Rev. R. P. Neblett is evidently in high favor with the good people of Como, Miss. He and his wife were the recipients of many favors during the Christmas holidays. Among the gifts were three turkeys—think of it, three turkeys! (We saw a tag on a medium-sized gobbler at a New Orleans market the other day, informing the public that the price was only $15.80.)

Rev. E. B Sharp, of Inverness, Miss., in commenting on the fine record of the church at Sardis in contributing an average of $30 per member last year, remarks that his own charge contributed an average of $45 per member, and that a new church is being enterprised for this year. He is firmly of the opinion that he serves the best charge in the North Mississippi Conference. We do not wonder that he is in love with his people.

The editor acknowledges with thanks, the receipt of a complimentary copy of a beautiful song, "My Guiding Star," the words of which were written by Miss Eddie Bentley. Miss Bentley is the principal of the Walter C. Flower School, of New Orleans, and one of the most active and efficient members of the Carrollton Avenue Church. The music was composed by Prof. Henry Wehrman, and the song is published by the L. Grunewald Company.

We are glad to learn that there is a general disposition on the part of official boards to increase the salaries of the preachers for the new year. In the Meridian District, Mississippi Conference, the five charges which have reported their assessments thus far show a total increase of $2850. Including the increase in the presiding elder's salary, the gain over last year is $3700. We hope the reproach that the ministry is the most poorly paid calling in the world will soon be removed.

At the recent meeting of the preachers of the Sardis District, in connection with the district stewards, the fact was brought out that that district was second in the North Mississippi Conference in the amount raised for Conference collections, the Winona District being first. The salaries of all pastors and of the presiding elder were also paid in full in the Sardis District. The prospects are bright for another splendid year under the leadership of Dr. R. A. Meek, the presiding elder.

Though the first sailing of steamers taking delegates to the World's Sunday School Convention in Japan will not take place until next August, 236 persons have already applied for credentials as delegates. Pennsylvania leads in the number of applications, with 66. Since only about 1000 reservations can be made on the Pacific steamers for the Convention, it is important that all who wish to attend the gathering should communicate at once with the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The Methodist parsonage at Kosclusko, Miss., recently received a tremendous "pounding" for the third time successively, the third being the heaviest of them all. Two big turkeys were a part of the bombardment. An invitation to help "carve" one of them has made the editor wonder if he still retains anything of that almost-forgotten art. A $300 increase of salary has gladdened the pastor's heart, and a visit by the new presiding elder, Rev. R. O. Brown, has delighted and encouraged both preacher and people. We almost forgot to say that Rev. E. H. Cunningham is beginning his third year as pastor of this delightful charge.

AN IMPORTANT ITEM OF BUSINESS.

We earnestly ask our subscribers to read the following statement, and to act in accordance with the suggestions contained therein. The matter referred to does not amount to very much so far as the individual subscriber is concerned, but in the aggregate it means a considerable sum of money each year to the Advocate. We are facing rising costs every day in publishing the paper, and we are compelled to conserve our resources in every possible way. The statement is as follows:

Remittances for single subscriptions, when made by the subscribers themselves, should be in the form of New Orleans or New York exchange, post office or express money order, registered letter, or one-cent or two-cent stamps. If remittance is made by check on a bank outside of New Orleans, add 10 cents for cost of collection. Preachers and agents, when remitting for others, are not expected to pay the cost of remittance, but they are requested to send New Orleans or New York exchange or postage stamps, when convenient. The above applies to amounts of less than $3.00; we do not object to paying exchange on $3.00 or more.

The reason for the above request is very plain; The subscription price of $1.50 a year is as low as safe business management can possibly make it; a check on an out-of-town bank is worth only $1.40 to us, since all New Orleans banks charge for collecting such checks; to send the Advocate a year for $1.40 is, therefore, to get less than its minimum price.

We feel sure that our friends will gladly cooperate with us in this apparently small matter, yet one that is important to us.

TO THE PREACHERS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: As you know, I was appointed Conference evangelist at the last session of the North Mississippi Conference. I have served as pastor in said Conference for the past eight years; in this time I have made a special study of the evangelistic work and have had splendid success as pastor-evangelist. I feel that I am now appointed to the work that the Lord wants me to do.

I am situated so I can give my entire time to the work. I can stay with you until the victory is won. Don't worry about the financial side—we will let that take care of itself.

Remember, I will go anywhere the Lord directs. My address is Myrtle, Miss. I have quite a number of engagements already. Get busy and let's make 1920 a revival year for our Lord.

Yours for the lost,

GEO. A. BAKER.

Myrtle, Miss., Jan. 1920.

SAD NEWS.

Dear Brother Carley: The many friends of Dr. T. C. Wier, in point of service the oldest member of the North Mississippi Conference, will regret to learn of his recent bereavement in the death of his son, Mr. William Benson Wier, of Little Rock, Ark. Mr. Wier died at his home in Little Rock on last Monday night and was buried here in Starkville on Wednesday morning, the last day of the year, 1919. Mr. Wier was a life-long Methodist.

JAS. T. McCAFFERTY.

Starkville, Miss., Jan. 3, 1920.

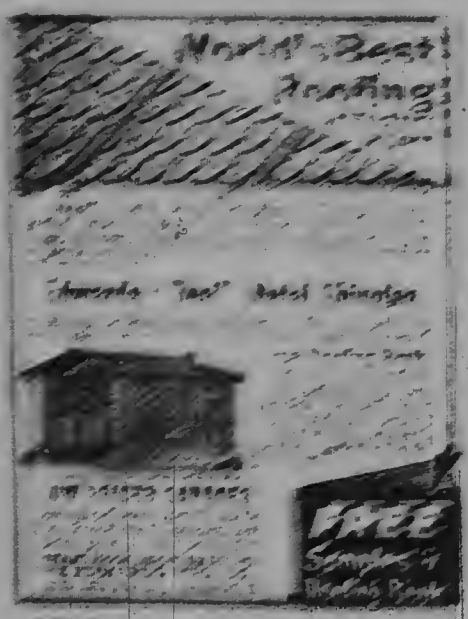
ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

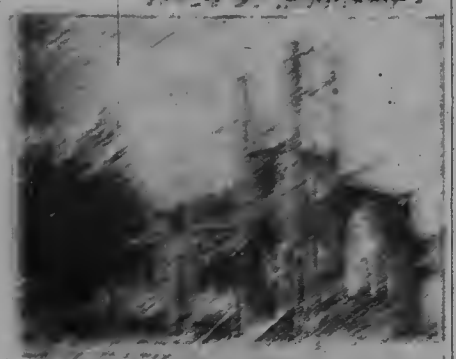
T. W. ADAMS, Agent,
Superannuated member, Mississippi Conference,
Brookhaven, Miss.

Philip Werlein, Ltd.

"LARGEST MUSIC HOUSE SOUTH"



DESTROYED BY LIGHTNING
SAVED BY INSURANCE.



DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts
Over Mr. ... Drug Store
Entrance on Bourbon Street
Phone Main ...
NEW ORLEANS
Treating all the Diseases Attended to
Crown and Bridge Specialist
Gas Given for Painless Extraction
Open Sundays from ... to ...

HOLMES
is a
Reliable Store

Connectional Benefit Brotherhood
Mechanical Management Association
...

BUIST'S SEEDS
...

Miscellaneous.

...

LETTERINE
FOR INFLUENZA, COUGHS,
COLDS, CATARRH, SORE THROAT,
HOARSENESS.
...
LETTERINE IS A SPECIFIC FOR ...
...
Sold by Druggists Everywhere. Manufactured by ...

...
...
Physician and Surgeon
...
Office Hours ... to ...

INTERSTATE
TRUST & BANKING COMPANY
...
...
The Dividend rate of this Bank is ... per cent. which is paid ... per cent every month.
An extra dividend of ... per cent ... been declared, payable during ... 1920.
...
NEW ORLEANS

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

NEW SONG BOOKS
Evangelists and Churches Attention.
8c
A wonderful value. 32 pages of the latest words and music. Used in ... Price $2 ... 100 ... Sample ... Nos. 1 or 2 ... Mixed ... Bound in ... less quantities 12c each. Bound in cloth. Sample copy 10c. Money back if not pleased.
E. A. K. HACKETT Dept No 2 FT WAYNE IND.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy
Write for Free Eye Care Book Murine Co. Chicago, U.S.A.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

WHEELER Business College BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write for Free Catalogue

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Boyle, Jan. 11, a.m.
Hollandale, Jan. 11, p.m.
Greenville, Jan. 18, a.m.
Glen Allen, Jan. 18, p.m.
Clarksdale, Jan. 25, a.m.
Duncan, Jan. 25, p.m.
Leland, Feb. 1, a.m.
Shaw, Feb. 1, p.m.
Gunnison, Feb. 8, a.m.
Friar's Point, Feb. 8, p.m.

V. C. CURTIS, P. E.

Corinth Dist.—First Round.

Guntown and Baldwyn, at Saltillo, Jan. 11, 12.
Booneville ct., at Oak Grove, Jan. 15.
Sherman, at Sherman, Dec. 17, 18.
Wheeler, at Wheeler, Dec. 22.
Hickory Flat, at Hickory Flat, Dec. 24, 25.
Myrtle, at Glenfield, Dec. 26.
New Albany ct., at Ingomar, Dec. 27.
Chalybeate, at Camp Ground, Jan. 31, Feb. 1.
Dumas, at Dumas, Feb. 3.
Mantachie, at Hebron, Feb. 7, 8.
Mooreville, at Allen's Chapel, Feb. 10.
Kossuth, at Wesley, Feb. 12.
Blue Mountain ct., at Blue Mountain, Feb. 14, 15.
Rienzi, at Rienzi, Feb. 18.
Corinth ct., at Box Chapel, Feb. 19.
Burnsville, at Burnsville, Feb. 21, 22.
Iuka ct., at Snowdown, Feb. 23.
Golden, at Golden, Feb. 27.
Tishomingo, at Tishomingo, Feb. 28, 29.
Silver Springs, at El Bethel, Mar. 3.
Marietta, at Marietta, Mar. 6, 7.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Nettleton ct., at Shiloh, Jan. 10, 11.
Pontotoc, Jan. 18, 19.
Algoma, at Algoma, Dec. 20.
Prairie and Strong, at Strong, Jan. 22.
Shannon, at Shannon, Jan. 24, 25.
Houlka, at Houlka, Jan. 31, Feb. 1.
Montpelier, at Palestine, Feb. 2.
Fulton, at Hardin's Chapel, Feb. 7, 8.
Smithville, at Antioch, Feb. 14, 15.
Tremont, at New Bethel, Feb. 15 p.m., 16.
Vardaman, at Vardaman, Feb. 21, 22.
Calhoun City, at Big Creek, Feb. 23.
Greenwood Springs, at Greenwood Springs, Feb. 28, 29.
Buena Vista, at Buena Vista, Mar. 6, 7.
The District Stewards will please meet at Tupelo, Jan. 15, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Corinth Dist.—First Round.

Bellefontaine ct., at Slate Spr., Jan. 10, 11.
Mashulaville ct., at Mt. Hebron, Jan. 17, 18.
Longview ct., at Longview, Jan. 24, 25, a.m.
Starkville, Jan. 25, p.m., 26.
Macon ct., at Macon, Jan. 27, 1:30 p.m.
Brooksville, at Brooksville, Jan. 27, 7 p.m.
Mayhew ct., at Mayhew, Jan. 28, 1:30 p.m.
Artesia, Jan. 28, 7 p.m.
Sturgis ct., at Sturgis, Jan. 31, Feb. 1.
Columbus, First Church, Feb. 4.
Columbus, Central, Feb. 5.
Shuqualak ct., at Shuqualak, Feb. 7, 8, a.m.
Macon, Feb. 8, p.m., 9.
Crawford and Shaefer's, at Crawford, Feb. 14, 15.

W. L. DUREN, P. E.

Holly Spring Dist.—First Round.

Grenada, Sunday, January 11.
Holcomb, Sunday evening, December 11, Quaterly Conf., Monday, December 12.
Waterford, Wednesday, January 14.
Olive Branch, Thursday, January 15.
Pleasant Hill, Friday, January 16.
Mt. Pleasant, January 18, 19.
Lamar, Wednesday, January 21.
Water Valley, January 25.
Main and Taylor, January 26.
Ashland, January 31, February 1.
Coffeeville, February 8, 9.
Byhalia, February 15, 16.
Oxford, February 22.

J. H. HOLDER, P. E.

Winona Dist.—First Round.

Tutwiler and Glendora, Jan. 10, 11, a.m.
Lambert, at Lambert, Jan. 11, 12, p.m.
Minter City and Phillips, at M. C., Jan. 17, 18, a.m.
Schlater, Jan. 18, 19, p.m.
Swift Town, at Baird, Jan. 25, 26.
Dublin, Jan. 31, Feb. 1, a.m.
Webb, Feb. 1, 2, p.m.
Winona ct., at Bethlehem, Feb. 7, 8, a.m.
Winona, Feb. 8, 9, p.m.

S. L. POPE, P. E.

Durant Dist.—First Round.

Hesterville ct., at Bethel, Jan. 10.
Kosciusko ct., at Ethel, Jan. 11.
Pickens ct., at Pickens, Jan. 18, 19.
Black Hawk ct., at Bowling Green, Jan. 24.
Sidon and Cruger, at Sidon, Jan. 25.
Acona station, preaching and conference, Feb. 1.
Coila ct., at Coila, preaching and conference, Feb. 2.
Poplar Creek ct., at Bethel, preaching and conference, Feb. 7.
Kilmichael ct., at Kilmichael, Feb. 8, 9.
Sallis ct., at Sallis, Feb. 14, 15.
McCool ct., at Liberty Hill, Feb. 15, 16.
Chester ct., at Pisgah, Feb 21.
Ackerman ct., at Ackerman, Feb. 22, 23.
Louisville ct., at White Hall, Feb. 27.
Center Ridge ct., at Owen's Chapel, Feb. 28.
Louisville station, Feb. 29.
Noxapater ct., at Noxapater, Feb. 29, March 1.

R. O. BROWN, P. E.

Sardis Dist.—First Round.

Arkabutla ct., at Arkabutla, Jan. 10, 11.
Coldwater, preaching, evening, Jan. 11; quarterly conference, Feb. 2.
Charleston, evening, Jan. 14.
Tippo ct., at Charleston, 11 a.m., Feb. 15.
Evansville, morning, Jan. 18.
Tunica, evening, January 18, 19.
Crenshaw, Jan. 20.
Horn Lake ct., at Horn Lake, Jan. 22.
Como, morning, Jan. 25, 26.
Hernando, evening, Jan. 25.
Sardis ct., at Wesley Chapel, 11 a.m., Jan. 28.
Longtown ct., at McGeehee's chapel, Jan. 31, Feb. 1.
Courtland ct., at Courtland, 11 a.m., Feb. 4.
Oakland ct., at Oakland, 11 a.m., Feb. 5.
Tyro ct., at Mt. Vernon, Feb. 7, 8.
Senatobia, evening, Feb. 11.
Cockrum ct., at Palestine, Feb. 14, 15.
Eureka, at Mt. Olivet, Feb. 21, 22.
Crowder and Darling, at Crowder, Feb. 29.

R. A. MEEK, P. E.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

MARRIED.

At the residence of the bride's father, Mr. N. L. Clinton, in Elmore, La., December 25, 1919, Mr. JOHN PAUL JONES to Miss MYRA L. CLINTON, Rev. H. J. Boltz officiating.

At the residence of the bride's father, Mr. W. J. Stewart, in Elmore, La., December 28, 1919, Mr. DAVE CROW to Miss BETHENA STEWART, Rev. H. J. Boltz, officiating.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

"BEST MEDICINE FOR WOMEN"

What Lydia E. Pinkham's Vegetable Compound Did For Ohio Woman.

Portsmouth, Ohio.—"I suffered from irregularities, pains in my side and was so weak at times I could hardly get around to do my work, and as I had four in my family and three boarders it made it very hard for me. Lydia E. Pinkham's Vegetable Compound was recommended to me. I took it and it has restored my health. It is certainly the best medicine for woman's ailments I ever saw."—Mrs. SARA SHAW, R. No. 1, Portsmouth, Ohio.

Mrs. Shaw proved the merit of this medicine and wrote this letter in order that other suffering women may find relief as she did.

Women who are suffering as she was should not drag along from day to day without giving this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice in regard to such ailments write to Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its forty years experience is at your service.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

GALLSTONES Improved method of treating the inflammation and catarrh of the Gall Bladder and Gall Ducts associated with Gall-Stones. Research physicians in charge. Thousands of satisfied patients. WRITE TODAY FOR FREE BOOK AND FREE TRIAL OFFER.
Dr. E. E. Paddock, P.O. Box VO Kansas City, Mo.

WINTERSMITH'S CHILL TONIC
Sold for 50 Years FOR MALARIA, CHILLS AND FEVER.
Also a Fine General Strengthening Tonic. At All Drug Stores.

300 EGGS EVERY DAY

World's Greatest Egg Producers

Money-Back Guarantee

For the HAIR—

TETTERINE

Pile Sufferers

The Pile Remedy.

CHILLS, COLDS, FEVERISHNESS

Thousands of people, during the last [illegible] years, have found Black-Draught of benefit in such cases.

Try it the next time you chill or [illegible]. —Adv.

JACKSON DISTRICT STEWARDS' MEETING.

The Distrlet Steward's meeting of the Jackson District was held at Capitol Street Church, this clty, on Tuesday, December 30, at 10:30 a.m. There was the largest attendance and representation from all of the churches in the district at this meetlng that we have ever had, and, all in all, it was a very successful meeting.

Aftor organization and appointment of committees, a general discussion was had, including reports from the different charges. Addresses were made by Rev. M. M. Black concerning the work of the Board of Missions, and Rov. J. C. Chambers, the Conference Sunday School Field Secretary, followed by a very interesting and encouraging report from Rev. B. F. Lewis concerning his work at the Orphans' Home. The meeting then adjourned to the Edwards Hotel for lunch at 12:30 as guest of the Capitol Street Church, and 40 were served at a very entertaining luncheon.

During the luncheon, the different committees made their reports, and an appeal was made by Layman C. L. Ray for a subserption towards a cash New Year's offering to the Conference claimants residing in this District, and a purse of approximately $200 was made up within a very few minutes.

Also another appeal was made in the interest of the superannuated preachers by Layman James Simrall, Pocahontas, Miss. He made a proposition that tho District Stewards obligato themselves to double the assessment on the Jackson District for this causo. His proposition was unanimously aeccpted, whieh means that he, with the assistance of our presiding elder, and others who will be ealled in to help him, will undertake to ralse during 1920 approximately $4000 over our assessment, same to be added to the Endowment Fund for this cause.

We feel gratified that this action was taken, and feel that due mention of the matter should be made in the columns of the Advocate.

Yours very truly,
M. S. ENOCHS, Secretary.
Jackson, Miss., Jan. 1, 1920.

You Do More Work,

You are more ambitlous and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enrlching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetitc, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Drugs Excite Your Kidneys, Use Salts

If Your Back Hurts or Bladder Bothers, Drink Lots of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand tho vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervesecut lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.—Adv.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system and promotes a healthy condition Purely vegetable. Non-habit-forming Ask your druggist for it. 25c a box.—Adv.

FROM VARDAMAN, MISS.

Dear Brother Carley: As you see, I have been returned to the Vardaman charge, Aberdeen District, North Mississippi Conference. I have preached at all of my churches, and have been kindly received. We moved into our new parsonage on the 18th of December. We hope soon to hold services in our new church at Loyd. This past year has been a great year with us, building parsonage and one church, preaching, visiting, marrying the living—10 couples—and burying tho dead. Our people die well. We hope and pray that this Conference year will be among our best years. Pray for us.

R. T. NOLEN.
Vardaman, Miss., Dec. 29, 1919.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Rochelle, Sunday, Jan. 11, 11 a.m.
Trout and Good Pine, at Trout, Jan. 11, 7:30 p.m.
Jena, Monday, Jan. 12.
Colfax, Wednesday, Jan. 14, 4:30 p.m.
Campti, Thursday, Jan. 15, 7:30 p.m.
Natchitoches, Jan. 16, 7:30 p.m.
Boyce, Sunday, Jan. 18, 11 a.m.
Pineville, Wednesday, Jan. 21, 7:30 p.m.
Woodworth, Thursday, Jan. 22, 7:30 p.m.
Marksville, Sunday, Jan. 25, 11 a.m.
Alexandria, Monday, Jan. 26, 7:30 p.m.
Standard, Wednesday, Jan. 28, 7:30 p.m.
Tioga, Friday, Jan. 30, 4 p.m.
Melville, Saturday, Jan. 31.
Melville, Sunday, Feb. 1, 11 a.m.

HARRY W. MAY, P. E.

Baton Rouge Dist.—First Round.

Hammond, Jan. 4.
Natalbany, Jan. 5.
Pine Grove, Jan. 6.
Ponchatoula, Jan. 7.
Baton Rouge, First Church, a.m., Jan. 11.
Baton Rouge, Istrouma, p.m., Jan. 11.
Gonzales, Jan. 13.
Baton Rouge, Keener Memorial, Jan. 14.
St. Francisville, Jan. 18.
Olive Branch, Jan. 24.
Clinton, Jan. 25.
Jackson, Jan. 26.
Zachary, Jan. 27.
Franklinton, Feb. 1.
Franklinton circuit, Feb. 2.
Denham Spring, Feb. 8.
Springfield, Feb. 9.
Kentwood, Feb. 13.
Greensburg, Feb. 15.
Baker, Feb. 22.
Amite, Feb. 29.

The District Stewards will meet in First Church, Baton Rouge, on Jan. 22 at 10 a.m. The preachers of the district are invited to meet with them.

ALBERT S. LUTZ, P. E.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful color scriptural illustrations. Each monthly page carries one of these Scripture illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002. The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.—Adv.

LONELY HEARTS.

By Willie Conger Page.

Do you know that many hearts to-day
Are lonely and yearning for solace and cheer?
Don't wait till they go, before the kind word you say;
Spill the ointment and spiknard while still they are here—
Send the roses to-day.

Do you know that often hearts that are dear,
Are starving for love we forget to express?
O, hasten the message of comfort to bear,
Speak the soft word that will comfort and bless—
Tell them you love them to-day.

Got 117 Eggs Instead of 3

SAYS ONE SUBSCRIBER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revtializes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results.

If you send $1.00 to E. J. Reefer, the poultry expert, 3231 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Proof by the experience of a man who has made a fortune out of poultry.—Adv.

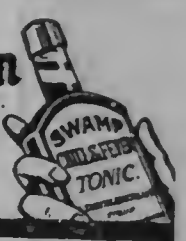
Sprains! Rub Pains and Swelling Away

Don't Suffer! Go About Your Duties—Relief Comes the Moment You Apply "St. Jacobs Liniment."

Don't stay crippled! Rub this soothing, penetrating liniment right into the sprain, ache or strain, and out comes pain, soreness, stiffness and swelling. Nothing else penetrates, heals and strengthens the injured muscles, nerves, tendons and ligaments so promptly. It doesn't burn or discolor the skin and can not cause injury. Don't suffer! Get a small trial bottle from any drug store now—limber up! Rub the misery right out. A moment after "St. Jacobs Liniment" is applied you can not feel the slightest pain or soreness, and you can go about your regular duties.

"St. Jacobs Liniment" conquors pain. It has been used effectively for sprains, strains, soreness and stiffness for 60 years—six gold medal awards.—Adv.

Relief from Malaria



This tasteless tonic seldom requires over *three days* to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.

The Doctors' Prescription
60c at All Dealers. C-161

SWAMP CHILL & FEVER TONIC

75 HENS LAY 40 EGGS A DAY, INSTEAD OF 4

The Same Plan Mr. Schlenvogt Uses in Winter, Should Work for Others.

"We had a bad winter here, and lots of our chickens were dying. We were getting 2 to 4 eggs a day. Then we read about Don Sung and tried it in January, and our 75 hens started laying 30 to 40 eggs a day."—Wm. H. Schlenvogt, Box 319, Mott, No. Dak.

Figure that out. About 3 dozen extra eggs each day, at 50 cents a dozen, made about $45 per month extra income. Don Sung for his 75 chickens cost Mr. Schlenvogt about $2 a month. Here's the same offer he accepted, and it's open to you:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 462 Columbia Bldg., Indianapolis, Ind.—Adv.

Cured Her Fits.

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wisc., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over 14 years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over 10 years have passed and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 196 Island Avenue, Milwaukee, Wisc., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Adv.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

300 EGGS A DAY

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 or 30" writes J. C. Hoff of Indiana.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the U. S. Now is the time to increase your egg supply when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Bldg., Chicago, for small box of our **Special Offer** of $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE $5,000.00** egg-laying contest; full particulars in each box of **"TWO for ONE."**—Adv.

Foley's Honey and Tar
COMPOUND

IT IS JUST WHAT CHILDREN ought to have for feverish colds, coughs, "snuffles," and that tight, wheezing breathing. It stops croup, too. It eases and checks whooping cough, measles cough and bronchial coughs.

Every User a Friend

"My little girl had been having the croup every few nights, so I began giving her a few drops of Foley's Honey and Tar every two or three hours. That night she slept well, never coughed any, and next day her cold was gone."—Mrs. R. M. Earley, Stanford, Ky.

"My three children had a very severe attack of whooping cough. The first few doses of Foley's Honey and Tar gave them great relief, and it did them good."—Mrs. E. C. Hostler, Grand Island, Neb.

Foley's Honey and Tar has been used for more than thirty years in thousands of homes for relief from coughs, colds, spasmodic croup, tickling throat, hoarseness, whooping cough, bronchial coughs and the coughs that follow influenza or la grippe.

Electric Vitalizer

Marked Price $3. Special ... postpaid. Dr. Frank H. ..., Atlanta, Ga.

Skin Tortured Babies Sleep After Cuticura

All druggists: Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LETTER FROM THE EXECUTIVE COMMITTEE OF THE WOMAN'S MISSIONARY COUNCIL TO THE AUXILIARY MEMBERS.

Dear Sisters:

The Woman's Missionary Council has for many years been slowly but surely leading its constituency to a recognition of its stewardship and its responsibility for a share in the salvation of the whole world. It has earnestly endeavored to lead each individual and auxiliary to embrace every missionary, every mission, and every land in their thinking, in their prayers, and in their giving.

It has sought to make the "Go ye into all the world" a real and personal marching order to each one. In this effort, it has gradually but constantly encouraged the budget plan, which includes all the work, in order that every one may have the privilege of sharing in the glory of every soul saved through our ministry throughout the world.

To this end, it has more and more discouraged the concentration of thought and giving upon any one object, and has urged the broad cultivation of mind and spirit that it believed would make for the largest and broadest development of life.

Since the work has grown so large and diversified in its parts, it now seems well to remind ourselves and our constituency of these principles upon which we have long builded.

In entering the great Centenary Movement and work of our church, we have urged this method, and constantly has the word gone out from the Council and its Centenary Secretary that the Woman's Missionary Society is not in this movement as an organization as are the Sunday school and Epworth League.

The entire church, as individual members, is giving to the Centenary Fund of the Board of Missions. As a section of the Board of Missions, the Woman's Work will receive its quota of the great sum asked for.

The Centenary "Askings" from the field, as printed, will show to us where and how these sums are to be applied when the amounts have been collected. They are a detailed and comprehensive statement of the needs and increase of the work in all our fields for the next five years. The women may share in interest and giving to each of these enterprises as individual members of the church through their Centenary offerings, but not as auxiliary members. All funds raised by auxiliaries are needed and shall be used for the support of the work of the Council as already enterprised.

MISS BELLE H. BENNETT.
MRS. FITZGERALD S. PARKER.

A DAY OF PRAYER.

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions will co-operate by holding a day of prayer. The date set is February 20, 1920. A joint program has been prepared, and women's missionary societies of all denominations are urged to observe this day unitedly.

LOUISIANA CONFERENCE.

Letters from Louisiana Superintendents Study and Publicity.

Mrs. T. D. Lipscomb has been elected superintendent of study and publicity by the Young People, who have just organized. They selected for their study, "Women of Ancient Israel." A public service is planned for an early date, which will include the unfurling of a Christmas flag, short talks on Service, with a pantomime, "Will there be any stars in my crown?"

Every one of them seems to be so interested and willing to do anything required of them. They have chosen sewing as one of their activities.

The president is a splendid girl, 17 years old, who will finish high school this year, and who has already answered the call to special service. There are nine members in the group.

Mrs. Lipscomb is teacher of Bible study class in the adult auxiliary. They have completed study of the Gospel of Matthew, and are beginning the study of Mark.

* * *

Mrs. J. L. Brock, of Franklinton, La., reports the completion of "Adventures in Faith in Foreign Lands," and that very deep interest was manifested. They will, of course, take up a new book at once.

NORTH MISSISSIPPI CONFERENCE

For The Glad New Year.

"Forgetting these things which are behind, and reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Speak a little more kindly than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love,
Life below shall liker grow to the life above."

The Voice of the President.

The first of December there was sent to each auxiliary a circular letter, the purpose of which was to spur the entire Conference on to higher, greater attempts during the fourth quarter. It is too soon now to predict what will be the outcome of the year's work; and even if that were possible, there would be no force to determine whether our simple message to you in any way influenced the result. But it was a pleasure to communicate with you and in a certain sense to take stock of the Conference work.

Among the facts gained by your officers in sending out letters to all is a knowledge of the inaccuracy of our mailing list, no matter how efficient our system. Some letters were returned as "unclaimed," yet this has been the mailing list for the entire year. The only way for us to get the correct list of officers of your auxiliary is to have this list sent to the proper officers; if you fail to inform us, there is nothing left for us to do except continue to send to the last name furnished us. This may seem to be "much-ado-about-nothing;" yet upon this very item of business management of the auxiliary depends the efficiency of the auxiliary in keeping up with the latest literature and plans. December is the month for the election of officers, which was probably attended to in your last business meeting. Without fail, when you read this, sit down immediately and send the list of your officers to your District Secretary and to the Conference Corresponding Secretary. The success of next year depends upon this.

May I give you a sketch of one auxiliary in the Conference which should be for all an inspiration to lend greater energy to the cause than ever before? Its president, Mrs. M. C. Baker, now in her seventy-fifth year, has been serving in that capacity for twenty-four years. The auxiliary is Tranquil, in a rural church. Over thirty years ago this society was organized; to-day its membership is only seven, but when the personnel is considered it is marvelously large—three elderly single women, one of whom is in her eighty-seventh year, three married women and one widow. In the face of being ten and fifteen miles apart, it has continued to live. Its record is worthy of emulation, especially by those auxiliaries which may give way before the least discouragement and cease to exist.

The new year is here, the time for the forming of new resolutions. Individually each of us will do this; but this year let each auxiliary look forward to the clean white sheet upon which it is to write its 1920 record. Even if "the moving finger writes and having writ moves on" is the inexorable decree of the passing hours of the year, it is posible to make of it a written record in which no change will be necessary to win the commendation "well done." Fix your policy for the year, aim high; the high aim even unachieved has for its reward a noble effort made. As go the auxiliaries, so goes the Conference.

With greetings of the season,
MRS. J. W. CONGER.
Vaiden, Miss., Dec. 16, 1919.

Letters That Inspire Confidence

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headaches, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am **absolutely convinced** that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17L, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office .....

Express Office .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The

SHUPTRINE CO., SAVANNAH, GA.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

WOMEN WHO SUFFER AT HOME

Jackson, Miss.:—"My trouble was feminine weakness. I suffered misery at times and was weak most all of the time.

I was reading in a newspaper about Dr. Pierce's Favorite Prescription and I saw that I could order one of Dr. Pierce's books, the Common Sense Medical Adviser, from him, so I did, and I found my complaint was woman's trouble. I started on the 'Favorite Prescription' and am glad to say it did me all the good in the world. I had three doctors; they all said that I would have to be operated upon, but after using the 'Prescription' I began to feel better. I have now taken three bottles and feel fine. Am glad to recommend Dr. Pierce's medicines."—Mrs. Pearly Holt, 934 Deer Park St.

Baton Rouge, La.:—"Going thru middle life I was afflicted with heat flashes and dizzy spells. Some friends of mine advised me to try Dr. Pierce's Favorite Prescription and I was mighty glad I took their advice for it gave me more comfort and relief than any medicine I had ever taken. I came thru the change in excellent health, the heat flashes and dizzy spells left me at once. I cannot praise 'Favorite Prescription' too highly for the good it did me at that critical time and I will always recommend this medicine with the utmost pleasure."—Mrs. N. B. Richardson, 155 St. Napoleon.

New Orleans, La.:—"I can highly recommend Dr. Pierce's Pleasant Pellets as a safe and reliable home treatment for sluggish liver, constipation and sick headaches. I have used these 'Pellets' in my home for a great many years—have given them to my young children with most satisfactory results."—Mrs. B. Leimbuhler, 707 Independence St.

119 EGGS INSTEAD OF 7

"I Am Now Getting 119 Eggs Every Day Instead of 7," Writes Mrs. Joseph Mason.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the U. S. Now is the time to increase your egg supply when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Bldg., Chicago, for small box of our **Special Offer** of $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE $5,000.00** egg-laying contest; full particulars in each box of **"TWO for ONE."**—Adv.

FROM HAYNESVILLE, LA.

Dear Brother Carley: Praise God for his rich blessings to us all! In him we move and have our being We are indebted to him for his matchless love to us. All glory to his name for another Christmas, with all its memories. Nineteen hundred years ago this world was in darkness; now his love has gone abroad and has shed its light east and west, north and south, until it shines like the noonday sun from shore to shore. We are surrounded by every evidence of his love, and peace and sunshine are ours to enjoy. Oh, how we lift up our hearts in devotion to him with thankfulness for his church! God bless it evermore with his Holy Spirit.

We arrived safely on the new work, and were received by the people with love, and every possible courtesy was shown by them toward us. I am indeed glad that it was the providence of God, and the will of the Conference to send me this way.

The Epworth League is wide-awake to the needs of the church that come in its line of service. It put itself on the map Christmas Eve by carrying to all the shut-ins of the town a nice box filled with candy, nuts, cakes, oranges, apples, and many other things too numerous to mention. They made themselves very conspicuous at the parsonage by bringing a large box and leaving it at the disposal of Mrs. Dring, and making her welcome to all of its contents, which consisted of table linens, bed linens, and canned goods of every kind needed in the pantry, to supply us for quite a while. Then there were nuts, candy, oranges, apples, bananas, with lots of other nice things. Now, this Christmas gift was made possible through the following members of the church: Mrs. M. O. Brown, J. T. Waller, S. J. Beene, D. C. Baucum, L. C. Dawson, Cora Baucum, W. L. Beene, J. C. Sherman, J. O. Roberts, A. H. Miller, J. R. Bevell, R. A. Baucum, Miss Meda Taylor, Mr. and Mrs. Taylor, and the following brethren: J. A. Lowe, W. E. Browning, Perry Baucum, Clyde Miller, and Grady Seagers, with several others that failed to give their names. Now, with this splendid spirit, I am sure that by spring time we will have everything moving on nicely.

The Woman's Missionary Society is taking care of that part of the work that is assigned to them. They have placed several articles in the parsonage, that were greatly needed.

The board of stewards are on the job. Great men they are, full to overflowing with the love of God, and anxious to assist the pastor in every way that they can. God bless their hearts, they are men of value to the great cause we espouse.

Now, in closing, I wish to say that I will be ready to turn this charge over to some of the good brethren as soon as my four years are out.

With best wishes to you and a happy New Year, I am

Fraternally,
J. F. DRING, Pastor.

Haynesville, La., Dec. 26, 1919.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.—Adv.

FROM QUITMAN, MISS.

Dear Brother Carley: Just a line to say that we are greatly encouraged over the outlook at Quitman this year. Brother Henry A. Wood, our new and greatly beloved pastor, came to us with his heart aflame with holy zeal for the Master, and I believe was sent to us in answer to effectual and fervent prayer. We are looking for an old-time Holy Ghost revival in our midst, and our prayers ascend daily to this end. We ask the prayers of the saints everywhere that we may have the desire of our hearts in the near future. Surely the time is ripe, and the church here yearns for great things.

We have increased our pastor's salary 150 per cent over and above what it was last year, and hope to exceed this when the smoke of final victory shall have cleared away. We earnestly solicit your prayers.

Yours for a genuine revival,
JOHN W. McNEAL.

December 28, 1919.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

TIME OUT.

A Difference.

"Dad, I see in many wars there have been privateers." "Well?" "Was a privateer the same as a profiteer?" "By no means. A privateer preyed on the enemy, my son."—Kansas City Journal.

As Lawyers Are.

Mrs. Exe—Did the lawyer for the defence submit you to a cross-examination?

Mrs. Wye—No, indeed; he was just as pleasant about it as he could be.—Selected.

Soothes Heals ECZEMA

As well as all other skin miseries

Ka-Dene TRADE MARK **Ointment**

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville Tenn.

"Just Put Ka-Dene on It"

A Treat for the Skin

Freckles, tan, sunburn [illegible] all can be easily and delightfully avoided with the use of Palmer's Skin Success Ointment. Used for over 50 years. Rev. A. E. Ballard, D. D., Pastor Grove Camp Meeting Association, Grove, N. J., writes: "[illegible] Success Ointment completely cured me of an irritative itching eczema. I can recommend it to all who are afflicted." It is not only delightfully antiseptic and cleansing, but softening to the skin, being wonderfully effective in bleaching sunburn and in vanishing blackheads and all skin eruptions. Ask your druggist or send for free sample to The Palmer Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Get Back Your Grip On Health

NUXATED IRON

Helps Make Strong, Sturdy Men and Beautiful, Healthy Women

3,000,000 People Use it Annually As a Tonic, Strength and Blood-Builder

Ask Your Doctor Or Druggist

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

THE WHITNEY-CENTRAL BANKS

CAPITAL, SURPLUS AND UNDIVIDED PROFITS - - - - - - $5,995,601.61

Extend To Their De ,ositors, Friends and the Public Their Best Wishes For the New Year

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

of New Orleans

AT THE CLOSE OF BUSINESS WEDNESDAY, DECEMBER 31, 1919

RESOURCES.		
Loans and Discounts		$34,613,029.12
Customers' Liability Account of Acceptances		2,576,284.15
Acceptances of other Banks Guaranteed by this Bank by Endorsement		850,000.00
U. S. Bonds and U. S. Treasury Certificates		3,330,100.00
Other Bonds and Securities		874,292.68
Stock in Federal Reserve Bank		132,000.00
Banking House, Furniture and Fixtures		2,020,720.25
Other Real Estate		33,572.76
Five Per Cent Redemption Fund		76,000.00
Exchanges for Clearing House		4,849,602.89
Cash and due from Banks		11,896,678.05
Total		$61,252,279.90

LIABILITIES.		
Capital Stock	$2,800,000.00	
Surplus Fund	1,600,000.00	
Undivided Profits, Net	635,628.08	$5,035,628.08
Quarterly Dividend of 4% Now declared		112,000.00
Extra Dividend of 4% now declared		112,000.00
Discount Collected but not Earned		135,517.31
Reserved for Taxes		100,000.00
Circulation		1,499,000.00
Deposits		44,428,450.36
Acceptances Account of Customers		2,576,284.15
Liability as Endorser by Acceptances Sold, of other Banks		850,000.00
Bills Payable, Federal Reserve Bank		1,215,000.00
Rediscounts with Federal Reserve Bank		5,188,400.00
Total		$61,252,279.90

OFFICERS

JOHN E. BOUDEN, JR. ..... President

FRANK B. WILLIAMS	Vice-President	JOHN LEGIER	Vice-President
HARRY T. HOWARD	Vice-President	E. H. KEEP	Cashier
J. D. O'KEEFE	Vice-President	N. E. BERTEL	Assistant Cashier
MAURITZ PYK	Vice-President	S. J. McMAIN	Assistant Cashier
CHAS. de B. CLAIBORNE	Vice-President	W. B. ALLISON	Assistant Cashier
N. M. WHITNEY	Vice-President	C. W. KAY	Assistant Cashier
EUGENE H. ROBERTS	Vice-President	E. E. LEOVY	Assistant Cashier
JAMES A. ROBIN	Vice-President	LEEDS EUSTIS	Auditor
J. E. ELOURNOY, JR.	Vice-President	FRANK V. MOISE	Mgr. Credit Dept.

BOARD OF DIRECTORS

S. T. ALCUS	LEON FELLMAN	E. W. MENTE
A. W. BERDON	H. M. FEILD	JOHN McCLOSKEY
JOHN E. BOUDEN, JR.	CHARLES GODCHAUX	J. D. O'KEEFE
B. C. CASANAS	EBEN HARDIE	W. S. PENICK
CHAS. de B. CLAIBORNE	JEFF D. HARDIN, JR.	MAURITZ PYK
JOHN F. CLARK	JONAS HILLER	EDGAR B. STERN
J. L. DANTZLER	HARRY T. HOWARD	W. P. STEWART
DR. C. A. M. DORRESTEIN	ALEX HYMAN	JNO. X. WEGMANN
WIL. H. DOUGLAS	NEAL M. LEACH	NELSON M. WHITNEY
E. C. DREWES	JOHN LEGIER	GEO. A. WIEGAND
OTHO ELMER	JONAS H. LEVY	FRANK B. WILLIAMS
LAWRENCE FABACHER	GEO. B. MATTHEWS	

SEMI-ANNUAL STATEMENT

Whitney-Central Trust & Savings Bank

of New Orleans

AT THE CLOSE OF BUSINESS, WEDNESDAY, DECEMBER 31, 1919

RESOURCES.		
Loans and Discounts		$14,702,094.25
Customers' Liability Account of Acceptances		850,000.00
Stocks and Bonds		3,452,564.92
Real Estate		716,303.74
Cash on Hand and with Banks		3,004,511.67
Total		$22,725,474.58

LIABILITIES.		
Capital Stock	$200,000.00	
Surplus	550,000.00	
Undivided Profits	209,973.53	959,973.53
Deposits		20,904,901.05
Acceptances Account Customers.		850,000.00
Other Liabilities		10,600.00
Total		$22,725,474.58

MAIN OFFICE

St. Charles and Gravier Sts.

OFFICERS

JOHN E. BOUDEN, JR. ..... President

HARRY T. HOWARD	Vice-President	H. L. FRANTZ	Vice-President
FRANK B. WILLIAMS	Vice-President	CHAS. W. FOX, JR.	Cashier
W. W. BOUDEN	Vice-President	JNO. L. COUTURIER,	Asst. Cashier and Trust Officer
JOHN LEGIER	Vice-President	ROGER DOHERTY	Assistant Cashier

CITY BANK BRANCH

122 Carondelet St.

JOHN LEGIER	Vice-President	C. S. BAUMAN	Cashier
OSCAR J. THIBODAUX	Ass't Cashier	PAUL BLUM, JR.	Ass't Cashier

FRENCH MARKET BRANCH

Decatur and Ursuline Sts.

PAUL ZIBILICH	Advisory Manager	H. J. SCHNEIDER	Manager

MORGAN STATE BRANCH

Corner Chartres and Iberville Streets

V. L. BERNARD	Manager	M. MESSONNIER	Asst. Manager

THIRD DISTRICT BRANCH

Corner Dauphine and Piety Streets

H. L. FRANTZ	Vice-President	A. FORTIER	Assistant Cashier

CARROLLTON BRANCH

8132 Oak Street

J. P. ST. MARTIN ..... Manager

BOARD OF DIRECTORS

S. J. BESTHOFF	OTHO ELMER	J. D. KENNEY	G. A. SCHWEGMANN
JOHN E. BOUDEN, JR.	H. M. FEILD	FRANK J. MATTHEW	W. V. SEEBER
BEN C. CASANAS	H. L. FRANTZ	GEO. B. MATTHEWS	JOHN LEGIER
CHAS. de B. CLAIBORNE	JOHN F. CLARK	JOHN M'CLOSKEY	EDGAR B. STERN
WIL H. DOUGLAS	P. L. GODCHAUX	J. D. O'KEEFE	W. P. STEWART
HARRY T. HOWARD	GEO. A. HERO	W. S. PENICK	NELSON M. WHITNEY
DR. C. A. M. DORRESTEIN	B. G. HOLSCHER	E. H. ROBERTS	FRANK B. WILLIAMS
CHARLES GODCHAUX	JOHN C. DODT	R. ROUGELOT	

Members of the Advisory Board, City Bank Branch

A. C. CARPENTER	D. W. PIPES, JR.	FRANK G. HARDIE	B. V. REDMOND
ED C. CARRERE	W. J. KEARNEY	LEO A. MARRERO	W. J. SONNEMANN
ERNEST A. CARRERE	A. J. KROWER	JULIUS MEYER	CHAS. A. WEISS
WALTER L. GLEASON	GEO. M. LEAHY	SAM H. MEYER	ELMER E. WOOD
DR. GEO. A. MACDIARMID	ROBERT LEGIER	WILLIAM PFAFF	PAUL ZIBILICH
CHAS. A. HARTWELL	SOL LEVI	LOUIS HAUSMANN	

Members of the Advisory Board, Third District Branch

GEORGE L. GRASHOFF	DR. W. S. KELLEY	LOUIS LIND	PHILIP SCHOEN

The Capital Stock of The Whitney-Central Trust & Savings Bank is Owned by, and Held in Trust for, the Stockholders of The Whitney-Central National Bank

Total Deposits - - - - $65,333,351.41 Total Resources - - $83,977,754.48

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3331.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 15, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PEACE.

On Saturday, January 10, at 4:16 o'clock in the afternoon, the Treaty of Versailles was ratified by Germany and the nations opposed to her in the late war — except the United States — and peace was declared to exist from that moment. Thus has come to an end the bitterest struggle in the history of humanity. The defeated German people have accepted all the conditions imposed by the victorious Allies, and have agreed to do everything in their power to carry out the provisions of the treaty of peace. All Europe faces a critical economic and social situation, and everything possible will be done by all the nations involved in the conflict to hasten the return of normal conditions. It is to be regretted that the United States was not in position to sign the treaty at this time. The actual effect of her failure to do so, however, is not likely to be seriously embarrassing. While technically we are still at war, as a matter of fact commercial relations are being resumed, and we are beginning to transact business as upon a peace footing. The United States occupies such a peculiar position in relation to the nations of Europe—being separated from them by thousands of miles of water—that its failure to ratify the treaty thus far is not to be thought of as involving the same difficulties as would have resulted from a similar failure of any other of the great powers. We do not profess to be able to predict what the final action of the Senate will be, but we feel reasonably sure that the treaty will ultimately be ratified with such interpretative reservations as will guarantee the complete sovereignty of the United States in vital matters affecting its own welfare. The other nations of the world can expect nothing more, and our own people will be satisfied with nothing less. Such reservations will not prevent the active participation of the United States in the League of Nations, and, perhaps, they will hasten the effective functioning of such a necessary organization. In the meantime, we rejoice that peace has come after weary years of war.

THE REVIVAL ITSELF.

We have heard and read of various "signs" of the coming revival, in various places. We rejoice in the appearance of these "signs"—but we confess we becoming eager to see the revival itself. We are not concerned about an emotional outburst that will subside as quickly as it arose, perhaps, but we are anxious to see the people of whole communities searching their own hearts to discover and supply their own spiritual needs and, having supplied them, earnestly seeking to bring their friends and neighbors into a personal experience of saving grace. God's Spirit does not work according to seasons and places; He is ever with us to give us the desires of our hearts in spiritual things. We may wait for the multiplication of "signs" before we press forward to the full enjoyment of "a season of refreshing from the presence of the Lord"—but why should we wait? We may have the revival now if we will.

THE BEST BOOK FOR THE NEW YEAR.

We do not always know just what is the best book to read on this or that or the other subject; but we are never in doubt when it comes to the matter of personal benefit and spiritual enlightenment: the Bible is in a class by itself. We have not read it in the past as much as we should have done, perhaps, but we can take it up this year with the determination to give it a fair chance to shape our characters and enrich our lives. We shall be in good company in so doing; it is the "best seller" in the world, and thousands of thoughtful men and women are studying its pages carefully and prayerfully day by day. We shall read other books, of course—but the Bible is the best book to keep always by us throughout this new year.

NEAR EAST RELIEF.

It is impossible for us who are so far away even to imagine the suffering of the people of Armenia, who have endured cruelties at the hands of the Turks that make our blood run cold. But we can understand the meaning of the message that comes to us from the Near East Relief, formerly known as the American Committee for Armenian and Syrian Relief, that 750,000 people in the Caucasus are in danger of starvation. Herbert Hoover says that if America does its best, it is possible to save 500,000 of these. The thought that even 200,000 must starve to death is heartrending; but we must do what we can. The Sunday schools of our church contributed last year approximately $90,000 for this work. The Committee is asking our schools for not less than $125,000 this year, an appeal which has been heartily endorsed by our General Sunday School Board. We hope that our schools will not fail to do their full share in helping so worthy a cause.

HELPING SOME.

That the United States has more than an academic interest in the welfare of European countries is demonstrated by the figures in the annual report of the Secretary of the Treasury showing the amount of the loans already made to those countries. The figures are as follows: Belgium, $343,445,000; Czecho-Slovakia, $55,330,000; France, $3,047,974,777; Great Britain, $4,377,000,000; Greece, $48,236,629; Italy, $1,620,922,872; Liberia, $5,000,000; Rumania, $25,000,000; Russia, $187,729,750; Serbia, $26,780,465. We do not at all discount the altruistic spirit of the American people, but it is easy to see that merely material considerations make it obligatory upon us to do everything possible for the speedy rehabilitation of those war-ravaged regions. They are our debtors in these enormous sums, and their ability to pay their debts is dependent upon their own material prosperity. There can be no doubt but that the help of the United States was essential in winning the war—help that was promptly and generously given—but we have not yet finished our task. Selfish interests, to say nothing of patriotism and altruism, demand that we continue to extend a helping hand to the nations across the sea.

NATIONAL PROHIBITION.

Friday, January 16, 1920, will go down as a memorable day in the history of moral reforms, for on that day national prohibition will become effective in the United States through the operation of the Constitutional amendment. As we think about it, it is difficult to realize that such a wonderful consummation of the hopes and prayers and efforts of devoted men and women is at hand. In the beginning of the prohibition movement, those who espoused it were looked upon as cranks and fanatics—harmless to be sure, but pestiferous disturbers of the peace. They were laughed at more than they were opposed. But they were animated by a high ideal, and they labored with a tireless determination to bring about the end for which they were willing to give their lives. Recruits began to join their ranks and, as the economic effects of alcohol came to be understood, powerful business and industrial interests began to lend encouragement. The moral issue was never lost sight of, but the evident loss of industrial efficiency as a result of intemperance became a powerful factor in creating sentiment against the liquor traffic. The evident determination, too, of the liquor forces to ignore all restrictive regulations and to control local and national legislation for their own purposes, showed the danger of permitting the traffic to flourish any longer. The Anti-Saloon League, a non-partisan organization whose sole aim was the destruction of the age-long curse of alcohol, mobilized the forces opposed to it, and, in co-operation with other organizations, carried the fight to a successful issue. Conditions brought about by the war also hastened the necessary legislation. Already its beneficial effects are being felt, and there can be no doubt but that the world has been made permanently better by the elimination of the liquor traffic in the greatest nation on the face of the earth. We give thanks to Almighty God for what has been accomplished, and continue to pray, with renewed faith, for the coming of His Kingdom on earth.

THE BOY SCOUTS.

The Boy Scouts of America and there are 361,226 of them—are pledged "to do a good turn daily." We cannot say how many of them actually live up to their profession, but we know that some of them do. The other day, we were standing in a crowded car going uptown. Every seat was occupied—a good many of them by men. Near the front of the car, two Boy Scouts—manly-looking young fellows in their attractive uniforms—noticed two women standing near them. Without a moment's hesitation, they arose from their seats, courteously raised their caps and with a chivalry suggestive of other days motioned the ladies to the vacant places. We do not know whether anybody else noticed their act or not — but it gave us pleasant reflections for the remainder of our journey. "Do a good turn daily"—what a splendid motto! Some of us who are not Boy Scouts might adopt it with profit.

New Orleans Christian Advocate

OFFICE, No. 811 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS.

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MY NEW YEAR PRAYER.

To worship God with bowed and reverent head;
To eat with thankfulness my daily bread;
To guard the cleanness of my thoughts, and keep
My body strong to serve; to work—not weep—
When argosies, whose bottoms hold my hopes,
Are lost; to build new ships from sea-soaked ropes
And battered planks and drifting wreckage—launch
In these new ventures and fresh hopes; to staunch
The bleeding heart of pain; to comfort those
Whose joy of life is darkened by the woes
That somber sorrow sheds; to shun all strife
For self and place; to consecrate my life
To noble deeds; to live and love; to bear
Some brother's load—this is my New Year's prayer.

—Bishop William P. Eveland.

THE HIGH COST OF LIFE

By Ernest A. Miller.

The high cost of living is everybody's subject in this day. We cannot forget it though we would. In order to stretch a fair salary over the bare necessities of life one has to keep his mind on it. And this everlasting concentration on bread, and clothing, and rent is not good for the soul. Gaining the whole world and losing your life is not the temptation now. To gain a mere livelihood and keep your soul is a task for a strong man. The high cost of living and the high cost of life go along together. Such commodities as honesty, integrity, virtue, fair dealing, a good conscience, etc., are obtained and retained by greater sacrince and expenditure in hard times than in good times. Right here is the nightmare of these high cost times. Everything has gone up. When we pay the inevitable high price for some necessity we hope we can balance up by paying a moderate price for some other necessity. But we are always doomed to disappointment. The high cost germ has infected everything. Therefore, it is harder to preserve our souls than ever before.

However, there is nothing new about this. The highest life has always been purchased at the greatest price. This is one of the supreme lessons of the Matchless Teacher. For instance, at one time a great multitude sought Him for life in a desert place apart. They were willing to do without bread for the Bread of Life. Jesus said, "I have compassion on the multitude because they continue with me now three days, and have nothing to eat." They were suffering a real physical lack, and this word of the Master assigns the reason for the lack, "because they continue with me now three days." It is a superb example of the high cost of life. It is not ancient history, but thoroughly contemporaneous. They are very many who stay with Jesus to-day and suffer hunger.

Think of the young man who continues in school. He is tempted with many offers of high wages. The only saving grace in the midst of the high cost stress is that wages are high. The laboring man is not feeling the pinch like the clerk or the man on salary. The bright young man can make big money in the shops. But Jesus would continue in school. "And Jesus himself, when he began to teach, was about thirty years of age." Not only does the young man forfeit good wages in continuing to prepare himself for higher humanity service, but he exposes himself to many physical hardships for the present. Sometimes he literally has nothing to eat.

Then there is the man who continues in his high calling during the times of stress. He may be a teacher or a preacher. He could make more money in other places. It seems quite easy to justify oneself in making the jump. Many are yielding to the material and economic pressure. But it is to be feared that they are forsaking their Captain. Jesus could have made a name and rich gain for Himself. He had the qualifications. But He was true to His high calling, though sometimes He had not where to lay his head. We read in John's gospel: "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone." Making a life was infinitely more important than making a living to the great Master of us all.

Every man has his battles for the integrity of his life. Very often during these hard times they run into long campaigns. In a time of high spiritual tide he has espoused the ideals of Jesus. But the spiritual tide has gone down, and the material tides have risen. He is committed to issues of purity, justice and service. But circumstances are changed. The urgency of the ideals is still upon him, but he never expected to fight so many devils. Others around him are making gain because they are not tied to the principles of God. What will he do? What did Jesus do? "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights he afterward hungered. And the tempter came and said unto him * * * Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and, behold, angels came and ministered unto him."

There are some good folks who cannot stand the pressure. They quit. They go away from Jesus. They will not pay the price of life. Judas is a type of such. He joined himself to Christ with the best of intentions. I have no doubt that at the beginning he thought nothing could move him. But times grew hard. He thought he saw a chance to make some money. "And he went away, and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and covenanted to give him money." "He then having received the sop went out straightway; and it was night." The biography of the traitor had better be finished: "Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned in that I betrayed innocent blood.' But they said 'What is that to us? See thou to it.' And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself." Truly what is a man profited if he makes a little money and loses his life?

Those who tarried with Jesus for three days had wonderful compensation though they had nothing to eat. They received new life. Jesus imparted Himself to them. He said, "I have compassion on the multitude." That means an interchange of life. He took their sufferings, and they received His abundant life. And notice, they were fed. "And they ate and were filled." Good folks do not get things cheaper than others, but they have faith in God. They know that God has made ample provision for His children; they believe in the ultimate proprietorship of God. They have bread to eat that the world knows not of. They have faith. "Now faith means we are confident of what we hope for, convinced of what we do not see." The sharpest prick in the high cost of living comes through fear, a tortured wonder for the future. But the true Christian leaves the future in the hands of a kind and strong God.

Is it a margin you want? A bank balance? Turn again to the story of those who continued with Christ. "And they took up of broken pieces that remained seven baskets." They had something left over for a rainy day and for others. And it was a clean balance. The surplus of the untrue is a stench to God. Like the manna stored away through fear, it breeds worms and becomes foul. If the books of earth do not record the saving of the faithful, certain it is that the books of heaven do. Eternal life will justify its greatest cost.—Christian Guardian.

THE ANTI-SALOON LEAGUE: SHALL IT LIVE OR DIE?

By Bishop James Cannon, Jr.

Shall the Anti-Saloon League of America continue to live or shall it die?. Why was the League founded? Has it accomplished the purpose of its founding? Is there sufficient reason to justify its continued existence and activity?

The League was founded twenty-six years ago. It announced as its platform: "The Saloon (The Beverage Liquor Traffic) must go." It announced as its program: "Agitation, Legislation, Law Enforcement." It announced as its medium of activity: "The Church in Action Against the Saloon." It announced as great Facts: the Saloon is a Public Nuisance; the Liquor Traffic is the enemy of the economic, social, political and moral life of the nation; the people are responsible for the evils of the Liquor Traffic as long as it operates under the protection of the law; the Christian citizenship of the nation is responsible for the Legalized Liquor Traffic till that Christian citizenship has put forth its best efforts to destroy it. It announced as civic duties: This Public Nuisance must be abated; the Manufacture and Sale of Intoxicating Liquors must be branded as a Crime, and the Manufacturer and the Seller must be branded as Outlaws.

Judge League By Its Record.

With such a Platform, Program, Principles, and Methods, the Anti-Saloon League, by the testimony of friend and foe alike, has developed the greatest, most efficient organization in the nation with the exception of the Christian church. The League has covered every State in the Union with its organization, and thirty-four States are under State-wide Prohibition to-day, altogether apart from Federal law. When the League had developed strength in a sufficient number of States, it began its work in the halls of Congress. In the winter of 1913 it secured the passage of the Webb-Kenyon Law, and later its pasage over the veto of President Taft. In November, 1913, at the Columbus Conference, it appealed for a dry nation by 1920. The vote in the House of Representatives in December, 1914, showed a majority in favor of the submission of the Federal Prohibition Amendment. Then came the passage of the Reed Bone-Dry Law, the District of Columbia Prohibition Law, Prohibition for the Army and Navy during the war, the adoption of the resolution for the submission of the Federal Prohibition Amendment, the ratification of the amendment by the legislatures of forty-five States, the passage of the War-Time Prohibition Bill, and finally the passage of the Federal Law Enforcement Code, followed by its repassage over the veto of President Wilson. Other minor prohibition legislation has also been adopted in the meanwhile. While other organizations, notably the W. C. T. U., have been of great aid, yet, its enemies themselves being judges, the leadership and the methods of the Anti-Saloon League have been exceedingly efficient in securing these truly great results.

Enemies Say "Die."

Having succeeded in branding the Beverage Liquor Traffic as an outlaw wherever the Stars and Stripes float to-day, is not the work of the League at an end? Can there be sufficient justification for its further activities? The enemies of the League are unanimous in their expression of opinion. The "wet" press, led by papers like the New York World, the Richmond Times-Dis-

patch, the Montgomery Advertiser, declare the continuation of the League is simply an effort to furnish high-salaried positions for men who are now out of a job, and who are not willing to work, or who are so incompetent that they cannot make a living if separated from "their fat salaries." Temperance people are gravely advised to refuse to respond to the appeals of the League representatives for further funds, and yet these same papers declare the League leaders to be such efficient lobbyists that they can control Congress, and, if so, could easily command far greater salaries than they have ever received. From an experience of over thirty years in fighting the liquor traffic, I have learned never to follow the advice of the "wet" newspapers. Indeed, it is usually safe to find out what they want you to do, and then to do the opposite.

Why Should League Live?

But there are good prohibitionists who have said to me: "Why should the Anti-Saloon League continue its existence? It has accomplished what it set out to do. Now it can disband." Others have inquired why a campaign was being carried on for money, now that Federal Prohibition has been adopted.

To these genuine friends of prohibition, I will reply briefly.

Desperate, Defiant Outlaw.

It is true that the Liquor Traffic has been branded as an outlaw, but it is an insolent, defiant, desperate outlaw. If the Traffic had surrendered, if it had openly admitted its criminality, and had declared its purpose to give up the fight and to cease from sin, the Prohibition forces might begin to demobilize. But no government demobilizes its army until the enemy ceases to fight. The Liquor Traffic has not only not declared its intention to repent and to cease from sin, but it has insolently and defiantly declared that it has not repented, that it will do everything possible to nullify the law, and that it will elect a Congress that will weaken the Enforcement Code. In New Jersey the governor declares that he will make that State as "wet as the Atlantic Ocean." In Massachusetts a four per cent beer law has been passed in flagrant violation of the Constitution. Rhode Island has appropriated money to overthrow the Eighteenth Amendment in the courts. In other sections, especially in cities with large foreign populations, the "wet" press practically incite to lawlessness, and the representatives of the Traffic have proclaimed their purpose to spend barrels of money to break down the law. The purpose of the adoption of the Federal Prohibition Amendment was to compel the "wet" centers to respect the rights of "dry" communities and States, and to remove the protection of the Federal government from an infamous traffic. The declared policy of the Liquor Traffic is to prevent the accomplishment of that purpose by systematic, persistent, insolent law violation.

Nation-Wide Law Enforcement.

In reply to this defiant threat of nullification and active lawlessness, the Anti-Saloon League has launched a great campaign for Law Enforcement. The League is not surprised at the uproarious defiance of the Liquor Traffic. The League from the beginning has had as its program—First, Agitation; Second, Legislation; Third, Law Enforcement. The first two steps in the program have been taken.

Prohibition Legislation, while not yet absolutely perfect, is fairly satisfactory. But the League has realized from the beginning that the warfare would not be ended by the passage of legislation, but that the same forces which secured the desired legislation must also secure effective Law Enforcement. To accomplish this purpose, the leadership of the League, under which the prohibition forces have won such splendid victories, is now calling for a five-year enlistment of influence and of money.

Great Educative Program.

A great educative program has been fully outlined, which has as its basal principle the carrying of the truth concerning the effects of alcohol, and the benefits of prohibition to the people in the centers which are hostile to prohibition, including the foreign population, and especially to the younger people. This educative campaign must be carried on in the usual thorough Anti-Saloon League style. It will call for tens of millions of pages of literature prepared by skilled writers and the ablest cartoonists; the manufacture of thousands of stereopticon slides; the preparation of striking posters; the employment of able lecturers and effective platform speakers; the compilation of the latest facts as to the Liquor Traffic and Prohibition and the publication of those facts in a form suitable for reading rooms, libraries and class rooms. State and National organizations must be maintained to carry on this educative program, and to assist as heretofore in the cultivation and maintenance of a strong Prohibition and Law Enforcement sentiment, until the strength of the Outlawed Traffic has been effectually broken down.

Call To World Leadership.

But not only is the continued existence of the Anti-Saloon League demanded to secure the full fruitage of the great victories which have been won at such a cost, but the League is called upon to lead in the great conflict which has already begun for World Prohibition. When the World League Against Alcoholism was organized in Washington City, June 6, 1919, there were delegates present from thirteen countries. These delegates were a unit in their appeal to the Anti-Saloon League of America to take the lead in the great world conflict. It is the glory of our country that the nations of the earth are turning anxiously, expectantly, hopefully to us for help, for co-operation, for leadership. Our position as a nation is unique in the world's history. I cannot understand how any man can talk a "little Americanism," which would block the opportunity, aye repudiate the responsibility, which in the Providence of God has come to us, for moral as well as financial and commercial leadership. And this is true of Prohibition. It is not proposed, as the enemy has falsely declared, that the Anti-Saloon League shall go into foreign countries and attempt to thrust Prohibition down the throats of the people. No, the Anti-Saloon League is responding to a distinct call from Prohibition workers in other countries to develop a great World Program and to come to those countries as a witness, to testify **Why and How the United States Adopted Prohibition.**

Great Missionary Enterprise.

This is truly a great missionary enterprise, and it must be carried on in the missionary spirit. If we believe Prohibition is a benefit to society, we must give testimony everywhere in every possible way to Prohibition truth. The Federal Council of Churches of Christ in America, at its recent session in Baltimore adopted unanimously the following resolution:

"Resolved, We rejoice in the steady growth of the World Movement against Alcoholism. The labors of every Mission Board are hampered and oftentimes nullified by the operations of the liquor traffic. The workers for World Prohibition are the most efficient allies of the missionaries. The United States as the first great prohibition nation of the world should of necessity take a leading part in extending the frontiers of sobriety. The greatest contribution which we can make to World Prohibition is the effective enforcement of our nation-wide prohibition law. We pledge to prohibition workers in other countries of the world our hearty co-operation with them in every proper way to free their own people from the curse of the liquor traffic, and especially will we aid them by endeavoring to prove that nation-wide prohibition can be enforced in our own great country."

Increased Effectiveness of Missionaries.

The great Mission Boards of the United States have just raised hundreds of millions of dollars for their work. That work has no greater enemy than the Liquor Traffic. The adoption of Prohibition will protect and increase the effectiveness of the investment of the Mission Boards. Moreover, the effectiveness and the permanence of our own Prohibition laws will necessarily be affected by the habits of the countries with which we have social and commercial relations. For our own good as well as the good of Europe, the Orient, Mexico, Cuba, South America, South Africa and Australia we must bear witness to the evils of the Liquor Traffic and the good effects of Prohibition.

But if this work is to be done, it must be done thoroughly. If the Anti-Saloon League of America accepts World Leadership, it must lead. And if it leads, it must do its world-wide work in the same thorough fashion in which it has done its nation-wide work. It must carry to every nation its testimony for Prohibition, by printed page, cartoon, poster, in every language, and by trained workers and speakers who will be veritable apostles of Prohibition Truth.

Shall the Anti-Saloon League Live or Shall It Die? Shall it gradually dwindle away, or shall it enter upon a broader field of usefulness than it has had in the past and shall its splendid organization and its efficient methods be instrumental in belting the globe with Prohibition truth?

Surely there can be but one answer. The League must live and respond to the call for World Leadership. And its friends will put into the treasury of the League the $25,000,000 which is necessary to carry on effectively the campaign for Law Enforcement and World-Wide Prohibition. This campaign has already begun and in eight Southern States the appeal for co-operation and support will be made during the week of January 16-23. These States have been leaders in the prohibition movement, and it is believed that they will maintain their past record. The amount expected from each State has been apportioned to the counties, cities, and towns, and opportunity will be presented to all to contribute. Our prohibition people can easily furnish the entire amount asked, and thus give to the League the necessary funds to work as efficiently in the future as it has done in the past.

Washington, D. C., January 1, 1920.

OUR COUNTRY'S NEED.

The need of our country is not to lift marble to the fortieth story of some new office buildings, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations.

When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built any ocean liner or man-of-war.

Thomas Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the Channel.

But we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death.

When Millet seized his brush and painted the "Angelus" on the bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized a spade and worked for fifty years in the fields of France.

Not the men who add to our quantity of materials, but the men who deepen the quality of our living, are the real benefactors and educators of the world.—Dr. William Herbert Perry Faunce.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

THE OPEN DOOR.

By Alice Gorton Wynn.

A little bird had flown into the church
One Sabbath day;
To find an exit he began a search,
But saw no way;
Baffled, afraid, yet soaring high, aloof—
He beat his puny wings against the roof.
"Dear bird, why waste your strength and bruise your head—
Can't you see the open door?" I said,
"Fly lower down."

Unsatisfied, my weary longing soul
By night and day
Had sought that peace which leads to Heaven as goal,
But missed the way.
The birdie's futile, frantic strokes and fear
Showed me myself, gave me the message clear:
"O heart, why pain and struggles any more?
Look! See the blessed Christ, the Open Door!
Get lower down."

THE SENATE AND THE PEACE TREATY.

By John W. Kyle.

On page five of the Advocate of December 25, 1919, is printed a letter from T. M. Evans of Gulfport, Miss., on the "New Congress and the Peace Treaty." In the name of "fairness" and for the enlightenment of Southern Methodists Mr. Evans has, unintentionally of course, been guilty of serious misrepresentation of the subject he undertakes to discuss. In his letter, dated Dec. 16, 1919, he says: "Now as a matter of fact the U. S. Senate has never voted on the question of ratifying or rejecting the peace treaty at any time."

The Congressional Record of November 19, 1919, page 9321, shows that a vote was taken on the following resolution submitted by Senator Underwood of Alabama:

"Resolved: (Two-thirds of the senators present concurring therein) That the Senate do advise and consent to the ratification of the treaty of peace with Germany concluded at Versailles on the 28th day of June, 1919."

The resolution was rejected by a vote of 38 for to 53 against. (See page 9321, Congressional Record, 66th Congress.)

Mr. Evans further says: "The Senate of the United States must either approve or disapprove, but has no power whatever to negotiate a treaty or to amend a treaty." It is not quite clear whether he used the word "amend" in its technical sense, or whether he would include in that term reservations also. But when he adds that "the Senate must approve or reject it as submitted," he clearly denies the right of the Senate either to amend the treaty or to attach reservations.

The right of the Senate to amend a treaty submitted by the President, or to attach reservations to its resolution of ratification has become so firmly established as a principle of constitutional law in this country, that it is surprising to learn that any one writing for the benefit of the public would deny it. As early as 1795 the Senate in disposing of Jay's treaty with England suspended the operation of the 12th article of the treaty as proposed by the President. With this reservation and a recommendation of further friendly negotiation on the matter of impressment, the Senate advised the President to sign. (See McMaster's Hist. of the people of U. S., Vol. II, page 215.) President Jackson specifically recognized the right of the Senate to alter or modify a proposed treaty. In submitting the Gadsden Treaty to the Senate in 1854, President Pierce recommended that the Senate adopt certain amendments before ratifying it. Scores of treaties have been amended and ratified during the past half century. Washington accepted the amendment or reservation to the Jay treaty without a word of comment, and from that day to this the Senate has amended treaties or attached reservations to their resolutions of ratification; and foreign governments, recognizing the nature of our constitutional requirements and the propriety of the Senate's action, have accepted the amendments or reservations.

When the Anglo-American Arbitration Treaty was before the Senate in 1912, having been negotiated and submitted by President Taft, Democratic senators supported and succeeded in having adopted a series of amendments or reservations proposed by Senator Bacon of Georgia, and no senator was more insistent that changes in the treaty be made than the present distinguished leader of the administration forces, Mr. Hitchcock. In a speech delivered in the Senate on January 4, 1912, Mr. Hitchcock said:

"I am in favor of the pending treaty, provided the last portion of article three, which empowers the high joint commission to supersede the Senate of the United States in the interpretation of treaties, is stricken out; and I also favor some declaration in the resolution of ratification that we except specifically from future arbitration such questions as involve our permanent national policies or such questions as relate purely to matters of American Government."

The present Democratic leader then favored both amendments and reservations, and his views at that time were in line with the views of the Senate when they voted down the Underwood resolution on November 19, 1919.

Happily, however, the readers of the Advocate do not need to rely upon my statements or upon the statements of Mr. Evans. Nor do they need to rely entirely upon reputable historians like McMaster, or upon party leaders like Senator Hitchcock, whose views on constitutional law and practical statesmanship vary according to the political affiliations of the President who has negotiated the particular treaty under consideration. On this proposition we have a direct adjudication in a unanimous decision of the Supreme Court of the United States, in the case of Haver vs. Yaker, 9 Wallace, pp. 34 and 35, in which Mr. Justice Davis in delivering the opinion of the court, said:

"In this country, a treaty is something more than a contract, for the Federal Constitution declares it to be the law of the land. If so, before it can become a law, the Senate, in whom rests the authority to ratify it, must agree to it. But the Senate are not required to adopt or reject it as a whole, but may modify or amend it, as was done with the treaty under consideration."

This letter is written not for the purpose of provoking newspaper controversy, least of all through the columns of a church paper; but for the purpose of preventing the dissemination of misinformation through such a paper. The Constitution provides that a treaty shall be made only with the approval of two-thirds of the Senate. According to the vote taken on November 19, scarcely more than one-third approve of the proposed treaty with Germany in its present form.

Sardis, Miss., Jan. 9, 1920.

WHY A SURVEY PRIOR TO THE REVIVAL

One feature of the Standard Plan for the Revival this year is a survey of the local community prior to the beginning of the revival campaign. It is hardly possible to over-emphasize the value of the survey. Many successful evangelistic pastors have been doing this for years. After one has tried it out, he is reluctant to begin a meeting without having first made the survey. The survey reveals the evangelistic opportunity and responsibility of the church. Just to open the meeting and preach to those who chance to come is not modern efficiency, nor is it in keeping with the command of our Lord. He said, "Preach the Gospel to every creature." He never did say preach only to those who attend public preaching. One of the best ways to find every creature is to make a survey.

This survey will discover the unidentified Methodists living in that community. This number is legion. We have an unpardonably large leakage here. We receive a large number of people into the church from year to year, but the net increase is distressingly small. Why? We lose many thousands who move from one place to another and do not take their membership with them. Their names are finally disposed of in some way at the home church. According to the typical surveys made, there are more than three hundred thousand Southern Methodists living in communities with their membership elsewhere. These three hundred thousand will be located, visited and urged to move their membership to the place where they live. If we make the surveys annually (and it is hoped that they will prove so helpful that we shall do so from this time forward), we shall discover these people before they drift too far from the church to be reached and restored to church membership. In the work this year, we shall find that those who have lived in a given community with membership elsewhere but a short time will be the easiest to get to transfer their membership. Those who have been long in a community with membership elsewhere will be the hardest ones to get transferred. Having dealt with thousands of such cases, I know whereof I speak. If the surveys are put on according to the plan, and followed up according to the plan, we ought to reach a quarter of a million of these unidentified Methodists in the pre-Easter campaign. Is it not worth while to put on a campaign even if we make no effort for those outside this class? Saving to the church three hundred thousand who might otherwise be lost to the church is a most commendable work.

The survey will also discover an astonishingly large number of people who would be Methodists if converted. Every church knows of a certain few, husbands or wives in the church, children or parents in the church, and a few other notable ones, but no church without a survey can measure its opportunity or responsibility. Instead of a desultory and haphazard way of doing this, the survey will enable the leaders to plan to have Christ presented to each of these possible Methodists. No church can face its Lord and say it has done the best it could until every one who would be a member of that church if converted has been approached personally and as frequently as seems necessary concerning his surrender to Christ. Hence no church can ever tell when it has done its duty until it has surveyed the field and located the persons to be reached. Let no church, whatever be the hindrances, fail to make the survey. Fight the world, the flesh and the devil and make the survey in spite of all opposers on earth or in hell.

No church has discharged its duty when it shall have looked up every unidentified Methodist, and presented Christ to every unsaved person expressing a preference for the Methodist Church. There is a large and, I think, an ever-increasing number of people who have no church preference. This multitude is the common responsibility of all the churches. While those who are by birth and training Baptists will most likely be reached in a Baptist campaign (for the unsaved have their prejudices quite as definitely defined as the Christians), yet there are many who have been reared in homes without any religious prejudices. Many are indifferent toward all denominations. The church must break in on this non-church population. The only way to discover it is by a survey. Who knows that these people have no church choice until the matter is put up to them? and when is it ever put up to them except in taking surveys? Our plan contemplates that we shall do our best to reach and save all those who have no church preference. We are perfectly willing to help Baptists and Presbyterians and others to reach and save their unsaved constituency. But our plan does not contemplate our entering those homes in search of their people. We would be misunderstood.

Our plan contemplates our reaching all our unidentified Methodists, all potential Methodists and all who have no church preferences. We feel compelled to go after every one of these. This we can do to the best advantage only after an accurate survey, has been made. Make the Survey. MAKE THE SURVEY. DO IT NOW.

O. E. GODDARD.

A FORWARD MOVEMENT.

In accord with a plan for a forward movement undertaken by the Board of Missions of the North Mississippi Conference, Methodist Episcopal Church, South, at its recent session in Aberdeen, a committee has been appointed by Dr. R. A. Meek, presiding elder of the Sardis District, to map out a plan for his district.

The Board of Missions desires to have an "Every-Member Canvass" made of the rural territory which might be aided in securing funds for local church work. In co-operation with the pastors, speakers will be sent to each church in the charge on a given Sunday, and the system of extension and forward movement explained.

The Committee for the Sardis District is composed of Rev. E. G. Mohler, Sardis, Chairman; Rev. R. P. Neblett, Como, Secretary; Rev. A. T. McIlwain, Senatobia, and Rev. Melville Johnson, Batesville, in charge of the Speakers' Bureau. This committee met in the Methodist Church, at Como, January 5, and arranged for the following dates to meet the pastors and official members of their charges, that an "Advance Conference" might be held: Arkabutla, at Strayhorn, Thursday, January 8; Sardis Circuit, at Sardis, Monday, January 12; Horn Lake, Thursday, January 15; Cockrum, Friday, January 16; Tyro, Tuesday, February 3; Courtland, Thursday, February 5; Eureka, Tuesday, February 10; Oakland, Thursday, February 12; Tipo, Tuesday, February 17.

On these dates, a group of workers will be present to complete definite plans for the special services in each church on the charges named, on a given Sunday, and secure the co-operation of every official that the pastor's salary and benevolences of that local church be presented and provided for.

It is confidently expected that these "Conferences" will be able to arrange for a service in each church on the Arkabutla charge, Sunday, January 18; Sardis Circuit, Horn Lake, and Cockrum charges, Sunday, January 25; Tyro and Courtland, Sunday, February 15; Eureka and Oakland, Sunday, February 22; and Tipo-Oakgrove, Sunday, February 29.

Let daily intercession be made that God may further the interests of his kingdom and strengthen the cause by co-operation of both pastor and people. R. P. NEBLETT, Secretary.

Como, Miss., January 6, 1920.

THE UNIVERSAL DEBT.

Robert E. Eleazer.

"I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are in Rome also.". Thus wrote St. Paul in the opening paragraphs of his letter to the Romans.

His meaning should be evident enough when the two sentences are taken together. There was a time when the writer wondered what the apostle meant by his acknowledgment of universal debt. His debt to God I could understand; his desire, as a follower of Christ, to preach the Gospel to the Romans, I could appreciate; but in what sense did he owe it to them to do so?

One day the explanation dawned upon me with the greatest clearness. To be in debt to one is to have in my possession that which belongs to him. St. Paul had the Gospel—the knowledge of Christ, and of God's love as revealed through him. It belonged not to St. Paul only, but equally to the Greeks, the Romans and all the rest. So long as St. Paul had it and they had it not, he was in their debt; and he could pay the debt in no way except by doing his utmost to share with them the common heritage of a Father's love.

The lesson is for us no less than for St. Paul. Indeed, it is an open question if our obligation is not greater. Certainly our knowledge of humanity's need and our opportunity to answer it have been vastly increased through the ages. Exploration, literature, the means of instant communication and quick transportation have brought the ends of the earth within easy reach. We have but to stretch forth our hands to touch with Christ-like ministry the African, the Chinese, the Turk, the Patagonian. If St. Paul felt himself a universal debtor, then you nad I must be either pitifully uninformed or strangely lacking in social consciousness if we can be content to live out our lives in our own little circle of intimate contacts, indifferent to the untaught millions whose God-meant heritage we hold as a selfish possession. Rather let us daily acknowledge our debt and shape our lives accordingly.

EXTENSION DEPARTMENT OF MILLSAPS COLLEGE.

My Dear Brethren: A new era has opened for Millsaps College. With the growth of the institution and the increase of its facilities for instruction, we are getting larger ideas of our responsibilities in the field of education. No longer may we rest content in simply providing instruction for those who have the means to come to our College.

Our first obligation is to serve in every possible way the ministers of our denomination. How may we best do this? Already we have plans on foot for fulfilling this obligation and will inform you as to the nature of these plans as they are developed.

In the first place, we want to improve the efficiency of our library service and place the books of our splendid collection subject to the call of our preachers.

Package collections of five volumes each will be lent to any preacher for the payment of the postage. A list of our package collections will soon be placed in your hands. Separate volumes may also be had on the same terms upon request. We desire to provide you with the books you want.

Outside of the Bible, what is the most helpful book you have ever read? Give us the title of it and the name of its author. We want other ministers to have the benefit of your reading experience. Give this information in the blank spaces below.

Further information concerning the books that are available and the terms on which they may be borrowed will reach you in the course of the next week or so.

Write to us and suggest any way in which we may be of service to you, but please fill in the blanks below and return to us at your earliest convenience. Cordially and sincerely yours,

S. G. NOBLE, Director.

The Most Helpful Book I Ever Read.

Title .....

Author..... Publisher.....

Signed.....

Address.....

TRACT REVIEW.

Reply of Rev. Isaiah Watson, Pastor of Emanuel Baptist Church, Baton Rouge, La., to "Nine Reasons Why I Am Not a Baptist," by Rev. P. O. Lowrey of Louisiana Conference M. E. Church, South; $2.25 per dozen; $15.00 per hundred.

Mr. Lowrey has the following friendly remark on Mr. Watson's reply to his tract:

"Pleasant Hill, La., Dec. 13, 1919.

Rev. Isaiah Watson.
Baton Rouge, La.

Dear Sir and Brother:

I am in receipt of a copy of your reply to my "Why I Am Not a Baptist," and suppose I am under obligation to you for sending me the booklet. I thank you for the same.

In reply I think that you have done just what would have been expected of one holding your views of the Baptist as being the only church of Christ, and I am sure you will find many readers of what you have had to say.

If you advertise in the New Orleans Christian Advocate, I am sure you will sell lots of your booklets to those who have read mine.

Fraternally yours,

P. O. LOWREY."

For copies address Rev. Isaiah Watson, Baton Rouge, La.

AS IT NOW STANDS.

From time to time, we have given the list of the churches which have accepted the "Every Family" offer of the Advocate. Since the last announcement, there have been several additions to the list. It now stands as follows:

Bernice, La., Rev. W. A. Mangum, pastor.
Baton Rouge, La., First Church, Rev. N. E. Joyner, pastor.
Ruston, La., Trinity, Dr. R. H. Wynn, pastor.
Holly Springs, Miss., Rev. W. R. Lott, pastor.
Franklinton, La., Rev. J. B. Fulton, pastor.
Eunice, La., Rev. P. H. Fontaine, pastor.
Tupelo, Miss., Rev. J. A. Hall, pastor.
New Albany, Miss. Rev. J. E. Stephens, pastor.
Robinsonville, Miss., Rev. Julian S. Duncan, pastor.
Pontotoc, Miss., Rev. H. P. Lewis, pastor.
Sumrall, Miss., Rev. H. Mellard, pastor.
Epworth, New Orleans, Rev. J. E. Selfe, pastor.
St. Joseph, La., Rev. R. F. Harrell, pastor.
Pass Christian, Miss., Rev. J. L. Sutton, pastor.

We have information from several other churches to the effect that they, too, will accept the offer, though we are not yet in position to make the announcement. In all the above cases, we have been officially notified of the action taken.

We are glad to see that there is such a hearty response to this offer, and we sincerely trust that the wisdom of making it will be vindicated by the benefit received by all the interests of the church. We wish to emphasize the fact, however, that we are expecting the bulk of our increased subscription list to come from the many charges in our three Conferences which will find it impracticable to accept the Special Proposition. From every pastoral charge in Louisiana and Mississippi, we should receive at least the quota of new subscriptions assigned by Conference action, by March 15. In many cases, the number should be in excess of that quota.

We do not base the claims of the Advocate upon any other grounds than its worth as the organ of the church—but if our friends knew how desperately we are fighting against the rising tide of high costs in the business management of the paper, we believe they would hasten their efforts to help us by a largely increased number of subscribers. We are doing the best we can, but we frankly confess that we need help.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuated member, Mississippi Conference,
Brookhaven, Miss.

FOCAL DATES IN THE EVANGELISTIC CAMPAIGN.

February 8-15—League Survey.
February 13—Day for prayer and fasting.
February 15—Survey begins in local churches.
February 29—Survey completed.
March 21—Revival campaign begins. Sermon on Family Altars.
March 28—Sermon on Stewardship and Tithing.
April 4—Easter Sunday. Reception of Members. Life Service sermon in the evening.

NOTICE.

I want a helper in my work; not a singer for evangelistic service, but a business agent, who will look after handling my Bible Lectures, making dates, attending to the advertising, and so on. I have more than I can do. It would be pleasant and useful work for the right person. Let me hear from you if you want the place.

S. A. STEEL,
Mansfield, La.

One of the nearest and simplest of duties is the perception of others' points of view, of sympathy, in no limited sense; and that sympathy we can gain only through looking at humanity in its wholeness.—Selected.

A HIGH CLASS INVESTMENT.

In Flanders Fields thousands of little wooden crosses mark the graves of brave men who have simply done their duty—who freely gave their lives that the world might be better. They want no monument of stone, no edifice erected in their honor. The Master's "Well done, thou good and faithful servant" is a far greater reward. The memory of their deeds is their everlasting monument.

There is a way in which you can build a monument as unselfish as the crosses of the hero dead and as lasting as their memory; a way that will be of benefit to you and to your church and to its people.

To all of us it is not given to lay down our lives for humanity, but to each one of us is given the opportunity to strengthen the kingdom of God on earth—to aid our fellow-men.

The Board of Church Extension through its Annuity Bonds furnishes a means, for those who are not able to get along without the income from their property, to contribute to the Loan Fund Capital. This Fund is used to advance money to struggling congregations to assist them in building their churches or parsonages. They in turn will repay the loan when they are firmly established and it will go out again and again to help in some other community. Thus its good work goes on forever.

Any person may turn into the Treasury of the Board any amount of money and receive from the Board in return an ANNUITY BOND for this amount (copy of which is affixed to this booklet). This bond obligates the Board to pay to the Investor, or to such other person or persons as may be designated, during the life of the donor or designated persons, annually the sum of an agreed per cent (between 5 per cent and 10 per cent according to age and number of beneficiaries) of the amount invested, provided that upon the death of the beneficiaries the payment of interest shall cease and the principal thus invested shall become the absolute property of the Board.

The benefits of such an agreement are obvious. Not only is the one who receives the income benefited because he receives a much higher assured return than he could expect from any other safe investment, but because through the use of the capital the Church is enabled to spread its influence toward the betterment of mankind.

Then, too, you have the satisfaction of seeing the result of your own investments. You see your money aiding in building churches for struggling but promising congregations, and being returned in installments go out to build again and again.

Further, the Annuity Bond is so planned that any one, no matter what their walk in life, may participate in this great work. Bonds may be procured for ONE HUNDRED DOLLARS ($100.00) as well as those for any larger amount. A perusal of the attached fac-simile of the bond will show you how thoroughly it protects you or your beneficiaries.

The honor of a great church and the total assets of the Board of Church Extension make your investment safe. The income is fixed, is certain, is generous, and it continues as long as you or your beneficiaries may live. The Bond and the income are free from taxation.

Now is the time to subscribe for this bond while the question is fresh in your mind. Some struggling congregation will be without their needed church if you and others wait until tomorrow to subscribe for your Anuity Bond.

Shall you hesitate to "carry on" the glorious work of your church—to "do your bit" to aid in the advancement of Christianity by assisting to spread the ever widening circle of gospel influence?

AN APPEAL is made to every benevolent person of means who loves our Church! Here is a place for your investment of funds you wish in the end to devote wholly to God's work.

For further information address—Dr. H. A. Boaz, Secretary, Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.—Copyright 1919 by H. A. Boaz.

MAKING THE CHURCH PAPER READABLE.

By Rev. P. O. Lowrey.

Aside from the fact that people are none too eager to read religious literature in general, it seems to us that there are three reasons why our church papers are not more readable to the masses of the people.

1. In the first place, we believe that there is too little from the people at large and too much editorial writing and syndicated "canned goods" matter appearing in our church papers. While, of course, the editors should have their say, and their personality should largely determine the policy and style of the paper, at the same time there is such a sameness in any one person's style, even in that of our most noted editors, that variety must come mostly from infusing different personalities into the periodicals that would seek for a large constituency of readers. However important may be the subject upon which an editor may write, his regular readers can almost tell before they have read him about what he is going to say—they have learned his style, his views, and his spirit already. And as to the "canned goods," it is too seldom that a voice from the dead arouses much interest in the living; and however important may be the quotation, or the syndicated article, like other second-hand things, it is considered too cheap for live folks to take time to read. But when a reader sees the name of some live person under the heading of a live subject, he "sits up and takes notice;" he wants to know what such a writer has to say. When, therefore, our church papers can secure the writings from large numbers of their constituency, and will give them liberty in expressing their views on the vital subjects of the day, such a periodical will never have to depend alone or largely upon the church loyalty of its constituents for keeping up its subscription list. When we have, on various occasions, heard all types of laymen express themselves as to their ideals of the ministry, revivals, church finance, the Sunday services, prevailing social virtues or vices, and many other subjects upon which laymen think and are interested in, we have wondered why the church editors did not spend more time in enlisting the talents and influence of these men, and less in writing monotonous editorials that but few, if any, of their subscribers would read. And many of our best preachers but rarely, if ever, give their thoughts to the church press. And it would seem that any preacher would have some thoughts and convictions that he would owe to a larger hearing than to his own congregation. Are these preachers' talents buried because of a general disinclination to write, or because they "have not been asked"—as was the old maid's reason for not getting married? If our church editors have ever done much, or anything, to pass on the thought productions of such men, we have never heard of it. We know, at least, that but few have ever asked us to write for our church papers, and would judge that we were no exception to the general rule.

2. And again, there is so much editorial censorship over the contributions to our church papers that the individuality of the writer is so cramped or devitalized that there is oftentimes but little life left in what they say. Our editors seem to be so afraid that the dignity of their already too lifeless sheets will be so insulted that the "teeth" of their contributors' writings must be pulled before they can appear in their pages. Until the sanctimonious tone is given to the style, and all matter that might offend a bishop, or some church official who has a say in managing the affairs of the church is expurgated, our editors seem to be afraid of offending with radicalism the dignity of their too long-faced periodicals. And hence to us it is not, after all, so surprising that so few will venture to offer their thoughts to the church press. And as long as contributors are held under such censorship there will never be any great demand for our church papers. When people read, they want to read the thoughts of the writer, and not the thoughts of an editor, and one, too, who may himself be afraid to think until he knows how some one above him thinks.

As an illustration of this ideal in journalism, the Texas Christian Advocate under the late G. C. Rankin, who followed this policy, was read far and near. Many members of the Texas State Legislature, for instance, subscribed to and were constant readers of this paper, because they had learned to expect through its contributed and editorial writings a fearless setting forth of the social, political, and moral ideals for which the church stands, and to us there is no wonder that under such a medium as this organ afforded, the Methodist Church in Texas should have taken such high rank among the Christian churches of the South. Would that there were many G. C. Rankins, and many such sheets as was the Texas Christian Advocate under his far-seeing management! Dignity is all right in its place, but the most dignified thing in the world is a corpse.

By the way, how many of the State politicians or the famous "New Orleans Ring," about which we hear so much in Louisiana politics, has ever heard of or cared whether there be such a paper as the New Orleans Christian Advocate? How many Roman Catholic leaders have ever—clandestinely it might be—subscribed for and read our Conference organ to see what we thought of and were doing to overthrow the corrupt practices of this Christo-pagan ecclesiastical machine? Or how many leaders of the Baptist "one true church" close communion organization have subscribed for and read our Advocate to see what we were teaching our people as to their growing to be a more obnoxious and bigoted church organization? The same might be asked as to our message to the sinner, or to the saint; or as to our views of the labor and all moral and social questions. And this one thing is certain, until we put before the world in our church press something that has more life in it than a fearful, palefaced corpse, we will always have to be boosting its subscription list by an appeal to church loyalty.

3. And again, before people will seek, in large numbers, to read our papers, they must be launched on a broad and democratic policy. The reason why an ecclesiasticism has never, or rarely, been reformed, is because those in authority have shut off open and frank discussion, and when the readers of a paper learn that a paper is so partisan that only the side of those in authority on any subject can get a hearing, they are ready to turn to the secular press—the forum of the common people—for their reading.

An editor is supposed to run a paper for the whole church, and not just an organ of expression of a certain faction of the church, though that faction may consist of "the chief priests and scribes and pharisees;" and when independent Christians find that such is not the case, it should not be considered at all surprising that they care but little for reading such a one-sided sheet. The right of presenting both sides of every question is all that makes any civil, social, commercial, or religious thing safe, and this the most of the reading world knows, and when they discover a one-sided, partisan paper, they are quick to find a supply of reading more to their liking. There are scores and hundreds of Methodists to-day who refuse to support our own New Orleans Advocate because of its past one-sided record in lambasting "the holiness cranks," the church unionists, the supporters of Vanderbilt University, and in shutting off fair discussion on various questions where the editors have differed from the would-be contributors.

These are some of the things that we have observed as a pastor and reader of our church papers, and while the ideal is easier to write about than it is to attain as an editorial fact, still we believe that a church paper may be made so live and aggressive that "the common people" will read it "gladly."

And while the editor of the New Orleans Advocate is trying to give us a paper that is worth reading, let us as his co-workers give him a chance to introduce his paper to the general membership of our churches by sending him a subscription from every family represented on our church rolls; and then, if he can't "put up the fodder," he and the people for it.

The Home Circle

DILLY.

No wonder she was called Dilly. Such a bit of a girl was altogether too small for grandma's quaint old Quaker name, Diligence.

And no wonder she was sober; for she and mother and little Don had all been invited to spend New Year's with Grandma Diligence. Then Don had been taken with the croup. He was better, but still too croupy to go out of doors.

"Dilly," exclaimed mother, suddenly, "there's no reason why you shouldn't go by yourself. You know what train to take as well as mother does, and grandpa will meet you."

"O mother," said Dilly, "could I really, truly go? Without you?"

"Of course," said mother. "Don's all right, now. And you're a big girl. Run along quick and get ready. Mother'll pack your satchel."

Dilly fairly danced into her dainty little clothes. "There will be turkey, you know," she said to herself, "and maybe plum pudding. And anyway there'll be ice cream."

At last Dilly was ready. She kissed Don. Then she kissed mother. "I wish you were going, too," she said a little wistfully. "Maybe grandpa and grandma won't be glad to see just me."

"Oh, but they will be, little daughter," said mother. "Now run along. There's just a half-hour to train time. Be sure to have grandpa or some one put you on the right train Friday. Or stay over Sunday if you like, Dilly. We'll be all right."

"I'll see, mother," said Dilly, feeling very important indeed. "Good-by." The door banged gaily. Dilly was off.

From the window mother and Don watched her. "Why, she's coming back," exclaimed mother. "Forgotten something, Dilly?"

"I didn't tell Tinker I was going," said Dilly, "and he might feel hurt. Good-by, Tinker," she crooned to the big, sleepy yellow cat in the chair. "I'm so sorry I can't take you. But you see there's Duke. And some way dogs don't like you."

"Run along, dear," said mother.

"There's time to kiss Don again," said Dilly, hugging him, "and you, too, mother. Are you almost quite sure you can spare me?"

"Oh, yes, Dilly," said mother, cheerily. "Now be off."

"She's coming back—Dilly is," said Don the next minute.

"I just came back to say," panted Dilly, "I think—I won't—stay over Sunday."

"Just as you like, Dilly," said mother.

"You might miss me, you know, mother," Dilly's hand was on the door-knob.

"Of course mother'll miss you," said mother, smiling; "but she'll think what a good time you're having. Now, Dilly, do run along, and, when you get to the corner, if there isn't much time, you better take a car."

"Good-by, mother," called Dilly. Then she went slowly down the walk. She turned and blew a kiss to Don. Then she ran off as fast as her two little plump legs would take her.

Out of sight of home Dilly's run became a hippity-hop. Her hippity-hop became a walk. At the first corner she paused. "I wonder," she said to herself, "which way I'd better go. This way is longer; but I like it best, and I guess there's time enough."

For several minutes Dilly walked briskly, then her footsteps began to lag. "Mother's going to miss you awfully," said a little thought.

Just as that thought spoke, Dilly came to the last corner. She looked at the big clock. "I've ten minutes yet," she said. "I guess I won't take a car."

It was a long street, and some way Dilly couldn't hurry. Her thoughts talked among themselves. "Who'll do the errands?" said one anxiously. "But there'll be turkey, you know," suggested another, "and the loveliest ice-cream and little nut cakes."

"Who'll 'muse Don, I'd just like to know?" asked a thought. "But you'll have the wishbone," said another gaily, "'cause you'll be the littlest girl there."

"It will be only to-day and to-morrow," said a thought way in the back part of Dilly's head, "then you'll be coming back."

"But there'll be two whole long nights," said another very loud.

Dilly's feet came to a sudden stop. She looked in at the window of the big candy store. Afterwards the sight of that window made a queer burning in her eyes and a queer smarting at her throat.

"If you don't hurry, you'll miss the train," said a big thought.

That started Dilly along. But her feet went more and more slowly. Cars whizzed by—gongs clanging. Hacks rattled past. People with satchels jostled her. Dilly had a queer breathless feeling. The satchel was heavy. She set it down. She leaned against a doorway to rest. Then a thought, which had been trying to get a word in for ever so long, spoke right out. "Why not miss the train?" it said boldly.

Dilly picked up the satchel. She took as many as ten quick steps. Then she began to lag again. Slower—slower—slower, her feet dragged heavily along. Sometimes they scarcely went at all. You wouldn't believe such speedy little feet could go so slowly and stumblingly. Then suddenly, across the clear frosty air came a long shill whistle, a deafening rush and roar. The train was coming.

"Run!" called several thoughts. But Dilly walked slowly along. Grasping her satchel tight, she went into the waiting-room.

A string of people hurried through the gate. They were coming in, not going out.

Dilly took a long breath. "Please," she said to the man at the gate, "has my train gone?"

Every one knew Dilly. "Just gone, Dilly," he said soberly. "Were you goin' to your grandpa's? Well, now that's too bad."

Fifteen minutes later Dilly dashed into mother's arms.

"O mother," she cried, "O mother, I missed my train."

"Missed the train?" repeated mother. "But, Dilly, how could you?"

"You see, mother," said Dilly, "some of me wanted to go, and some of me wanted to stay with you; and my feet wouldn't hurry. O mother, can't you think how it was?"

Mother laugh I a little but s e hugg I Dilly close. "Mother knows," she, of c selected.

AN EMERGENCY CASE.

"Why has that case no door that can be opened?" asked a boy of the conductor of a train, pointing to a case covered with glass, which contained a wrench and a hedge hammer. "Suppose you would have need for one of those tools on account of some little mishap on your run today?"

"I could get 'em," replied the conductor.

"But of what possible use can they be?" asked the puzzled boy.

"Look at that box," replied the man: "'In case of emergency, break the glass,' it reads. And that's just the reason the case has no door. If it had one, the chances are that every man in the train crew who thought he had a use for one of those tools would borrow it, and likely not return it. That is an emergency case, and will stay there until the box is used or is a wreck; then we'll need the tools, and we'll find them there without fail."

"It seems to me rather useless to have those fine safety tools locked up waiting for a wreck before they can be used," the lad persisted.

"Just the reverse," smiled the conductor. "Did you see the word 'emergency?' That means when we've had a wreck and the passengers are pinned under the coach, we'll have tools with which to get them out." The man mused a moment while he observed the changing expression on the boy's face.

"Here's something else for you to think about," resumed the conductor. "You ought to have an emergency case, and I'm going to tell you what to put in it—some money you've earned and saved, some plans for the future, a good bit of energy, and a liberal amount of time. Put these things in your emergency case and be sure to have a glass front so that you can see what you have there, then keep them till a great big emergency comes. When it does come, smash the glass and use your emergency stores. Lots of people use up everything they have, and when the emergency comes, there is nothing to fall back on."—Selected.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

GUARANTEE
If, after using entire contents of the can according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
Try it!
You will like Luzianne
It is real coffee. Real because it is carefully selected, properly roasted—and because its goodness is sealed in.
Every pound of Luzianne is sold in an individual air-tight tin can
LUZIANNE coffee
The Reily-Taylor Company
New Orleans

New Orleans Christian Advocate

HENRY T CARLEY, Editor.

CHAS O CHALMERS, Manager.

Louisiana Conference—Rev. J. M. Henry, D. D.

Mississippi Conference—Rev. J. W. Tucker, D. D.

North Mississippi Conference—Rev. J. H. Fell.

DIRECTIONS

All [illegible] should be made payable to the New Orleans Christian Advocate.

[illegible] subscriptions and other business matters should be addressed to the Manager of the New Orleans Christian Advocate.

The printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. We acknowledge change of date after three or four weeks. Notify us if you do not get it.

[illegible] to the editor should be addressed to him personally. Write on only one side of the paper. If you have a typewriter, [illegible] use a good quality of [illegible] Double space. Leave a margin at least two inches wide at the left hand side of the page. Do not fold the sheet. Keep the lines together. Take care to [illegible] write proper names correctly and legibly. Use [illegible] pencil if you can get it—[illegible] interlineation will be paid to rolled manuscripts.

Editorial

LET EVERYBODY JOIN IN THE CAMPAIGN.

From the very nature of the case, it is not likely that it will be possible for every church to accept the Special Proposition to put the Advocate into every home represented in its membership. In fact, under present conditions we are sure there are many cases where it would be impracticable to undertake it. We ourselves have served pastorates where it would have been out of the question to do so unless some individual had offered to defray all the expenses involved out of his own pocket (and we do not recall at the present moment any such generous individual to whom we might have appealed).

It is possible, however, for every church in our three Conferences which does not accept the Special Proposition, to increase largely its present number of subscribers, and we earnestly appeal to every pastor in our patronizing territory to enter whole heartedly into the campaign to raise our subscription list to a minimum of 10,000 by March 1. The goal can be reached—of that we have not the slightest doubt. We do not underestimate the difficulties that will be encountered, but we know what ought to be done can be done when we go about the task energetically and determinedly; and we believe that the official organ of the church ought to be going into at least 10,000 homes every week. We venture to make the following suggestions as to putting on the campaign:

1. Take up the work of securing subscriptions in a very definite way. A mere suggestion that such and such a thing ought to be done sometimes brings results, but the only sure way to accomplish what is desired is to go about it definitely. Fix a time, adopt practical methods, and go to work—and the thing is already half done.

2. Present the claims of the Advocate upon its merits. We are not so presumptuous as to imagine that we are getting out an ideal paper in any respect, mechanically or editorially, but we do not hesitate to say that it is worth the full price of $1.50 a year to every member of the Methodist Episcopal Church, South, in Louisiana and Mississippi. We are willing for it to be measured by any just standard that may be chosen in substantiation of this claim; measured by ordinary commercial standards, it is worth a good deal more than its subscription price. While we believe that the appeal to church loyalty for the support of the institutions of the church is a legitimate appeal, we do not base our appeal for a larger circulation on that ground. Our people need the paper for the information and inspiration that may come to them through reading it, the church needs it for the promotion and maintenance of its work—and it is worth every cent it costs.

3. In starting the campaign a good place to begin is with the official board. Every member of the church ought to read the Advocate regularly—and it is hard to understand how any official member of the church can be willing to do without it. The welfare of our work as a whole is dependent largely upon the intelligent interest taken in it by those who sustain official relation to it. It seems to us that an official without the church paper is very much like a child in school without his books.

4. Give special attention to the securing of renewals. This is really as important as securing new subscriptions from a business point of view, especially when a name has to be dropped that is in arrears. It is a most distressing experience, in revising the subscription lists, to have to drop name after name of those who have failed to note the date of expiration on their labels and have neglected to respond to our reminders that their accounts are due.

5. Do not postpone this important matter any longer than is absolutely necessary. The year's work is before us, and large plans are to be undertaken and carried out. It is worth while for our people to get in touch with the larger work of the church in the first month of the new year.

Let everybody join in this campaign, that it may be carried to a successful conclusion as soon as possible. We are facing increasing costs of production every day. The print paper market is almost utterly demoralized, and the leading newspapers throughout the country are having a hard time to provide for their needs. Practically all of them have increased their subscription price and many of them have been forced to decrease their size. We are trying to avoid such measures—and we can do it with the immediate, hearty co-operation of our constituency. We are confident that we shall receive it. Let the subscriptions begin to come in.

WHERE DO PREACHERS COME FROM?

Most of our people have high ideals for the ministry, and most of our congregations have very definite ideas as to the kind of man they want as their preacher. Probably every presiding elder goes to Conference with a complete set of specifications of "the kind of man we must have" in such and such a place—and the bishop very likely has duplicate copies.

We do not blame an official board for using every legitimate means for securing the type of man that it feels is especially qualified for its particular church, and we do not wonder that our people generally have a considerable amount of curiosity concerning their new pastor. It is human nature for all of us to want the best that is to be had.

But we sometmes wonder if our congregations think there is a kind of emergency corps of picked men which may be drawn upon to supply the peculiar needs of a given situation. The facts would seem to indicate that they do. If so, where do they think they come from?

If some of our churches do not like the kind of preacher that has been assigned them from year to year, it might be a good idea for them to undertake to develop one themselves that would meet their special requirements. Most of them have been depending upon some other congregation to supply the men who were to do their preaching. Their own young men have grown up in the church, they know its needs, its opportunities, its type of people, and some of them might reasonably be expected to be called to do the things that their own fathers and mothers and friends say ought to be done. And yet there are scores of congregations that, from the time of their organization to this good hour, have not furnished a single member of an Annual Conference, or a candidate for the ministry. Their sole dependence has been upon other congregations.

Apart from the general question of ministerial supply as a whole, here is a matter that ought to be taken seriously into consideration by our individual churches. It is a dangerous process to be forever receiving and never giving out. In spiritual things at least it is the way of death. Has a church the right to claim the services of a minister, year after year, furnished by some other congregation when it never furnishes one for other churches from its own membership? We ask the question merely to give point to the situation as it actually exists.

We believe the time has come for our church membership as a whole to turn to prayer and to other practical ways of recruiting the ranks of the ministry from the thousands of young men who are growing up in our congregations all over the land. This may well be a part of the great evangelistic campaign upon which we have entered—it ought to be a part of it. We need more home-made preachers.

DEATH OF A NOBLE WOMAN.

We have received the following note from Dr. R. H. Wynn, pastor of Trinity Church, Ruston, La.: "Sister Victoria White, widow of Rev. T. B. White for many years an honored member of the Louisiana Conference, passed away this morning, January 5, at her home in Ruston, and will be buried tomorrow, the services to be conducted by Dr. J. M. Henry, Brother Vaughan and myself. Sister White has for many years been an efficient member and worker in our church here, and she will be greatly missed."

We extend sincere sympathy to the surviving members of Sister White's family. It was our great privilege to be a guest in the home of Dr. S. L. White, son of the deceased, at the recent session of the Louisiana Conference, and in that way we came to know something of the beautiful character of his now sainted mother. She exemplified the highest type of Christian womanhood.

ANOTHER NOBLE WOMAN GOES TO HER REWARD.

Just before going to press this week, we received the following note from Rev. W. Winans Drake, pastor of Noel Memorial Church, Shreveport, La.: "Sister Liverman, widow of the late Rev. G. M. Liverman, of the Louisiana Conference, died at Bernice, La., on Wednesday, January 7, and was buried Friday, January 9, at Keachie, La. The funeral was held, the writer officiating, in the Methodist church in Keachie, which was built many years ago by Brother Liverman, and in which she and Brother Liverman were married. She leaves three children—Mrs. Van Sant, of Bernice; Mrs. Joplin, of Texarkana, and Mr. Linus Liverman, of Stonewall." The Advocate joins with the family and friends of the deceased in the sorrow caused by her death; but the sorrow is not as of those who have no hope. "Methodist people die well."

PERSONAL AND OTHER NOTES.

Rayne Memorial Church, of this city, has increased its pastor's salary $600 above that of last year, making it now $1200.

Rev. C. T. Noble, the well known blind preacher of the Mississippi Conference, is serving the Carriere and mission charge this year.

Rev. Charles M. Sheldon, who became famous as the author of "In His Steps," became editor of the Christian Herald on January 1.

Rev. Hilary S. Westbrook has completed the first round of appointments on the Montrose charge, and he finds the outlook encouraging for the year.

Rev. K. W. Dodson, of Minden, La., informs us, in a business note, that the work of the church is progressing satisfactorily in that beautiful North Louisiana town.

"The good people of Tutwiler and Glenmora are treating us nicely, and we are expecting a good year in our church work," writes Rev. W. N. Dodds from Tutwiler, Miss.

Rev. J. S. Rutledge, of Denham Springs, La., is busily engaged in the work of his charge. By the

why, his initials are J. S., not J. F., as some of his correspondents address him.

Rev. G. C. Gregory, of Mt. Pleasant, Miss., is greatly encouraged by the splendid outlook for the year's work.

Dr. Theodore Copeland, who is now devoting all his time to evangelistic work, is engaged in a great union revival meeting at Lindsay, Okla.

Revival meetings in our colleges continue to be exceedingly fruitful in conversions, in securing volunteers for missionary work, and in developing the spirit of stewardship.

We are glad to learn that the health of Rev. J. W. Price, a superannuate member of the North Mississippi Conference, is much improved of late. He makes his home at Greenwood, Miss.

The annual Parish Convention of the Orleans-Jefferson Sunday School Association will be held at Prytania Street Presbyterian Church, this city, February 6-8.

Rev. S. W. Johnson, of Magee, Miss., writes that he finds his work growing more pleasant each day. He is keeping the interests of the Advocate constantly in mind, for which we thank him.

Mrs. S. D. Love, of Memphis, Tenn., has been receiving the Advocate since 1865. She is an invalid now, and she looks forward to its coming with interest, as to a visit from an old friend.

Brother G. R. Ellis, of Seminary, Miss., has been a reader of the Advocate for about forty years. We appreciate very greatly his kindly expressions concerning its value as an organ of the church.

Mrs. S. R. Bennett, of McCall Creek, Miss., one of the oldest subscriber to the Advocate on our records, passed to her reward on August 2, 1919. The paper now goes to her daughter, Mrs. Pearl Mullins, but in her mother's name.

Rev. E. D. Simpson, recently transferred from the North Mississippi Conference to the Mississippi, has entered hopefully upon his work at Bay Springs, Miss. A fine daughter made her arrival in the home at Louisville, Miss., on December 28.

Brother T. A. Wafer, of Coushatta, La., is another one of the "Old Guard." He is now 66 years old, and he has been reading the Advocate from his boyhood. As might be expected, he is a loyal supporter of his pastor, of whom he speaks most kindly.

It is with great sorrow that we announce the death of Ralph Aubrey, the youngest child of Brother and Sister D. A. McIntosh, active and influential members of our church at Collins, Miss. We extend sincere sympathy to the bereaved parents.

Brother P. B. Jones, although he has removed from Olive Branch, Miss., to Memphis, Tenn., still retains his love for his native State and for the Advocate. He speaks of the Advocate as his "home paper," and directs that it be sent to him at his new address.

Rev. H. W. Jamieson, secretary of the Young Men's Christian Association at Tulane University, was scheduled to preach at Felicity Church last Sunday. He had just returned from the great Student Volunteer Convention, held at Des Moines, Iowa, recently.

Dr. D. R. Anderson, for ten years professor of history in Richmond College, has been elected president of Randolph-Macon Woman's College, Lynchburg, Va., to succeed Dr. W. A. Webb, recently deceased. Dr. Anderson will assume his new duties on April 1.

Rev. J. B. Cain, of the Mississippi Conference, is registered in the Graduate School of Emory University, working for the Master of Arts degree, which he will probably received by next September. He will return to the pastorate at the next session of his Conference.

Rev. A. Inman Townsley, of Felicty Church, New Orleans, and Rev. Leon I. McCain, of Hammond, La., exchanged pulpits on the first Sunday of the year. Not having heard anything to the contrary, we presume the arrangement was "agreeable to all concerned."

The Seashore District, Mississippi Conference, is forging ahead in the matter of ministerial support. Gulfport, Columbia, Moss Point, and Logtown have increased their assessments substantially, and other churches will follow. Rev. W. M. Sullivan is the new presiding elder.

Brother J. G. Hancock, of Good Pine, La., in a business note to the Advocate, takes occasion to speak very highly of his new pastor, Rev. A. M. Shaw, and of the outlook for the year's work in his community. We join him in the prayer that the work of the Lord may be made to prosper.

We regret very much to announce that there will be no Methodist Handbook for 1920. Dr. T. N. Ivey has rendered a very great service to the church by preparing this Volume in the past. The excessive cost of publication is the reason for its failure to appear this year. We are sorry.

Rev. C. E. Downer writes from Seminary, Miss., that the prospects are good for the year's work on that charge. The pastor and his family were given a great "pounding" recently, which, paradoxical as it may seem, they enjoyed greatly. It was also the occasion of a delightful social gathering.

A son was born to Mr. and Mrs. Geo. L. Briggs, of San Antonio, Texas, on January 11. Mrs. Briggs is the youngest daughter of Rev. R. A. Davis, one of the honored superannuates of the Louisiana Conference, who is spending the winter in New Orleans with another daughter, Mrs. R. S. Crichlow.

Brother D. W. Heidelberg, of Shubuta, Miss., has made it a custom for several years to give a year's subscription to the Advocate to the member of his Sunday school class having the best attendance record. The prize was won this year by Brother J. E. Rainwater. A second prize, an eight months' subscription, was won by Brother J. W. Braswell.

The Baptists made a notable record in Louisiana and Mississippi in their "Seventy-five Million Campaign." The quota in Louisiana was $3,325,000; the amount pledged, on Jan. 1, was $2,810,000. The quota in Mississippi was $3,500,000; the amount pledged, on Jan. 1, was $1,000,000. We are glad to be informed that payments are coming in very satisfactorily.

First Church, Columbus, Miss., has entered upon the work of the new year energetically and enthusiastically. The congregations are large, all the machinery of the church is in good working order, and the pastor's salary has been increased to $3000 an increase of $1000 over last year. Rev. J. H. Felts is the popular and successful leader of this fine organization.

We were in error last week in stating that Dr. Geo. S. Sexton of Shreveport, La., had addressed the Rotary Club of this city on Tuesday. He was scheduled to do so, and we understood that the program had been carried out. We learned later, however, that he had been compelled to cancel the engagement at the last minute on account of illness—not serious, we trust.

According to an exchange, Mrs. F. D. Leete, wife of Bishopp F. D. Leete, of the Methodist Episcopal Church, is the lay delegate from the Georgia Conference of that denomination to the General Conference, which will meet in Des Moines, Iowa, this spring. Mrs. Leete will be privileged to sit in the Committee on Episcopacy, and will, therefore, have the opportunity of discussing officially the character of her distinguished husband.

A regular church organization was effected in the chapel of the Candler School of Theology, Emory University, on last Sunday, after a sermon by Bishop Candler. This new church has been established for the convenience of the University family and for the people living nearby. Rev. Thos. H. Lipscomb, who went to the University from Mississippi recently as professor of the English Bible and University pastor, is giving full proof of his ministry in his new field.

The following increases have been made for ministerial support in the Winona District, North Mississippi Conference, at the places noted: Winona station, $200; Carrollton circuit, $450; Greenwood, $600; Ita Bena, $400; Moorehead, $550; Sunflower circuit, $400; Indianola, $400; Belzoni, $700; Ruleville, $1000; Drew, $350. This is, indeed, a most encouraging indication of a new order of things in the support of the ministry. Rev. S. L. Pope is the new presiding elder of the District.

Dr. T. C. Wier, one of the great men of the North Mississippi Conference, recently passed his ninety-second birthday at the home of his daughter in Muskogee, Oklahoma. It will give great pleasure to his many frends to know that he was strong enough to mingle wth relatives and friends on that eventful day. Two of his sons are members of the board of stewards of our church at Starkville, Miss., of which church Dr. Wier was pastor for several years. We announced last week the sad news of the recent death of one of his sons in Little Rock, Ark.

We have previously made mention of the fine financial showing of Sardis and of Inverness, both of the North Mississippi Conference, in the matter of per capita contributions to the work of the church last year; now comes Rev. L. W. Cain, of the Minter City and Philipp charge, of the same conference, with the statement that his churches contributed an average of $81.53 per member. Who can beat that? Brother Cain says also that he received not only a fine turkey for Christmas, but also a dressed porker, weighing more than 100 pounds. He has the palm thus far.

The following is a recent message from Bishop Lambuth concerning our work in the East: "The Centenary Oriental fields grow apace. Our best men and women in Japan, Korea, and China have been appointed leaders. Revival fires have already broken out in Korea, and the reports are thrilling. Those who suffer most have most to give. Several new centers have been selected in Japan, and a big building program is on. In China, the Centenary offices have been opened in Shanghai. I believe our mission churches have entered on a new era. Now is the time to go forward."

BOARD OF EDUCATION TO MEET.

The Board of Education of the North Mississippi Conference is hereby called to meet in Winona, Miss., on Friday, February 6, at 1 o'clock p.m., for the transaction of important business. It is hoped that there will be a good attendance of the members of the Board. R. A. MEEK, President.
L. P. WASSON, Secretary.

MY THANKSGIVING.

For the joy of work; for the chance to hit hard, when necessary; for the goodness and the grit of the fellow who may disagree with me; for the test that shows whereln I may grow stronger; for the thought that "each new day may be as the beginning of life;" for the power of Christ, whom I serve; for the final victory which I know shall be mine.—Charles Stelzle.

We are all so constituted that the love of happiness is both a necessity of our nature and a positive duty. There is no truer index of character than the kind of object or pursuit that affords us our intensest pleasure.—Thain Davidson.

Philip Werlein, Ltd.
"LARGEST MUSIC HOUSE SOUTH"

You May Read the Christian Herald **HALF PRICE** 8 Weeks at . . . .

THE CHRISTIAN HERALD is celebrating all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for **25c**

20	Stories
20	Studies
50	Feature Articles
70	Editorials
70	Meditatations
10	Sermons
200	Pictures
8	Colors

and hundreds of other wonderful features, all now available to new subscribers at half price. The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald rate) is guaranteed to give you more and better literature than you ever could imagine possible. Address The Christian Herald, 412 Bible House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering absolutely free a puncture proof tube guaranteed 6,000 miles, with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer
1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tire
28 x 3"	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
21 x 4	$10.20	35 x 5	$14.50
32x4	$10.55	36 x 5	$14 75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire
In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.
RELIABLE TIRE & RUBBER CO.
3437 Michigan Ave. Chicago, Ill.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

HOLMES
is a
Reliable Store

CROUP OR WHOOPING COUGH
PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM
W. EDWARDS & SON, London, England
All Druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

LILLIE L. STEWART was born on January 8, 1881. She was married to S. E. King. She died, February 5, 1919, at her home in Louisiana. On November 15, 1919, her body was brought to her childhood home at Coalville and laid to rest, Rev. L. Fayard conducting the services. Lillie was a good Christian girl, joining the church at the age of 16 at Old Palmer Camp Ground. Thereafter, she was always ready and willing to do anything for the Master. She leaves an aged father, mother, five sisters, four brothers, husband and four dear children to mourn their loss. We miss her so much, but our loss is Heaven's gain. L. FAYARD.

Biloxi, Miss., Dec. 31, 1919.

On June 22 1919, an angel of God came to Mathiston, Miss., and took little LOUISE, the infant daughter of Rev. and Mrs. J. R. Murff. Louise was born in Iuka, Miss., May 27, 1918. She had lived long enough for all who knew her to love her. Just a short while before she was taken ill, she, with her parents, visited their old home at Iuka, Miss. Every one seemed so happy to see her. In her face there was an expression that spelled for the future, love, joy, kindness, and character. When her kindred and friends told her good-bye, little did they think that the next time they saw her she would be pale and cold. But her Father in Heaven thought this flower was too good for earth, and called her home. She was laid to rest in the cemetery at Salem, services being conducted by the writer. The mound over her body was hid from view by sweet flowers that silently spoke of the love in which she was held. I would say to her parents and kindred "Weep not; Louise is not dead, but sleeping."

W. T. PHILIPS.

Iuka, Miss., Jan. 5, 1920.

God in His infinite wisdom has seen fit to take from our midst our friend and brother, P. M. (Martin) McCLANAHAN. Brother McClanahan, with his wife and children, moved to Bossier City, the first of 1919 from Atkins, La. Brother McClanahan united with the Methodist Church some five or six years ago, and was as true a Christian as I ever met. He was ever ready to fill any place in the church he was asked to fill. He was steward, trustee and secretary and treasurer of our Missionary Centenary work. He was faithful, dependable and earnest. He enjoyed church work and endeared himself to all the people here in Bossier City. I had the pleasure of receiving Brother and Sister McClanahan, then three sons, viz., Martin, J. T., and Hillier, and their little daughter, Narcissa, into the church during the year 1919. Brother McClanahan had an attack of the influenza and he never seemed to get over it. Our heartfelt sympathy is extended the family, and we pray the Heavenly Father tenderly to watch over them.

J. M. BOYKIN, Pastor.

Bossier City, La., Jan. 1, 1920.

MRS. B. E. MEIGS—AN APPRECIATION.

It was the good fortune of the writer to assist Rev. B. E. Meigs, in a meeting in Monticello, Miss., in July, 1918. The days and nights spent there will linger as a never-fading memory. Besides the enjoyment and fellowship in other homes, and the spiritual uplift experienced during the meeting, I came from Monticello having my life permanently enriched by reason of my stay in the parsonage home. Mrs. Meigs presided over a well-ordered household. I was not long in discovering that, though frail in body, she presented a commendably high ideal to both husband and children. She required obedience of her children, which they willingly yielded. It was beautiful and heart-enlivening to observe the system, the order, the method, of all domestic affairs, from family prayer throughout the diversificd interests of the home life. The children manifested, through the teachings of their mother, a spirit of deference, a spirit of respect, a spirit of reverence, which is sadly absent in so many youths of our land.

To her husband she was a helpmeet and an inspiration. With him she had taken up the study of the New Testament in the Greek. I could not but admire her and esteem her praiseworthy desire for such a course. She was heroic in her laudable ambition to acquire the unusual.

She has now passed over into the invisible realm, still to prosecute the study of the wonders of God's amazing love. May the inspiration of her gentle life flame the holy zeal in children and loved ones!

W. G. HENRY.

Huntsville, Ala.

To Cure a Cold in One Day
Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

TETTERINE
CLEARS BABY'S SKIN
and drives off the rash and pimples. Harmless, soothing, fragrant.
60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of
Guatemala Blend
Just 'phone Main 2196 and it will be delivered direct to your residence
GUATEMALA-AMERICAN COFFEE CO.
523 LAFAYETTE STREET NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

NEW SONG BOOKS
Evangelists and Churches Attention: 8c
A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred. Less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased.
E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

HASTINGS' SEEDS
CATALOG *for* 1920

OUR New 100 page Catalog for 1920 is off the presses and ready for mailing. These catalogs will be mailed at the rate of about 25,000 a day. If you ordered from Hastings' during the past year you will receive your catalog before February 1st. If you have not ordered Hastings' Seeds, just send us your name and address on a postal card or letter. The catalog will come to you by return mail.

This valuable catalog will always come in handy around the house and farm. We want to have one in your home. You need it not only as a reminder of the best seeds you can get, but also for the helpful information that it contains.

Kindly write for this handsome new catalog as soon as possible

H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GA.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

ENJOYMENT VS. MISERY.

I was oxpress agent at Shubuta from 1865 until 1871, and I have been observing the express office at Christmas times for forty years. This has been different from any Christmas I ever experienced before. The crates of oysters and boxes of fruit took the place of tho customary "jug"; hundreds of children received oranges, apples, nuts, candy, toys and presents this year that never before had anything like this at Christmas time, for all the spare money went into "the jug."

The station agent says that he delivered moro fruit from one car this time than he ever delivered before during the month of December. The streets were crowded on Christmas Eve, but no drunkenness was to be seen, and not a single arrest for any kind of crime.

One old man told a gentleman here that he had been fighting probibition for forty years, but he was now converted to prohibition; he could not get liquor, and he saw that abstinence was far bettor, and he claimed that he would now walk to Meridian if necessary to vote for prohibition. Men often say to me, "I have boycotted you in business, abused you on account of your stand against the liquor traffic, but now I see you were right and I was wrong"; "I have been trying to drink the wet States dry, but the law has made a teetotaler of me, and I would never be a slave to the habit again." I hear many such testimonies in favor of prohibition from former antis.

Prohibitionists are jubilant over the recent victory in Congress in the enactment of the new wartime and Federal amendment, and the Prohibition Code over tho veto of the President, signifying the wonderful momentum gained by the temperance movement in the United States. The laws must be enforced; the officers must not lie down on their jobs; the citizens must back them up witb their moral support, and inform them of law violators, both in illicit manufacture and sale. America will have constitutional prohibition after January 16; but now we must be foreign missionaries for the temperance cause. There are fields of conflict abroad which are asking for re-enforcements from America, and America must enter the world-wide fight against alcohol. As long as alcohol remains a power in the world, it will be a menace to dry America. The United States stands in the most critical position of its history now as a world power; political dangers and social disorders we can plainly see ahead, and America's wealth makes us take a place in the world to-day that is full of danger. Let all join in the drive of the Anti-Saloon League, and help remove the menace of alcohol from our doors.

W. H. PATTON.

Shubuta, Miss., Dec. 27, 1919.

For Colds or Influenza

1 as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

BUCATUNNA ON THE MAP.

If only a very casual observer will glance at the map of Mississippi, he will discover that the Indians, who once chased the bear and deer through the primeval forests and interminable canebreaks, have left their impress upon the topography of the State and a memory of their euphonious language in the names of the beautiful streams flowing between the hills of Mississippi and across her valleys. Leisurely meandering through the borders of Wayne County is the picturesque stream called Bucatunna, charming the ear when spoken with the soft intonations of the Indian vocabulary. Not far from this stream, and taking its name from it, located on the M. and O. R. R., 63 miles south of Meridian, one of the most prosperous cities, and 71 miles north of Mobile, Alabama, is the hustling town of Bucatunna, with its two churches, stores, veneer mill, box factory, and other enterprises. Toward the north are the towns of Winchester and Chicora, the latter being a mill town of approximately a thousand population; on the south, beautiful for situation, is the town of State Line, with its remarkably magnificent and stately oaks, splendid homes, and refined, intelligent people. Fortunate, indeed, is the preacher who is appointed pastor of these four towns, the Methodist population of which is a royal people.

Some years ago, while the Mississippi Conference was in session, the presiding bishop and his cabinet were, as usual, arranging the appointments of the preachers. One of the presiding elders said: "Bishop, put Brother A. down for Bucatunna." "Buck-a-what?" said the bishop. "Bucatunna," answered tho presiding elder. "I'll not do anything of the kind—there is no such place on the map," replied the bishop. "Yes, Bishop," said the presiding elder, "it is a town down in Wayne County on the M. & O. R. R., and I want Brother A. assigned there." "All right," said the bishop, "write it down that way, but when the appointments are read you will have to call it—I'll not do it." So, true to his word, when the bishop came to Bucatunna in reading the list of appointments he paused and, turning to the presiding elder, said, "Now, you call that," and the presiding elder had to call out, "Bucatunna, Brother A.—"

At the last session of the Mississippi Conference Bishop Kilgo did not refuse to call Bucatunna, nor did he hesitate to read my name in connection therewith. So, on Thursday of the second week after the adjournment of Conference, we started for Bucatunna, but when we arrived in Meridian we learned that the recent floods had washed away the railroads and no trains were running south out of Meridian and no one knew when they would run; however, fortunately for us, we had many acquaintances and friends in Meridian who hospitably threw tho doors of their homes open to us till our departure on the following Monday. Upon our arrival in Bucatunna, although the people had but short notice of our coming, we were met at the depot and escorted to the parsonage, where we found a fire kindled on the hearth and supper on the table awaiting us. The next day the people filled our pantry with good things. A day or two later, on going to the post office, I took from my box a post card directing me to call at the express office for a package, which I did, thinking I would put tho package in my pocket and walk off with it; but when the agent pointed to it, I discovered a box of such proportions—or dimensions, if you please—I saw at once I would have to substitute the dray for my pocket. The contents of that box were something wonderful—apples, oranges, nuts, butter, pork, dressed chickens (note the plural), and other things too numerous to tabulate. Suffice it to say that it was a Christmas box from the church at State Line.

So, Mr. Editor, in closing, I shall have to insist upon it that you announce to the reading public, whatever a bishop may think about it, that Bucatunna, including the other towns mentioned herein, is certainly ON THE MAP. JOHN W. RAMSEY.

Bucatunna, Miss., Jan. 1, 1920.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ½ oz. of glycerine. Any druggist can put this up or you can mix at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

PALMER'S "BLOOD-SUCCESS" Tablets

A home laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 50c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO., 1521 Atlantic Ave. Brooklyn, New York City

"I am well! —your chickens and stock well?"
If not— give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!

KIDNEY TROUBLE Is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

Foley's Honey and Tar COMPOUND

STOPS THAT DISTRESSING COUGH—checks it quickly and surely, clears the throat of phlegm and mucus, and coats the raw, inflamed surfaces with a healing, soothing medicine.

Don't Cough Until Weak

"I am an old lady, 75 years old, and I had a very bad cough from having la grippe. I thought it a good time to try Foley's Honey and Tar Compound, and I sent and got a bottle, and it stopped my cough, and I got better. So now I am around the house again." —Mrs. Mary Kisby, Spokane, Wash.

We can prove no imitation or substitute is as good as the genuine Foley's Honey and Tar.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J. CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

Sage Tea Darkens Hair to Any Shade

Don't Stay Gray! Here's an Old-Time Recipe that Anybody Can Apply.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.—Adv.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H.B. Gladney, Sardis, Miss.

Several schools have already made the canvass for new members, but a great many more will have to do the same thing if we get back the hundreds we have lost.

The man who procrastinates and procrastinates is as truly serving the devil as the poor fellow who gets drunk on wood alcohol. What wait I for?

The man who believes in seeking and saving the lost will show his faith by his works. He will also welcome all the help he can get—and the best of us need a great deal of help.

The schools at Hernando, Sardis, and Como have started on the Third Rank Standard and expect to have every one of the ten points in operation by the first of May. This is a big program, but when we face it squarely it is little enough for any intelligent people to undertake.

The preachers of the Sardis District held a two days' meeting recently, led by Dr. Meek, the presiding elder. Every preacher is in earnest about seeking the power of the Holy Spirit. When we put away all self-seeking, the way will be opened for the Spirit to come upon us. Self is the enemy we must utterly slay before there shall be a great awakening. I believe our men will pay the price.

FROM PURVIS, MISS.

Dear Brother Carley: I will celebrate the new year by writing the Advocate a note. You see that I am at Purvis, where I least expected to be. But how little we know where God will send us, when we say, "We'll go where you want us to go." But he always sends us where we can do the most for him. You may not believe that, but I do. I don't always see it; but faith is believing what we can't see. But what about Purvis.

Well, Purvis is a station—(I guess it is)—I preach here every Sunday, twice, except the third Sunday, when I preach here only once. But I have five appointments in the surrounding country. So, you see, I have a station and also a country charge. Do you think I'll have anything to do this year besides fish in Black Creek? This country is filling up with real home-makers from Alabama and Tennessee. Over five hundred have settled here, bought land and built homes, during last year, and still they come. I think there is the finest prospect here for me to do the best year's work of my life, that exists in any charge I know in the Mississippi Conference. The stewards have agreed to relieve me of all financial responsibility for church claims, and turn me loose to preach, pray, visit and do the work of a pastor. They have also raised the salary to a sufficient amount for our support, and supply all the accessories and gasoline for my Ford. So, you see, I have this fine town church (I mean people, not the building, while the building is good) and this nice parsonage, plus the privileges of preaching to these fine country people, these fine young people of these consolidated schools and agricultural high school, and of riding over the fine roads, eating good country dinners and having some samples of the farm products put in my car for home use.

We are planning and praying for a great revival all over this work.

W. M. WILLIAMS.

January 1, 1920.

GOLDEN CIRCUIT.

After "many trials and tribulations," occasioned by unfavorable weather and impassable roads, we got moved to Golden, and I have made one round. Golden circuit is composed of 5 churches—Dennis, Belmont, Golden, Patterson's Chapel, and Bethel. Four of the five appointments are on the railroad and pike road, and all of them convenient and accessible, the most distant point being only six miles from the parsonage. The people here have shown us many kindnesses since we arrived, and I am convinced that some of God's own people are to be found on this charge.

My duties as a member of the Mississippi Legislature will call me to Jackson on January 5, but I shall visit home as often as possible during the session, and when it is over, I expect to be at home and "on the job" for the remainder of the year.

Our first quarterly conference is to meet at Golden, February 27.

W. T. BAZZEL, P. C.

$1.00 BRINGS $200.00.

Sterling, Kansas.—Mr. A. S. Thode writes: "I never used 'More Eggs' Tonic until last December; then just used one $1 package and have sold over $200 worth of eggs from forty-four hens. 'More Eggs' Tonic did it."

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

FROM THE NEBO CHARGE.

Dear Brother Carley: I am writing just a few lines from the Nebo charge. Upon our arrival at the parsonage, we were met by several of the ladies and two of our laymen, Brother Joe Garrett and Brother W. E. Youngblood. Brother Garrett is one of our old Confederate soldiers; he also is a true soldier of the Cross. Two of the ladies who came to meet their new pastor were his daughters, Mrs. Lola Gibson and Mrs. Dawkins. The other ladies that met us were Mrs. Walter Youngblood and Mrs. Thomas Youngblood. These ladies, with others, had prepared dinner at their home and brought it along and served it for us, and, upon leaving, they left us enough for the pantry to last us some time. And the backbone and spare-ribs are still coming.

I feel that I have the prayers and co-operation of the good people on the Nebo charge, and this being true I am praying for, hoping and expecting a genuine Holy Ghost revival on the charge.

C. H. HERRING, P. C.

Perth, Miss.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.—Adv.

NOTES FROM GREENVILLE, MISS.

Dear Brother Carley: The new year has opened most happily for us. Our congregations are larger than usual, the Sunday school is having the largest attendance in the history of the church, and the interest generally is at high tide. The first year I was pastor here, one hundred were received into the church. The past year, we made it one hundred and two. Twelve have joined since Conference. Last Sunday, one of our Sunday school classes assumed the support of a $100 special. The school is carrying another special of $140. Last year, this congregation raised $9500, and more than $4000 of this amount was for various home and foreign missionary enterprises. We hope to make this the best year of the three.

E. S. LEWIS.

FROM VARDAMAN, MISS.

Dear Brother Carley: The year 1919 has come and gone. The last night, our people here in Vardaman serenaded us with various kinds of rattling, noisy things. After the noise had ceased, the band of men, women, boys, girls and children went up and down the street in a joyful way, laughing and talking of the way they had treated us. And a treat it was, of groceries enough to last us for some time. And still the pounding comes, even cake with money in it; either is good, but both together are better.

Brother Carley, as you see, I am entering upon my third year on the Vardaman charge, Aberdeen District, North Mississippi Conference. Pray that this may be my best.

R. T. NOLEN, P. C.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the checks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Uric Acid in Meat Clogs the Kidneys

Take a Glass of Salts if Your Back Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.—Adv.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful color scriptural illustrations. Each monthly page carries one of these Scripture illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002. The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.—Advertisement.

I Have Catarrh Just say it if you have it. I will send you a booklet giving the final solution in a nutshell free. Just what you are looking for, just what you need, just what you must have to get rid of this dangerous disease. Enclose this slip, and write

E. J. WORST, Box 22, Ashland, Ohio.

First Week, 5 Eggs; Second, 72; Third, 104

Hens Showed Steady Egg Gain for Mrs. Pierce in Winter Weather.

"The week before we tried Don Sung, we got 5 eggs, from 50 hens. The next week, from a 50 cent package of Don Sung, we got 72 eggs, and the next week 104. Some of our hens are mere pullets and Don Sung has started them laying."—Mrs. B. F. Pierce, R. F. D. 1, Butler, Tenn.

Mrs. Pierce selected a severe time for her test—the middle of January. Yet she started getting the eggs promptly. Your hens can lay well, in cold weather, and we'll prove it. Here's our offer:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 462 Columbia Bldg., Indianapolis, Ind.—Adv.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy. 60c at your Druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

WANTED: COMPOSERS OF VERSE or MUSIC to write me at once. Brilliant opportunity for good talent. Address, Burrell Van Buren, Studio 15, Grand Opera House, Chicago, Ill.

FROM TROUT AND GOOD PINE.

To all the brethren of the Louisiana Conference who have, by letter, card, or otherwise, made haste to bid me welcome to the land of the "Pelican Pines," I wish to express my hearty thanks. The Advocate and its editor I greet most cordially.

We have been here a month, and, in spite of the inconvenlences incident to moving and readjustment, the time has been passed most happily. The good people of Trout and Good Pine have made us feel at home, and, regardless of denominational affiliations, have given us a Christian and brotherly welcome. We feel that a golden opportunity is before us here. The Christian people seem anxious to work, and willing to follow leadership: we are looking to Christ to lead, and are expecting a golden harvest.

A. M. SHAW.

FROM IUKA CIRCUIT.

Dear Brother Carley: Please allow me to say that we have been cordially received for our second year's work. Things seem to be moving the right way, although the weather and the roads have been very bad. I feel this will be the better year of the two. We have a fine people to serve. Many of them were thoughtful of us during the holidays, and opened their hearts to us. I think I have some churches that will take advantage of the Special Proposition of the Advocate. I mean to look after its interests soon.

Wishing you a happy New Year, I am, Your brother in Christ,

W. T. PHILLIPS.

FROM SHELBY, MISS.

New Year's greetings, Mr. Editor, and good wishes for the dear old Advocate! An extra day of blessings and fortune attend you both in 1920.

The Conference year and the new year have begun auspiciously for us in the Shelby charge. Our first quarterly conference was held three weeks after Annual Conference. Our official board, with its usual 100 per cent efficiency, had ready at that time, and paid in full all assessments and claims for the first quarter. The pastor's salary had been substantially increased at the close of the Conference year.

Our alert and faithful presiding elder, Rev. V. C. Curtis, was with us, and preached with convincing power on the "Presence and Reality of the Holy Spirit." All hearts were stirred with genuine revival fires. At the close of the service, by unanimous consent all present covenanted together to live in more vital touch with the Master and to seek a greater infilling of the Spirit's power.

The blessed Christmastide brought its message of good-will and cheer into our hearts this year in fullest measure. Countless manifestations of love and appreciation from our splendid people found their way into our parsonage home. The Christmas shower burst upon us on Saturday, December 20, when the Woman's Missionary Society "rained" upon us a "good-will pantry shower." Everything good in the edible line was included, from the daily necessities to the delicacies and luxuries of life. The age of miracles is not past, Brother Carley, as was proved on that date, when a Methodist parsonage pantry suffered an overflow! Thank God for our generous, warm-hearted, Christian women! They always excel in good works. This first downpour was but the beginning of a "showery" season which continued until New Year, every day making its contributions to our stock and store of material comforts. But, best of all, was the fine spirit of friendship, good-will and Christlain love which pervaded all hearts, and which filled to overflowing with gratitude and joy those of the pastor and his wife. Such kindly ministrations from one's parishioners are a mighty challenge to the best that is in a man; a summons "to spend and be spent" in the blessed work of the Master, and in joyful service to his people.

We are praying for a great revival in 1920. Already we are making preparations to receive a great and gracious outpouring of the Holy Spirit's power, in and for the Shelby charge.

Pray for us, and come to see us, Mr. Editor.

Cordially yours,

J. M. Wyatt.

Jan. 3, 1920.

Eggs Paid the Pastor.

Mrs. Lena McBroom, Woodbury, Tenn., writes "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and had 1 1-2 dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay.

If you send $1.00 to E. J. Reefer, the poultry expert, 8251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune ont of poultry.—Adv.

TIME OUT.

Real Rank.

"Don't keep calling me 'General.' I'm only a colonel."

"'Scuse me, boss. I ain't disputin' yo' word, but any military gent'man dat gives me a dollar tip is jes' natcherly a 'Gen'ral.' "—Birmingham Age-Herald.

A Gentle Reminder.

Janet, aged nine, was taken by her mother to lunch at the house of a friend.

The hostess was of the talkative variety, and, in her enjoyment of certain interesting little incidents she was relating, quite forgot to give Janet anything in the shape of food.

After a lapse of several minutes Janet could endure this situation no longer. So, raising her plate as high as she could, she demanded in a shrill voice:

"Anybody here want a clean plate?"—Everybody's Magazine.

HEADACHE Bad for Health. Upsets Nerves. GO TO Drug Store. **CAPUDINE** BY DOSE AND IN BOTTLES—10, 30... 60...

THIS MEANS YOU. Be the ... injurious, expensive ... Set a good ... self. Tobacco habit can be ... ly overcome with pleasant ... for stomach troubles ... just send address ... Florida.

Relief from Malaria

SWAMP CHILL & FEVER TONIC

This tasteless tonic seldom ... over *three days* to ... chills. In the ... always kept on hand ...

The Doctors' Prescription

60c at All Dealers. C 161

SWAMP CHILL & FEVER TONIC

Vapo Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Established 1879 ... drugless treatment ... paroxysms of Whooping Cough ... modic Croup ... attacks and ... The air carries ... every breath, makes ... throat, and stops the ... Cresolene relieves the ... Scarlet Fever and Measles and is a ... the treatment of Diphtheria. Cresolene's best ... successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY Druggists.

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

The Liverpool & London & Globe Ins. Co.,

LIMITED

The Great Fire Insurance Company of the World

STRONG LIBERAL PROMPT

SOUTHERN DEPARTMENT

COMPANY'S BUILDING NEW ORLEANS

Wanted Immediately Commissioned Salesmen

Thousands of unmarked graves, and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty and endurance, recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory which we offer subject to prior acceptance. Write immediately for particulars.

COGGINS MARBLE COMPANY,

509 MAIN STREET. CANTON, GA.

THE OWL TONIC

Acts better than calomel or pills and does not gripe. ... Beneficial for colds, chills, fever, malaria and lagrippe. Five or ... doses will positively stop any case of chills and if then taken as a ... the fever will not return. Excellent as a tonic for that tired, ... feeling caused from malarial colds and lagrippe—troubles so ... among Southern people. Sold on its merits under a money back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

In answering these ads mention your paper. It commends you.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

A COATED TONGUE? WHAT IT MEANS

A bad breath, coated tongue, bad taste in the mouth, languor and debility, are usually signs that the liver is out of order. Prof. Hemmeter says: "The liver is an organ secondary in importance only to the heart."

We can manufacture poisons within our own bodies which are as deadly as a snake's venom.

The liver acts as a guard over our well-being, sifting out the cinders and ashes from the general circulation.

Dr. Pierce's Pleasant Pellets are made of May-apple, leaves of aloe and jalap, first put into ready-to-use form by Doctor Pierce, nearly fifty years ago, and sold for 25 cents by all druggists as Dr. Pierce's Pleasant Pellets.

New Orleans, La.:—"When I was quite a young girl I was troubled a great deal with sluggish liver and sick headaches. My mother used several of Dr. Pierce's remedies and she gave me the 'Pleasant Pellets' until they eventually cured me of all liver trouble and headaches. For quite a number of years I have had no return of these ailments, but have been in a perfectly healthy and regular condition. I am, therefore, most enthusiastic in my praise of Dr. Pierce's Pleasant Pellets."—Mrs. T. Schneider, 707 Independence St.

Baton Rouge, La.:—"I have taken Dr. Pierce's Pleasant Pellets when in need of a laxative and consider them absolutely reliable in relieving sluggish liver and constipation."—Mrs. Mamie Higginson, 824 North St.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS FOR INDIGESTION

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidneys and Bladder Troubles. Marked Price $5. Special price ... postpaid. Dr. Frank M. Welch, Atlanta, Ga.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

AN IDEAL MISSIONARY SOCIETY.

Mrs. Joseph M. Plant.

An ideal missionary society has for its bone and brawn a perfect organization, as given us in the constitution and by-laws, consisting of ten officers.

These officers, when elected, are elected to perform certain duties, to take charge of definite work. They will at once put themselves in touch with their corresponding officers in the Conference and learn all they can about their respective offices. No officer need ever say she does not know what to do or how to go about it, so long as she may communicate with her corresponding officer higher up, and get from her the best of suggestions and a wealth of adaptable literature.

The officers of an ideal missionary society would report fully, accurately, and on time.

Officers in an ideal society would be women suited to their offices. The president should be a godly woman, able to lead in prayer. She should be tactful, quick to see the point, forgetting herself in her desire to serve God's cause, and with a degree of executive ability. She ought to be informed on missionary work and endeavor.

A woman who realizes the thrilling responsibility of training the young people in Christian service, who has not forgotten when she was past their age, and remembers how plastic their hearts are in God's hands, is the woman for the superintendent of young people's work.

A woman who loves children, not sentimentally, but understandingly, is the woman for the superintendent of children's work.

The treasurer ought to be a born manager, with marvelous tact and judgment.

The corresponding secretary should be a woman whose life is wonderfully attuned to God's ways, in order that she may teach stewardship and tithing.

These ideal officers would want an ideal meeting at a definite time and place. Such a meeting would be well attended, new members coming in at almost every meeting.

Nothing alive is at a standstill, and an ideal society would be a growing society in membership and average attendance. New members would be given something to do, and the terms used, such as Home Base, Woman's Council, Pledge, would be explained again and again, for most of these mean little to new members and, of course, an ideal new member would want to know.

Another requisite of an ideal society would be the way in which it handled its finances. Business methods would be applied to the collection and disbursement of the moneys. At the first meeting in January each year, a budget would be made, saying how much the society would pay on the pledge, the Scarritt fund, how the local and incidental fund would be raised and, of course, including the twenty-five cents a month dues from each member.

This society would increase its offering each year on the pledge and aim high for a special, either a scholarship, Bible woman, or missionary; in other words, to enlarge worship through giving.

An ideal missionary society would be a studying society; first and best, in mission study classes, in groups of ten or twelve, under separate leaders; then, by means of attractive meetings, with varied programs, and using as many as possible of the women to take part during the year.

There should be at least one Missionary Voice program during the year, also one temperance program. The quarterly social service program ought not to be neglected. Definite Bible study would be done either in connection with mission study classes or in groups.

An ideal society would co-operate with the pastor in the uplift of the community, and with other organizations for the good of the town or section. It would keep the parsonage comfortable for the pastor and family, and look after the beauty and adornment of the church itself. It would visit the sick, shut-ins, and strangers in the church, and through its local committee care for the poor of the church.

An ideal society would know the conditions in the local jail or county farm, and seek to help in any possible way. In short, the ideal society has Jesus as its pattern, who came not to be ministered unto but to minister, and of whom it is said he went about doing good.

But the most glorious fact about an ideal society would be that it is a praying society, praying by covenant, or in groups or circles at the different homes, and training women to lead in prayer.

An ideal society would pray for definite objects each month, certain fields and workers, and observe the Week of Prayer and Self-Denial in the fall.

The secret of an ideal missionary society is partnership with God on the part of a group of women to carry forward God's plan for the world in God's way.—Missionary Voice.

RESOLUTIONS CONCERNING SPECIALS.

In accordance with the Council policy of granting in occasional instances the taking of special objects of support by individuals, auxiliaries, districts, or conferences, the Executive Committee of the Council recommends:

1. That all money collected for specials shall be used for those objects directly authorized by the Council.

In case any individual, auxiliary, district, or conference desires to direct an offering to some particular activity in Council work, arrangements to that end shall first be made with the Executive Secretary in charge of the field in which the activity is located.

2. That since confusion has arisen in some places in regard to the offerings made through the Centenary, a clear statement be made by the Council concerning the Centenary offerings and the Council funds as follows:

Because of the absolute necessity for using all regular Council funds for the Council work, no auxiliary shall turn any of its funds to a Centenary special. Neither shall any auxiliary join with other organizations of the church in taking a Centenary special for support.

NORTH MISSISSIPPI CONFERENCE

Co-Operative Home Not Ford Car.

Any Ford dealer will tell you that a Ford automobile will run on gasoline, but if you do not happen to have that, coal oil will do as well, and if no coal oil is at hand, soapsuds will do the work, and you'll never know the difference.

And so the impression seems to be that good, substantial food for our girls in the Co-Operative Home is well and good if it happens to be provided, but if not convenient, they will work as long and hard on a few (very few) sweets, and when that sort of thing gives out, the Corinth air is good and wholesome enough to keep them going at a merry clip.

Now Corinth air is good, and we've no idea of disputing it, but the trouble about it is that it makes one ravenously hungry—like the good old mountain air.

Sweets are fine, one might say almost indispensable in a young girl's life. It would not make them mad to have a little bon-bon howl on the center table in their own cozy rooms every day; let them come and continue to come, but please, please do not give them the overworked "shortage" on muscle-giving, blood-giving, energy-giving substantials.

A few lovely boxes have been received. Start off the new year right and everybody send at least one full and juicy box to these splendid young women. We say we are making life easier for them. Let's do it!

MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv

Sign Your Name Here

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring.

Box 17A, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

Don't Drug Kidneys Rub Backache Away

Instant relief! Rub pain, soreness and stiffness from your back with "St. Jacob's Liniment."

Kidneys cause backache? No! They have no nerves, therefore cannot cause pain. Listen. Your backache is caused by lumbago, sciatica or a strain, and the quickest relief is soothing, penetrating "St. Jacobs Liniment." Rub it right on the ache or tender spot, and instantly the pain, soreness, stiffness and lameness disappears. Don't stay crippled! Get a small trial bottle of "St. Jacobs Liniment" from your druggist and limber up. A moment after it is applied you'll wonder what became of the backache, sciatica or lumbago pain. "St. Jacob's Liniment" stops any pain at once. It is harmless and doesn't burn or discolor the skin.

It's the only application to rub on a weak, lame or painful back, or for lumbago, sciatica, neuralgia, rheumatism, sprains or a strain.

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and soothing. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

Safe but SURE Promptly relieves coughing, hoarseness, sore throat, bronchial irritation and asthmatic discomforts. A little piece relieves a child's cold. Handy and dependable. Prices: 15c, 35c, 75c & $1.25.

John I. Brown & Son, Boston, Mass.

BROWN'S Bronchial TROCHES

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

FROM BOSSIER CITY, LA.

Dear Brother Carley: It has been some time since I had anything to say through the Adocvate about our work in the Bossier City-Lake End charge. There were no changes made in the charge at this session of our Conference, but during the winter months I have only two preaching places, viz., Bossiier City and Powhattan. These two places are wide-awake, and I feel that we shall have a good year.

I began planning in the latter part of the summer and the early fall to have a revival meeting in our church at Bossier City during the Christmas holidays, and enlisted the interest and prayers of our people, and when I report to you the meeting was a success, I am stating it mildly. Rev. J. V. Bennett, one of the Mississippi Conference evangelists, did the preaching and I want to tell you it was good. We had seven additions to the church by profession of faith, the entire membership was strengthened, and the community was greatly helped. There is a better feeling among our people than there has been since I have been here. The determination on the part of our people to erect a Methodist church and parsonage in the near future is one of the direct results of the meeting. I am confident I shall be able to report at our next Conference, "A church and parsonage built this year, Bishop."

The people are lovely to us, Brother Carley. They show their appreciation in a great many ways. The pounding received during the Christmas holidays was great. The prospects of an increase in salary during this year are good. These and numerous other things bring us very near the people.

We shall have our first quarterly conference on the fourth Sunday in this month, with our new elder, Brother Carter, presiding.

Trusting you have had a good Christmas, and wishing for you and yours much success and happiness this year, I am your brother,

J. M. BOYKIN.

Bossier City, La., Jan. 1, 1920.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.
—Adv.

FROM PASCAGOLUA, MISS.

Dear Brother Carley: I am writing to say that Pascagoula, Miss., is still on the map. We arrived here on December 19, and were met by a number of the good Methodist men and women at the train. From there we made our way to the parsonage, where we found a warm supper awaiting us. The people have treated us royally, and have shown themselves very much interested in our welfare and comfort.

Last evening was a great occasion. The people planned a New Year's pounding for the parsonage; so, about dark, the goodies began to come in, and by nine o'clock the dining table was heaped up with everything that would tempt a Methodist preacher's appetite. After the simple refreshments were served, and the crowd had gone home, this preacher and his family went to the dining room and took inventory, as a result of which it was very hard for us to go to sleep. It reminded me of the days of childhood, when we were looking for Santa Claus—there were so many good things to think about that sleep seemed afar off. But we finally got off to sleep, and to-day we have just been over-worked—but I can assure you we have proved ourselves faithful in our undertaking.

We have a great people at Pascagoula, and there is a great field here. I have never found a more willing people to co-operate and to try to do their very best. We are already planning big things for this year. Pray that the Lord may put His impress upon the life of this city through the influence of our consecrated people here. A happy New Year to you.

Your brother in Christ,

J. H. MOORE, P. C.

Jan. 1, 1920.

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

STOMACH TROUBLES

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

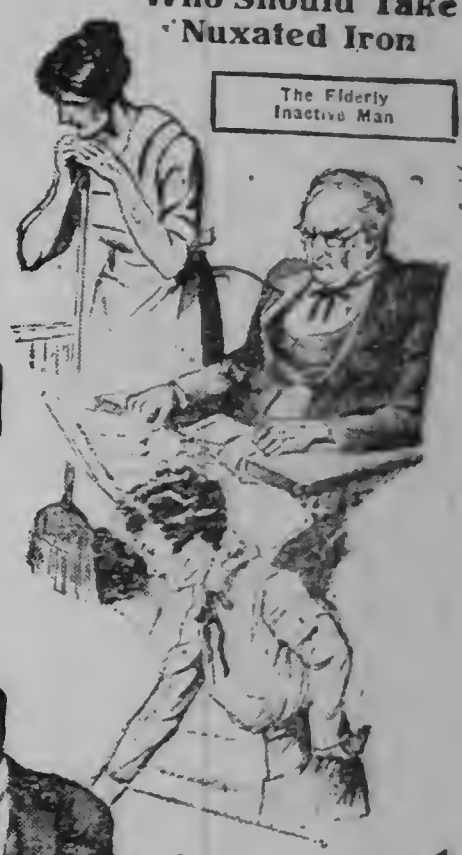
Chamberlain's Tablets

IS YOUR BLOOD HUNGRY FOR IRON?

Modern Methods of Cooking and Living Have Made An Alarming Increase in Iron Deficiency in Blood of American Men and Women

NUXATED IRON Helps Make Red Blood

The Kind That Puts Roses Into the Cheeks of Women and Force Strength and Courage Into Veins of Men.



Who Should Take Nuxated Iron

"Is your blood starving for want of iron? Iron is red blood food. If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally go hungry for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood—and who never suspect the cause of their weak, nervous, run-down state. But in my opinion, you can't make strong, sturdy men and women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron — Nuxated Iron—before they are to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the packages. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that organic iron must be assimilated or it will do you no good. Nuxated Iron is easily assimilated, does not injure the teeth, make you constipated or upset the stomach. Two five-grain tablets of Nuxated Iron three times per day after meals for two weeks is said to work wonders in many cases. See how much you benefit after the first few days' treatment. Numerous people who have taken Nuxated Iron have written us that all the while they were taking it they felt as strong and endurance as they ever did in their lives, after taking iron in the proper form.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Long Beach and Mississippi City, at Long Beach, January 18.
Gulfport, First Church, 7:30 p. m., January 18, 19.
Wiggins, at Wiggins, January 25.
Americus, at Pleasant Hill, January 28.
Coalville and Mission, at Coalville, January 31.
Oceans Springs and Mississippi City, at Ocean Springs, 11:00 a. m., February 1.
Biloxi, Main Street, 7:30 p. m., February 1, 2.
Mentorum, at Alexandria Memorial, February 4.
Saucier and Lyman, at Saucier, 7:30 p. m., February 6.
Columbia, February 7, 8.
Lumberton, 7:30 p. m., February 9.
Brooklyn and Bond, at Brooklyn, 7:30 p. m., February 12.
Pass Christian, Mission, 11 a. m., February 15.
Bay St. Louis, 7:30 p. m., February 15.
Moss Point, February 21, 22.
Escatawpa, 2:50 p. m., February 22.
Pascagoula, 7:30 p. m., February 25.
Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Scooba, Jan. 18.
Lauderdale, Jan. 18, 19.
Daleville, at Andrews Chapel, Jan. 24, 25.
Seventh Avenue, Jan. 25, 26.
Waynesboro Circuit, at Fedora, Jan. 31, Feb. 1.
Wayneshoro, Feb. 1, 2.
Vimville, at Coker's Ch., Feb. 8.
Quitman, Feb. 8, 9.
Matherville, at Poplar Springs, Feb. 14, 15.
DeKalb, at New Hope, Feb. 21, 22.
Moscow, at Clark's Chapel, Feb. 23.
Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union. March 7.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Summit, at Summit, Jan. 18, 19.
South Magnolia, Jan. 18.
Gallman, at Bethesda, Jan. 24, 25.
Crystal Springs, Jan. 25, 26.
Meadville and Bude, at Bude, Feb. 1.
Scotland, at New Hope, Feb. 7, 8.
Wesson, at Wesson, Feb. 8, 9.
Bogue Chitto and Norfield, at Bogue Chitto, Feb. 15, 16.
Brookhaven, Feb. 15, 16.
Adams, at Auburn, Feb. 21.
Topisaw, at Topisaw, Feb. 22.
Bayou Pierre, at Centerpoint, Feb 28, 29.
Hazlehurst, Feb. 29, March 1.
Barlow, at Rehoboth, March 6, 7.
Monticello, at Georgetown, March 13, 14.
Foxworth, at Foxworth, March 20, 21.
Pleasant Grove, at Mailillieu, March 27.
McCalls, at McCalls, March 28.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

Ellisville, at Ellisville, Jan. 17, 18.
Hattiesburg, Main Street, Jan. 19.
Hattiesburg, Broad Street, Jan. 23.
Williamsburg, at Williamsburg, a.m., Jan. 24, 25.
Collins, at Collins, p.m., Jan. 25, 26.
Seminary, at Seminary, Jan. 29.
Magee, at Magee, Jan. 30.
Taylorville, at Hebron, 11 a.m., Jan. 31.
Mount Olive, at Mize. Feb. 1, 2.
Hattiesburg, Court Street, Feb. 4.
Hattiesburg Circuit, at Petal, Feb. 7, 8.
New Augusta, at New Augusta, Feb. 14, 15.
Silver Creek, at Silver Creek, Feb. 20.
Prentiss, at Prentiss, Feb. 21, 22.
Heidelberg, at Vossburg, Feb. 25.
Eucutta, at Eucutta, 11 a.m., Feb. 26.
Leakesville, at Leakesville, Feb. 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Jackson Dist.—First Round.

Benton, Tuesday, Jan. 20.
Satartia, at Satartia, Jan. 25, 26.
Terry, at Terry, Feb. 1, 2.
Monterey, at Monterey, Feb. 7, 8.
Eden, at Eden, Thursday, Feb. 12. 11 a.m.
Lake City, at Lake City, Friday, Feb. 13, 11 a.m.
Yazoo City, Feb. 12, 7:30; preaching 15.

J. M. MORSE, P. E.

Port Gibson Dist.—First Round.

Mt. Vernon, Jan. 17, 18.
Centerville and Stephenson, at Stephenson, Jan. 18, 19.
Gloster, Jan. 20.
Port Gibson, Jan. 22.
Woodville Cir., at Whites, Jan. 24, 25.
Woodville Station, Jan. 25, 26.
Louise and Holly Bluff, at Holly Bluff, Feb. 1, 2.
Silver City, Feb. 3.
Rolling Fork, Feb. 8, 9.
Anguilla, Feb. 10.
Mayersville, Feb. 11.
Utica, Feb. 15, 16.
Rocky Springs, Feb. 17.
Oak Ridge, Feb. 21, 22.
Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Neshoba, at Cook's Chapel, Jan. 17, 18.
Rose Hill, at Hopewell, Jan. 21.
Deemer, at Deemer, Jan. 24, 25.
Forest and Morton, at Forest, Jan. 28.
Chunky, at Chunky, Feb. 1, 2.
Lake, at Lawrence, Feb. 5.
Montrose, at Montrose, Feb. 8, 9.
Laurel, First Church, Feb. 12.
Laurel, Kingston, Feb. 13, 15.
Laurel, West End, Feb. 14, 15.
Newton, Feb. 18.
Union, at Union, Feb. 21, 22.
Decatur and Hickory, at Hickory, Feb. 25.
Shiloh, at Shiloh, Feb. 28, 29.

J. A. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Sherman, at Sherman, Jan. 17, 18.
Wheeler, at Wheeler, Jan. 22.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Myrtle, at Glenfield, Jan. 26.
New Albany ct., at Ingomar, Jan. 27.
Chalybeate, at Camp Ground, Jan. 31, Feb. 1.
Dumas, at Dumas, Feb. 3.
Mantachie, at Hebron, Feb. 7, 8.
Mooreville, at Allen's Chapel, Feb. 10.
Kossuth, at Wesley, Feb. 12.
Blue Mountain ct., at Blue Mountain, Feb. 14, 15.
Rienzi, at Rienzi, Feb. 18.
Corinth ct., at Box Chapel, Feb. 19.
Burnsville, at Burnsville, Feb. 21, 22.
Iuka ct., at Snowdown, Feb. 23.
Golden, at Golden, Feb. 27.
Tishomingo, at Tishomingo, Feb. 28, 29.
Silver Springs, at El Bethel, Mar. 3.
Marietta, at Marietta, Mar. 6, 7.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Pontotoc, Jan. 18, 19.
Algoma, at Algoma, Dec. 20.
Prairie and Strong, at Strong, Jan. 22.
Shannon, at Shannon, Jan. 24, 25.
Houlka, at Houlka, Jan. 31, Feb. 1.
Montpelier, at Palestine, Feb. 2.
Fulton, at Hardin's Chapel, Feb. 7, 8.
Smithville, at Antioch, Feb. 14, 15.
Tremont, at New Bethel, Feb. 15 p.m., 16.
Vardaman, at Vardaman, Feb. 21, 22.
Calhoun City, at Big Creek, Feb. 23.
Greenwood Springs, at Greenwood Springs, Feb. 28, 29.
Buena Vista, at Buena Vista, Mar. 6, 7.
The District Stewards will please meet at Tupelo, Jan. 15, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Corinth Dist.—First Round.

Mashulaville ct., at Mt. Hebron, Jan. 17, 18.
Longview ct., at Longview, Jan. 24, 25, a.m.
Starkville, Jan. 25, p.m., 26.
Macon ct., at Macon, Jan. 27, 1:30 p.m.
Brooksville, at Brooksville, Jan. 27, 7 p.m.
Mayhew ct., at Mayhow, Jan. 28, 1:30 p.m.
Artesia, Jan. 28, 7 p.m.
Sturgis ct., at Sturgis, Jan. 31, Feb. 1.
Columbus, First Church, Feb. 4.
Columbus, Central, Feb. 5.
Shuqualak ct., at Shuqualak, Feb. 7, 8, a.m.
Macon, Feb. 8, p.m., 9.
Crawford and Shaefer's, at Crawford, Feb. 14, 15.

W. L. DUREN, P. E.

Winona Dist.—First Round.

Minter City and Phillips, at M. C., Jan. 17, 18, a.m.
Schlater, Jan. 18, 19, p.m.
Swift Town, at Baird, Jan. 25, 26.
Dublin, Jan. 31, Feb. 1, a.m.
Webb, Feb. 1, 2, p.m.
Winona ct., at Bethlehem, Feb. 7, 8, a.m.
Winona, Feb. 8, 9, p.m.

S. L. POPE, P. E.

Durant Dist.—First Round.

Pickens ct., at Pickens, Jan. 18, 19.
Black Hawk ct., at Bowling Green, Jan. 24.
Sidon and Cruger, at Sidon, Jan. 25.
Acona station, preaching and conference, Feb. 1.
Coila ct., at Coila, preaching and conference, Feb. 2.
Poplar Creek ct., at Bethel, preaching and conference, Feb. 7.
Kilmichael ct., at Kilmichael, Feb. 8, 9.
Sallis ct., at Sallis, Feb. 14, 15.
McCool ct., at Liberty Hill, Feb. 15, 16.
Chester ct., at Pisgah, Feb. 21.
Ackerman ct., at Ackerman, Feb. 22, 23.
Louisville ct., at White Hall, Feb. 27.
Center Ridge ct., at Owen's Chapel, Feb. 28.
Louisville station, Feb. 29.
Noxapater ct., at Noxapater, Feb. 29, March 1.

R. O. BROWN, P. E.

Sardis Dist.—First Round.

Evansville, morning, Jan. 18.
Tunica, evening, January 18, 19.
Crenshaw, Jan. 20.
Horn Lake ct., at Horn Lake, Jan. 22.
Como, morning, Jan. 25, 26.
Hernando, evening, Jan. 25.
Sardis ct., at Wesley Chapel, 11 a.m., Jan. 28.
Longtown ct., at McGeehee's chapel, Jan. 31, Feb. 1.
Courtland ct., at Courtland, 11 a.m., Feb. 4.
Oakland ct., at Oakland, 11 a.m., Feb. 5.
Tyro ct., at Mt. Vernon, Feb. 7, 8.
Senatobia, evening, Feb. 11.
Cockrum ct., at Palestine, Feb. 14, 15.
Eureka, at Mt. Olivet, Feb. 21, 22.
Crowder and Darling, at Crowder, Feb. 29.

R. A. MEEK, P. E.

50 Eggs a Day

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50," writes Mrs. Myrtle Ice of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. $1 per jar. Write today for particulars and free booklet.

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

Holy Bible

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY 4.00 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 67—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3335.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 22, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MORE SERIOUS THAN IT SEEMS.

The National Retail Clothiers' Association has issued a bulletin, according to press reports, to the effect that by spring an ordinary suit of clothes will cost $60, and by June the same suit will cost $100. The reason assigned for the high prices is that some garment makers are drawing $125 a week for forty-four hours' work. The comforting assurance is added that it will be two years before prices come down. We are just wondering how some of us can make our last summer's clothes do service for two years more. We are willing to do almost anything that is honest and honorable to bring about an immediate reduction in present prices, but to have to wait two long years—whew! We trust the situation is not as serious to our readers as it appears to us.

A TIMELY WARNING.

Sir Oliver Lodge, the noted British scientist and prominent exponent of Spiritualism, has recently advised persons of weak minds to keep away from "ouija boards." He based his warning on the fear that constant experimenting with the board would affect the mentality of all but strong-minded persons. We presume his warning is timely—the trouble is that those who are so weak minded as to have faith in the "ouija board" are too weak-minded to be profited thereby.

PROHIBITION IN FACT.

Our country is now under constitutional prohibition as provided by the Eighteenth Amendment. It is a consummation that has been devoutly prayed for and worked for through many long and weary years. We cannot refrain from an expression of gratitude to Almighty God for the accomplishment of what has seemed at times an impossible task. But we must not rest in the feeling that what we have labored for is now perfected. We have the law, but we must secure its enforcement. We must not doubt that selfish, mercenary, conscienceless interests will do all in their power to nullify the Amendment and make a farce of the law. Already we have seen that powerful combinations of liquor dealers and their bibulous sympathizers have expressed their contempt for the Amendment and their determination to make it a dead letter. It is the duty of every law-abiding citizen in the land to see to it that the law is enforced. The anti-prohibitionists, happily growing fewer as the benefits of prohibition become more and more evident, will endeavor in every possible way to obstruct the officials in the discharge of their duty. We need to let these officials know that they have our hearty support and co-operation in their efforts to carry out the provisions of the law they are charged to enforce. They must realize that in expecting them to do their full duty, we are willing to assist them to the extent of our ability. Prohibition is now written into the organic law of the land; we must see to it that it is prohibition in fact, as well as in law.

POOR LOGIC.

A recent writer has suggested that the cost of women's clothes may be reduced considerably if the predictions of a fashionable male milliner and dressmaker of New York are correct. This gentleman, lately returned from Paris, says that the newest modes being sent to this country from France include no stockings, extremely short skirts, no sleeves, sandals. The inference is, the clothes will cost less because there will be less of them. The logic would seem to be false, however, since the rule in the fashionable world seems to be, "the fewer the clothes, the higher the cost." Anyway, we are in favor of more clothes, no matter what the cost.

"CONSCIENCE DOTH MAKE COWARDS."

Dispatches from abroad indicate that the ex-Kaiser is almost in a state of collapse because of the terror with which he views the determination of certain European statesmen to bring him before an international tribunal for trial. We do not know to what extent his state of mind is due to the pangs of conscience, but we can very well imagine that he is the most miserable man on the face of the earth because of the evil he has wrought in a peaceful world. We do not attribute to him the sole responsibility for the terrible catastrophe that almost overwhelmed humanity, but his soul must be writhing under a burden of guilt that only infinite grace could find pardon for. Well may he fear to face a tribunal of men; when he thinks of the judgment bar of God, the hills and the mountains piled upon him should seem as a feather's weight. For that matter, every sinner should writhe in agony under the lashings of an angry conscience.

MAKE IT UNNECESSARY.

There is a growing disposition on the part of those who are opposed to the operation of lynch law to press for the enactment of Federal legislation that will provide punishment for mobs. We can only be ashamed of the record that has been made in this country within the past twelve months of illegal, and, in many cases, barbarous executions. The conscience of the nation is becoming aroused, and we may expect more and more the Christian people of the land to demand sufficient measures for the orderly enforcement of law. The tragedy of the whole situation lies in the fact that it should have reached the point where legislation is needed to correct it. It is not too late for us to make unnecessary and stringent Federal laws, but we may rest assured that such laws will be enacted sooner or later if we do not develop a public sentiment that will be strong enough to inspire adequate protection against mob violence for all those who are accused of crime. Law-abiding people cannot afford to countenance by word or act law-deriding men who undertake to administer justice by monumental injustice. The mob must go.

TOO HOLY TO WORK.

We read an amusing story the other day of a traveler in the East who asked his dragoman as to the occupation of a noted Moslem saint. The dragoman, with an air of pity for such colossal ignorance, replied, "He do nothing; he very holy man." Idleness may be the Eastern ideal of holiness, but it is out of keeping with the Christian's conception of perfection. "By their fruits ye shall know them," applies to saints as well as sinners. One of the severest condemnations the Lord ever uttered was of a man who had failed to make use of some money that had been entrusted to his management. A holy man will not do some things that he sees others doing, but he will manage to keep himself pretty busy. If he does not, the devil is likely to steal away some of his saintliness.

THE GOVERNMENT AND THE RAILROADS.

Opinion as to the success of the Government control of the railroads of the country depends upon the point of view. As a war measure, to secure indispensable service in military operations, there can be no doubt but that the action was an unqualified success; as a means of giving the general public better service, however, there is room for serious doubt. It may be that the experiment has not been tried for a sufficient length of time to enable the public to reach a just conclusion. In this connection, it is interesting to learn that the government deficit from railroad operation for the month of November is approximately $61,500,000, according to figures made public by the Bureau of Railway Economics on January 2. At any rate, the operation of the railroads has not been a brilliant financial success.

THE VALUE OF PUBLICITY.

Mr. William J. Bryan, who, despite his failure to be elected to the presidency of the United States, is still one of the most influential figures in public life, was one of the principal speakers at the Jackson Day banquet at the meeting of the Democratic National Committee at Washington on January 8. Apart from the political significance of his remarks, we wish to call attention to one proposition he made as a definite suggestion for party action. It is as follows: "We need above all other things just now a national publication not a newspaper, but a publication—under bipartisan control, furnished to all who desire it at a nominal cost, a publication which will present to the people the issues upon which they must act, with editorials presenting the arguments for and against the actions proposed, so that every citizen may intelligently exercise the duties of citizenship and give to his government the benefit of his judgment and conscience." This statement of Mr. Bryan's is simply a recognition of the fact that the intelligent exercise of the duties of citizenship is dependent upon information. We hold that the same thing is true with reference to church membership. If the church is to have the full benefit of "the judgment and conscience" of its members, it must see to it that they read its literature.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

STANDING AT THE PORTAL

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice:

"I, the Lord, am with thee;
Be thou not afraid!
I will keep and strengthen;
Be thou not dismayed!
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand."

For the year before us,
O, what rich supplies!
For the poor and needy
Living streams shall rise,
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break!
Resting on his promise,
What have we to fear?
God is all-sufficient
For the coming year.

—Frances Havergal.

THE CHURCH IN THE DAYS AHEAD.

By S. Parkes Cadman, D.D.

This country was not made by statesmen. It was made by prophets of God. It was John Wesley's circuit riders and those of Asbury who turned mob leaders into class leaders and recreated the State. When you preach patriotism, it has a very useful place, but there is only one eternal institution on this earth and that is the Christian church in its holiness and its brotherhood of those who love Christ. That church is the home of the soul, it is the house of God, it is the body of Christ, and the bride of Christ and the everlasting visible witness of God's saving power. That is the doctrine which the church ought to be preaching more and which we hear very little of in these times.

The church was never meant to be solely the center of preaching. Preachers must have a keen sympathy with the idea that a man has to stand up twice every Sunday whether he has anything to say or not. Preaching is in itself a sacrament and whenever a man stands up, whether he has anything to say or not, his words are peculiarly holy because he is preaching. The value of preaching depends upon the man who is doing it, upon what he puts into it, and the spiritual fervor which he imparts to his message. But the church was never meant to be solely a theater for orators. Preaching is not the only avenue by which we win the souls of men to God. There is another avenue, and that is symbolism. You have not reached the possibilities of your church when you have gone through the movements of an annual camp meeting. That is a very good thing in its way. But there are loftier expressions to which the church must aspire.

Sometimes I walk down the broad, lighted ways of New York City. Sometimes along by the Metropolitan Opera House I hear pouring through the doors the splendid strains of almost perfect music. And I realize that in that city, with one or two exceptions, religion is crowded off the thoroughfare. She is not pre-eminent as she is in some cities. There is no church spire except one that lifts above the vision. The rest of all the skyline belongs to commerce, science, and trade. But what were science, commerce, and trade as compared with the church and the will of God when war fell on this world? The last four years have shown to us and to millions outside of the church that all our gains are but passing show unless they are rooted in everlasting righteousness and the protective power of God. These things have been demonstrated. So I am anxious that we should use symbolism more than we have.

The Priority of the Church.

Now it seems to me we have got to insist, as I have already said, not only upon symbolism and an increased ideal of what preaching means, but we must insist upon the priority of the church. Some years ago I went to Washington to a Sunday school convention of the world. Mr. Meyer of London presided. In the afternoon a certain politician had visited the convention, which nearly overcame Mr. Meyer. He didn't know him as some of us do. He took fifteen minutes to tell us how grateful we ought to be for a visit from that politician. He went on to expatiate upon this business. I had to follow him. All I could do was to say that instead of our thanking the politician for coming there, he ought to thank us for letting him in. We are not lackeys of the State. We are not flunkies put on corners to keep down rioters. We are absolutely independent of these things and when a man goes into the Christian pulpit to represent the gospel of Christ and the prophets of God he stands upon the bones of the mighty who have created the organic forces out of which civilization has arisen. Upon those lines we must reconstruct the church.

Providential Position of Methodism.

Further, I believe that Methodism is better adapted for the crystallization of these ideas than any other Protestant denomination. Everything in the Methodist Church depends upon your experience. If you feel all right you are all right. That is what the Methodist Church says. John Wesley never had a creed. He said, "You must accept this glorious Book as the guide of your teaching and the experience of your lives and conduct. If any man love the Lord Jesus Christ, let him give his hand to me," said Wesley, " for his heart is of my heart." He was a broad and inclusive figure, and although a characteristically eighteenth century man, for his time he was remarkable.

I sometimes regard Methodism as the most providential product of the whole period of human history since the apostles. You did not come out of a quarrel with another body or out of a political division, as came the churches of the Reformation. You were virgin in your origination. And everything was located in the actual fact of a converted heart's experience. Upon that Wesley rested supreme weight as he had a right to do. At the same time, had it not been that he linked up those great passional forces with his educational and religious efforts, there would have been a speedy lapse of Methodism. What is there of Methodism left? Millions in the United States and thirty millions throughout the world, all due to the churchmanship and statesmanship of John Wesley, not simply as a revivalist, but as a great organizer. That is what I have often said to other churches, that if we are to have a nucleus for the growth of Protestant forces we will have to find it in some such church as the Methodist.

I want a church, which is a great, living, visible, august combination, spiritualized from pole to pole, worthy of our victorious Lord.

That is what we want to-day. And without that you send out your young man, your young preacher, into villages and communities and give him solemn words which have no meaning. You tell the young preacher he is there simply to be fed and clothed, and if men want him they will call for him. What sort of a doctrine is that? How does that become the teaching that they who build not upon our Christ shall be ground to powder?

Moral Backbone.

Then, in order to build a Christian church we must strengthen and stabilize its moral teaching. There has been a great amount of sentimentalism talked about the love of God. The love of God has backbone in it. By the love of God you mean the righteousness of God. Love in the mouth of St. John is the same as righteousness in the mouth of Isaiah. Love, wherever it is pure and true, seeks the highest good of the object it loves. That is God's love, and as we keep after it and even partially possess it, we shall find the expression of that love, not in morbid sentimentalism, but in the moralizing of society. And there come times when the church must be something more than a witness of the love of God. The great and mighty men of the church have made emperors crawl. Would to God there had been a bishop big enough to make William Hohenzollern crawl when he was an emperor. That doesn't suit the men who grab all the power.

I am only pleading for the preacher's rights and dignities as the servant of the living God. And unless somebody utters that plea, unless the preacher knows that there is something more to preaching than being endorsed by the official board, and that is the endorsement of his own conscience in the sight of God, then he is not worthy of his high calling in Christ Jesus.

Those are the things which will reconstruct the church, when they are reincarnated in our individuality and when we have a leadership worthy of the name, as we ought to have.

A New Church Consciousness.

The Church of Rome takes care of its priorities. We throw them away to the winds and where are we? For example, in New York to-day there are a million so-called Protestants. They are not even decent pagans. They go nowhere to church and make no contribution to any part of the church. They come into New York from every part of this country and if they had church letters they are never presented. On Sundays the sons of class leaders and deacons and elders are among the automobile riders, and if they ever come out at all, you have to dig them out from under a pile of filthy Sunday newspapers. When they come to church they walk in as though they were bestowing a compliment on Almighty God by being there. We cannot have a church that way even though you raise ten million times ten million. There has got to be a new church consciousness. It will not be in this generation, but it has got to come. Methodism is the only church among the Protestant churches which has harnessed individualism to the good of the collective whole.—Exchange.

SPIRITUALISM.

By Rev. Frank B. Hill.

In starting my pastoral visiting in one part of my new charge, at the second house I visited, I found a widow who had lost a son, a soldier boy, over in France. It was not until after I had left the house, that I learned that this good woman, for she is a good woman, was receiving occasionally a letter, as she supposed from her dead son, through a medium in the North, for which of course she was paying. I knew that Spiritualism was very rife in England at present, but did not expect it to be brought so near home as in a country place like this. We are face to face with

a tidal wave of Spiritualism which has followed the Great War. It is not a new thing. Like some other theories, it reminds me of a girl grown up, who one day bethinks herself of her discarded dolls, and dresses them up in new clothes—the same dolls, made new by changing the clothes.

Spiritualism flourished in the seventies, but when, between 1880 and 1897, the Society of Psychical Research was founded in England, Spiritualism weakened. The thousands of bereaved homes made desolate by the war have given it a new soil. Any grain of comfort has been eagerly seized upon by many persons, who —without uncharitableness – may be termed weak-minded, unstable.

It has been strengthened to-day by such eminent persons as Sir Oliver Lodge—who, by the way, is on his way to this country to lecture—Sir Conan Doyle, and Sir W. F. Barrett. Miss Stoddart, who has given us some good theological books and one on Socialism, has just issued a timely book on Spiritualism, and it is from a review of this book that I am culling some thoughts, which I trust will help the brethren. The review is in the British Weekly.

The simplest phase of the subject, viz., table-turning, is easily disarmed. Even Sir O. Lodge, eleven years ago, thought it most likely that the table movements were an extension of the ordinary power of the organism through which they were produced, not producing any conviction of the communication by spirits. Mediums are essential to the believer in Spiritualism. The supposition is that the medium is controlled by a spirit. The dead speak to the inquirer through the control and through the medium. Everything depends on the character of the medium. The result is, that there is an immoral trade of fraudulent mediumship, and paid professionalism. Exposures are too numerous to mention. There are very few mediums, male or female, of approved standing or character. They are men and women, for the most part superstitious, ungrammatical, gaining their livelihood by preying on a susceptible public, creating a false belief in their supernatural powers. Sir Wm. Barrett believed that the messages "spring from, and are invariably influenced by the medium's own sub-conscious life."

But what is the relation of Spiritualism to Christianity? Miss Stoddart has joined with others in repudiating the idea that any medium can receive communications from another world, and the further suggestion that these communications are sent by evil spirits. We are of those who fully believe in the everlasting conflict of our Lord and Satan, and in the activities of evil spirits.

We accept St. Paul's words, "Put on God's armor, so as to be able to stand against the stratagems of the devil; struggling not with flesh and blood, but with the angelic rulers, the angelic authorities, the potentates of the dark present, the spiritual forces of evil in the heavenly sphere." But there is not a shadow of evidence that they express themselves to the phenomena of Spiritualism.

As a rule, Spiritualism destroys Christianity. It demands that it should be remodeled out of existence. But it is true that to the average Spiritualist our Lord is a medium and not a mediator, and therewith the connection with the living church is broken. We have a better teaching than this. We believe "that the God of peace, who brought from the dead our Lord Jesus Christ, that great Shepherd of the sheep, made Him a Bishop of souls." Our dead are in Christ's keeping, and of all that the Father has given Him, He will lose none. So we live, walking softly it may be after our bereavement, and feel in dying what was said by a great writer nearing his end: "I feel as one who is waiting—and waited for."

What is the attitude and duty of the Christian church? Possibly Robert Chambers was right when he said, "We shall have to widen our ideas of the extent and character of what is natural." There may be something in telepathy. The Christian church has the glorious truth of our inheritance in Christ—the glory, the honor, the immortality on the other side of death. Let her preach that doctrine. Wise were Lightfoot's words, corroborated by Tennyson, that the great teaching of the New Testament is the teaching of the future life. Let the church's message be the message calling their people to trust and wait for the reunion with the longed-for and lost—for the time when "the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

Jackson, La.

IS THERE NO REMEDY?

By Chaplain Johns, of the Louisiana State Penitentiary.

Mr. Editor: Lacking a few days, I have been Chaplain of the Louisiana State Penitentiary for twelve years.

I have seen thousands come into imprisonment, leaving dear ones behind, oftentimes children to grow up in ignorance and neglect. Men and women have come here, never again to see the faces of father or mother; and sometimes both parents have died while the "boy" or the "girl" was in prison. It is common for the father to get news of the death of a child, the wife, or dear relative. And sometimes the prisoner dies here and is buried in the prison graveyard.

In the course of human events, with the laws defied, these people are sent here to serve time for misdeeds. It is a great waste. Can it ever be stopped? Not entirely, of course; but can this waste be reduced to those who "just must" come to prison?

I have wondered if a campaign can be put on to warn all people, white and black, could a few be prevented from coming?

Recently a white man came here for life, leaving behind a wife and seven children, all in poverty. A colored man came with a term sentence, leaving ten children behind! Sometimes it is an invalid wife or aged parents. Charitable institutions do all they can, but suffering is inevitable.

I should be glad for Christian people to write to me personally and let us devise some plans of prevention.

A Prison Sunday in every church in Louisiana, with the editors of all papers, both religious and secular, offering to print such articles as I might be able to send, might give some information to the people to start a movement of reaction to prevent crime.

People must be warned. They must be told the truth that certain ways of living will result in trouble. This must be preached in every church, published in every paper, scattered in tract form, and occasionally addresses made by prison reformers to awaken the people.

Had I the means, I would throw myself into this work at once.

HERE AND THERE AND MANY THINGS.

By Rev. T. B. Holloman, D. D.

When I put the hood over the typewriter on November 1, I did not think that so many weeks would pass before looking upon its face again, and during these weeks I've been "here and there and yonder, upstairs and downstairs," like Mother Goose's gander. The annual conclave has come and gone, and, lest I forget, I want to tip my hat right here to Herbert Watkins and all concerned for the best home in Meridian. If Henry Lewis ever gets anything better in the future, I require of him to report immediately and tell how he worked the rabbit foot. That trip to Memphis gave me almost a case of flu, which made the home-life comforts the more appreciated. Of course the other boys all had comfortable quarters, for Central and Fifth Street did themselves proud in entertaining.

Finding myself, like Othello, without an occupation, the weeks have been spent helping the young people enjoy the Christmas season, and in miscellaneous reading, from which many thoughts have grown. Your New Year's issue of the Advocate was doubly interesting because of your editorial on "A Great Movement in North Mississippi," based upon Dr. Meek's article telling of the movement in the North Mississippi Conference to raise an Endowment Fund in that Conference in the interest of their superannuated members. That communication of the Doctor's is up to high-water mark, and equal to any of his best editorial efforts (and all are agreed that they were of high order).

The secular press has been full of reports of "bonuses" given by banks and other corporations to their employees, and the church papers have seemed to vie with each other in reporting raise of salaries to pastors and presiding elders. Mr. Rockefeller has given $10,000,000 to care for superannuated professors, and $2,000,000 to the missionary movements of his church, but we have looked in vain to see any special thought for the aged ministry of the Baptist Church, than whom there are not a more self-sacrificing set of men in our land. From the days of Roger Williams they have been among the pioneers, giving themselves to the cause of Church and State without stint. Talking with a superannuate, enfeebled by age and hard work, living in a community of costly churches, well paid pastors, and in a section to which he had given the strength of his best manhood, he told me that his receipts from his Conference Board for the year had been $300: and that, too, in a section where the automobile is so universal a possession that even among the colored population the horse and buggy is almost a rarity. I said, "Here is truly one of Dr. Ivey's forgotten men, in the midst of greatest abundance, living on the crumbs which fall from those to whom his long, active life has been given." Yet his contentment, his real happiness, as he talked of his life in the service of his church was an inspiration. Living on a pittance while others were reaping the rich harvest of his sowing! A hero? Yes, of saintliest character. Just before we parted, he asked that we pray together, saying, "I'm living just outside the door, ready to enter when my Lord shall call."

"How happy every child of grace who knows his sins forgiven;
This world, he cries, is not my place—I seek my place in heaven."

No foot of land did he possess, no cottage in the wilderness, but he was reading his title clear to his mansion in the sky.

January comes in clear and cold, hindering all kinds of work, more especially that of the church. The people everywhere are moving like a restless tide; or, rather, I might compare them to bees in August. If by this running to and fro knowledge shall be increased, it is well; otherwise it is but the rolling stone which gathers no moss.

Phoenix, Miss.

AN EXCELLENT MOTTO.

Two days before his forty-seventh birthday, the last night before his death, in the last entry Arnold of Rugby ever made in his journal, were these words: "Above all, let me mind my own personal work—to keep myself pure and zealous and believing—laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it."—Exchange.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

WINTER'S RECOMPENSE.

By Ulysses Grant Foote.

My heart seems fain of tented fields of corn!
It leaps to meet the voice of winds that sing
'Mid walnut trees, or mourn with pines for spring.
The deep, dark sky, star-eyed, awaits the morn
To grace its lifted brow when day is born.
The old fence-row, snow-railed, has harboring
For wild-eyed hares and chipmunk's burrowing;
While hooded hay-mow groups the meads adorn.

There comes a face from out that Long Ago,
When snow-drifts billowed o'er the garden fence;
It comes a smiling up the stairway height
Unto my childhood's bed with candle glow....
Now Mem'ry smiles and hath a recompense....
My blanket well is tucked....a kiss...."Good Night."

JUST ONE THING AFTER ANOTHER.

By Gulliver.

After weeks and months of silence—so far as the readers of the New Orleans Advocate are concerned—I break forth again with just one thing after another, which, by the way, is the natural order of things as they appear on this mundane shore. Every cause has a corresponding effect, and said effect becomes, in turn, another cause, and thus the whole chain of human events proceed.

But one—nay the whole bunch—can not always forecast the future, even though he use as wisely as possible the precedents of the gone-by time. "The best laid schemes of mice and men gang oft a-glee." So wrote Burns, and such is the truth, the history of the past confirming same. Still, there are prophets who claim to have scanned the whole circumference of men and things, and profess to tell us just how it is going to be. And what complicates matters is, that they proceed to establish their propositions by "many infalliable proofs." We who occupy a lower round and are not possessed of the far-flung vision, may shake our doubting heads, but the seers have the argument on us.

Apropos of this are some sage and, apparently, sane pre-war prophecies which were delivered by some of our wisest and best thinkers. Take, as one instance, Kipling's "Peace of Dives." Now Kipling is a real poet, and as such is supposed—and properly so—to see farther than those of us who remain at the base of Parnassus. That poem is not only one of the best of imaginative productions, but is chock-full of philosophy as well. By the argument of the poem the writer proves that the several nations of the earth are so inter-related that war is just naturally—because it is so industrially and commercially—an impossible event.

Another instance of mistaken calculations by big men, is that of one of our foremost preachers and educators who, in a series of lectures to a certain student body, which was afterwards publish in book-form, proves, without the possibility of a doubt, that the growth of international industrialism and commercialism is such that the great masses of the people will just not go to war, and the financiers, whose business relations are international, will not put up the money. The argument looked "good" to me. But, I must confess that while reading these prose and poetic presentations of incontrovertible arguments to prove war impossible, my mind reverted to a sermon preached in 1852, by F. W. Robertson, in which he called attention to the prevailing idea that war was then impossible, and then invited his hearers to listen to the muffled tramp of the nations on their way to a great Armageddon in which the whole world should be engaged first and last. When he made the prophecy, there was not a cloud in the sky, nor was there for several years afterwards, so far as even the wisest of us could see. But the cloud was rising when Robertson spoke, and long after the greatest of preachers since St. Paul had slept with his fathers; the storm broke on us with fury not precedented. Is it not true? I am more and more impressed with the idea that the only true revealer of things as they were, are, and shall be, is an old Book that most everybody has and few bodies read. A careful study of that Volume will not only keep us watching and discerning "the sign of the times," but will keep us sane! Some, who have read it partially and with a certain theory in mind, have made some huge mistakes and tumbled some people into trouble. Take the several prophecies about the end of the world. Many times has this end been thoroughly figured out, even to the day and the hour. But the end is not yet.

If such prophets had only listened to the Lord they would have known that they could not know, since, according to him, even the angels in heaven did not know. The recent big scare about the world's coming to an end on the 17th of December, is another instance of the ignorance of those who pretended to know—and from a scientific standpoint. It is all one. Nobody knows, and the best way is to go along and do the duties of the hour and the day and let the Lord come when he will. It matters nothing to me whether I meet him in the final earth catastrophe, or even as my father and my mother met him long years ago. Every eye shall see him first and last, and the main point is to be ready, whether he come in the first, second, third or last watch. Keep the lamps trimmed and burning, for the Bride-groom will come and, whatever the seeming, "will not tarry."

The resolutions passed at the North Mississippi Conference meant something. The great evangelistic general movement is all right if it be in accordance with God's will and time. Pentecost will direct us here. But Pentecost with its preparedness and sacrifice is too poky for some of our modern churches and evangelists—too much "tarrying" and praying and "waiting for the promise of the Father." A new doctrine is to be preached (or, rather, no doctrine at all) and new methods are to be employed. The church has already been hurt by the use of these modern substitutes for the ancient, God-directed method. Every "protracted meeting" has come to be called a "revival;" and while I do not wish to set myself up as a judge, I have been unfortunate in following up what was given out as "a great revival," in which the Rev. Joshua Joker "got off" so many good things about the "booze heads," the dancing sisters, the card-players, etc. The reaction is disastrous. Fact is, the dancer, the drunkard, the gambler and the wife-beater have been worked overtime in some of our sermons. Selfishness, of whatever seeming, is the real root of all our troubles, and it is at this enemy, in whatever guise, that the gospel gun should be directed. In the last analysis, it may be said that "there is no sin but selfishness, and there is no law but love." Pope says:

"Some first for wits, and then for poets passed.
Turned critics next, and proved plain fools at last."

Is it not true? Anybody can find fault—anybody can criticize, and the sorriest Job's comforter one finds in the Forum is the man who swaggeringly says, "I told you so." Still, this is a free country, and a man may, without offense, animadvert to some things without appearing just a "plain fool." Allow me, therefore, gentle reader, to say that our wise ones made a big mistake when they got up the budget for the Centenary, by not including the Superannuate Fund. I can raise more money with less trouble for that interest than for any other of our connectional causes. But not only as a matter of policy ought this fund to have been included, but as a matter of right. Our old men are suffering and dying all the time. The help that comes later will come too late for many of them. But I shall not branch out here; for when I get to thinking on this subject, and consider how shamefully the church has dealt with the men who have made the church possible, I get hot under the collar, and I do not wish to get that way.

But here is the end of my paper, and it may be, the end of your patience as well. Perhaps I had best ring off for the present, with the notice that sooner or later I shall break out again.

THREE WAYS.

By Rev. Hilary S. Westbrook.

I have found from a close study of God's own holy Word that there are three ways we may tell the world of the wonderful love of Jesus. We may do it by contributing of our means through the mission boards of the militant church, to help support consecrated men and women who are telling the story of God's love to the benighted ones in heathen lands. I deem it a real blessing to be able to earn money to help give the whole Gospel to the people of the whole world. How God has honored us in making us workers together with Him! May he teach us to live for the things which are really worth while, instead of wasting our lives in pursuit of those things which perish with the using.

Then we may ask God to give us words divinely appointed to tell those around us, in the power of the Holy Spirit, this blessed truth. God plainly and emphatically declares in Ezekiel, that if watchmen do not warn the hell-bound devotees of the death penalty of sin, they will not repent, and the watchman must perish with them. You may talk love alone to sinners until they are love-sick, but this pleasing aspect of redemption alone will never convert them. Both life and death must be set before them, the reward of the righteous and the punishment of the wicked. Love is influential after conversion.

But the most effective way we can make known His great love, is by abiding in Jesus moment by moment and trusting Him to live His life in us. If we do this, He will put His love in our hearts for those around us, and this love of His will be the great magnet in us to draw others to Him. Such disciples, because of the Spirit of God, and by reason of their being distributors of His energy, create their own atmosphere, carry it with them, shed it abroad, and are both themselves superior to Satanic influences and drive his forces away from others. May they not be compared to that insect, which, having occasion to go beneath the water, takes down with it as it dives a bubble of air; and thus surrounded by its own native atmosphere, defies and survives what would otherwise be fatal conditions? This is "dwelling in the secret place of the Most High;" this is "abiding in Christ;" this is walking in the comfort of the Holy Spirit. "Help us to follow that we may lead.

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O, fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

Montrose, Miss., Jan. 10, 1920.

NOTICE.

I want a helper in my work; not a singer for evangelistic service, but a business agent, who will look after handling my Bible Lectures, making dates, attending to the advertising, and so on. I have more than I can do. It would be pleasant and useful work for the right person. Let me hear from you if you want the place.

S. A. STEEL,
Mansfield, La.

IF I WERE A PREACHER.

By A. A. Clark.

If I were the preacher, I am sure that I would soon be wishing I had an easier job.

I am certain of one thing, that I would be wishing that I had a better brand of laymen to work with than the writer of this article.

I have often thought that the situation between the preacher and the laymen is like the ancient joke about the Pilgrim Fathers. It is to the effect that the Pilgrim mothers had a very much harder time than the Pilgrim Fathers, because they had to endure the Pilgrim Fathers as well.

A minister has to contend not only with the actual handicaps of his work, but frequently has to contend with the laymen as well.

I have been familiar with the work of quite a number of churches, and the more I see the accomplishments of preachers with inadequate equipment, large numbers of indifferent members, and meager salaries, the more I marvel at their great achievements.

"Sell Your Hammer."

I hesitate to write on this subject lest anything I say be construed as a wholesale criticism of the ministry. I have no desire to sit in the seat of the scornful about any phase of the work of the church, or to take the smallest part in an anvil chorus on the work of the ministry. I venture to say that I could successfully defend the proposition that no company of men are rendering in a high character of service, variety, or of more lasting value to the country than the preachers. For a good many years my advice has been, in the every-day language of the street, to the critics of the preachers, "Sell your hammer and get a horn."

The few things that I say I would like to do if I were a preacher are merely some things that I have seen scores and scores of preachers do, and my statement amounts to saying that I would like to be like them.

The First Job.

First of all, if I were a preacher, I believe I would preach. That is so obvious that it sounds foolish, but it is not as foolish as it sounds. I am old-fashioned enough to believe that the preacher's chief excuse for asking men to listen to him is that he is a messenger of the "good news" of Jesus Christ.

He may also be a learned essayist — many preachers are. Or he may be an authority on the labor question, or the immigration question. He may be a shrewd commenter on current events; but these things are incidental to his main business, and when the preacher regards them as his principal job he loses power.

If I were a preacher I would try to make everything carry this message, "Believe in the Lord Jesus Christ and thou shalt be saved." Now, that does not mean that I would keep harping on one single note like a man tuning a piano until the congregation gets nervous prostration.

A preacher can asphyxiate any church in America in six months by wearing threadbare one little section of truth. The gospel runs the whole octave of human life. Nothing human is foreign to it, but I would like to make all the different streams run into one river.

To use a crude illustration, I have a friend who is a traveling salesman. He does lots of other things. He has a family and a garden. He can talk baseball, politics, and once in a while he can venture an opinion on music, though he never puts very far out to sea on this subject. But no matter what he talks about, he always sells goods. He does not come back from a trip with nothing but the memory of a few pleasant conversations to show for it. Now, sometimes I believe the preacher does come back from a trip without having sold very many goods. He is in great danger of becoming so many other things that preaching is only one of his side lines. He is an engineer, advertising man, and also sometimes a good deal of an errand boy.

Especially to-day is there tremendous need of a preacher to be an ambassador of God. There are lots of things to talk about, but there is one message that in its various forms is needed more than anything else, that "if any man is in Jesus, he is a new preacher."

Every-Day Speech.

If I were a preacher I would try to talk every-day language. I do not mean that I would use slang. Slang in the pulpit is a pitiable, impertinent substitute for ideals.

Whenever a preacher uses slang in the pulpit I would like to get up and go out. Sometimes I do. But there is a great danger in the other extreme. Sometimes the preacher's message is wrapped up in barbed-wire entanglements of speech foreign to every-day life. We hear a good deal of discussion that certain dead languages ought to be studied in college. We ought to remember that the deadest of all dead languages is dead English, and we might say to the preacher, "The goblins will catch you if you don't watch out."

Visiting once in a church, I heard something like this, "If the church is to function effectively, the norm of its accomplishments must be the cultivation of the expressional activities of the adolescent." Now, that may mean something. I can not say. But nine men out of ten do not know what it means, and ten men out of ten do not care. A sermon that is heavily loaded with such words as function, analytic, consequential, apocalyptic, and others of the same six-syllabic family is bound to strike on the rocks before it comes home to port. The message of Jesus Christ is all bound up in a straight-jacket.

If I were a preacher I would try to tear off the bandages and let the message run in plain English words so direct and familiar that no one could miss its meaning.

Using the Men.

I would try to use the men in my church as much as possible. Being a layman myself, I know what stubborn, cantankerous creatures they frequently are, and I admit that it is a hard job to get men moving and to keep them moving. I do not mean that ministers are not to-day making spiritual use of the laymen, but there is a big field of opportunity. A preacher who can get twenty men to work with him multiplies himself. Many a minister wears his life out trying to do more than any one man can do, when some of the things he does could be done by other men. Sometimes the preacher acts as though he were Robinson Crusoe stranded on a desert island, with no one around who could do anything. Particularly now in the Methodist Church, with this great evangelistic campaign on us, I would like to line up every last man possible for evangelistic work.

In using men I would begin with my official board. I would not let an official meeting degenerate into simply a discussion of repairs and janitors' wages. I would plan co-operatively with the board for definite instruction and inspiration looking toward leadership.

Yesterday vs. To-morrow.

I would put my major effort into the development of all the latent possibilities in the young folk. The old folk have done their best or their worst for the Kingdom—their comfort should not be disturbed unnecessarily. But the rising generation needs adroit leadership if they are to possess the land.

Religious Education or Pious Pastime.

I would contrive by hook or crook to make the Sunday school feed the church rather than have it set as a separate or competing organization, as it too frequently does. I would try hard for a grip on teachers and officers and lead them to see the possibilities of real education in the realm of religion and the inutility of overloading the young mind with Hebrew legend and history.

The Fight for an Open Mind.

I would do forty things to keep the hinges of my mind from becoming rusty. For instance, I would read the best papers of other denominations; this to broaden and humanize my circle and help me minimize the cant and jargon of my own sect.

If a college or university were within hailing distance I would, every year or two take a course in something economics, sociology, psychology just to keep fresh and up to date in the world of thought, that world where things have their beginnings. I would not want to be the last man to hear of the new vital things and bring them to my people.

I would play golf or tennis or have some other such hobby, and whatever the game or hobby, I would play it well.

And unless I had such confidence in my calling and message that not all the lame laymen in the Conference could shake, I would quit and go back to the farm or forward to life insurance.

A Wide World-View.

If I were a preacher I would try to keep some open windows in my church and in my sermon, out of which a man could see a good slice of the world. Nothing puts more enthusiasm into the average man than to feel that he is part of a tremendous church that is going into all the world, righting wrongs and lifting burdens. Men are lifted out of indifference by getting the vision of Christianity in earnest and on a big scale.

The common type of ingrowing religion which never comes outside of the little circle of one small neighborhood has not much thrill for the average man. If a man can feel that the church is actually doing what it is supposed to do to "save the world," he is ready to jump at the chance to help it. Western Christian Advocate.

NOW CONCERNING THE MATERIALS FOR THE SURVEY.

By O. E. Goddard.

Necessary supplies for making the surveys previous to the Evangelistic Campaign either have been or will be sent to the pastors. These supplies consist of book of surveys, standard plan for revivals, blanks for making surveys, cards on which to tabulate the results of the surveys, posters for hanging up in churches, leaflets and pamphlets. If the supply of blanks or cards is not sufficient, more may be had by ordering from my office. If more of the leaflets or pamphlets are desired, they, too, can be had by ordering. We do not want to burden the pastors with unnecessary amount of literature, nor do we desire to leave anything undone that we can do to help him in preparing for the revival.

These materials are sent early that the pastors may have ample time to familiarize themselves with all the suggestions contained therein. From the first deliverance up to this hour the Joint Committee on Evangelism has been offering such helps as it has, but has never arbitrarily demanded that anyone follow our suggestions. The suggestions have come from men who have had some success in soul-winning and they have been willing to impart such help as they could to all who desire the help. Such has been the attitude of the Committee since the day it was organized and such it will be until the campaign culminates.

TRACT REVIEW.

Reply of Rev. Isaiah Watson, Pastor of Emanuel Baptist Church, Baton Rouge, La., to "Nine Reasons Why I Am Not a Baptist," by Rev. P. O. Lowrey of Louisiana Conference M. E. Church, South; $2.25 per dozen; $15.00 per hundred.

Mr. Lowrey has the following friendly remark on Mr. Watson's reply to his tract:

"Pleasant Hill, La., Dec. 13, 1919.

Rev. Isaiah Watson,
Baton Rouge, La.

Dear Sir and Brother:

I am in receipt of a copy of your reply to my "Why I Am—Not a Baptist," and suppose I am under obligation to you for sending me the booklet. I thank you for the same.

In reply I think that you have done just what would have been expected of one holding your views of the Baptist as being the only church of Christ, and I am sure you will find many readers of what you have had to say.

If you advertise in the New Orleans Christian Advocate, I am sure you will sell lots of your booklets to those who have read mine.

Fraternally yours,
P. O. LOWREY."

For copies address Rev. Isaiah Watson, Baton Rouge, La.

There is only one way to heaven, and if you will not walk in it, you will be lost. Selected

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Wiggins, at Wiggins. January 25.
Americus, at Pleasant Hill, January 28.
Coalville and Mission, at Coalville, January 31.
Oceans Springs and Mississippi City, at Ocean Springs, 11:00 a. m., February 1.
Biloxi, Main Street, 7:30 p. m., February 1, 2.
Mentorum, at Alexandria Memorial, February 4.
Saucier and Lyman, at Saucier, 7:30 p. m., February 6.
Columbia, February 7, 8.
Lumberton, 7:30 p. m., February 9.
Brooklyn and Bond, at Brooklyn, 7:30 p. m., February 12.
Pass Christian, Mission, 11 a. m., February 15.
Bay St. Louis, 7:30 p. m., February 15.
Moss Point, February 21, 22.
Escatawpa, 2:50 p. m., February 22.
Pascagoula, 7:30 p. m., February 25.
Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Daleville, at Andrews Chapel, Jan. 24, 25.
Seventh Avenue, Jan. 25, 26.
Waynesboro Circuit, at Fedora, Jan. 31, Feb. 1.
Wayneshoro, Feb. 1, 2.
Vimville, at Coker's Ch., Feb. 8.
Quitman, Feb. 8, 9.
Matherville, at Poplar Springs, Feb. 14, 15.
DeKalb, at New Hope, Feb. 21, 22.
Moscow, at Clark's Chapel, Feb. 23.
Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union, March 7.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Gailman, at Bethesda, Jan. 24, 25.
Crystal Springs, Jan. 25, 26.
Meadville and Bude, at Bude, Feb. 1.
Scotland, at New Hope, Feb. 7, 8.
Wesson, at Wesson, Feb. 8, 9.
Bogue Chitto and Norfield, at Bogue Chitto, Feb. 15, 16.
Brookhaven, Feb. 15, 16.
Adams, at Auburn, Feb. 21.
Topisaw, at Topisaw, Feb. 22.
Bayou Pierre, at Centerpoint, Feb 28, 29.
Haziehurst, Feb. 29, March 1.
Barlow, at Rehoboth, March 6, 7.
Monticello, at Georgetown, March 13, 14.
Foxworth, at Foxworth, March 20, 21.
Pleasant Grove, at Mallilleu, March 27.
McCalls, at McCalls, March 28.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

Hattiesburg, Broad Street, Jan. 23.
Williamsburg, at Williamsburg, a.m., Jan. 24, 25.
Collins, at Collins, p.m., Jan. 25, 26.
Seminary, at Seminary, Jan. 29.
Magee, at Magee, Jan. 30.
Taylorville, at Hebron, 11 a.m., Jan. 31.
Mount Olive, at Mize, Feb. 1, 2.
Hattiesburg, Court Street, Feb. 4.
Hattiesburg Circuit, at Petal, Feb. 7, 8.
New Augusta, at New Augusta, Feb. 14, 15.
Silver Creek, at Silver Creek, Feb. 20.
Prentiss, at Prentiss, Feb. 21, 22.
Heidelberg, at Vossburg, Feb. 25.
Eucutta, at Eucutta, 11 a.m., Feb. 26.
Leakesville, at Leakesville, Feb. 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Jackson Dist.—First Round.

Benton, Tuesday, Jan. 20.
Satartia, at Satartia, Jan. 25, 26.
Terry, at Terry, Feb. 1, 2.
Monterey, at Monterey, Feb. 7, 8.
Eden, at Eden, Thursday, Feb. 12, 11 a.m.
Lake City, at Lake City, Friday, Feb. 13, 11 a.m.
Yazoo City, Feb. 12, 7:30; preaching 15.

J. M. MORSE, P. E.

Port Gibson Dist.—First Round.

Port Gibson, Jan. 22.
Woodville Cir., at Whites, Jan. 24, 25.
Woodville Station, Jan. 25, 26.
Louise and Holly Bluff, at Holly Bluff, Feb. 1, 2.
Silver City, Feb. 3.
Rolling Fork, Feb. 8, 9.
Anguilla, Feb. 10.
Mayersville, Feb. 11.
Utica, Feb. 15, 16.
Rocky Springs, Feb. 17.
Oak Ridge, Feb. 21, 22.
Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Deemer, at Deemer, Jan. 24, 25.
Forest and Morton, at Forest, Jan. 28.
Chunky, at Chunky, Feb. 1, 2.
Lake, at Lawrence, Feb. 5.
Montrose, at Montrose, Feb. 8, 9.
Laurel, First Church, Feb. 12.
Laurel, Kingston, Feb. 13, 15.
Laurel, West End, Feb. 14, 15.
Newton, Feb. 18.
Union, at Union, Feb. 21, 22.
Decatur and Hickory, at Hickory, Feb. 25.
Shiloh, at Shiloh, Feb. 28, 29.

J. A. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Wheeler, at Wheeler, Jan. 22.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Myrtle, at Glenfield, Jan. 26.
New Albany ct., at Ingomar, Jan. 27.
Chalybeate, at Camp Ground, Jan. 31, Feb. 1.
Dumas, at Dumas, Feb. 3.
Mantachie, at Hebron, Feb. 7, 8.
Mooreville, at Allen's Chapel, Feb. 10.
Kossuth, at Wesley, Feb. 12.
Blue Mountain ct., at Blue Mountain, Feb. 14, 15.
Rienzi, at Rienzi, Feb. 18.
Corinth ct., at Box Chapel, Feb. 19.
Burnsville, at Burnsville, Feb. 21, 22.
Iuka ct., at Snowdown, Feb. 23.
Golden, at Golden, Feb. 27.
Tishomingo, at Tishomingo, Feb. 28, 29.
Silver Springs, at El Bethel, Mar. 3.
Marietta, at Marietta, Mar. 6, 7.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Prairie and Strong, at Strong, Jan. 22.
Shannon, at Shannon, Jan. 24, 25.
Houlka, at Houlka, Jan. 31, Feb. 1.
Montpelier, at Palestine, Feb. 2.
Fulton, at Hardin's Chapel, Feb. 7, 8.
Smithville, at Antioch, Feb. 14, 15.
Tremont, at New Bethel, Feb. 15 p.m., 16.
Vardaman, at Vardaman, Feb. 21, 22.
Calhoun City, at Big Creek, Feb. 23.
Greenwood Springs, at Greenwood Springs, Feb. 28, 29.
Buena Vista, at Buena Vista, Mar. 6, 7.
The District Stewards will please meet at Tupelo, Jan. 15, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Corinth Dist.—First Round.

Longview ct., at Longview, Jan. 24, 25, a.m.
Starkville, Jan. 25, p.m., 26.
Macon ct., at Macon, Jan. 27, 1:30 p.m.
Brooksville, at Brooksville, Jan. 27, 7 p.m.
Mayhew ct., at Mayhew, Jan. 28, 1:30 p.m.
Artesia, Jan. 28, 7 p.m.
Sturgis ct., at Sturgis, Jan. 31, Feb. 1.
Columbus, First Church, Feb. 4.
Columbus, Central, Feb. 5.
Shuqualak ct., at Shuqualak, Feb. 7, 8, a.m.
Macon, Feb. 8, p.m., 9.
Crawford and Shaefer's, at Crawford, Feb. 14, 15.

W. L. DUREN, P. E.

Winona Dist.—First Round.

Swift Town, at Baird, Jan. 25, 26.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THIS PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Dublin, Jan. 31, Feb. 1, a.m.
Webb, Feb. 1, 2, p.m.
Winona ct., at Bethlehem, Feb. 7, 8, a.m.
Winona, Feb. 8, 9, p.m.

S. L. POPE, P. E.

Durant Dist.—First Round.

Black Hawk ct., at Bowling Green, Jan. 24.
Sidon and Cruger, at Sidon, Jan. 25.
Acona station, preaching and conference, Feb. 1.
Coila ct., at Colla, preaching and conference, Feb. 2.
Poplar Creek ct., at Bethel, preaching and conference, Feb. 7.
Kilmichael ct., at Kilmichael, Feb. 8, 9.
Sallis ct., at Sallis, Feb. 14, 15.
McCool ct., at Liberty Hill, Feb. 15, 16.
Chester ct., at Pisgah, Feb. 21.
Ackerman ct., at Ackerman, Feb. 22, 23.
Louisville ct., at White Hall, Feb. 27.
Center Ridge ct., at Owen's Chapel, Feb. 28.
Louisville station, Feb. 29.
Noxapater ct., at Noxapater, Feb. 29, March 1.

R. O. BROWN, P. E.

Sardis Dist.—First Round.

Horn Lake ct., at Horn Lake, Jan. 22.
Como, morning, Jan. 25, 26.
Hernando, evening, Jan. 25.
Sardis ct., at Wesley Chapel, 11 a.m., Jan. 28.
Longtown ct., at McGeehee's chapel, Jan. 31, Feb. 1.
Courtland ct., at Courtland, 11 a.m., Feb. 4.
Oakland ct., at Oakland, 11 a.m., Feb. 5.
Tyro ct., at Mt. Vernon, Feb. 7, 8.
Senatobia, evening, Feb. 11.
Cockrum ct., at Palestine, Feb. 14, 15.
Eureka, at Mt. Olivet, Feb. 21, 22.
Crowder and Darling, at Crowder, Feb. 29.

R. A. MEEK, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Alexandria, Monday, Jan. 26, 7:30 p.m.
Standard, Wednesday, Jan. 28, 7:30 p.m.
Tioga, Friday, Jan. 30, 4 p.m.
Melville, Saturday, Jan. 31.
Melville, Sunday, Feb. 1, 11 a.m.

HARRY W. MAY, P. E.

Baton Rouge Dist.—First Round.

Clinton, Jan. 25.
Jackson, Jan. 26.
Zachary, Jan. 27.
Franklinton, Feb. 1.
Franklinton circuit, Feb. 2.
Denham Spring, Feb. 8.
Springfield, Feb. 9.
Kentwood, Feb. 13.
Greensburg, Feb. 15.
Baker, Feb. 22.
Amite, Feb. 29.

ALBERT S. LUTZ, P. E.

TAKE CARE OF THE INNER MAN.

Splendor from within! It is the only thing which makes the real and lasting splendor without. Trust that inevitable law of self-expression. Be, not seem! Be to seem! Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's work-shop. For whoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company; the spirit's beauty is the only beauty that outlasts the work and wear and pain of life. The single prayer worth praying in this connection is that of Socrates: "Ye gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!"—William C. Gannett.

The Home Circle

WHAT WOULD YOU DO?

One little girl without any doll,
And one little girl with two.
If you were the girl with two little dolls,
What do you think you'd do?

—Picture World.

A MAGIC WOODPILE.

By Mary Louise Stetson.

Tom felt cross. And no wonder. What boy of the second grade would not feel cross to be called a baby just because he could not run as fast as a fourth-grade boy? Tom did wish he were big and strong. Then he would thrash that Jack Hicks. Yes, he would, he'd thrash him hard! And the longer Tom thought about Jack, the crosser he felt.

Tom turned into his own yard. That woodpile stared him in the face and seemed to talk to Tom.

"You want a fight, do you? Well, come on, then, and fight with me. I'm ready for you." That's what it said.

And young Tom accepted the challenge.

Seesaw! Seesaw! Seesaw! Back and forth over one big log. Tom worked his small sharp-toothed saw. By and by a chunk of wood dropped to the ground.

"You're beaten," declared Tom, pausing for breath. "But I'm not through yet."

How Tom worked! He worked until he was so hungry it seemed as if he could hardly wait to reach the cooky jar. He felt a vacant place inside of him somewhere, but his arms, though they were tired, felt strong.

"There, father will find three of his logs beaten," thought Tom, as he put his saw back in the barn. "I'll have a lunch, and then I'll be strong enough to thrash any fourth grader, even Jack Hicks, who thinks he's so smart.

But, try as he would, Tom no longer felt like thrashing any one. That sharp-toothed saw of his had eaten up more than half the crossness, and Tom himself ate up the rest along with three plump molasses cookies.—The Sunbeam.

LETTER OF PRINCIPAL FAIRBAIRN TO HIS SON.

Londonderry, April 12, 1884.

I have been thinking very anxiously over your letter. We must now decide what you are to be. There is, indeed, nothing I could more desire than to see you a good doctor; and a good doctor you will be if you are a good man working for the right reasons. There is no harder life than a doctor's; but so far as it is mere hard work, it is not to be feared. What does not involve labor is not worth doing. But think of this: a doctor has to care for human life—he has suffering and disease to cure. The living look to him to save the dying, the dying look to him for life. You can remember from our experience of last year how much unnecessary pain a doctor's error of judgment may cause; and mother can tell you of many cases where an error of judgment has had more serious results—has caused a loss of life. But we know also how much a doctor may do for a patient—Dr. Keith saved our dear Barbara; we shall never cease to be grateful to him for the kindness and skill which gave her back to us. And many a life has he so saved.

Now do you know why I am saying this? To make you understand the grave responsibility of choosing such a profession. I would not have a son of mine enter it unless it were to do his duty in it; and his duty is to use all his energies and efforts to lighten the suffering and sorrow of man. What this means you cannot as yet fully know; but if you feel that you can be the best possible and do the noblest possible by being a doctor, then a doctor, so far as I can help you, you shall be. And I will not stand any longer in the way of your practical chemistry. You can enter, only I would like to see Mr. Keeling after I come home. But for this you need not wait.

When you were a little child I often thought how willingly I would consent to be nothing and do nothing in the world, if I could only make you a good man! And I feel so still—anxious only to see you one who could serve your God and your kind! If you do that I shall be happy to be remembered only as your father!—Exchange.

"CHILDREN WHO CARED."

Stella opened her eyes. Why! She hadn't been dreaming after all. For there was that same wonderful Christmas tree, glittering and sparkling with the many colored lights of countless tiny bulbs hidden in the green branches.

And that soft white bed! Blissfully she let her tired self sink down in the pillowy whiteness—but Oh-h-h—a groan of pain escaped her. It was true after all. She wasn't in Fairyland. She was just plain little Stella Smith, and something terrible had hurt her.

She closed her eyes, and memories of the night before came back to her; memories of that cold, cheerless Christmas eve, when she had started to cross the icy street. She hadn't seen the street. Her thoughts were back there in the lighted shop window she had just passed, with the sparkle and wonder of an immense glistening tree!

And then—something had struck her. She didn't remember what it was. She only remembered the kind-looking lady who lifted her up. She had noticed a cunning little red cross on her shoulder.

Stella once more lifted her eyes. The tree was still there! She forgot the dark, cold-roomed tenement where she lived with Mrs. Flaherty. She forgot the long, lonely nights when she had sobbed herself to sleep—wishing that sometime, some one would care; some one would remember her on Christmas day. She forgot everything but that she was warm and comfortable and happy—and that the most beautiful tree in the world was shining down upon her as some good fairy.

And then the nurse came to the side of her bed.

"Honey," she smiled down at the little girl, "it's Christmas night. Don't you want to see your presents?"

Stella reached out a timid hand. Her presents! Why, she never remembered getting a present before.

The nurse went on: "There are a great many little boys and girls in this city who think of the lonely children in hospital beds, and who send them gifts of loving remembrance on Christmas day."

An hour later, little Stella, in spite of a broken leg and injured shoulder, rested supremely happy, on her spotless white bed. Beside her, on a table, lay an open book of lovely-colored pictures, and a dear little sewing basket—all her own. In front of her, from its corner of the long hospital ward, the great tree of Christmas twinkled its brightness down upon her bed.

But the little girl did not see the tree, nor the gifts. For Stella was asleep. And over her face stole a gentle smile, for her dream was a happy one; a dream of the "Children Who Cared."

Do you know who these children were? The Red Cross Juniors.

LOVE AND SERVICE.

Love makes all burdens light. Two poor children, one a little girl of perhaps nine, the other a little boy of four, were following the circus procession, and forgot that they were wandering far from home. The little fellow became tired and sleepy. His sister, her own bare feet sore and muscles weary, took him in her arms to carry him, and he soon fell asleep. She was tugging away, her hair disheveled, her face rusty, and a kind-hearted man said to her, "Can't you waken him and let him walk? He must be very heavy for you to carry." "O, no," she said, "he is not very heavy, he's my little brother." Now that looks illogical, but it is not. Love makes burdens actually light. It gives wings to tired feet. It thrills weary muscles. Impassioned love for the work to which one feels especially called alone can give enthusiasm and moral courage. It may be that our fathers were too enthusiastic, for emotion that is intelligently directed is born of conviction, and that must be first conceived in the mind before it is impressed upon the heart. It is likely true that in some cases our fathers had a zeal, but not according to knowledge. But if so, it is to be feared that we have knowledge without zeal, which is the greater sin. Better the shout in prayer that could be heard for half a mile, and the "jerks" that would make the hair to "snap like a whip cracker" than the spiritual paralysis and moral death which sometimes in these last days holds the pulpit and pew in the chilly grasp of ice-embalmed proprieties.—Author Unknown.

Reputation

Luzianne is roasted in New Orleans by The Reily-Taylor Company, known throughout the Southland as "makers of good coffee." For 16 years The Reily-Taylor Company has guaranteed every pound of

LUZIANNE coffee

GUARANTEE
If, after using entire contents of the can according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

SHAH OF PERSIA SHOCKED.

A cable from Paris, Jan. 13, says: "Attired in the traditional tuxedo and wearing the famous peacock diamond ring on the little finger of his left hand, the shah of Persia last night made the acquaintance of American democracy at a bachelor dinner party given in his honor by Ambassador Wallace."

The Persian ruler made no speech, but talked informally with those present. Among other things he spoke thus of the freaks of fashion: "The shortness of the dresses and the extreme decollete, running even to corsageless evening gowns, result in some surprising exhibitions of feminine immodesty such as would not for a moment be tolerated in the East. * * * It is precisely the same with dancing, though in a general way I do not see anything indecent in the tango and the fox trot. One exception I might mention is the 'shimmy.' This amazing dance, which I am informed people think originated in the East, would not be tolerated in Teheran."

When the shah of Persia is shocked at the dress freedom among the western nations and shocked at the "amazing dance" which seems to be much in vogue at the present, it is time that some of our own people were shocked at the extremes to which this alluring amusement has gone. And we are only confirmed in our conviction that the church has not been extreme by its opposition to the modern dance.

—R. H. H.

A SCRIPTURAL STANDARD OF PUBLIC OFFICE.

The Democratic primary held in Louisiana during the week has served to call to the writer's mind a scriptural standard of public office which can not be surpassed to-day. It is standard of hoary antiquity. Three thousand years before Columbus discovered this great country which was destined to become the home of freedom, this high standard of public office was set by an Arabian priest or prince in the land of Midian. It is the ancient wisdom of that land whither Moses fled after he had slain the Egyptian, where he saw the flame of the burning bush, and heard the voice of the great I AM calling him to deliver his people from the bondage of the Pharoahs. It was the advice of Jethro to his son-in-law Moses when he saw how heavy were the responsibilities of Moses in judging and ruling so numerous a people. He advised Moses to appoint deputies who should share with him the burden of government. And he gave this advice with regard to the kind of men who should be selected: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness."

"Thou shalt provide out of all the people" indicates that in that distant age there was an idea of democracy and of authority to be drawn from the governed. Rulers are to come from all the people and not from some royal house, such as once divided the thrones of Europe, and such as once placed on the throne of England a foreigner, who could hardly speak the English language, and who employed Hessian mercenaries to fight against our fathers during the American Revolution. And we have given our treasure and our blood that the world shall not now be divided among the Hohenzollerns and the Hapsburgs.

"Thou shalt provide able men." Surely the great task of governing a great people calls for those who have the ability to serve. A man is employed in any business because he is supposed to have the ability to do the task for which he is employed. We do not employ a jeweler to install a lighting plant. So the state requires able men. But this ability is not to be measured by talents, training, knowledge of public affairs and experience alone.

A man's ability for public office is to be measured also by his faith in God, the author of righteousness in any sphere, and giver of the tables of stone from Sinai which lie in the base of the foundations of every code. Otherwise a man of ability, swayed by insatiate ambition and lust for power, might bring great loss to the people he is said to rule. The "Grand Monarch" of France was wont to say: "I am the state." He was wont also to say: "After me the deluge." And the deluge came—a deluge of blood surging around the guillotines, with all the horrors of the French Revolution. Besides deeds of blood and monstrous iniquity, there came revolting unbelief. The faith by which men had lived was declared a myth. The belief in God and Christ was declared a pious fable. The age of reason was proclaimed. A beautiful woman of Paris was placed in an antique seat, twined with ivy, and borne on the shoulders of four citizens into the profaned church of Notre Dame, and there crowned as the goddess of reason. The immortality of the soul was denied and over the cemeteries was placed the terrible legend: "Death is an eternal sleep." So we need "able men, such as fear God."

So government can not rightly make any compromise or partnership with evil. Let us thank God that the United States has at last severed its partnership with the liquor traffic, and that henceforth it will not put a bottle to the lips of the people and then lock them up if they get drunk.

Government in its origin and authority is from God, and the man in public office is rightly the very servant of God. The modern expression: "God save the king!" is of ancient origin. When Saul was anointed king of Israel, the people shouted: "God save the king!" He was anointed by the prophet of God. Likewise was the illustrious David anointed by Samuel. So government in its origin and authority is from God. "The powers that be," says Paul, "are ordained of God." So we need "able men, such as fear God" to rule over us.

"Charm us, orator, till the lion look no larger than the cat:
Till the cat, through that mirage of overheated language loom
Larger than the lion—"

but you will never persuade us that the man who does not serve God in his personal life before his election will likely serve God in his official life after he is elected.

They must also be "men of truth." They must love the truth, welcome the truth, and have nothing to fear from the truth. They will do all in their power to get at the facts in any case with which they may have to deal; to learn conditions, and rectify them. When a certain one of the presidents was running for the highest office in the gift of the American people, his enemies seized upon a sin of his youth, which he had bitterly repented, and for which he had done all in his power to make restitution. His friends telegraphed him of the charge and asked him what statement they should make. His answer was contained in three words: "Tell the truth." This same man when he had come into the White House often labored until two in the morning and was back at his desk by nine. This strenuous work was made necessary by the fact that he believed it was his duty to get all the facts in any case for which he considered himself responsible. Many such matters had been entrusted hitherto to minor officials. That is the kind of man we need in public office.

"Hating covetousness." The glaring sin of this age is covetousness. Too long it has robbed the very treasury of God and kept his church on half rations. Profiteering is even now despoiling the homes of the lowly and the poor in our land. This sin sometimes sits down in the seat of justice and makes it a seat of injustice, transforms the judge into a thief and a traducer of justice, and, in reality places him before the bar instead of on the bench. At the first Felix trembled under the burning words of Paul, but afterward he summoned him often hoping that he might receive a bribe for his release. Anathemas have been called down upon the head of the man who sold his Lord for thirty pieces of silver, and upon the head of Benedict Arnold who "planted the banner of the stars at Ticonderoga," but died a traitor to his own land. But a man may betray his country in peace as well as war, and for things other than gold.

"Just for a handful of silver he left us,
Just for a riband to stick in his coat."

Sometimes a man in public office may be bribed by the favor of powerful interests, or by the hope of re-election in the next campaign.

If "able men, such as fear God, men of truth, hating covetousness," should be elected to our places of trust, it does not need a philosopher nor any labor of logic to learn that it is our duty to elect such men to office. And the voice of the church should be lifted at fitting times on the duties of citizenship, and the church should, without naming partizans, stress this scriptural standard of public office found in the book of Exodus. Of all men the Christian should feel these words:

"The glory of the present is to make the future free.
We love our land for what she is, and what she is to be."

—R. H. H.

SAD NEWS.

Rev. W. R. Lott writes us that he has recently held the burial services of two who were closely connected with the Methodist Church at Holly Springs—Mrs. Sarah T. Rather and Mrs Nellie M. Belk. Mrs. Rather died at Gibson, Tenn., and was buried at Holly Springs on the 9th of January. She was the aged mother of Mr. L. A. Rather, Sr., who has been a steward in the local church for forty years.

Mrs. Belk was the wife of W. A. Belk, a notice of whose death appeared in the Advocate a few months ago. This family has been singularly stricken during the last year, three of the family of six having died. The funeral services were held from the church Saturday, Jan. 9, Revs. E. R. Smoot and J. H. Holder assisting the pastor, Rev. W. R. Lott.

The Advocate extends sincere sympathy to the bereaved families of these noble women.

BROTHER J. S. NOEL DEAD.

We are grieved to receive the following from the pastor of Noel Memorial Church, Shreveport, La., Rev. W. Winans Drake:

"Brother J. S. Noel, whose generous gift founded and built the J. S. Noel, Jr., Memorial Church in this city, as a memorial to his son, died on Thursday morning, January 15, and was buried the following day. Appropriately, the services were held in the church which he founded, and his remains were interred at Mouringsport, his former home. He had just passed his 75th birthday."

Brother Noel did a great work for Shreveport Methodism, and the handsome and costly edifice he built to the memory of his son will also stand as a memorial of himself.

PERSONAL AND OTHER NOTES.

Rev. J. C. Price our pastor at Coushatta, La., reports that the year opens well on that charge.

The Editor left the city last week to attend the meeting of the Joint Commission on Unification in Louisville.

Dr. U. G. Foote, pastor of Rayne Memorial Church of this city, is enjoying a brief period of rest in Kentucky.

Rev. E. N. Evans has taken charge of the Angie and Talisheek charge of the New Orleans District, and he reports it to be a fine and promising field.

The presiding elder of the New Orleans District, Rev. J. G. Snelling, in the absence of the pastor, preached last Sunday at Rayne Memorial Church of this city.

The first quarterly conference of the church at Flora, Miss., was held January 12 by the presiding elder, Dr. Morse. The pastor's salary was raised from $1200 to $1600. Rev. B. W. Lewis is the pastor.

In sending in two subscriptions to the Advocate Rev. I. H. Sells writes that he has completed his first round on the Harrisville charge, Miss., and that he has been well received by the good people of the charge.

The pastor's salary at Guntown, Miss., has been advanced $200, and the pastor, Rev. J. D. Simpson, writes that the prospects along other lines are good. The church at Saltillo was dedicated on Sunday, January 11.

Bishop Kilgo read the appointment of Rev. A. J. Henry to the Corinth circuit, while the list of the appointments has it that Rev. A. J. Jones was assigned to that circuit. Brother Henry reports that Rev. "A. J. Jones" has not yet arrived but that he, A. J. Henry, has appeared on the scene and is in the parsonage.

Rev. A. J. Gearheard of Bogalusa, La., was in the city last Monday to consult with the architect about the plans of the new Methodist Church at that point. The project is well under way and a handsome church edifice for Bogalusa seems assured. Brother Gearheard is naturally gratified at a large advance this year in the pastor's salary.

Our church at Natchitoches, La., of which Rev. J. W. Lee is pastor, is enjoying a great revival led by Evangelist Bob Jones of Montgomery, Ala. Three hundred or more are in attendance upon the afternoon services, while the building, which has a large seating capacity, is filled at the evening services. The meeting will continue through next Sunday.

The Sunday school of Clarksdale, Miss., where Rev. E. Nash Broyles is the pastor, has 39 officers and teachers and two teacher training classes with a membership of 40. One of these classes is made up of 12 young people who are preparing themselves to be teachers. The record-board of the school on Sunday, January 11, showed that 237 were present and that 91 were absent.

In a letter, enclosing a subscription to the Advocate, Rev. Ovid A. Clark, of Marmaduke, Ark., writes that he is pleasantly situated in a flourishing town near the Missouri line and in the midst of a good farming country. He enjoys his association with the brethren of the conference there, but he often longs to see and mingle with the preachers of the North Mississippi Conference. Brother Clark is a native of Mississippi, and was licensed to preach in the Winona District.

Y. W. C. A. IN SERVICE FOR THE GIRLS OF THE WORLD.

The Educational Campaign.

Last November the National Board of Young Woman's Christian Association started an educational campaign which is to last until the first of March. "How strange!" exclaimed the few initiated. "Why, we thought everybody, especially all women, knew about the Y. W. C. A." "What's this about?" cry the many. "What does that bunch of letters mean? What new thing is being sprung upon us?"

Strange as it may seem to those who have reaped the benefits from this organization, the Y. W. C. A. is not generally known to the American public. Many of its members even have never been inside a Y. W. C. A. building. They know of it vaguely as a place where one might learn to trim hats if one took a notion, or maybe think of it as a place where there is perhaps a swimming pool for girls. As a real, vital organization of women and for women, themselves included, this idea of it has never entered their consciousness. But that is exactly what a thriving Y. W. C. A. is: in so far as every woman in every community where an organization exists takes an active part in it, in so far is it a success. On account of this widespread ignorance, the Y. W. C. A. has launched the educational campaign to teach the world what the Y. W. C. A. could do for women and girls and through them for the community at large.

Mrs. Rockefeller Speaks.

The Chairman of the entire National Educational Campaign Committee of the 1920 World Service Programme of the Y. W. C. A., Mrs. John D. Rockefeller, Jr., recently made the following statement:

"Since the war we are more than ever aware of the economic, industrial, educational, social and religious difficulties which beset the lives of girls and women everywhere. In meeting post-war needs of women, the Young Women's Christian Association stands as an instrument of service tested and proven by war and organized to meet the manifold problems of peace.

"Because of its fifty years of experience in meeting fundamental problems affecting girls, the Y. W. C. A. is an organization particularly fitted to exert a stabilizing influence upon troubled times through a consistent programme of service for girls and women."

Pre-War Experiences.

Before the war the Y. W. C. A. was a well-eslablished, efficient organization. To the girls and women who belonged to it and used its privileges it meant a great deal. At their local organization they could get companionship of the right kind, and aid and advice in all things appertaining to their welfare. Educational courses were offered at a small price, also physical culture and recreation of various kinds. The girls could form clubs, industrial, religious, or vocational or recreational, which particularly appealed to a particular group. There were summer camps where girls might go for a small sum and enjoy the out of doors, swimming, hiking, and boating.

Besides all these things for the American girls, there existed the International Institutes, where foreign-speaking women could go and learn the English language, where they were taught American laws, history and customs, and where they were encouraged to seek recreation and amusement.

Post-War Obligations.

Now that the war is over, would it be right for the Y. W. C. A. to fold its wings and wish the trend of the times godspeed without lending a helping hand? It would not be right, nor is it possible. The very things that it has accomplished in war time have given it strength and vitality to carry on still greater projects during times of peace. Citizens of the United States must knew about the Y. W. C. A. and co-operate with it.

American women and girls are asking how they may share in the world's reconstruction. They can do so by enlisting the support of their communities for this World Service Programme, which will insure to the world a healthier and better womanhood.

TRAINED STEWARDS.

(By request, we reproduce the article below from the Nashville Christian Advocate. It deals with a matter that is worth thinking about.—Ed.)

"Mr. W. C. Cason, one of our worthy Methodist laymen at Jackson, Tenn., suggests that a suitable 'stewards' manual' would go far toward enabling the Editor, of the Christian Advocate to exhort 'feelingly' on the duty of the preacher to 'save up money.' Mr. Cason makes a strong and convincing plea for such a 'manual.' He feels that efficient stewards are the crying need of the church. He suggests that there be published as soon as possible by the Laymen's Missionary Movement or some other authority a 'stewards' manual' which will show the importance of the office, the necessity of efficiency on the part of the steward, the responsibility and sacredness of the office, the qualifications required, and the preparation to be made before the work of the steward can be best done. Mr. Cason also insists that a stewards' training class should be organized in every charge, and that from those who pass an approved examination the pastor shall select the stewards. It is insisted that since our preachers and Sunday school teachers are required to prepare themselves it is equally important that our stewards be proved efficient before they shall have been intrusted with their responsible work. Mr. Cason uses good, hard sense in much that he says on this subject, and we trust that there may be an early and favorable response to his exhortations."

THE FIRST SEEKING

The absolute condition of any acceptance with God and of all Christian living is announced in the gospel rule: Seek ye first the kingdom of God! This is the search of all searches, the finest finding among all discoveries. It is the first seeking in point of importance and ought to be the first chronologically, although some, alas! defer it to the dull and uncertain "eleventh hour." Life is a chain of seekings, and a series of competitive choices. If Socrates were alive he would tell us that no man willingly chooses an inferior object, or course of action, when he is once persuaded that some other course is better. It is really a question of relative values. From infancy man is after values, for he is born a seeker, for the nourishment to sustain him physically, and when he is fourscore and ten he is still seeking, if only then for shelter and warmth. The question from infancy to age that most presses is the query, What is the best value? What is the very first seeking, in point of range, of efficiency, of usefulness, and of satisfaction? While many individuals make a number of false starts in answering this question, there is but one true solution of it, and that is the counsel of the divine Book of human guidance, "Seek ye first the kingdom of God and his righteousness!" None who have ever obeyed this instruction have made a failure of life. When this sufficient premise is secured the glorious conclusion follows without fail. If we put God first, thereafter, in our lives, everything will follow in its proper order of accumulating blessing, prophetic of the immeasurable happiness of the world to come. Zion's Herald.

O happiness! Our beings's end and aim!
Good pleasure, ease, content! Whate'er thy name;
That something still which prompts the eternal sigh.
For which we bear to live or dare to die.

—Selected.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings $5. Utility pen $3. (Rev.) H. C. Castles, McComb, Miss.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuated member, Mississippi Conference,
Brookhaven, Miss.

Philip Werlein, Ltd.

"LARGEST MUSIC HOUSE SOUTH"

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped
Dental Parlors South

HOLMES
is a
Reliable Store

BUIST'S SEEDS

40c Worth of Flower Seeds 25c
ou. Big Value Collection—25c postpaid—contains one packet of each of the following varieties: Sweet Alyssum, Dwarf Nasturtium, African Marigold, Fine Mixed Petunia Single Mixed Portulaca, Double Mixed Zinnia, Phlox Drummondii, Giant Mixed Cosmos. The collection if purchased separately would cost 40c.
Send Today for Our Free Garden Guide
Tells what, when and how to plant for best results. Shows how to make your garden cut the cost of living.
Free Flower Seeds with Orders of 50c and over
Robert Buist Co., Dept. R. L., Philadelphia, Pa.

YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN-SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.
1521 Atlantic Ave., Brooklyn, N. Y.

BOYS Clear Your Skin With Cuticura
All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

NO JOKE TO BE DEAF

—Every Deaf Person Knows That I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat Nov. 3, 1908.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

GALLSTONES Improved method of treating the inflammation and catarrh of the Gall Bladder and Gall Ducts associated with Gall-Stones. Remarkable results reported by hundreds of satisfied patients. WRITE TODAY FOR FREE BOOK AND FREE TRIAL OFFER.
Dr. E. E. Paddock, P.O.Box VO Kansas City, Mo.

Connectional Benefit Brotherhood
Methodist Benevolent Association
Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by
1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.
For information write
J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. C. E. ROUGEON, on December 2, 1919, passed calmly into life eternal. She succumbed at her home, near Elmer, La., in her eighty-first year. It can be truly said that she lived a long life of devotion to friends, home and family, all of whom will miss her greatly. Grief, however, is through our own personal loss, for we feel assured that her soul is now basking in the warmth and love of a Home Beyond. When nearing death's door, she feebly remarked, "Dear children, a home in Heaven!" What a consolation to know that her saddest hours are over, and what a blessed assurance of Divine care in the end. She was a person of unusual judgment, and retained that faculty till the last. Her advice and counsel were sought on many occasions, every one knowing that she adhered strictly to the principles of right and duty. For many years she had been a faithful member of the Methodist Church, and her life was a radiant example of Christian endeavor and usefulness. She was twice married, the first time to Mr. Jas. Couch, of Mississippi. To this union two daughters were born, one of whom, Mrs. A. G. McArthur, of Hineston, La., servives her. In after years she married Mr. Jos. Rougeon, of Elmer, La. From this marriage three children were born, two of whom are living: Mrs. H. R. Lawson and Mr. J. S. Rougeon, both of Elmer. Besides the children left to mourn her demise, she also leaves quite a number of grandchildren and great-grandchildren. Loved ones ministered faithfully during her long illness, and everything was done to make her last days peaceful and happy, but the end was inevitable and she gladly answered the summons. She sleeps in the family cemetery near her old home, there with loved ones long since gone before.

A heavenly home for her we see.
She beckons us on to a shining strand;
And though lonely and lost we be,
Think of her waiting in that beautiful land.

XX.

MARRIED.

At the home of the bride, at Woodville, Mississippi, on August 2, 1919, Mr. A. J. LUSK and Miss KATHERINE THOMAS, Rev. W. J. Dawson officiating.

At the parsonage, Woodville, Miss., October 2, 1919, Mr. C. H. NEYLAND to Mrs. E. E. PETTY, both of Centerville, Miss., Rev. W. J. Dawson officiating.

At the home of the bride's mother, Mrs. Casey, Woodville, Miss., October 4, 1919, Mr. CHAS. B. BEATTY, of Baltimore, Md., to Miss Ruth Casey, Rev. W. J. Dawson officiating.

At the parsonage, Woodville, Miss., November 22, 1919, Mr. WM. EDWARD WHITE to Miss CLAUDIS SMITH, all of Wilkinson County, Miss., Rev. W. J. Dawson officiating.

At the parsonage, Woodville, Miss., November 22, 1919, Mr. WILLIAM F. JAMES to Miss RUBY OGDEN, both of Wilkinson County, Miss., Rev W. J. Dawson officiating.

At the parsonage, Woodville, Miss., December 15, 1919, Mr. FRANK MORRIS to Miss JENNIE FORD, both of Wilkinson County, Miss., Rev. W. J. Dawson officiating.

At the Methodist Church, Woodville, Miss., December 25, 1919, Mr. JESSE H. COON, of Baton Rouge, La., but reared at Woodville, Miss., to Miss LYDIA WALKER, Rev. W. J. Dawson officiating.

At the Methodist Church, Woodville, Miss., Dec. 27, 1919, Mr. WILLIAM KILGORE TERRY, of New Orleans, La., to Miss BESSIE DICKSON, Rev. W. J. Dawson officiating.

At the Methodist Church, Woodville, Miss., Dec. 30, 1919, Mr. EMMET P. PUTNAM, Jr., of Abbeville, La., to Miss RUTH ARGUE, Rev. W. J. Dawson officiating.

FROM RINGGOLD, LA.

Dear Brother Carley: I desire to make a report of my work here on the Ringgold charge. I have been received very kindly by the people of the charge and feel that there will be brotherly co-operation in the work of the Kingdom this year. The Ringgold people have responded to our appeal for some needed improvement on the parsonage. There is a move now to build a porch on the east side of the building and to make two additional rooms on same—one room for pastor's study and the other for a bath room.

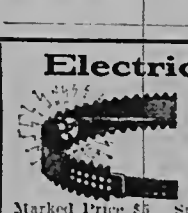
We have not had our first quarterly conference, but have had a meeting of the board of stewards from all over the charge. During this meeting assessments were made. The pastor's salary was put at $1500, and the presiding elder's was made $225. We gave a dinner in our parsonage home for the Board during their stay with us, and all seemed to enjoy themselves very much. The following were present: H. R. Wimberly, Rev. T. J. Martin, J. H. Tooke, A. E. Tooke, W. E. Mosley, W. F. Burckett, J. M. Woodard, F. E. Franklin.

In closing my few remarks, I desire to say to the Advocate that upon my visit to Grand Bayou church, I had a talk with an ex-steward, who said to me that he always found it a great help to have the Advocate visit the homes of those where he himself was required to visit in search of aid on pastor's salary. He considered it such a help that he said to me to get up what I could and he would pay the deficit (if there should be any) in putting the Advocate in every home on the charge, on the one dollar plan. I give the name of the ex-steward who has made the foregoing generous offer in hopes that it may cause some other good man to do likewise. His name is J. L. Wimberly.

A. L. HARPER, P. C.
Ringgold, La.

HOW ABOUT YOUR SALARY?
Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. Memphis Business College, Memphis, Tennessee.

Comb Sage Tea in Faded or Gray Hair
If Mixed with Sulphur it Darkens So Naturally Nobody Can Tell.
Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.
A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.—Adv.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Keep Stomach and Bowels Right
By giving baby the harmless, purely vegetable, infants' and children's regulator.
MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

The Liverpool & London & Globe Ins. Co.,
LIMITED
The Great Fire Insurance Company of the World
STRONG LIBERAL PROMPT
SOUTHERN DEPARTMENT
COMPANY'S BUILDING NEW ORLEANS

Great Believer In Black-Draught

Oklahoma Lady Tells How Her Husband Believes In Black-Draught and Uses It For Many Ailments.

Nowata, Okla.—Mrs. W. B. Dawson, a resident of this place, says: "My husband is a great believer in Black-Draught and thinks it cures about everything.

It is splendid for headache, constipation (which usually causes headache), indigestion, or any kind of stomach trouble, and we just keep it for these troubles. I don't know when we haven't used it, and we always find it satisfactory.

I know it has done us both a lot of good and saved us many dollars. I use it in teaspoon doses at first and follow with small doses, and it sure does make a person feel like new.

It cleanses the liver better than any other liver tonic I have ever used, and after taking a thorough course nature asserts itself and you are not left in a constipated condition that follows a lot of other active medicines. This is one thing I like especially about it."

For over 70 years Thedford's Black-Draught has been in use for many simple ailments and to-day is a recognized standard remedy in thousands of family medicine chests. It will pay you to keep Black-Draught in the house for use when needed.

Your druggist sells it.—Adv.

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

FROM HOULKA, MISS.

Dear Brother Carley: We are in our new field, and on the job. We arrived at Houlka, December 6, found the good ladies at the parsonage, with a good, hot dinner (with coffee, too), waiting for us. We found the pantry filled with good things, and, best of all, they are still coming. The people at Houlka, surely know how to take care of the preacher.

We have a fine people to work with. I have made my first round in spite of bad weather and roads. The people at Van Vleet loaded our buggy down with good things to eat. They even gave us sausage, and eggs to eat that cost 75 cents per dozen. Now, what do you think of that? The people say they like their new pastor very much, and we almost believe they do, for they surely do act like it.

We are going to pray and work for a great year on the Houlka charge. I am going to have a meeting of the stewards in a few days, and we hope to arrange to have the Advocate put in every home at once.

Yours in the work.
B. F. BULLARD.
Houlka, Miss., Jan. 6, 1920.

FROM HOLLY SPRINGS, MISS.

Dear Brother Carley: I have noted that some get more of the good things of this life than others, and, too, that often credit is not given where it is due. That this is true concerning the class of men who 'serve the tables' of our church has for some time been a settled conviction with me. The boards of stewards of the various churches have, in a large measure, determined the growth of the church—sometimes to their credit, and, again, otherwise. I would like to make some mention of the individual members of the board of stewards of the Holly Springs Methodist Church because of their merit as men, and, perhaps, it will be of interest to a long list of preachers and laymen who have gone from this historic church.

Some one, of superstitious or jocular turn, remarked upon the fact of the board's having thirteen members; but it was settled by the prediction that what was unlucky for the board would be lucky for the preacher. S. W. Mullen is president of the board, having been elected several years ago on the death of Dr. R. K. Luckie. Brother Mullen has, for a number of years, been prominent in public life in Marshall County, being superintendent of education and sheriff, and is now president of the Merchants' and Farmers' Bank. Thus he brings to the church a painstaking and efficient service. L. A. Rather, Sr., will be remembered by those who have been connected with this church during the last thirty years, by his hearty laugh and well-stocked drug store. Brother Rather is secretary and treasurer, having given the church faithful service for years. W. B. Bradberry has, by general consent and voluntarily, superannuated himself; but that does not mean that he is near ready for one of the beautiful marble slabs which he fashions for others. He says now, when assessments are made, "assess me with the leading." L. G. Fant, a prominent attorney in this section and president of the Bank of Holly Springs, comes of a long line of Methodists, as the memorial windows in the church testify. He is now superintendent of the Sunday school, and has, for years, given faithful service in that and other capacities. C. H. Curd, county superintendent of education, is a man who easily wins his way into the hearts of those with whom he associates. He is faithful and true to the church. W. H. Jones, an automobile salesman, would, they tell me, twenty years ago serve as janitor when that proverbial undependable was not to be found. As long as "Bud" Jones lives, the Methodist Church will have a champion. M. A. Greene, a prosperous merchant, farmer, and president of the Holly Springs State Bank, takes and reads more religious papers than any other layman I know. Brother Greene is a faithful attendant on all services of the church, and has been active in financing it many years. E. C. Wright, an attorney, although a young man, is growing into an efficient worker. He has developed for the pastor a loose-leaf church ledger which is a jewel. The president often says, "We will meet in Clyde Wright's office tonight." J. O. Tyson would insure all of our lives for cremation or burial, perhaps, but he is more interested in inspring the church against lethargy. I know no young man who devotes more time to the church than Jim Tyson. His word is, "I will do that." Dr. T. A. Moore, a prominent physician, comes of a strain of loyal Methodists. He is a young member of the board in time of service, but bids fair to give the church many years of service. Horace Brown deals in hardware, but his heart is not as hard as his ware. I remember Wall Doxey when he and I were students at the University of Mississippi, some five or six years ago, and it does me good to see how he takes hold of the duties of the church with the same determination he takes hold of his legal practice. Ben White is last of the list, but with his genial manner and personality he is always ready for his task.

W. R. LOTT, P. C.
Holly Springs, Miss.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.
—Adv.

A NOTE FROM FLORIDA.

Dear Mr. Editor: I am renewing my Advocate subscription and having my address changed. At our last session of the Florida Conference, Bishop Candler picketed me at Okeechobee, Fla., on the north point of Lake Okeechobee. It is a beautiful country, with much exceedingly rich soil. The city has a healthful location and I am informed that it is practically free from mosquitoes. I have not seen any during my two weeks here.

We have water from four deep, flowing wells, coming from a depth of eleven hundred feet. For many years to come this is to be one of the South's most rapidly developing points.

Religiously, our needs are great. I trust our possibilities and realities will be equally so.

With much continued appreciation of the New Orleans Advocate, I am,

Fraternally,
F. L. CROWSON.
Okeechobee, Fla.

TIME OUT.

HOPE DEFERRED.

"Poor Maud! She got cruelly deceived when she married that old man."

"Didn't he have any money?"

"Oh, yes, plenty of money, but he is ten years younger than he said he was."—Boston Transcript.

HE MADE HER HAPPY.

"It is the duty of every one to make at least one person happy during the week," said a Sunday school teacher.

"Have you done so, Freddy?"

"Yes," said Freddy promptly.

"That's right. What did you do?"

"I went to see my aunt and she was happy when I went home."—The Continent.

A TRIFLING ERROR.

The motorist emerged from beneath the car and struggled for breath. His helpful friend, holding an oil can, beamed on him:

"I've just given the cylinder a thorough oiling, Dick."

"Cylinder?" howled the motorist. "That wasn't the cylinder. It was my ear!"—Exchange.

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed, take Hood's Pills. Purely vegetable.

THE MISERY OF BACKACHE

Removed by Lydia E. Pinkham's Vegetable Compound.

Muskegon, Mich.—"For six years I was so weak in my back at times that I could hardly walk. Lydia E. Pinkham's Vegetable Compound was recommended to me and it made me good and strong again so that I am able to do all my work. I highly recommend your medicine and tell everyone I meet what it did for me."—Mrs. G. SCHOONFIELD, 240 Wood Ave, Muskegon, Mich.

Woman's Precious Gift

The one which she should most zealously guard is her health, but she often neglects to do so in season until some ailment peculiar to her sex has fastened itself upon her. When so affected women may rely upon Lydia E. Pinkham's Vegetable Compound, a remedy that has been wonderfully successful in restoring health to suffering women.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

5 GREAT NOVELTIES 20 cts. The glorious crimson **Woolflower** recently introduced by us has succeeded everywhere and proved to be the most showy garden annual. Nothing can surpass the mass of bloom which it shows all Summer and Fall.

We now have three new colors—pink, yellow and scarlet, as well as crimson. All these colors mixed. **20 cts. per pkt.**

With each order we send 1 trial pkt. each of **Giant Kochia**, most decorative foliage annual. **Salvia Hybrids**, white, pink, striped, scarlet, plumed, etc., mixed. **Japan Iris**, new hybrids, all colors. Magnificent. **Giant Centaurea**, superb for garden or vases.

And our Big Catalog, all for 20 cts.

Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Peas, Asters, Pansies, etc. All special prize strains, and many sterling novelties.

JOHN LEWIS CHILDS, Inc. Floral Park, N.Y.

EARN $5 to $10, DAY Gathering Evergreens, roots and herbs, by the roadside, woods and fields. Wild Ginseng $20 lb., Seal $5.50. It will grow in your backyard in the shade. Book and prices free. **BOTANICAL 7 WEST HAVEN, CONN**

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

I am just back from the meeting of the secretaries of our church at Hot Springs, Ark. It was a great meeting and I feel that it is going to mark a new day for us. Our men seem to be planning fine things for us, and the reports from the field are encouraging.

The series of leaflets the Sunday School Board is getting out in regard to Evangelism is very fine. The first ones have just been issued and can be gotten by writing for them. I think it would be a good thing if you would write to Rev. C. D. Bulla and ask to be placed on his mailing list for this set of leaflets. His address is 810 Broadway, Nashville, Tenn.

The first meeting of the Mississippi Conference Elementary Conference will be held May 4-5, the place to be announced later. Pastors, superintendents and elementary workers, begin to plan to come. Miss Minnie E. Kennedy will be with us. Our program will be worth your time.

I have just visited Canton and they have pledged to make their school a Standard School. This is a mighty fine school, and will do a fine work, no doubt. May the blessings of God attend them in their efforts.

I found here at Canton one of the best Leagues. I have seen in some time. They seem to be greatly interested. Brother Evans, the pastor, likes his work and is in great favor with his folks.

Mrs. Brame will be employed for full time after the first of February. Please send in your applications for her services.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.
145 Adams Street, Jackson, Miss.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Church School, as a periodical on Christian Education, is in a class to itself. When are you going to send in your order for it?

The Methodist Superintendent and His Helpers is the latest monthly magazine put out by Dr. Chappell and his assistants. Send for the January number and see if it is not the publication that answers a hundred and one questions and gives help where you need it most. Only 25 cents a year. Order of Smith & Lamar.

Brother Superintendent, do you want help in your task of seeing the bigness and greatness of your position, and do you want to fill that position with some degree of success? If you do, send for Organization and Administration of the Sunday School, 65 cents, order of S. & L. Read it and then tell other superintendents about it.

Of course the preacher, the superintendent, and the teachers are interested in the salvation of all that attend the Sunday school. The preacher is expected to lead in this work. The office force at Nashville has prepared some of the best kind of helps for our guidance and instruction. These men and women have boiled down many books and years of experience into a small compass. Here is a partial list: The Place of the Sunday School in Evangelism, A Practical Program of Sunday School Evangelism, The Sunday School Teacher as an Evangelist, Repairing the Bridge or Educational Evangelism, From Throne to Manger, Let us go Fishing. All these and others can be had for the asking. Write to Dr. C. D. Bulla, for as many as you can use wisely.

The revival is only one method of evangelism, winning souls by personal work is another method, and teaching Christ is still another method. We should not discount any of these methods but we should use all of them and train as many of our teachers as posible to master all methods and then let the Holy Spirit have the right of way to use us and our teachers until we have won the last soul out of Christ.

Now is a good time to take the Bible and study the methods Jesus used. Learn how he fished for men, how he hovered over and accepted little children. Have him tell us the secret of loving men into the kingdom. Did he hire some one else to do his work? Did he have some one else pay the price that gave him his passion for the lost? Too many of us have tried to do the work God called us to do by proxy. We have lost the art and forfeited the blessing that comes to the fishers of men. Let us repent.

The Senatobia Sunday school is the first to sign up for a "Missionary Special for this new year. The school has asked for an Evangelistic Sunday school worker at Osaka, Japan, at a cost of $90 for the year. Good for Senatobia. While we wait men are perishing.

The Presiding Elder of the Winona District means to devote one-half day exclusively to the Sunday schools of his district during the session of his district conference. Something is going on in the Winona District. By the time the district conferences are held every school in town and country place can put on the campaign for new members and the evangelistic campaign also. Surely this is not more than can be done—ought any man plan to do less? And yet only a few men have done this much. "What wait I for?"

GALLOWAY MEMORIAL CHURCH.

The Board of Stewards of the Galloway Memorial Church at its first meeting for the year determined upon advanced steps in several directions. The salary of the efficient and popular pastor, Rev. C. W. Crisler, was fixed at $3600, which is an advance of $600 over 1919. Of course our pastor has also the use of a good parsonage—a residence which would readily rent for $900 a year.

The board is taking more seriously its duty toward the poor of the city and for the purpose of systematizing the work of the church in that direction has authorized the employment of a deaconess and provided in the budget for an item of $1200 to cover the estimated salary and expenses. The pastor was authorized and directed to make the necessary arrangements. Mr. Thad B. Lampton, one of the active members of the board, has given a fund of $1000, the interest on which is to be used in the work of the church among the poor, and it is hoped that this will be the nucleus of a large fund devoted to that cause.

A committee of the board was appointed to arrange for the every-member campaign, and teams composed of members of the board, and a number of volunteers, on the second Sunday in December visited practically every member of the church and, with some work done since that day by way of completing the campaign, there have been secured subscriptions covering the budget for the year, which has been fixed at approximately $10,500. This is the second conference year in which a thorough campaign has been made, and the results last year, when for the first time in its history the church raised a surplus over all obligations, lead us to believe that we have hit on a plan that fits our needs.

At the January meeting of the board the pastor announced that he was making plans for a revival and that these plans would be presented to the church at some early date.

A MEMBER.

ADVENTURE AND ROMANCE.

By Johnstone Ray.

There was a lass in a far village who longed to follow the shining road of steel that led to the City of Dreams, more mysterious than old Cairo, more splendid than ancient Babylon.

The village had grown drab and commonplace in her eyes. She was misunderstood at home. She hated Main Street, the Palace Hotel, the stuffy little postoffice, the Young People's Circle, and the quiet humdrum life of the village. She wanted to get away from it all, to learn something about the great outside world.

And so she left on the evening train while the folks were at prayer meeting. She left quietly, carrying an ancient travelling bag that had once belonged to her grandmother. She avoided the station master and the few loiterers that lingered on the station platform to see the 8:16 go out. She found the City of Dreams with all its lights and all its mysteries. The labyrinth of streets—the crowds—unfriendly faces—dismayed her.

But there was one in the vast station—one with kindly eyes—who found her out, who mothered her and protected her, listened to her tearful story and a few days later sent her back to the old home town with a new vision.

That one was the quiet little woman who wears the badge of the Travelers Aid Society. She is to be found at the gateways of our great cities—at the railway stations and steamship docks—keenly alert to aid the weak and the aged, to protect the ignorant and the innocent, to stand as a buffer between a great unknown city and thousands of unwary travelers who daily pass through them.

Remember the days of your own youth when you were beset by visions of adventure in the Great Outside! Perhaps you did not run away from home but, remember, thousands of girls and boys embark upon that great adventure every day! A large proportion of them find their way to New York, and unless they are intereepted at the very threshold, who can say what may befall them? The answer is written in the police records, at the morgue, and in the hearts of thousands of mothers throughout the country.

The Travelers Aid has been doing a work of protection and prevention for many years at the city's gates. It has not sought publicity. It has not asked for praise, but the records of acomplished good in the files of the Society's offices tell an eloquent story.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

Gilbert, at Gilbert, Jan. 18.
Tallulah, Jan. 25.
Eros, at Eros, Feb. 1, 10 a.m.
Sicily Island, at Sicily Island, Feb. 8, a.m.
Mangham, at Mangham, Feb. 8, p.m.
Mer Rouge, at Mer Rouge, Feb. 15, a.m.; Conf., Feb. 16, 2 p.m.
Bastrop, at Bastrop, Feb. 15, p.m.
Midway, at Midway, Feb. 22.
Chatham, at Frantom's Chapel, Feb. 29.
Farmerville, at Marion, Mar. 7.
Winnsboro, at Winnsboro, Mar. 14.
Oak Grove, at Oak Grove, Mar. 21.

C. D. ATKINSON, P. E.

28 IDLE HENS NOW LAY 27 EGGS A DAY

And this was in Cold Winter Weather. Mrs. Davidson's Plan is Simple.

"I fed a 50-cent box of Don Sung to my flock of 28 hens that were not laying. But they are laying now. I receive as high as 27 eggs a day and never less than 22."—Mrs. Jennie Davidson, Yates Center, Kansas.

Mrs. Davidson wrote this letter in February. Figure her profit on two dozen eggs a day from hens that "wouldn't lay" during January and February. We'll make you the same offer we made her. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 462 Columbia Bldg., Indianapolis, Ind.—Adv.

100 Eggs a Day in Winter

Miss Vera Bowman, of Rochelle, Va., writes: "I received my 'More Eggs' Tonic about the 8th of January and am so well pleased with it I am mailing you $1.00 for another box. I have about 150 hens and get anywhere from 80 to 100 eggs daily, one day over 100."

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—Adv.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Maeon, Ga., is sending out absolutely free of eharge a lovely Seripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful color scriptural illustrations. Each monthly page carries one of these Scripture illustrations, such as "Jesus Blessing the Children," "Tne Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Eaeh day in the month is shown in large figures and immediately under the figures is given the text for the day, exeept on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Seripture reading and Golden Text. On the back of the ealendar is given the standard time for eaeh of the twelve divisions, and also is carried a 200 Year Referenee Calendar, whieh enables one to seleet one of seven calendars for use in each of 200 years from 1800 to 2002. The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospeetive student who desires to take a business eourse in bookkeeping, shorthand, typewriting, commerelal English, ete. Write at once and get your calendar, giving the name of some prospeetive business student. In writing mention this paper.—Advertisement.

I Have Catarrh Just say it if you have it. I will send you a booklet giving the final solution in a nutshell free. Just what you are looking for, just what you need, just what you must have to get rid of this dangerous disease. Enclose this slip, and write

E. J. WORST, Box 22, Ashland, Ohio.

OUR NEIGHBORS
Suffer from Coughs, Colds, Lung Troubles

West Helena, Ark.:—"For many years Dr. Pierce's Golden Medical Discovery has been kept in my home as a household remedy and has been taken by every member of my family. At one time my husband had some lung trouble but after taking 'Golden Medical Discovery' he never had another hemorrhage and is today in the best of health. I also have taken the 'Discovery' as a blood purifier and spring tonic and have given it to all my children for colds and coughs and to give them strength, and it has never failed to give good results."—Mrs. Phenia E. Jones, 251 S. 5th St.

New Orleans, La.:—"Ever since I can remember Dr. Pierce's medicines have been used in my family and have never failed to give perfect satisfaction. When I was quite a young girl I had my first experience with them. I had caught a severe cold which settled on my lungs causing me to have a severe cough. I was in a miserable condition when my father gave me Dr. Pierce's Golden Medical Discovery and it soon strengthened my lungs so that my cough stopped and it completely restored my health. Then during middle life I depended entirely on the 'Favorite Prescription' and it brought me thru this critical period in remarkably good health."—Mrs. Carrie Diodene, 1818 Baronne St.

Baton Rouge, La.:—"I have often heard my mother say that Dr. Pierce's were wonderful medicines. She gave the 'Discovery' to one of my brothers who became quite frail and sickly after a heavy cold had weakened his lungs, and I remember well how quickly he regained his strength whilst taking the 'Golden Medical Discovery.' He now has no sign whatever of weak lungs."—Mrs. Mamie Higginson, 824 North St.

"A REMARKABLE STEWARDS' MEETING."

Dear Brother Carley: Let me give you an account of what I call a remarkable stewards' meeting, which I hope you may find room for in our paper. In response to an invitation given by the pastor and wife, of Homewood charge, eighteen stewards out of twenty from the charge were present to dinner at the parsonage, some of them coming twelve miles and through the cold. This was on New Year's day. Dinner was served at 1 o'clock, during and after which many inspiring speeches were made by W. H. Jones, Rev. Andrew Boyle, W. E. McKenzie and others.

Immediately after dinner, the vice president of the board of stewards called for a business session, in which the work was discussed and planned for the new year, and at the same time the salary for the pastor and presiding elder was fixed for the respective churches of the charge, at an increase over last year of fifteen hundred dollars.

After the business, the stewards and trustees of church property looked over the parsonage property to see and recommend repairs on the property where needed.

In getting ready to return to their homes, three stewards who came in a wagon—which is not out of the ordinary for a steward of a country church when he goes to the home of his preacher—announced that they had some things for us and wanted to know where to put them off; I said, "Put them off where they belong," and most all of it was put off in the kitchen. There were sacks of flour, not less than six cans of syrup, and all kinds of good things, even to old-time fresh sausages, which look like a box of snakes when you open them.

There has been much fresh meat and other good things sent to us all along, for which we thank them very much. To say that these people are very thoughtful of the preacher's needs, is not by any means saying enough. They certainly feed him.

As these people open their pantries to the bodily needs of their pastor and his family; pray for the pastor that he in return may have the ability, under the authority and power of God, to feed their souls on the bread of life, the Gospel.

This was indeed a fine looking set of men, and, looking into their faces, I thought, "Well, the wolf will not get to the door of the parsonage, and certainly we can put the devil to flight."

We are expecting a great year.

The pastor and wife,
Rev. and Mrs. H. R. McKEE.
Homewood, Miss.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

HAPPENINGS AT INDIANOLA, MISS.

Dear Brother Carley: Mrs. McGehee gave a big spread to the elder and the official board; immediately after supper, they raised the preacher's salary $600. Now the question comes up, Who gets the $600—the pastor or his wife? I say the former, but the stewards and Mrs. McGehee say differently. So there you are!

You said that you wanted to make the Advocate more interesting, so I am writing for it. The only way to make the paper please some, is to make them editors and let them write for it, especially the preacher from Bogalusa.

Many things have happened at Indianola since we came here, due to the pastor and the Lord. Whatever is accomplished these days, in the spiritual realm, can be credited to these two. If the church had not felt that way about it, they would not have increased the pastor's salary from $1200 to $2400 in two years.

The big increase in church members is due to the Lord and Hogg working together. We got 92 members as the result of our meeting, and every service since then we have taken some one into the church.

The biggest thing that the Lord has accomplished here is the calling into the ministry of one of our very brightest young men in Indianola. He goes to Millsaps College to begin his life's work.

The Winona District is patting itself on the back for having secured one of the very best men in the church for presiding elder. (Of course you can discount all this, for it's policy to praise those in authority, especially the P. E's.) However, just because Mrs. McGehee's supper hit them in the right place, and because the P. C. was so popular, they raised the P. E.'s salary $20 over the amount assessed by the district stewards. What do you think of that?

All jokes aside, we have a great people here in Indianola, the finest I have seen anywhere. They propose building a beautiful $50,000 or $60,000 church this year; the ladies are spending $600 on improvements at the parsonage; a pounding was in order after Conference. (This was in the nature of a thanksgiving offering, rejoicing that they did not get some of the preachers that had been touted as coming to them.)

We might name many other things, but it might prove the first part of this paper true; of course that would not do, for the world. As for turkeys, we won't tell one like Neblett—we did not have three at a time; or like Stephens—one to come from a Baptist brother; but, Carley, they send them to us every day. Why, we have been eating turkey since Christmas; it may be the same one, but this I know, we have it—daily. Perhaps if you come to the district conference in May, we will have some then. (Guess you had better send the next issue of the Advocate, care of General Delivery.) Any way, Mrs. McGehee will treat you right when you come to the conference.

Yours in the Master's service,
CHAS. D. McGEHEE.
Indianola, Miss.

Minister Builds Church Out of Profits from "More Eggs"

Burkettsville, Ohio.—D. A. Schweitzer, a local pastor writes: "Enclosed please find check for 'More Egg' Tonic. My School sisters and myself have tried your tonic for chickens and found it extraordinary good. I have about 90 farmers in my Parish and shall try to induce them to use 'More Egg' Tonic, which undoubtedly they will. If once used, keep up, for it pays well. The profits I make will be used for the new church I am building."

Reefers' "More Egg" Tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time, no matter how cold or damp the weather. Get ready now and make big profits out of your hens this winter.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17B, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Post Office.....
Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

To Fortify the System Against Colds, Grip and Influenza

Take GROVE'S TASTELESS Chill TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 50c.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

Foley's Honey and Tar
COMPOUND
IS PLEASANT TO TAKE, and soothes the raw, inflamed surfaces; stops the rasping, strangling feeling in the throat. It is made of the purest, freshest and finest ingredients to be had, contains no opiates or other harmful drugs, and costs twice as much to make as any imitation of it.

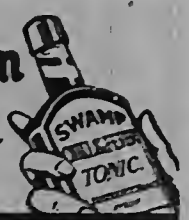
Every User a Friend

"My little boy had a severe attack of croup and I honestly believe he would have died if it had not been for Foley's Honey and Tar. Two doses relieved him and he went to sleep and was troubled no more."—Mrs. W. H. Thornton, 2523 W. 15th St., Little Rock, Ark.

"I am in my eighty-seventh year and I was troubled with a tickling in my throat. I am very glad to tell you that Foley's Honey and Tar has stopped that."—Geo. P. Randall, Dayton, Nev.

Foley's Honey and Tar is recommended for coughs, colds, hoarseness, tickling of the throat, spasmodic croup, whooping cough, la grippe and bronchial coughs.

Relief from Malaria



This tasteless tonic seldom requires over three days to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.
The Doctors' Prescription
60c at All Dealers. C-161

SWAMP
CHILL & FEVER TONIC

HEAL
Eczema and other skin eruptions with
Ka-Dene
TRADE MARK
Ointment
It is soothing, pleasant. 50c and $1.00 at your druggist's. Ka-Dene Soap applied first cleanses and disinfects. Dealers write for special proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

Better Than Pills—For Liver Ills
The reason

NR Tonight—Tomorrow Alright

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4731 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Notice.

The annual meeting of the Woman's Missionary Society will be held at Lake Charles on February 24th, 25th and 26th. Each auxiliary should elect delegates to attend this meeting at the next business session.

Reporting.

Now, we are back to the all-important subject of reporting again. Our new fiscal year has just begun, new officers are elected, or old officers are re-elected; you know all about it there in your auxiliary but others are concerned—ours is a connectional work. Corresponding secretaries, send to your district secretary a list of your officers for 1920. Let the first vice presidents, the second vice presidents, superintendents of missions, study and publicity and superintendents of social service all get in touch with their respective conference officers.

A Debt We Owe.

Did you ever think of it, you who are not impressed much with the importance of sending a delegate to the annual meeting that this is a debt you really owe? You say, "We are getting on very well, we need the money, it would cost for other purposes," and write a mental reservation you think, perhaps, for better purposes.

You have been doing lots of good things, and thinking lots of good thoughts, but you have not reasoned this thing out; if you had you would pay your debt. No man lives unto himself and no auxiliary lives unto itself; you are doing good work because others have met together, counseled about the future, found the mistakes of the past, gathered inspiration to go forward, and laid plans for the Kingdom. Should you send a delegate and help? Is it worth your spending a little money for? Or will you continue to let others do this part of the work for you?

Attending the annual meeting at Lake Charles, there should be one or more delegates from every auxiliary in Louisiana.

MISSISSIPPI CONFERENCE.

The Woman's Society of Central Methodist Episcopal Church, South, Meridian, Miss., held its Harvest Home at the residence of the president, Mrs. J. C. Templeton, on December 11. The members felt that it was a time of rejoicing and of giving thanks for the year just closing as it has been one of the most eventful in its history. The completion of the handsome new Central Church building, the revival held there by the Rev. S. W. Walker, evangelist, and Mr. T. M. Boyd, singer, the meeting of the Mississippi Annual Conference so recently in Meridian, mark 1919 as a red-letter year with Central Methodists. The splendid program was given.

Mrs. Addie Kennedy voiced the prayer of praise for God's goodness, the past year, reconsecrating the Society to His service. Miss Mary Sue Houston sang the beautiful Harvest Home. Two Centenary girls, Misses Inez Hancock and Dorothy Rush, played exquisitely a piano duet. Mrs. J. H. Rush gave a most interesting and gratifying resume of the year's work, dividing it into a three-fold harvest — the harvest of members, the harvest of dollars, the harvest of spirituality, making glad each woman present that she had some part in bringing in this harvest. Mrs. D. C. Hull in a clear, concise and inspirational talk told of the Centenary movement and some things already accomplished by it. She referred to the intercessory prayers that have ascended to the throne of grace since the beginning of the Centenary, the reflex action upon the church itself, and the stressing of faithful stewardship have both contributed towards the revival that many feel has started throughout the entire Southern church. She also called attention to the enlargement of Foreign and Home Mission work in all the various fields. Again were the women glad just to be connected with such a wonderful movement. Mrs. Olin Green allowed her imagination to look ahead into the future and in her fancy drew several pictures for the Society to look upon.

In the year 1930 (?). The first three pictures are scenes in the new Central church. In the Moise auditorium at least five hundred women gathered together in a meeting. Can it be a returned missionary is addressing them, or perhaps a member of the Woman's Council is with them? Oh, no. Why, it is just the regular Monday afternoon meeting of the Woman's Society. How such a large attendance? Why, when a woman joins the Methodist Church she takes a vow to support the institutions of the church and the Woman's Missionary auxiliary is certainly one of the church's institutions, and she should support it not only by paying her dues but by her presence, so she attends every meeting that she may keep posted on local work, and learn from the Year-book program what the Council plans for all the auxiliaries to do, in the furthering of God's kingdom on earth. She takes the Missionary Voice, official missionary organ of the church, reads it and is ready at every meeting to discuss intelligently the news obtained from its pages.

Another scene is the first Thursday of the month; the same five hundred women met together again in the auditorium. If a woman is a member of the auxiliary, she necessarily belongs to the Mission Study Circle, is a broad minded woman and wishes to study world conditions and world needs that she may do her small part (humble though it may be) towards giving the Christ, Savior of the world, to those people who know Him not.

A third scene is in the sub-story of the church. Three hundred persons seated around banquet tables. And what is this? An official banquet! The board of stewards, one-third of whom are women (since laity rights are theirs), the officers of the Woman's Society of Young Woman's, of Centenary, of Central, of the Epworth League, superintendent, officers and teachers of the Sunday school. And who is the speaker? None other than Bishop H. B. Watkins, one time beloved pastor of Central, en route from Monterey, Mexico, where he has been to look over the fine plant there that was Central Centenary special. He tells them with pleasure, this scene recalls very vividly the time he was host to the Annual Conference and the good times all the preachers had in this room and at these very tables.

He congratulates the church on the good work among the Mexicans, being carried on now by the Colporteur, the day school, and the hospital all making for the Christian uplift of poor Mexico.

He thinks the societies fortunate in having three missionaries represent them in China, the Epworth League helping splendidly with their own medical missionary in Africa, in the Congo; the Sunday school, lucky, or rather plucky to support a native pastor in China, one in Japan and one in Korea.

Next we look upon an imposing new building of red-pressed brick out in the cotton mill district. Do we recognize it? It is the Elizabeth Cochran Wesley House situated on a spacious lawn, the gift of R. W. Cochran. On entering we find it fully equipped with all modern conveniences and appliances for doing just the good work that Deaconess Fail and her five assistants are so happy

(Continued on Last Page)

Colds Cause Headaches and Pains
Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

Rub It! Rheumatism Pain Stops, Try It!

Don't Suffer! Instantly Relieve Sore, Aching Muscles and Joints with "St. Jacobs Liniment."

Rheumatism is "pain only."

Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Apply soothing, penetrating "St. Jacobs Liniment" directly upon the "tender spot" and relief comes instantly. "St. Jacobs Liniment" conquers pain. It is harmless rheumatism liniment which never disappoints and can not burn the skin.

Limber up! Stop complaining! Get a small trial bottle of "St. Jacobs Liniment" at any drug store, and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief awaits you. "St. Jacobs Liniment" is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.—Adv.

STOP ITCHING
Skins with Tetterine
60c at your druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

The Best Cough Syrup is Home-made.

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

ITCH!
Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy
Write For Free Eye Care Book Murine Co., Chicago, U.S.A.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

TETTERINE

For the Complexion

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

PILES Don't be Cut Until You Try This Wonderful Treatment.
If you have piles in any form write for a Free sample of Page's Pile Tablets and you will bless the day that you read this. Write to-day. E. R. PAGE, 430-D, Page Bldg., Marshall, Mich.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you
—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twings, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.
Dr. Kilmer's Swamp-Root is not recommended for everything.
A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr Kilmer & Co., Binghamton, N. Y., and enclose ten cents.
For sale at all drug stores in large and medium size bottles. When writing mention the New Orleans Christian Advocate.

THIS MEANS YOU. Brother Tobacco is nasty, injurious, expensive. Set a good example yourself. Tobacco habit can be easily, inexpensively overcome with pleasant Florida root. Fine for stomach troubles. Gladly send particulars, just send address. C. F. STOKES, Mohawk, Florida.

ECZEMA
IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

FROM IUKA, MISS.

Dear Brother Carley: Just a few lines from Iuka station: We arrived here on the night of December 3, and found Rev. W. M. McIntosh and wife at the depot waiting for us. (He is one of the general evangelists.) On arriving at the parsonage, we found a number of ladies and a few men, with warm fires and warm hearts waiting to receive us. Evidence of thoughtful kindness and love for the church was very manifest. Dainty new curtains hung at the windows; there were snowy white linen coverings, bright druggets, some new furniture, and a good supply of groceries was in the pantry.

We held our first quarterly conference on the 4th and 5th of January. Brother Mitchell acquitted himself well as a presiding officer, which is characteristic of him. He preached two fine, strong sermons Sunday. The board of stewards are a fine set of men. They increased the pastor's salary $300 over last year. The church here is keeping abreast with others in taking care of their preacher, and in every other way. One of our parishioners lent us a nice Jersey cow, and I tell you we are enjoying the nice, rich, creamery milk and butter.

"Surely the lines have fallen to us in pleasant places." We have a goodly heritage among these fine Christian people. Thanks to our predecessors, Brother and Sister McKeown, for a nice clean house to move into.

God bless you and yours,
Fraternally,
H. E. CARTER.
Iuka, Miss., Jan. 6, 1920.

A LETTER FROM REV. S. W. MILLER.

Dear Brother Carley: The last Advocate brings the news of Rev. J. D. Newsom's passing away. I see also, that Rev. T. G. Freeman has gone to heaven, also Brother George Gordon. When I entered the Memphis Conference, at Holly Springs in 1869, at the close, Brother Freeman handed me a plan of his work and invited me to come by and spend a night with him on my way to my work, and agreed to get Rev. Alfred Freeman, his father, to fill my first appointment in case I could not get there. I found Brother Freeman a true and tried friend during the year. During the Civil War, he could not keep a horse on account of Federal scouts, so he traveled his work on foot, walking from point to point.

Brother Newsom was also a real friend of mine. I call to mind an amusing incident in West Point with a fly lighting on his nose while he was giving in his report, and also the next day while preaching. His wit, humor, and gentle spirit always impressed me with the feeling that he took the world easily, which largely contributed to his long life.

Brother Gordon buried my father in 1882, at Shannon, Miss.

My nephew wrote me that of those who were on the roll at Water Valley in 1870, only seven were alive, and I was one; and as one has gone since then, we are now six. But the roll in Heaven is growing as on earth it diminishes.

The first Methodist pastor I remember, was Rev. John Boswell, and the first preachers at a camp meeting were Rev. Thomas Boswell and Brother Lee, of Tennessee. I remember seeing Brother Lee, at the close of his sermon, put his hand on the pulpit and hop over the front into the chancel.

When I think of the past, and then turn to the future, earth recedes, and Heaven draws nearer.

Yours in Christ,
S. W. MILLER.
Frisco, Texas, January 5, 1920.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.—Adv.

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

NEW SONG BOOKS
Evangelists and Churches Attention.
A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased. 8c
E. A. K. HACKETT, Dept. No. 2. FT. WAYNE, IND.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

W. M. S.

(Continued from Page 14)

to be able to do. This Wesley House stands as a monument; it shows what the loyal support, self-sacrifice and consecrated dollars of the local auxiliaries can do, as well as the interested co-operation of all Mississippi missionary auxiliaries and the watchful, kindly care, and wise assistance of the good women of the Woman's Council at Nashville.

When and how much of this ideal picturing may come true, who can tell? May we not go forward "without spectacular display or noise of trumpets in a quiet continuance of Christian service" for God's glory.

MRS. OLIN GREEN.

LOOKING BACKWARD.

Looking back over the year 1919, do you feel that your little "barge" was rowed, or did it merely drift? How did you spend your time? What did you study? How did you plan your activities, or did you allow some one else to plan them, and then let them hit or miss, as the case might be? How many really worth-while books did you read?

Bacon said, "Some books are to be tasted, others swallowed, and some few to be chewed and digested"—while others are to be let alone. There are books that contain moral poison as deadly to the mind as the poison of an asp to the body. Books very largely influence life, and we cannot be too careful in the selection of books that are placed in the hands of the young. They are going to read, but what are they going to read? Go into a mint and watch them place a bit of metal on the die. The "stamp" moves toward this metal with a mighty force, but with a touch as silent as a caress; when the touch is over, there is upon the coin an impression that will remain beyond a thousand years. Thus, books are moved into our lives, silently and caressingly, either by our own choosing or others, but they come, some of them, with a mighty force, leaving an impression upon the mind that will outlast the ebb and flow of the ocean's tide. And that is not all. Impressions tend to express themselves in conduct, and if the books chosen have been Mission Study Books, this conduct will manifest itself toward others for their good and God's glory. In thus living out in service a Christian life, and thus only, are we fulfilling the divine purpose. We cannot live unto ourselves. For evil or for good, whether we will or no, our lives are speaking. Let's resolve to make them speak with no uncertain voice, because of the materials we build into our ideals through the written page. Order "Crusade of Compassion" or "Adventures." They give new views to life and teach us how to live.

YOUNG PEOPLES' DEPARTMENT.

Mrs. T. W. Baker.

"If I knew you and you knew me.
If both of us could clearly see,
And with an inner sight divine,
The wearing of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

YEAR-BOOK FOR 1920.

To me our new year-book is most attractive, The central theme is "Friendship." The subject of the devotional study is, "The Elements of Friendship;" the missionary topic is, "Movements Toward World Friendship;" the social service topic is, "From World War to World Brotherhood." The programs are instructive and inspiring. The "Order of Business" on the last page is a new, helpful feature. Mrs. Perry urges each member to purchase one. One free copy goes to each auxiliary; the others are 5 cents each. Order from me or Mrs. Lipscomb at Nashville, Tenn.

Our specials for 1920 are again Brazil and the Mexican in the W. S.

WOULD IT BE SAFE TO TRY IT?

What do you suppose would happen if some well-to-do layman in the congregation to which you belong should hand out to your minister, just before Christmas, say, an envelope containing a big roll of bills that would run into several hundreds, or perhaps a few thousand, dollars? Do you think he would have a serious heart seizure following such an action? But do you think he might recover from that without any really fatal results? And then, what would be the final result of the deed, both upon the preacher and upon the layman?

Of course those are rather hard questions to answer right off-hand. But suppose we let our minds run on them for a little while. That at least couldn't do any harm. That the suggestion that any man should do such a thing as this is not an impossible suggestion is proved by the fact that one man actually did it. The editor of The Christian Advocate, New York, tells us that a certain pastor in New York State reports as follows:

"The other day one of my laymen handed me a sealed envelope and told me to open it at my leisure. I found, to my surprise, that it contained a roll of bills all of the twenty-dollar variety. Later, when I tried to return this windfall, my friend made this unusual explanation of the gift: 'I have been lately convinced,' he said, 'that it is unfair to ask a man with a twenty-five-thousand-dollar brain to work on a clerk's salary, especially since the preacher is a co-worker with men who have unusual opportunities for large financial returns. And, therefore, I want to share with my pastor some of my success.' And then he added: 'I hope this is only the first of many such dividends of our silent partnership.'"

So far as we know, this is the only case of this sort. But who can tell, it might become catching! And, really and truly, we would like if it would—just in a mild way, you know—in order that we might, for one thing, actually see how the experiment would turn out.

Now we hasten to say that we do not wish any one to start in right here and deliver a little homily to us about the worldly-mindedness of the preacher of to-day, and how good it is for him not to have too much of this world's goods. We have heard all that before, a good many times. And the most of it is pure bunkum.

No matter what anyone would say to us about the matter, the spirit of the action of this wealthy layman, and the philosophy back of it, seem to us sound and good. And, we don't care specially whether the bills would be twenties or twos, we would like to see the thing tried over again, in the same spirit, and with the same purpose. We are not particular at all about the manner of doing it. Actually we do not think any risk would be run. And we are not sure but that this might be a very good time to make the experiment. — Christian Guardian.

TIME OUT.

A Variety.

A man ran into a physician's office in St. Joseph, Mo., the other day, and said a man had swallowed a two-foot rule and was dying by inches. The doctor said that was nothing, as he had a patient once who swallowed a thermometer and died by degrees. A couple of patients chipped in, one saying it reminded him of a fellow in Texas who swallowed a revolver and went off easy; and the other said he had a friend in Manitoba who drank a quart of applejack and died in high spirits. —Exchange.

Tragic.

Mrs. Commuter had lain awake with a headache till one o'clock. Then in the balance of the night she had responded to several calls for a drink, a doll, and all the other nocturnal infantile orders. At five in the morning, as she was just beginning to round out the first continuous hour of slumber, the little six-year-old girl called softly from her crib:

"Mother."

No answer. Again, a little louder: "Mother."

Mother said nothing. Again the child's voice, this time mezzo-forte:

"Mother."

"Well, what is it?"

"Mother, isn't it too bad that one of Harry McCole's pollwogs died?"—New York Times.

OPPORTUNITY.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

Eggs $15 a Dozen

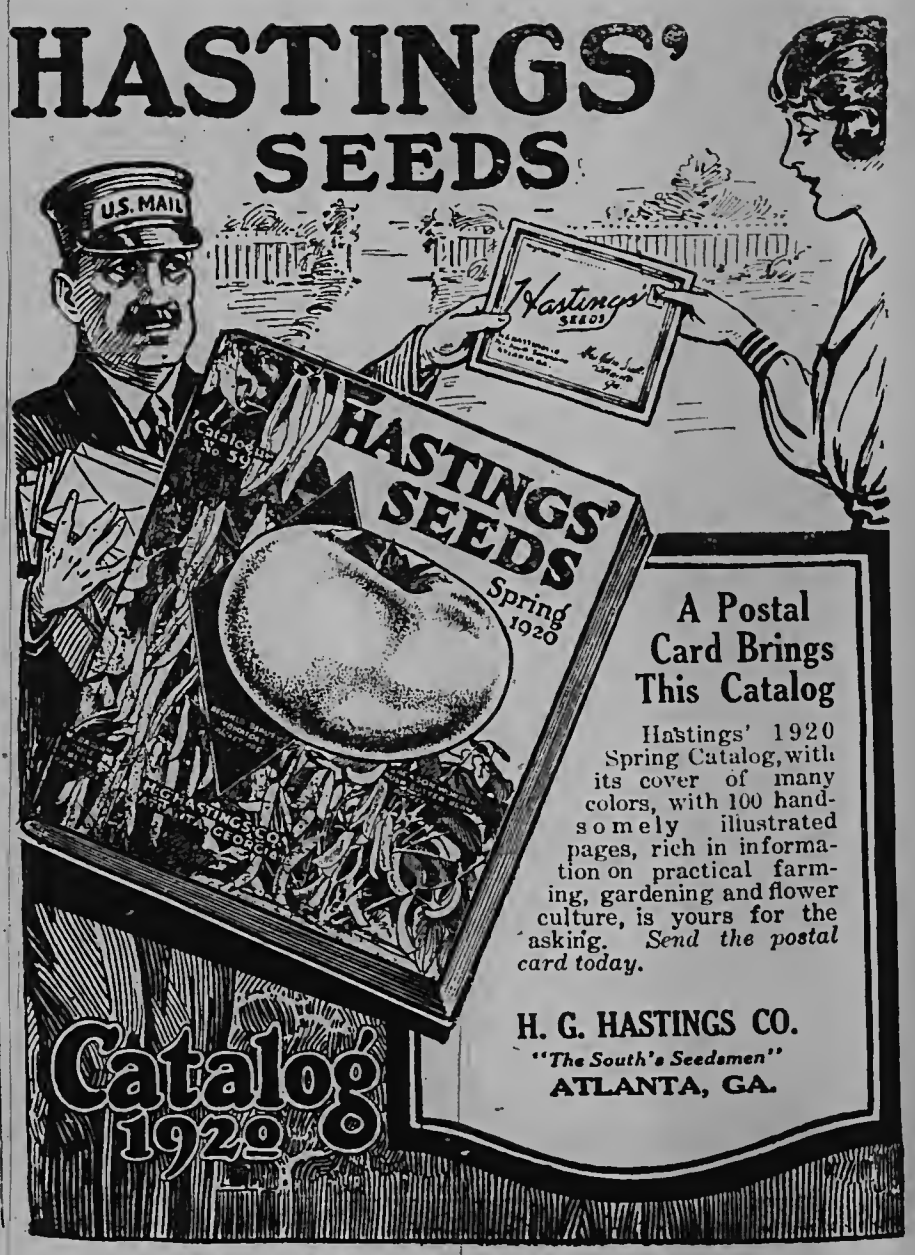
Yes, $1.25 for one egg! And even at that price you can buy them only on two days a week. No more than three eggs sold to one family at a time. That's how scarce eggs are in the war bruised countries of Europe.

Last winter eggs sold in America for $1.00 a dozen. We are just now informed by telegraph that, owing to the strike in New York, eggs are now selling at $1.25 a dozen. Europe must get eggs. America must supply them. It is entirely possible that with Europe's enormous demand, eggs may be selling in America for as much as $1.00 or $5.00 a dozen!

Now is the time to get every egg possible from your hens.

The way to do it is to give the hens "More Eggs," a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs," will double the production of eggs, it will make hens lay heavily, no matter how cold or wet the weather. Already over 400,000 poultry raisers are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1.00 to E. J. Reefer, the poultry expert, 2251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.


HASTINGS' SEEDS
U.S. MAIL
HASTINGS' SEEDS
Spring 1920
A Postal Card Brings This Catalog
Hastings' 1920 Spring Catalog, with its cover of many colors, with 100 handsomely illustrated pages, rich in information on practical farming, gardening and flower culture, is yours for the asking. Send the postal card today.
H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GA.
Catalog 1920

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67.—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3336.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 29, 1920. CHAS. O. CHALMERS, Manager.

Plan For Unification of American Methodism.

(The official copy of the Plan of Unification is not yet available, since the Committee on Editing and Form has not yet completed its work, but the Plan as here printed is practically perfect. We are greatly indebted to Bishop John M. Moore, Chairman of the Committee on Editing and Form, for his kindness in helping us to verify the substantial accuracy of the Plan as finally passed upon by the Joint Commission in session at Louisville, Ky.—Editor.)

ARTICLE I. THE NAME.

The name of the Church hereinafter constituted shall be Methodist Church. The membership of the church shall be divided into local societies, one or more of which shall constitute a pastoral charge.

ARTICLE II. ANNUAL CONFERENCES.

The traveling preachers shall be organized into Annual Conferences with such privileges and duties as are hereinafter provided for. Laymen shall be represented in the Annual Conference in a number to be determined by the General Conference, which shall prescribe their qualifications and the method of their election.

ARTICLE III. REGIONAL CONFERENCES.

Section 1. There shall be the following Regional Jurisdictions, each having its own Regional Conference:

A. White Membership in the United States.

(1) Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and New Jersey.

(2) Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky, North Carolina, and that part of Tennessee now embraced in the Holston Conferences of the two Churches.

(3) South Carolina, Georgia, Florida, Alabama, Mississippi, and that part of Tennessee not now embraced in the Holston Conferences of the two Churches.

(4) Ohio, Indiana, Illinois, Michigan and Wisconsin.

(5) Minnesota, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii and Alaska.

(6) Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico and Arizona.

B. Colored Membership in the United States.

(7) The Annual Conferences, Mission Conferences and Missions embracing the work among colored people in the United States.

C. Membership in Foreign Countries.

(8) The number and geographical boundaries of Regional Conferences in foreign countries shall be determined by the General Conference.

Members.

Section 2. (a) Each Regional Conference for White Membership in the United States shall be composed of the ministerial and lay delegates elected to the General Conference by the Annual Conferences within the territory of the said Regional Conference.

(b) The Regional Conference for Colored Membership in the United States shall be composed as follows:

One ministerial and one lay delegate from and elected by each Annual Conference, Mission Conference and Mission of its jurisdiction for each 2,000 church members in full connection, or fraction of two-thirds thereof; provided, that each Annual Conference, Mission Conference and Mission shall be entitled to at least one ministerial and one lay delegate. The numerical basis of representation in said Regional Conference may be changed by said Regional Conference, subject to approval by the General Conference, provided, that the membership of said Regional Conference shall not exceed 400 ministers and laymen in equal numbers.

(c) Each Regional Conference for Membership in Foreign Countries shall be composed as follows:

One ministerial and one lay delegate from and elected by each Annual Conference, Mission Conference and Mission of its jurisdiction for each 2,000 church members in full connection or fraction of two-thirds thereof; provided, that each Annual Conference, Mission Conference and Mission shall be entitled to at least one ministerial and one lay delegate. The numerical basis of representation in any of these Regional Conferences may be changed by said Regional Conference, subject to approval by the General Conference; provided, that the membership of said Regional Conference shall not exceed 400 ministers and laymen in equal numbers.

Powers.

Section 3. (1) Subject to the limitations and restrictions of this constitution, each Regional Conference shall have full power over all distinctively regional affairs within its area, including the power to fix the boundaries of Annual Conferences, Mission Conferences, and Mission, and to provide for the organization of the same, provided that no new Annual Conference shall be organized in the States of the United States with less than fourteen thousand church members in full connection therewith.

(2) It shall also have power to receive, own, transfer and control, publishing, educational, benevolent and charitable institutions of the Church within its own territory which are not otherwise legally provided for, and shall have supervision of all such enterprises, except those which are owned, controlled and supervised by some other organic agency of the Church.

(3) Each Regional Conference shall have power to elect from time to time the number of Bishops allotted to it by the General Conference, and said Bishops shall be confirmed by the General Conference, and ordained by the Bishops, unless two-thirds of the members of the General Conference, present and voting, shall object to said confirmation; provided, that the privileges, powers and duties of a Bishop elected by or for a Colored or Foreign Regional Conference shall be limited to the Regional Jurisdiction by or for which he is elected.

(4) The powers and privileges of a Foreign Regional Conference representing less than 150,000 church members in full connection shall be determined by the General Conference.

(5) No Regional Conference shall, in the exercise of the powers provided herein, make rules or regulations contrary to or in conflict with any rule or regulation made by the General Conference for the government and control of the connectional affairs of the Church.

ARTICLE IV. ASSOCIATE GENERAL CONFERENCES.

Whenever in any Colored or Foreign Regional Conference the membership in full connection shall exceed 400,000, upon request of said Conference, the General Conference shall organize the membership of said Conference into an Associate General Conference, with the privileges and powers herein provided.

An Associate General Conference shall have representation in the General Conference of ten ministerial and ten lay delegates with the right to speak and to vote in the General Conference on all matters which affect the interests of their jurisdiction. The General Conference may also be represented in an Associate General Conference by ten ministerial and ten lay delegates.

Members.

Section 1. An Associate General Conference shall be composed of an equal number of ministers and laymen to be chosen in such number and manner as said Associate General Conference may determine.

Powers.

Section 2. Subject to the restrictions and limitations of this Constitution, each Associate General Conference shall, so far as relates to its Jurisdiction, have all the powers of the General Conference, legislative, executive and judicial, except as herein otherwise provided;

Provided, that an Associate General Conference shall not prescribe conditions, privileges and duties of church membership that are contrary to or in conflict with those prescribed by the General Conference, nor shall it define and fix powers, privileges and duties of the Episcopacy contrary to or in conflict with the powers, privileges and duties of the Episcopacy as defined and fixed by the General Conference.

Privileges.

Section 3. An Associate General Conference shall be entitled:

(1) To have such representation as the General Conference may determine upon the connectional boards or societies in which its interests are directly involved.

(2) To share in the proceeds of the Book Concern or Publishing House as the General Conference may determine.

Meetings.

Section 4. An Associate General Conference shall meet quadrennially and at such other times

(Continued on Fourth Page)

New Orleans Christian Advocate

OFFICE, No. 612 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE SURE FOUNDATION.

By Mrs. L. M. Lipscomb.

We are building a life
As the days go by;
We are building a life
For the home on high;
For this home is transient
And will not endure,
While the home above
Is eternal and sure.

Every day that we fill
With deeds nobly done,
Helps to make this home
And the crown to be won.
If 'tis only a smile
Or a kind word spoken,
It may soothe some heart
That by sorrow is broken.

We are building a life;
It may be in sand,
But this foundation
Will not always stand;
No matter how fair
To the world it seems,
It will some day crumble
Like a fabric of dreams.

But the life we build
On the solid rock
Will resist the storm
And the lightning's shock.
The wild winds may blow
And the billows roll,
But this life is anchored
In the home of the soul.

So let us dig deep
And be very sure
That our foundation
Is safe and secure.
Let Christ be the rock
Upon which we stand,
For all other ground
Is sinking sand.

Oxford, Miss.

THE GLORY OF THE LORD.

By Wm. C. Allen.

"But we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." II Corinthians iii. 18.

"The rushing of His chariot wheels
Told by His thunder's herald peals,
The flashing of His midnight lightning.
The earth through all her chambers bright'ning
Till mankind, wakened out of slumber,
Beheld the numbers without number,
Rank behind rank down heaven's high steep
The seraph legions gorgeous sweep,
Till in the center blazed the throne
Of Him who sat—the first great One!"
—Author Unknown.

The apostle speaks of our reflecting or taking the glory of the Lord. It is a beautiful thought. But why should Christians not expect to do so? Is it possible to live in delightful associations and not be influenced thereby? Is it likely that we shall have lovely thoughts of God's goodness and purity and not ourselves be transformed somewhat into His likeness? If we think too much of Satan, and of the hideous fruits of his work, are we not depressed and our own serenity depreciated? When we behold God's splendor, and have uplifting thoughts thereon, we spiritually are transformed into His image from glory to glory. It is an ascending scale. God always leads His people upward and there is never any lowering of man's dignity by Him. With Wordsworth we say:

"Not is entire forgetfulness,
And not is utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

There is no doubt but that the more we have of the Spirit of God the more we glorify Him. The less we know of Him the less able are we to appreciate or praise Him. The more He does for us the greater will be our love for Him. It was after Jesus had raised the man sick of the palsy from his couch that the one-time invalid glorified God. And we are told that his friends, also, "glorified God, saying, we have seen strange things to-day." This narrative typifies the spiritual position. When a man who was once hard-hearted has become sin-sick and touched by the Savior of men, and has been healed of his sin and forgiven, he indeed is an ingrate if he fails to adore the marvelous power that has transformed him. He praises God for his cleaner life, his new hope, his freshly discovered joy. His face has been unveiled—he sees new beauties in heaven and on earth. He is not a victim of false elation. He soberly and really knows that he has been transformed by the power of his forgiving King.

Christians do not sufficiently glorify God. It is not enough to go to a place of worship once or twice a week. We may, as Jesus said some did, honor Him with our lips and our hearts be far from Him. We need a deep longing after God. We must, as David says in the sixty-third psalm, thirst after God in the sanctuary, "to see Thy power and Thy glory." The thirsty soul becomes the refreshed soul. When we have been spiritually revived and enlarged in the love of Jesus Christ, we also, "with unveiled faces behold as in a mirror the glory of the Lord"—it is inevitable.

New Zealand, 1919.

FROM BISHOP KILGO

Dear Brethren I have hesitated to inform you of my physical condition, hoping that I might soon recover, at least sufficiently to join you in labors, but I feel that I should no longer keep from you the facts. I especially regret that I must adopt this method rather than a more private method.

As many of you know, during the greater part of last year I was the victim of sciatica. This painful ailment was with me during the round of my Conferences, and since I came home from the Conferences I have been a constant sufferer, really unable to undertake any kind of work, although I try to keep up in some sort of fashion with necessary correspondence. I can not now foretell when I shall be able to travel and to labor. Nothing is more aggravating to my trouble than travel and irregularities of habits and diet. I can not make plain to you the regrets I have at not being able to join you in the great work you are carrying on, but I must in patience try to possess my soul. Amid physical pains I keep you all in my mind and in my prayers, and I feel certain that you will bear with me in my inability to do my share of the work.

I am rejoiced at all the signs of prosperity among you. I am pleased that the charges are making more adequate provisions for your physical needs and comforts. But especially does it fill me with joy to learn of the unmistakable signs of God's presence in your work in moving the souls of men to repentance and to a desire for holier lives. Let me exhort myself and you to be constant in prayer and the study of the Scriptures that we may be increased in all knowledge of God, having intimate fellowship with Him through the Holy Ghost, remembering that a ministry filled with power from on high, is the heart of a revival of true and abiding salvation. May the blessings of God be with you. Sincerely,

Charlotte, N. C. JNO. C. KILGO.

THE QUIET WORKER.

Years ago we remember our attention being called to two horses which were traveling along a quiet road. One was trotting along with head erect and an unusual amount of action, which left the impression that he was traveling at great speed. The other was moving along with a minimum of action, and moving so quietly and with such little fuss that she did not seem to be going at any speed. And yet the latter was really going faster than the former. But she didn't make half the fuss about it. And we remember once watching a lady knit. The needles moved, as it seemed to us, very rapidly, and there was a great play of steel, and the whole impression left on us was that the lady in question was a wonderfully rapid knitter. But on commenting upon the fact to another lady we were referred to a quiet old lady who made no fuss at all, but who, we were told, was turning out much more work. And only the other day a good brother in the ministry, commenting on another brother's work, referred to the fact that while he blew many trumpets and beat the big drum with great regularity, some brethren who did not make half the fuss were really doing more work. Fuss and noise do not accomplish much.

God bless the quiet workers who don't advertise, who are not forever planning to get into the limelight, who are too busy doing things to spend much time talking about them, who never sulk and never balk, who may not be much on a short sprint but who keep going all day, who do not flash out like a meteor for a moment, but who shine steadily for forty or fifty years. God bless these men and women! Too often we underrate their value, too often we forget to appreciate them, too often we half-discourage them by showing plainly that we prefer their showier brethren; and yet they never quit work, and when the erratic meteors have subsided into blackness these steady souls shine quietly on.

We met a good brother the other day who never pushed himself, never advertised, never kicked because he didn't get what he wanted, never sat down and sulked because some one else was preferred to him; but quietly and steadily he toiled for many long years; and the church is the better for that self-forgetting toil. How much better, eternity alone will reveal. There are better things than presidents and chairmanships; better things than blaring trumpets and loud-sounding drums; better things than the applause of the crowd and the envy of the less fortunate. To do one's work faithfully; to bend the knee to no idol, social or ecclesiastical; to refuse to lower one's ideal even in order to enter some earthly or ecclesiastical paradise; to retain one's honor unsmirched and to keep one's self-respect unimpaired, are worth more than the best gifts that lie in the bestowal of men. It is customary for men who desire to apologize for some lowering of manly standards to declare that others would have done as they did "if they had had the chance." The man of whom we are speaking is the man who would not have lowered his standards if he had had a thousand chances.

Long ago Elijah posed before his God as the only man left in Israel who remained true to Jehovah; and he was quietly informed that God knew of seven thousand who had not "bowed the knee to Baal." Elijah was a leader, and he was in the limelight probably more than was good for him. When a man gets so that he cannot recog-

nize goodness in common men, he has evidently gone a little too far. Elijah didn't believe that there was another good man in Israel; but he was just 7000 out in his count. It is a bad thing when the preacher pats himself on the back as the only man in the church who hasn't backslidden. Bad for the church, and bad for the preacher!

We should like to speak a word for the quiet church member who never shouts hallelujah; who never is known for his much speaking; who never blazes up in revival and never freezes up between revivals; who never is led away by fads and never gets his ascension robe ready; who is looked at askance in periods of religious excitement, but who is always sought out to pay and to work when the excitement is over; the men who never get on Pisgah's top, but who can always be depended upon when the Pisgahites have disappeared. These quiet men and women are the backbone of the church, and we ought to appreciate them much more highly than we do. Thank God for the dependable people who, in quietness and humility, are living lives of godliness and honesty. We do not wish to disparage the man with the gift of tongues, nor to reflect upon the man who talks and prays fluently and well, and who helps in a very marked manner to keep our prayer meetings going; but at the same time let us not forget that the quiet worker also is a valuable asset.—Christian Guardian.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Every man of sane, common sense, after a careful study of the Holy Scriptures, must believe in a progressive revelation. Moses knew more of God than Abraham, and Isaiah's vision of the Divine and his imperial call to righteousness are clearer than the noonday sun. So, all aloug the lagging centuries, fuller and louder ring the voices of prophet, apostle, and the call of Him who spake as man never spoke before nor since. The breadth, the scope, the meaning of all this wondrous ministry sometimes staggers me, and yet it grows bigger with every age. The ministry of my youth is a far cry from the ministry of to-day. Once we were sent or called to churches; now the world of commerce, politics, society—in short, all of life's relations are calling us to help with their movements. Now these interests, no doubt, are wise and helpful to the world at large in many ways, but are scarcely within the range of the prophet's call. And, moreover, I have neither the time nor inclination to attend to them. My Master's business requireth attention. I am not antagonistic; I am otherwise employed. Excuse me, gentlemen; I am not raising cattle, nor cotton; I am not a partisan in politics; I know but little of sociology, am not an authority on economics, civics, etc. These are all honorable callings, no doubt; but just somewhat out of my line. I don't want to cover too much territory.

* * *

When I discover a real good book, one worth the reading, I feel a thrill like unto that of a voyager, when his vision first lights upon a new land. Ellis Smith, P. C. of Carrollton Avenue Church, led me a willing captive to this one. It is Charles Silvester Horne's "Romance of Preaching." Written in that chaste, beautiful English which marks the author as a son of one of England's great universities, and brimming with thought and purpose that are the golden fruit of years of earnest toil and study, its reading will richly repay every preacher. If Charley Crisler and William Schuhle have not yet lighted on this treasure, I most earnestly commend it to them and to all like-minded gentlemen of scholarly tastes. For a good book is like a tried friend—helpful, uplifting, encouraging, distilling the life of its lessons into richer, nobler thought for those who dwell, for the time, in the presence of its teaching. Not infrequently one is given a clearer vision and a strengthened purpose, by its perusal.

* * *

To-day the sun is shining, after ten days of rain, mist, sleet, darkened skies and dreary winds. Most of us were busy "keeping the home fires burning." The way people talked about the weather was scandalous. It was just as unfeeling and harsh as ever. Yet the fact that the rain was flooding and soaking earth, air and sky was commented on morning, noon and night. Riley, James Whitcomb, said whether the Lord sent rain or sunshine, it was his "choice." Bowing to the inevitable is the only way to get along with it. But, all the same, I am glad the sun is shining to-day. It takes a genius like Mark Twain to write anything worth while on the weather; it changes the subject too often for ordinary mortals.

Grand Cane, La.

RIGHTING A WRONG.

To the Methodists of the North Mississippi Conference:

The opportunity and privilege is now offered every member of our church in the North Mississippi Conference to make a liberal contribution to an endowment fund to be used solely for a more humane support of our superannuated preachers and their dependents.

The financial aid heretofore rendered these godly men and their families has been of sufficient meagerness to cause those of us with knowledge of its inadequacy to feel keenly the neglect on the part of our church for these beloved leaders.

Our church is brought face to face with a duty long overlooked and neglected; so let us respond with the promptness and liberality superinduced by Christian love to reward the life service of these disciples of Christ, therefore, in a measure righting a great wrong.

The committee issuing this appeal has been named by the North Mississippi Conference to direct this campaign to secure an endowment fund of $265,000, cojointly with Brother A. C. McCorkle, field agent.

The terms of subscription will be part cash, the balance to be closed by notes, payable in one, two, three or four years, as may best suit the subscriber.

The amount of the total subscription will be placed at interest, the interest to be used through the Treasurer of the North Mississippi Conference, in addition to the amount assessed throughout the Conference, more adequately to defray the living expenses of the superannuates of our Conference.

Let us have as our slogan: An endowment fund sufficiently large to enable us to pay our superannuated preachers not less than $50 per month from the date they are superannuated until their death.

To give an idea of the meager support now given our old preachers, the Conference Treasurer had on hand at the last Annual Conference $8000 to be distributed among the 57 beneficiaries of the North Mississippi Conference.

We appeal to every fair-minded Methodist quickly to right this wrong.

Send all checks to Rev. A. C. McCorkle, Field Agent, Durant, Miss., Box 155.

R. A. MEEK,
W. T. REEVES,
H. L. WILKINSON.

A DAY DREAM.

A little while ago I had a day-dream, one of those subjective visions which sometimes visit the mind in seasons of wakeful meditation and serious thought. I was in my study in the early morning, before the day's work was begun, and I was somewhat sadly contemplating the comparative weakness of my ministry and the many shortcomings in my personal life. And while I pondered, with closed eyes, I became aware of a Presence before whom my spirit bowed in trembling awe. He lifted my garments and I saw that they were badly stained. He went away, and came again, and again he lifted my robes, and began to remove the stains, and I saw that he was using the ministry of blood. And he touched my lips, and they became as pure as the lips of a little child. And then he anointed mine eyes with eye-salve, and I knew he was giving sight to the blind. Then he breathed upon my brow, and my depression passed away like a morning cloud. And I wondered what next my august Companion would do, and with the eyes and ears of my spirit I watched and listened. Then he took a pen, and putting it into my hand, he said, "Write, for I will take the things of Christ and show them unto thee." And I turned to my desk and I wrote in the communion of the Holy Ghost.—J. H. Jowett.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension, the meeting at which appropriations are made, will be held April 29, 1920.

The Board will not consider applications which have not been presented to the Conference Board of Church Extension, or its Executive Committee, for approval.

The Conference Boards of Church Extension, or their Executive Committees, meet early in March to approve applications and transact such other business as may properly come before them. Applications should be in the hands of the Secretary of the Conference Board of Church Extension at as early a date as possible.

Blanks for use in making application may be secured from this office, and when applying for blanks information should be given as to whether aid is desired for church or parsonage, and as to the purpose of the trustees to apply for aid to the General Board or Conference Board, or both. A line to this office will secure application blanks, accompanied by detailed instructions. Delay in preparation of the application, and, therefore, a failure to place same before the Conference Board, does not constitute an "emergency case."

H. A. BOAZ, Secretary.

TWO KINDS OF FOOLS.

As a man may be rich and not know it, so also a man may be a fool and not realize it. There are two kinds of fools. There is the intellectual fool, often known as the lunatic or imbecile, or the man who is half-witted. We look at him in pity and say: "He is not all there." This is an intellectual fool. But there are moral fools, men who are intellectually bright, sometimes even brilliant, and who nevertheless are fools. They are fools because they do foolish things. They throw away their most valuable possessions. Was not Robert Burns a fool? His intellect was fine. His intelligence was large. His brain structure was remarkable. His genius was great, and yet he was a fool. When he became famous as a poet he spent his evenings at banquets and guzzled wine. "What," asks Carlyle, "had he to do at such banquets, blending the thick smoke of intoxication with the fire that had been lent him from heaven?" A man who is dowered with the finest gifts and who burns himself up in alcohol and lust is most assuredly a fool.—Charles E. Jefferson.

Sometimes it is hard to find the City of Happiness, but it will narrow the search if you remember that it is in the State of Mind.—Selected.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

PLAN FOR THE UNIFICATION OF AMERICAN METHODISM.

(Continued From First Page)

ARTICLE V. THE GENERAL CONFERENCE.

Membership.

and at such places as it may determine.

It sball be governed by such rules of procedure as it may itself prescribe.

Section 1. The General Conference shall consist of not less than 670 and not more than 850 ministerial and lay delegates in equal numbers as the General Conference may determine, who shall he apportioned to the several Regional Jurisdictions according to a uniform rule to be established hy the General Conference, subject to the further limitations and provisions of this Article. It shall he composed as follows:

(a) Of not less than one hundred ministerial and lay delegates in equal numbers, cbosen in such manner as the General Conference may determine from each of the White Regional Jurisdictions in the United States; provided, that the numher of delegates from any one of the said Regional Jurisdictions shall not exceed twenty per cent of the total membership of tbe General Conference.

(h) Of not less than tbirty nor more tban forty-two ministerial and lay delegates in equal numbers, chosen in such manner as the General Conference may determine from the Colored Regional Jurisdiction in the United States; provided, that the numher of delegates from said Regional Jurisdiction shall not exceed five per cent of the total membership of the General Conference.

(c) Of not less than ten nor more than forty ministerial and lay delegates in equal numbers, chosen in such manner as the General Conference may determine from each of the Foreign Regional Jurisdictions; provided, that the numher of delegates from any one of the said Regional Jurisdictions shall not exceed five per cent of the total membership of tbe General Conference.

Powers.

Section 2. Suhject to the limitations and restrictions of this Constitution, the General Conference shall have full legislative power over all matters distinctively connectional; and in the exercise of said powers shall have authority as follows:

(1) To define and fix the conditions, privileges and duties of church membership.

(2) To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters and deaconesses.

(3) To provide for, define, and fix the powers and duties of District, Quarterly and Church Conferences.

(4) To define and fix the powers and duties of Annual Conferences, Mission Conferences and Missions.

(5) To define and fix the powers and duties of Foreign Regional Conferences representing a membership of less than 150,000 in full connection, and to elect and assign Bishops to the same.

(6) To change the houndaries of the Regional Jurisdictions; but it shall not take away territory from any Regional Jurisdiction without its consent, save hy the concurrent vote of two successive General Conferences; nor shall it create any new Regional Jurisdiction in the United States with less than 500,000 memhers in full connection; provided, that the houndaries of a Regional Jurisdiction shall not he changed without its consent for a period of three quadrenniums succeeding the adoption of this Constitution.

(7) To define and fix the privileges, powers and duties of the Episcopacy, to fix the numher of Bishops to be elected by each of the several Regional Conferences; to confirm their election; by a general rule, to superannuate them upon reaching a determined age, and to retire them for inefficiency or unacceptahility after due notice and a proper hearing; provided, that it shall require a two-thirds vote to retire a Bishop without the concurrence of the Regional Conference in which his official residence is fixed.

A Bishop shall be assigned by the General Conference for residential supervision to the Regional Jurisdiction by or for which be was elected, but any Bishop, except as herein otherwise provided, may be assigned by the General Superintendents to any Annual Conference for presidential supervision, if a majority of the resident Bishops of the jurisdiction to which he is assigned shall concur in said assignment; hut such concurrence shall not he necessary in the case of assignment to a Foreign Regional Jurisdiction.

The General Conference may assign a Bishop to any Jurisdiction for residential supervision with the consent of the delegates of the Jurisdictions from which the Bishop is to be taken and to which he is to be assigned. But tbe consent of the delegates of a Foreign Jurisdiction shall not he necessary to the assignment or transfer of a Bishop to or from a Foreign Regional Jurisdiction.

(8) To alter and change the hymnal and the ritual of the Church, and to regulate all matters relating to the form and mode of worship.

(9) To prescribe the metbod of acquisition, control, and disposition of the real and personal property of the Church and of all its hranches.

(10) To govern the judicial administration of the Church, except as herein otherwise provided.

(11) To review tho decisions of the Judicial Council on constitutional questions, provided that no decision of tbe Judicial Council shall be reversod except by a concurrent vote of two-thirds of the General Conference, present and voting, and three-fourths of the members of the several Annual Conferences, present and voting.

(12) To control and direct all connectional publishing, missionary, henevolent, and educational enterprises of the Church.

(13) To govern any and all other matters of a connectional character.

Restrictions.

Provided, (1) Tbat tbe General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

(2) The General Conference shall not change or alter any part or rule of our government so as to do away with Episcopacy, or to destroy our itinerant General Superintendency.

(3) The General Conference shall not revoke nor change the general rules ef our Church.

(4) The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a selected number tbereof, nor of an appeal; nor shall it deprive our memhers of the right of trial by a committee of members of our Church; nor of an appeal.

(5) The General Conference shall not appropriate the produce of tho Publishing House or Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary and superannuated preachers, their wives, widows and children.

Meetings.

Section 3. (1) The General Conferenco shall meet once in four years perpetually at such time and place as shall be fixed by the preceding General Conference, or hy a commission to be appointed quadrennially hy the General Conference; and the commission shall have power to change the time and place, a majority of the General Superintendents concurring.

(2) Tbe General Superintendents may, by a two-thirds vote, and shall, when requested hy a majority of the Annual Conferences, call a special session of the General Conference.

(3) The General Superintendents, hefore the General Conference convenes, shall elect from their own numher one Bishop, or more, to preside during the session. The General Conference, upon organization, shall elect such other officers as shall he necessary.

Voting.

Section 4. (1) The ministerial and lay delegates shall deliberate as one body, and, except as otherwise provided, shall vote as one body; but each delegate shall have the right to bave his vote, or refusal to vote, recorded hy name on the journal.

(2) One-fifth of either order of delegates, present and voting, may require a vote hy orders, in which case it shall require the concurrence of the two orders to decide the matter under consideration, except that for changes in the Constitution a vote of two-thirds of the memhers of the General Conference, present and voting, shall be sufficient, as provided in Article VII.

(3) One-fifth of those present and voting, may require that a "yea" and "nay" vote be taken.

(4) Whenever a majority of each of two Regional delegations in the United States shall so request, a vote shall he taken on any pending motion or rosolution, including amendments to the Constitution, by Regional delcgations, and it shall require the concurrence of two-thirds of the Regional delegations in the United States, the members thereof voting as one body, to adopt said motion or resolution, provided, however, that no motion or resolution shall he adopted that does not receive a majority vote of the members of the General Conference present and voting.

Quorum.

Section 5. Two-tbirds of the memhers elected to the General Conference shall be necessary for a quorum, hut a smaller number may adjourn from day to day, and at tho final session may approve the journal, order and record the final roll call, and adjourn.

ARTICLE VI. THE JUDICIAL COUNCIL.

Title and Purpose.

Section 1. There sball be, and hereby is, established a Judicial Council, whose decisions shall be final, except as herein otherwise provided.

Composition.

Section 2. The Judicial Council shall be composed of fifteen ministerial and lay memhers, to be nominated by tbe General Superintendents by a two-thirds vote and elected by tbe General Conference.

Term of Service.

Section 3. Members of the Judicial Council sball serve for eight (8) years, or until their successors are confirmed, and shall be eligible foi re-election. Tbe term of each member (except as provided in section 9), shall expiro at tho close of the second General Conference succeeding that at which his term hegan, except that seven of the fifteen at the first General Conference shall be elected for only four years.

Eligibility.

Section 4. Members of the Judicial Council shall not he eligiblo to membership in the General or Regional Conferences, nor shall they hold any other connectional office, nor serve on any connectional board during their term. After the first election no member of the General or Regional Conference shall, during his term of service, be eligihle to membership in the Judicial Council. No member of the Judicial Council shall hear, review or determine any case beforo the Judicial Council to which be may be in any way related, nor shall he sit in the Council while such case is being examined.

Organization.

Section 5. The memhers of the Judicial Council shall convene at the closo of each General Conference, and shall organize by choosing from their number, by hallot, a president and a secretary; provided, that the members of the first Judicial Council shall organize immediately upon their confirmation. The secretary shall keep a record ot all proceedings, together with the records and documents in each case, with the decision and reasons for the same, and shall report such decisions to the parties involved and also to the succeeding General Conference. All decisions of the Judicial Council shall he in writing.

Powers.

Section 6. (1) The Judicial Council shall have full power to review upon appeal on constitutional grounds the acts of the General Conference, the Associate General Conferences, the Regional Conferences, and Annual Conferences, to hear and determine all other appeals and matters coming to it in course of lawful procedure; provided, that no appeal by any Conference shall be entertained

unless the same has been taken by at least one-fifth of the said Conference, present and voting. The Judicial Council shall have access to all records and documents which it may call for, or which may be transmitted to it from any such Conference.

(2) The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body, when such action is brought before it by appeal by one-fifth of the members of said body present and voting or by the General Superintendents.

(3) In all cases the decision of the Judicial Council shall be final except as provided in Article 5, Section 2, sub-Section 11.

Government.

Section 7. The Judicial Council shall prescribe rules and regulations for its government and methods of procedure for the hearing and disposition of appeals, which rules and methods shall be printed in the Discipline, and shall not be changed or altered during the quadrennium, without due notice.

Quorum.

Section 8. Two-thirds of the Judicial Council shall constitute a quorum. Constitutional matters shall be decided by a majority vote of the entire Judicial Council. All other appeals shall be decided by a majority of those present and voting.

Meetings During Quadrennium.

Section 9. The Judicial Council shall meet at the same time and place as the General Conference, and shall continue in session until the final adjournment of the General Conference; provided, that if during the session of a General Conference the appeal of a Bishop is pending, the Judicial Council shall defer its time of adjournment until it disposes of said appeal.

The Judicial Council shall convene during each quadrennium at such times and places as it may deem necessary to hear and determine appeals.

Vacancies.

Section 10. Vacancies shall be filled by the Judicial Council from the same order, lay or ministerial, in which the vacancy occurs, until the next meeting of the General Conference, which may then fill the vacancy for the remainder of the unexpired term.

ARTICLE VII. AMENDMENTS.

Section 1. The recommendation of three-fourths of all the members of the several Annual Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote of those members present and voting, to alter or amend any of the provisions of this Constitution; and also whenever such alteration or amendment shall have been first recommended by a General Conference, by a two-thirds vote of those members present and voting, then so soon as three-fourths of all the members of the several Annual Conferences present and voting shall have concurred therein, provided that such concurrence shall take place previous to the meeting of the next ensuing General Conference, such alteration or amendment shall take effect; and the result of the vote shall be announced by the General Superintendents.

RECOMMENDATION.

We recommend that the General Conference make an equitable provision for the financial support of the Colored Methodist Episcopal Church by setting apart a designated amount or a fixed percentage of the total annual offerings of the reorganized Church for the support of work among colored people.

IF I WERE A LAYMAN.

By Rev. Charles Edward Locke, D. D.

If I were a layman: I would pray that if I became grouchy and disgruntled, God would take me to heaven before my unfortunate spirit might send some people to the other place. I would be, if necessary, an unreasonable optimist, and I would talk up my church, and its members, and its minister, and, by my own loyal attitude, I would rebuke any inclination among others to be fault-finding and cynical.

I would try to give my pastor a square deal. I would feel that it was not a square deal to leave him alone on Sunday night to carry the heaviest burden which rests upon the preacher to-day, that of having a flourishing Sunday night service. I would regularly attend church twice on Sunday, Sunday morning for my own soul's growth, and Sunday night to help my minister in his evangelistic effort to widen the influence of the church in the community.

If I were a layman, I would want to be an intimate friend of my minister. I would invite him frequently to my home and table, and I would thank him for his sermons and encourage him in all of his faithful ministries. I would realize that the church belongs to the laymen; that it is the laymen who build the churches and who license the preachers, and who pay and expend the money, and who are, indeed, the church, and that the minister is God's man who may come and go, but the laymen stays.

I would endeavor to make money by every honest means that I might be able to give largely to enterprises of the kingdom. I would begin by giving a tenth, even when my income was small, and then if increased means came to me I would give another and still other tenths, and I would not lavish money on myself or in needless luxuries for my home. I would not put multiplied thousands in a magnificient house for myself when there was so much poverty in the world and so many of my fellow-men, like their Master, had no place to lay their heads. So soon as my business would admit of it, I would give all of my time to helping on the work of the church. I would not spend all my life making money when there is so much for a consecrated layman to do in religious work.

I would earnestly devote my humble talents to advancing the affairs of the kingdom of Christ in the earth. To this end I would seek first for the conscious presence and comradeship of Jesus Christ and endeavor to be a yokefellow with Him. Then I would take the Master at His word and believe that if He were lifted up He would draw all men unto Himself. I would seek to lift Him up in my character, my home, my business, and in my social circle.—Zion's Herald.

THE WORKER VERSUS THE WAILER.

By J. L. Harbour.

The men and women who are really doing things in this world are seldom to be found among those who would be good additions to the men and women who beat their heads against the wailing wall in Jerusalem and rend the air with their ineffectual cries. The workers of the world are seldom to be found among the pessimists of the world. They have a cheery optimism unknown to many of the idlers who kill time by spending it in magnifying all the evils of the world.

I have never yet known a person engaged in the good work of trying to make the world better and brighter, who was a pessimist, and I have known many workers of this kind. If you want to hear the most woful of wails, harken to the cry of the man who is doing nothing to lessen the evils of which he complains. The cheeriest and most hopeful worker I know is the man who lives in the slums trying to be helpful to those around him. He sees life at its worst every day, but he refuses to be depressed or discouraged by this fact. He is too busy for despair or discouragement to get in their deadly work. No one is so likely to take a low view of life as the idler. No one is so likely to see light ahead as the workers of the world. They have the cheerfulness that Sydney Smith had when he wrote to a friend:

"I have gout, asthma, and seven other maladies, but am otherwise very well."

Or they may carry about with them the cheerful optimism of the rhymester who wrote:

"For every evil under the sun,
There is a remedy, or there is none;
If there be one, try and find it:
If there be none, never mind it."

The trouble with the idle wailer is that he seems to be looking out on life through smoked glasses. He sees nothing clearly and he knows nothing of the joy of service. He needs to take to heart this bit of good advice:

"Take life like a man. Take it just as though it was—as it is—an earnest, vital, essential affair. Take it just as though you personally were born to the task of performing a merry part in it—as though the world had waited for your coming. Take it as though it were a grand opportunity to do and to achieve, to carry forward great and good schemes."

The man who takes life in this sane way is never likely to pollute the air with his wailing. He will give himself the joy of being among the workers of the world and he will never have anything in common with the pessimist. The world will be the happier and the better because he is in it, and it will remember him with gratitude when he has gone out of it. Not so will the wailer. Even the most charitable will be unable to feel any regret when his last wail has been uttered and the world knows him no more.—Exchange.

PREACHER WANTED.

Wanted, a preacher for a small work. Will pay a young man who will work and stick to the place enough to live on. Give references; write me if interested.

W. M. SULLIVAN, P. E.
Gulfport, Miss.

TO THE PASTORS IN THE SEASHORE DISTRICT.

Dear Brethren: Please send to Col. R. P. Linfield, at Biloxi, Miss., the names of your local treasurers of the Centenary Fund, and your charge lay leader. Do this at once, if you please, so that he may arrange for the Campaign as District Leader.

W. M. SULLIVAN.

NOTICE.

I want a helper in my work; not a singer for evangelistic service, but a business agent, who will look after handling my Bible Lectures, making dates, attending to the advertising, and so on. I have more than I can do. It would be pleasant and useful work for the right person. Let me hear from you if you want the place.

S. A. STEEL,
Mansfield, La.

An hour of solitude, passed in sincere and earnest prayer in conflict with and conquest over a single passion of subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.—S. T. Coleridge.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuated member, Mississippi Conference,
Brookhaven, Miss.

"My Guiding Star"
A "MOTHER" SONG
APPROPRIATE FOR CHURCH USE, CONCERTS, AND ALL OCCASIONS
30 CENTS A COPY
L. GRUNEWALD CO.,
733 Canal St., New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Americus, at Pleasant Hill, January 28.
Coalville and Mission, at Coalville, January 31.
Oceans Springs and Mississippi City, at Ocean Springs, 11:00 a. m., February 1.
Biloxi, Main Street, 7:30 p. m., February 1, 2.
Mentorum, at Alexandria Memorial, February 4.
Saucier and Lyman, at Saucier, 7:30 p. m., February 6.
Columbia, February 7, 8.
Lumberton, 7:30 p. m., February 9.
Brooklyn and Bond, at Brooklyn, 7:30 p. m., February 12.
Pass Christian, Mission, 11 a. m., February 15.
Bay St. Louis, 7:30 p. m., February 15.
Moss Point, February 21, 22.
Escatawpa, 2:50 p. m., February 22.
Pascagoula, 7:30 p. m., February 25.
Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Waynesboro Circuit, at Fedora, Jan. 31, Feb. 1.
Waynesboro, Feb. 1, 2.
Vimville, at Coker's Ch., Feb. 8.
Quitman, Feb. 8, 9.
Matherville, at Poplar Springs, Feb. 14, 15.
DeKalb, at New Hope, Feb. 21, 22.
Moscow, at Clark's Chapel, Feb. 23.
Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union, March 7.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Meadville and Bude, at Bude, Feb. 1.
Scotland, at New Hope, Feb. 7, 8.
Wesson, at Wesson, Feb. 8, 9.
Bogue Chitto and Norfield, at Bogue Chitto, Feb. 15, 16.
Brookhaven, Feb. 15, 16.
Adams, at Auburn, Feb. 21.
Topisaw, at Topisaw, Feb. 22.
Bayou Pierre, at Centerpoint, Feb 28, 29.
Hazlehurst, Feb. 29, March 1.
Barlow, at Rehoboth, March 6, 7.
Monticello, at Georgetown, March 13, 14.
Foxworth, at Foxworth, March 20, 21.
Pleasant Grove, at Mallilieu, March 27.
McCalls, at McCalls, March 28.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

Seminary, at Seminary, Jan. 29.
Magee, at Magee, Jan. 30.
Taylorville, at Hebron, 11 a.m., Jan. 31.
Mount Olive, at Mize, Feb. 1, 2.
Hattiesburg, Court Street, Feb. 4.
Hattiesburg Circuit, at Petal, Feb. 7, 8.
New Augusta, at New Augusta, Feb. 14, 15.
Silver Creek, at Silver Creek, Feb. 20.
Prentiss, at Prentiss, Feb. 21, 22.
Heidelberg, at Vossburg, Feb. 25.
Eucutta, at Eucutta, 11 a.m., Feb. 26.
Leakesville, at Leakesville, Feb 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Jackson Dist.—First Round.

Terry, at Terry, Feb. 1, 2.
Monterey, at Monterey, Feb. 7, 8.
Eden, at Eden, Thursday, Feb. 12, 11 a.m.
Lake City, at Lake City, Friday, Feb. 13, 11 a.m.
Yazoo City, Feb. 12, 7:30; preaching 15.

J. M. MORSE, P. E.

Port Gibson Dist.—First Round.

Louise and Holly Bluff, at Holly Bluff, Feb. 1, 2.
Silver City, Feb. 3.
Rolling Fork, Feb. 8, 9.
Anguilla, Feb. 10.
Mayersville, Feb. 11.
Utica, Feb. 15, 16.
Rocky Springs, Feb. 17.
Oak Ridge, Feb. 21, 22.
Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Deemer, at Deemer, Jan. 24, 25.
Chunky, at Chunky, Feb. 1, 2.
Lake, at Lawrence, Feb. 5.
Montrose, at Montrose, Feb. 8, 9.
Laurel, First Church, Feb. 12.
Laurel, Kingston, Feb. 13, 15.
Laurel, West End, Feb. 14, 15.
Newton, Feb. 18.
Union, at Union, Feb. 21, 22.
Decatur and Hickory, at Hickory, Feb. 25.
Shiloh, at Shiloh, Feb. 28, 29.

J. A. MOORE, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

New Albany ct., at Ingomar, Jan. 27.
Chalybeate, at Camp Ground, Jan. 31, Feb. 1.
Dumas, at Dumas, Feb. 3.
Mantachie, at Hebron, Feb. 7, 8.
Mooreville, at Allen's Chapel, Feb. 10.
Kossuth, at Wesley, Feb. 12.
Blue Mountain ct., at Blue Mountain, Feb. 14, 15.
Rienzi, at Rienzi, Feb. 18.
Corinth ct., at Box Chapel, Feb. 19.
Burnsville, at Burnsville, Feb. 21, 22.
Iuka ct., at Snowdown, Feb. 23.
Golden, at Golden, Feb. 27.
Tishomingo, at Tishomingo, Feb. 28, 29.
Silver Springs, at El Bethel, Mar. 3.
Marietta, at Marietta, Mar. 6, 7.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Houlka, at Houlka, Jan. 31, Feb. 1.
Montpelier, at Palestine, Feb. 2.
Fulton, at Hardin's Chapel, Feb. 7, 8.
Smithville, at Antioch, Feb. 14, 15.
Tremont, at New Bethel, Feb. 15 p.m., 16.
Vardaman, at Vardaman, Feb. 21, 22.
Calhoun City, at Big Creek, Feb. 23.
Greenwood Springs, at Greenwood Springs, Feb. 28, 29.
Buena Vista, at Buena Vista, Mar. 6, 7.
The District Stewards will please meet at Tupelo, Jan. 15, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Corinth Dist.—First Round.

Macon ct., at Macon, Jan. 27, 1:30 p.m.
Brooksville, at Brooksville, Jan. 27, 7 p.m.
Mayhew ct., at Mayhew, Jan. 28, 1:30 p.m.
Artesia, Jan. 28, 7 p.m.
Sturgis ct., at Sturgis, Jan. 31, Feb. 1.
Columbus, First Church, Feb. 4.
Columbus, Central, Feb. 5.
Shuqualak ct., at Shuqualak, Feb. 7, 8, a.m.
Macon, Feb. 8, p.m., 9.
Crawford and Shaefer's, at Crawford, Feb. 14, 15.

W. L. DUREN, P. E.

Winona Dist.—First Round.

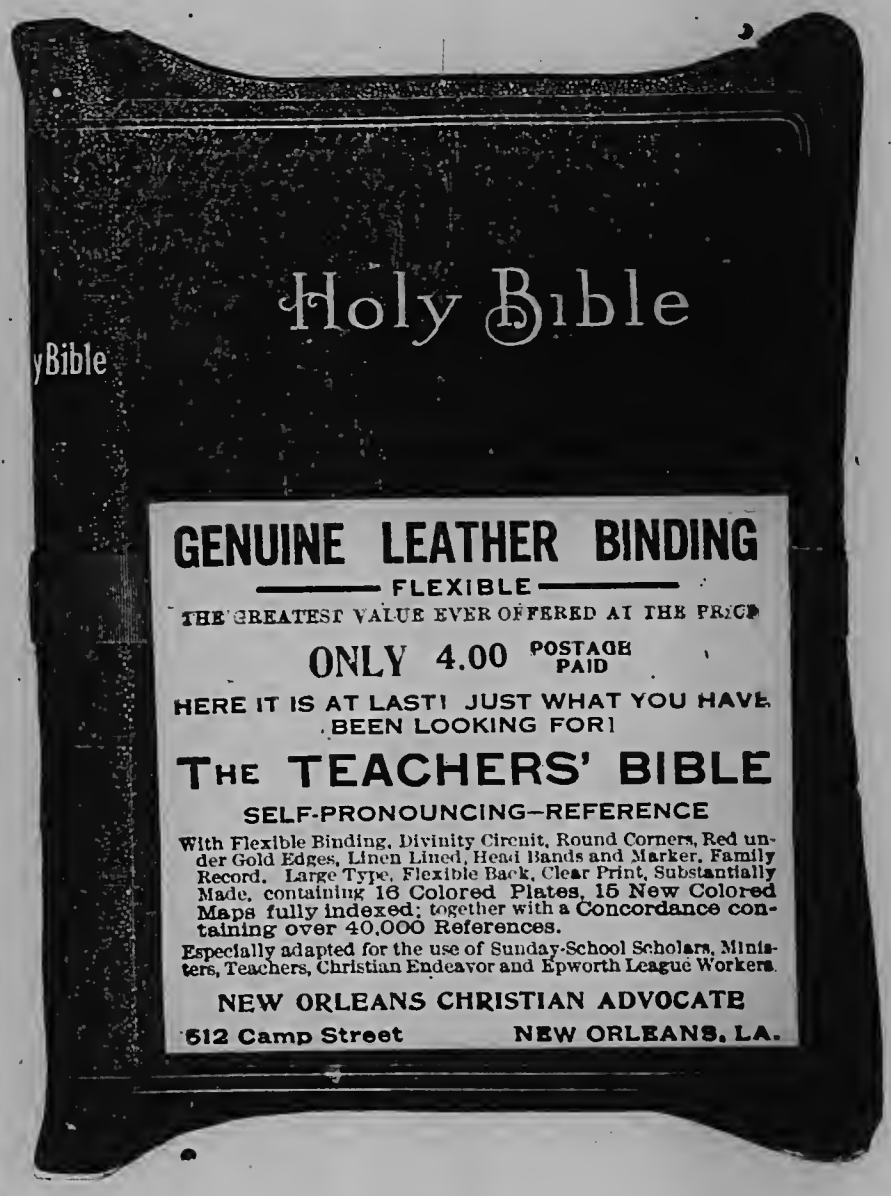
Dublin, Jan. 31, Feb. 1, a.m.
Webb, Feb. 1, 2, p.m.
Winona ct., at Bethlehem, Feb. 7, 8, a.m.
Winona, Feb. 8, 9, p.m.

S. L. POPE, P. E.

Durant Dist.—First Round.

Acona station, preaching and conference, Feb. 1.
Coila ct., at Coila, preaching and conference, Feb. 2.
Poplar Creek ct., at Bethel, preaching and conference, Feb. 7.
Kilmichael ct., at Kilmichael, Feb. 8, 9.
Sallis ct., at Sallis, Feb. 14, 15.
McCool ct., at Liberty Hill, Feb. 15, 16.
Chester ct., at Pisgah, Feb. 21.
Ackerman ct., at Ackerman, Feb. 22, 23.
Louisville ct., at White Hall, Feb. 27.
Center Ridge ct., at Owen's Chapel, Feb. 28.
Louisville station, Feb. 29.
Noxapater ct., at Noxapater, Feb. 29, March 1.

R. O. BROWN, P. E.


Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Sardis Dist.—First Round.

Sardis ct., at Wesley Chapel, 11 a.m., Jan. 28.
Longtown ct., at McGeehee's chapel, Jan. 31, Feb. 1.
Courtland ct., at Courtland, 11 a.m., Feb. 4.
Oakland ct., at Oakland, 11 a.m., Feb.5.
Tyro ct., at Mt. Vernon, Feb. 7, 8.
Senatobia, evening, Feb. 11.
Cockrum ct., at Palestine, Feb. 14, 15.
Eureka, at Mt. Ollvet, Feb. 21, 22.
Crowder and Darling, at Crowder, Feb. 29.

R. A. MEEK, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Standard, Wednesday, Jan. 28, 7:30 p.m.
Tloga, Friday, Jan. 30, 4 p.m.
Melville, Saturday, Jan. 31.
Melville, Sunday, Feb. 1, 11 a.m.

HARRY W. MAY, P. E.

Baton Rouge Dist.—First Round.

Zachary, Jan. 27.
Franklinton, Feb. 1.
Franklinton circuit, Feb. 2.
Denham Spring, Feb. 8.
Springfield, Feb. 9.
Kentwood, Feb. 13.
Greensburg, Feb. 15.
Baker, Feb. 22.
Amite, Feb. 29.

ALBERT S. LUTZ, P. E.

Monroe Dist.—First Round.

Eros, at Eros, Feb. 1, 10 a.m.
Sicily Island, at Sicily Island, Feb. 8, a.m.
Mangham, at Mangham, Feb. 8, p.m.
Mer Rouge, at Mer Rouge, Feb. 15, a.m.; Conf., Feb. 16, 2 p.m.
Bastrop, at Bastrop, Feb. 15, p.m.
Midway, at Midway, Feb. 22.
Chatham, at Frantom's Chapel, Feb. 29.
Farmerville, at Marion, Mar. 7.
Winnsboro, at Winnsboro, Mar. 14.
Oak Grove, at Oak Grove, Mar. 21.

C. D. ATKINSON, P. E.

When God sees the returning prodigal, he sees more than the sin; he sees the sinner within the man, the man within the sinner, the God within the man.—Joseph Parker.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the checks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

The Home Circle

THE MYSTERY.

Sometimes my papa, when it's night an' time to go to bed,
He takes me on his lap—an' nen I cuddle down my head
An' he 'ist hold me nice an' close an' sing a lot of things
All whispery an' soft—you know the way your papa sings.
An' nen—next thing I know, why, it's to-morrow! An' I've been
Tooked to my bed—an' I don't know who was it tucked me in.

I ast my papa why it is, an' where does people go
When they think 'at they go to sleep—an' ho say he don't know,
Utceptin' 'at th' best o' life, sometimes, to him, it seems,
Is when us folks 'at's worn an' tirod goes to the Land o' Dreams.
But I don't know 'ist what that means, an' nen I wouldn't care
If I knew when I went to bed, an' who put me in there.

My papa says there's lots o' things 'at we can't understand,
An' 'at there's lots o' paths where we can't see the guidin' hand,
But 'at if we 'ist do our part, an' keep a-movin' on,
The song 'at sings us all to sleep will echo in the dawn—
We'll lie down in our Father's arms an' wake to find the day,
An' never ask nor wonder how we came along the way.

—Selected.

ANY ONE BUT AMY!

"Another cup gone! Oh, Amy, you reckless, wretched creature! Now we've not enough left that match to go around!"

"Well, you needn't be so tragic about it, Prue; and, anyway, it wasn't my fault. The old thing's been cracked for ages and its time had come—it simply went to pieces in my hand."

"Quite simply—after you'd knocked it against the faucet. It naturally would," said Prue, dryly.

Sally and May, busy putting back glass and china on the shelves of the cozy living room, after the tea, laughed and exchanged a meaning look.

"Why, Prue, of course it wasn't Amy's fault!" said Sally, with overemphasized reproachfulness. "How could you think it for a minute?"

"No, of course it wasn't!" added May sweetly. "Most likely it was no one's fault at all; but if it was any one's, it certainly was any one but Amy."

That night, as Amy brushed her hair before the glass, there was a worried pucker between her brows. A broken teacup more or less did not matter much, but there had been something in the girls' tones that did matter. They were joking, of course, but it was something she did not like—something different; almost as if they had been talking of some one else—of a girl much less popular and petted and admired than Amy Alston. Bother the miserable cup! If Sally or May had broken a dozen cups, she would have sympathized with them; she would not have made invidious remarks. What did May mean with her hateful "Any one but Amy!" She had never considered herself as infallible.

Amy paused, with head bent sidewise, midway of a brush stroke down her smooth, brown locks. There had been that loaf of cake that was burned—but that never would have happened if Sally had not called her off to consult her about something quite unnecessary. She had hurried back as quick as she could; and they could use most of it by cutting off the bottom and one corner. She brushed again, hard. Sally ought to have known better. Cake required a person's whole attention!

"Any one but Amy!" To be sure, the time she forgot to snap off the storeroom light, and it was on for three days, until the next meeting, she had pointed out that, if Isabel had gone the rounds carefully before locking up, it could not have happened; and if the girl who had the key was not responsible for going the round, who was? Why, Isabel had acknowledged that she ought to have made sure about every light, even though she did not know any one had been to the storeroom. No! Isabel never tried to squirm out of a hole. She accepted consequences.

Just there Amy laid down her brush and severely addressed the sober young face contronting her in the glass.

"My child," she told it, "you've always considered yourself a pretty good sort, and in particular an all-round, good comrade. Let's hope you are. But there's one thing you've got to learn thoroughly and right away, and that's the art of owning up. You'd be decent enough to take the blame for anything big. I honestly believe, if you deserved it; but it's mean and disgraceable to try to slip out of small responsibilities.

"Now, my dear, you can't drop the best club salad bowl to-morrow and nobly and spectacularly confess the crime, as you'd like to do, because the bowl can't be spared; but you can and will buy six new penitential teacups and present them to the club, to make good with interest for the one you smashed—yes, smashed! That is the word you'll use, and you won't even hint that it was cracked! After this, every blessed blunder, fault and accident for which you are responsible is yours, and yours only; you won't let any one else claim a share, if she wants to! Not any one but Amy!"—The Youth's Companion.

A BEAVER'S WORKING DAY.

A young beaver in Regent's Park Gardens, London, was once placed at work upon a tree twelve feet long and two feet, six inches thick, just as the town clock sounded the hour of noon. The beaver began by barking the tree a foot above ground. That done, he attacked the wood. He worked hard, alternating his labor with dips in his bathing pond. He bathed and labored alternately, when he ate his supper of bread and carrots and paddled about in his pond until half-past five o'clock.

Ten minutes later, when only one inch of the tree's diameter remained intact, he bore upon his work and the tree fell. Before it fell the beaver ran as men run when they have fired a blast. Then, as the tree lay on the ground, he portioned it out mentally and began to gnaw. He worked at intervals all night; cut the log into three parts, rolled two of the portions into the water and reserved the other third for his permanent shelter. The work done, he took a bath.—Harper's Weekly.

HOW JACK WORE HIS CLOTHES.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said: "Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind; he had to turn his stockings wrong side out, and to put on his coat and his trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him round, said: "This is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like things this way so much, Jack?"

"No, mother," answered Jack, shame-faced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—Selected.

Doubt digged a fortress deep and dim,
Guarded by moat and javelin;
And, having fettered every limb,
He dungeoned me therein.

Then Victor Faith's illuming star
Shone in upon my black despair,
And back flew rivet, bolt, and bar,
And I was free as air.

—Clinton Scollard.

A Guaranteed Coffee

Read the Luzianne guarantee. Study it! It is the broadest, fairest coffee guarantee ever written. You can use the whole can of Luzianne and then get your money back if you are not thoroughly satisfied.

GUARANTEE
If, after using entire contents of the can according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

SOLD BY ALL GROCERS

LUZIANNE coffee
The Reily-Taylor Company
New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE PLAN OF UNIFICATION.

The action of the Joint Commission on the Unification of American Methodism, at its recent meeting in Louisville, Ky., in agreeing upon a plan of unification to be transmitted to the General Conferences of the two churches for their consideration and final determination, has brought this vital question to the point where it must be considered carefully and candidly by the constituency of both churches with reference to a definite acceptance or rejection of the plan.

The Questions Involved.

Speaking from the standpoint of Methodism as a whole, the discussion will, we think, naturally center about three questions: 1. Is unification desirable in itself? 2. If unification is desirable, is the time ripe for its consummation? 3. Does the plan proposed furnish an acceptable basis of agreement between the parties involved? We realize that the first two questions are inextricably bound up with the third, but we suggest them for the sake of clearness of vision as we give ourselves to the consideration of the whole matter.

Our Attitude.

We desire to state for ourselves, though we trust it is superfluous for us to do so, that we will be perfectly frank in the expression of our own views, and that we will preserve an open-minded attitude toward the many questions that will arise as the plan is studied in detail. We will jump to no conclusions; we will welcome arguments against any views we may hold, as heartily as we shall those that support them, and we will honestly try to be amenable to reason in all things; we will not, under any circumstances, consider mere differences of opinion as grounds for personal dislike or antagonism, and we will accord to all who differ from us the same sincerity of motive that we claim for ourselves. We realize that momentous issues are involved in the decision that must ultimately be reached, eventuating in the acceptance or the rejection of the plan, and we are earnestly desirous that that decision shall be based upon the principles that will most surely hasten the coming of the Kingdom of God upon earth. Our whole effort shall be to discover those principles, and our sole determination is to act in accordance therewith.

Our Views.

We hold the opinion that unification is, in itself, desirable. The two great branches of Methodism in the United States are one in origin, one in doctrine, one in order of worship, and practically one in polity. The issues that brought about the division in 1844 have largely disappeared. There is urgent need that Protestantism present as united a front as possible against the heathen world, against Roman Catholicism, and against the non-Christian forces in our civilization. In a practical way, the correlation of resources and the conservation of energies will increase largely the efficiency of Methodism as a whole.

We frankly confess that we do not know whether the time is ripe for the unification of Methodism or not. We are inclined to believe that it is, but we have not sufficient data upon which to base a definite opinion. The general reception of the plan as proposed by the Joint Commission will determine this question. Not much would be gained by opening a new line of cleavage in the attempt to close an old one. In considering this matter, however, we must be sure that our purely personal preferences do not outweigh our judgment as to what is best for all concerned; and we must be prepared to justify our position, whatever it may be, in relation to the manifest spirit of the age in which we live. As a broad proposition, it will be hard to convince the world that two great Christian organizations "of like faith and order" should perpetuate their differences; and while we are not willing to submit matters of ecclesiastical policy to the world for arbitration, we should be willing to take into consideration the views that are held by what might be termed disinterested onlookers.

The plan proposed by the Joint Commission appeals to us as being sufficiently satisfactory to enable the two churches to come together in a really unified, workable organization. It does not meet our own wishes in all points, as it probably does not represent the personal views of the commissioners themselves in every respect, but as the best plan that could be devised under the circumstances and under their instructions, it is submitted as an equitable basis of agreement. Both sides have conceded much. It appears to us that the rights of the minority are adequately protected by the powers given the Regional Conferences and by the method of amending the Constitution, and that the negro question is acceptably adjusted by the establishment of the Colored Regional Jurisdiction, the restriction of negro bishops to their own Jurisdiction, the limitation of negro representation in the General Conference, and by the provision for Associate General Conferences. It would appear that this is as much as could be expected, short of setting the Negro apart in a separate church—which, to us, is the only completely satisfactory solution of this problem.

Full Discussion Desirable.

The question of unification is now before the church in a concrete form, and it is right that it should be seriously and fully considered from every point of view. We desire to state emphatically and unequivocally that the pages of the New Orleans Christian Advocate are wide-open to its constituency for the fullest and freest possible discussion of the subject, provided only that the discussion be kept free of the bitterness of personal controversy, and that the amenities of decorous debate be observed. Limitations of space, will, of course, have to be taken into consideration. We will continue, as heretofore, to keep in the forefront matters that are of vital import to the spiritual life and work of our church and people. We do not propose to side-track other important things to make way for the discussion of unification, but we do propose to give space to all who desire it—pro and con—to present their views of the subject. We do not conceive it to be our function to assume a partisan attitude under any circumstances—an attitude as foreign to our nature as it is repugnant to our sense of duty.

A METHODIST HOSPITAL AT HATTIESBURG, MISS.

The Commission appointed by the Mississippi Conference to secure a site and arrange for the establishment of a first-class hospital has, after careful consideration, selected Hattiesburg as the location for the new enterprise. The South Mississippi Infirmary of that city, already a well established institution, has been purchased for $30,000, and plans are now under way for the erection of a new building that will make the institution one of the finest in this section of the country.

We are glad to see that our church has come to realize fully the value of such enterprises in its ministry of helpfulness to all the people. It will continue to lay emphasis upon the preached Word in the future as in the past, but it will no longer suffer the reproach of those who "say and do not." The healing of men's bodies inevitably becomes associated with the healing of their souls, and the work is as urgent to-day as it was in the days of the Master.

This enterprise of the Mississippi Conference will necessarily require a large outlay of money, but we have no doubt the money will be forthcoming. Men of large means are willing to contribute liberally to movements of such unquestioned worth, and those of lesser ability are glad to help forward so worthy a cause. We understand that an agent will be put in the field at once to secure the necessary funds; we bespeak for him a sympathetic hearing and a cordial co-operation. Too long our own people have had to go to distant cities to find in Jewish and Roman Catholic institutions the hospital facilities they should be able to find at home. We are glad that the Mississippi Conference will soon have a great hospital of its own.

SPECIAL PROPOSITION WITHDRAWN.

When we first made the announcement that we would send the Advocate one year for one dollar where it was put in every home represented in the membership of the church, we accompanied it by the statement that our sole purpose was to enable the paper to do the largest amount of good possible in a given community and not to put money in the treasury of the Advocate, the price being too low for any margin of profit. The decision to make the proposition was arrived at in November of last year, and even then it was based upon the well recognized economic principle of diminishing expense in quantity production.

The response to the proposition has been highly gratifying, and we believe that, under normal conditions, we would have gone a long way in the right direction in solving the difficult problem of the adequate circulation of the church organ. But conditions are not normal; and with the increased cost of production since the proposition was made we find, after careful investigation, that one dollar is less than the actual cost of the paper for one year. In other words, we are selling a product for less than it costs to produce it.

Under the circumstances, we know of but one sensible thing to do—withdraw the proposition—and we do hereby withdraw it, though with the utmost regret that the necessity is upon us to do so. We desire to say, however, that those who have already taken the special offer are at liberty to send their lists in at the special rate; we will accept them and cheerfully carry out the terms of the proposition.

If the Advocate had a reserve fund for emergencies, we would draw upon it and continue the special proposition until March 15, the date originally set for its expiration; but there is no such reserve fund, and we cannot afford to imperil the stability of an institution of the church by knowingly managing its affairs at a loss. We feel assured that every friend of the Advocate will approve the action we have taken.

DEATH OF MRS. JAMES A. PARKER.

"Mrs. Eliza Penn Parker, widow of the Rev. James A. Parker, who preceded her on March 16, 1916, passed away at Greenville, Texas, on Jan. 15, 1920, at 11:30 o'clock p.m., in the loving care of her living children.

"Born June 30, 1846, at Cotton Valley, Ala., of William S. Penn and Eliza White, of distinguished ancestry, she was reared in culture's lap and plenty. Her marriage to the able Doctor and prince among preachers carried her into an eventful itinerant's life. The sorrowings that came, the sufferings of body, graduated into an intense and all-absorbing Christian life and experience that sat like a crown of light on her latter days.

"The body, accompanied by her son, James, and

family, was buried from the residence of her daughter, Mrs. T. B. Hopkins, Jr., at Lafayette, La., by the Rev. Harry W. Rickey on Saturday, January 17, 1920, at 3 p.m. Mrs. James Carter, in her clear soprano, sang "Rock of Ages" over her grave. Laid to rest beside that nobleman of grace, Dr. Parker, we realize the grandeur of redemptive grace."

The brethren and many other friends throughout the Louisiana Conference will read with sorrow this notice of Sister Parker's death from Rev. Harry W. Rickey. We extend our sympathy to the bereaved ones.

PERSONAL AND OTHER NOTES.

"All goes well with us," writes Rev. A. R. Beasley, from McCool, Miss.

Our church at Poplarville, Miss., has increased the pastor's salary to $2000 a year. Dr. C. M. Chapman serves that appreciative congregation.

Rev. J. M. Corley writes that he has been cordially received at Lumberton, Miss., and that the stewards have made a liberal raise in the pastor's salary.

Rev. W. M. Williams received twelve members into the church by certificate at Purvis, Miss., on January 11. That is a pretty good record for one day.

Rev. C. H. Strait is delighted with the reception that has been given him at Florence, Miss., where he serves a loyal and faithful people. He, too, has been the recipient of a generous pounding.

Rev. T. L. Oakes, of Sallis, Miss., requests us to announce that the church at that place will be dedicated on Sunday, February 15, and that all former pastors are invited to be present and take part in the service.

Rev. Briscoe Carter, presiding elder of the Shreveport District, Louisiana Conference, was in the city last week, and called at the Advocate office in company with Rev. F. M. Freeman, pastor of Parker Memorial Church, New Orleans.

The church at Pass Christian, Miss., claims the honor of being the first in the State to put a woman on the board of stewards—Mrs Susie S. Ford. All departments of the church's work are prospering under the leadership of Rev. Jno. L. Sutton.

Rev. Paul D. Hardin, pastor of Main Street Methodist Church, Hattiesburg, Miss., was recently elected president of the Hattiesburg Ministerial Association. The regular meetings of the Association are held on the first Monday of each month.

Rev. H. A. Gatlin is beginning his fourth year at Tylertown, Miss., under happy auspices. The pastor's salary has been increased $300 over last year, making a total increase of $900 in three years. A beautiful church has been erected, at a cost of $25,000.

Rev. Lastie N. Hoffpaulr, of Estherwood, La., has been busily engaged in preaching since Conference, though the revival season has not yet opened. He still has some dates unfilled; those who would like to engage his services, may write him at the above address.

Captain J. B. Frazier, head of the Chaplains' Corps, United States Navy, has announced that there are about sixty vacancies in the corps. Men of culture and established ability are needed. Surely our own church should be able to furnish its quota for this important work.

Rev. N. E. Joyner, pastor of First Church, Baton Rouge, has resigned as Louisiana Conference Missionary Secretary. His successor has not yet been chosen. All matters in connection with the Board of Missions should be taken up with Rev. W. W. Holmes, President of the Board, Lake Charles, La.

We had the happy privilege of meeting Mr. and Mrs Asa Watson, of Strongs, Miss., on the train as we were returning from the meeting of the Commission on Unification. They were on their way to New Orleans to spend a few days in sightseeing. It was refreshing to come into contact with these loyal friends and supporters of the church.

Rev. C. A. Battle, our pastor at Mansfield, La., broke his arm while cranking an automobile, January 18, but is reported to be doing well. Brother Battle is well known to the readers of this Advocate, in which many articles from his pen have appeared. He is meeting with his usual success in his new field of labor. Thirty-six have been received into the church by him since Conference.

The annual meeting of the presidents of Conference Epworth Leagues and of Conference Epworth League Boards, will be held at Nashville, Tenn., February 28-29. Rev. W. E. Thomas and Rev. Jas. B. Grambling, of the Louisiana Conference, Rev. J. O. Waro and Mr. W. D. Hawkins, of the Mississippi Conference, and Rev. R. P. Neblett and Rev. J. H. Holder, of the North Mississippi Conference, are expected to attend.

One of the enjoyable affairs of Nettleton, Miss., during the holidays was the entertainment of their husbands by the members of the Woman's Missionary Society of the Methodist Church. The beautiful home of Mr. and Mrs. James Wivgul was thrown open to those who were present on the happy occasion. Cut flowers and other decorations added to the beauty of the hospitable home. Delicious cream and cake were served and innocent games were enjoyed to a late hour.

Rev. R. S. Stewart, recently returned missionary from Japan, now working under the auspices of the Centenary Commission in the home land, is conducting a series of services for the students of Centenary College, Shreveport, La. We have received a request from Professor Sidney A. Seegers, Director of Religious Work in Centenary College, to urge that our preachers and people throughout Louisiana join in prayer that great good may be accomplished in the meeting. We are sure that many such petitions will ascend daily.

The song, "My Guiding Star," composed by Miss Eddie Bentley, an active member of the Carrollton Avenue Methodist Church, of this city, is rapidly becoming popular locally. It was sung a few Sundays ago by Mr. T. O. Adams in the Carrollton Avenue church, and on last Sunday evening by Mrs. T. O. Adams in Rayne Memorial Church. It will also be sung next Saturday afternoon in the Gold Room of the Hotel Grunewald, at a musical gathering, by Mrs. Arthur Herman. The appealing sentiment of the song is enhanced by the appropriate musical setting.

The Clarksdale Daily Register very properly gives considerable space to items of church news. Its issue of January 15 contained an extended account of the work of the women in the various churches of that progressive city. We were especially interested in the full report of the work that is being done by the Methodist women through a complete organization of the Missionary Society. We do not recall having seen anywhere a more perfectly developed plan of work. We congratulate the pastor, Rev. E. Nash Broyles, the church, and the entire community upon having such an aggressive force of Christian workers enlisted in the promotion of the Kingdom of God.

The Educational Campaign Commission will meet at McKendree Church, Nashville, Tenn., February 24-25. This Commission, of which Bishop James Cannon, Jr., is chairman, is composed of eleven members, six from the General Conference Board of Education and five from the Methodist Educational Association. This will be the second meeting of this Commission, the first one having been at Lake Junaluska last August. Immediately following this meeting of the Commission, the Educational Association will hold its second annual meeting. This meeting, which will also be at McKendree Church, will begin on the evening of February 25, and continue through the 26th and 27th. Dr. R. E. Blackwell, of Randolph-Macon College, Virginia, is the president of this Association.

The two Commissions composing the Joint Commission on Unification voted separately on the resolution to transmit the Plan to the General Conferences. The Commissioners of the Methodist Episcopal Church voted unanimously in favor of it; the Commissioners of our church voted 19 for, to 5 against. The press dispatch from Louisville that the vote was unanimous, was incorrect.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

THE "EVERY FAMILY" LIST.

In addition to the places previously announced, the following have definitely accepted the Special Proposition to put the Advocate in every home represented in the membership of the church:

Ruleville, Miss., Rev. W. S. Shipman, pastor.
Drew, Miss., Rev. W. N. Duncan, pastor.
Grenada, Miss., Rev. W. W. Woollard, pastor.
Pleasant Hill, La., Rev. P. O. Lowrey, pastor.
Braxton, Miss., Rev. C. H. Strait, pastor.
Jonesboro, La., Rev. G. A. Morgan, pastor.
Fernwood, Miss., Rev. A. M. Broadfoot, pastor.
West Point, Miss., Rev. Carroll D. Varner, pastor.
Schlater, Miss., Rev. O. L. Savage, pastor.
Alexandria, La., Rev. S. H. Werlein, pastor.

In addition to the above, we have been notified that several other places have definitely taken the matter up, with the probability that the proposition will be accepted. In spite of the fact that we have been compelled to withdraw the Proposition so far as the future is concerned, we desire to emphasize the statement that those who have already taken definite action looking to its acceptance are at perfect liberty to send in their lists at the special rate as soon as they have completed them. We regret beyond measure that the increased cost of production since the Proposition was made renders it impossible for us to leave it open indefinitely. We renew our thanks to those who have so willingly done everything in their power to give the Advocate as wide circulation as possible. We earnestly entreat all our friends to continue their efforts to put the paper into the homes of all our people at the regular rate—a rate which itself is lower than most of our Conference organs are asking.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings $5. Utility pen $3. (Rev.) H. C. Castles, McComb, Miss.

If not-give them

Bee Dee

Stock & Poultry Medicine

The old reliable BLACK-DRAUGHT for Stock and poultry

Ask your merchant!

Merchants: ask your jobber's salesman about Bee Dee!

19x

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Italized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

HOLMES

is a

Reliable Store

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1895—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars address

HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

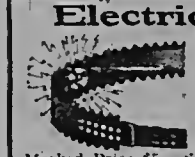
WHEELER Business College R

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue

Electric Vitalizer



Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Obituaries.

The little town of Walnut Grove, Miss., was filled with sadness when, in the early morning of Dec. 13, 1919, the death angel came and carried away the spirit of Mrs. LILLIAN MARIAM HATTAWAY (nee Funston). She had been sick for several months and suffered intensely till death brought relief. She was born July 13, 1875, united with the Methodist Church early in life, and made a loyal member until death. She was married to Mr. Ed Hattaway in January, 1896. Of this union were born four children, two girls and two boys. Her husband and elder son preceded her to the grave by about twelve years. During her widowhood she lived with one of her brothers and her aged father and mother, but one by one God called each of these away. She was an affectionate and thoughtful wife and mother, an unselfish and faithful sister and a devoted church member. Besides her many friends and loved ones, she leaves a brother, three sisters, two daughters and a son to mourn her death. While on her deathbed, realizing that she must die, just after prayer she remarked: "It's a grand thing to have a Father." We should not weep over her departure, for her Father hath called her unto himself, that she may dwell with him for evermore. Her pastor,

W. N. WARE.

JAMES LEROY BLAIR was born Sept. 20, 1835, in Charlotte, N. C. He died on Sunday, Jan. 11, 1920, in the home of his son near Water Valley, Miss. Brother Blair was married when a young man to Miss Eliza Orr, of Coffeeville, Miss. Five children were born of this union—three sons and two daughters. He leaves the two daughters, Mrs. J. A. Goad, wife of our pastor at Noxapater, and Mrs. J. R. Perneli, of Hot Springs, Ark., and one son, Mr. E. C. Blair, of Water Valley, to mourn his going away. Brother Blair resigned his office as postmaster at Coffeeville, Miss., to enter the Civil War at the opening of the war between the States, and served with valor and faithfulness until the surrender. He joined the Methodist Episcopal Church, South, about 45 years ago, and for all these years he has remained true to the church he loved so well, and true to the Christ he worshiped as his Savior and Lord. On Sunday, Jan. 4, he was stricken with pneumonia and lingered one short week before the great final summons came. He was a quiet, reserved man in all his ways, but firm, rigid, pronounced, and positively unyielding when right and wrong stood before him for choice, and his choice was always for right and God, as he saw it and believed it. I knew him for four years at New Albany, and many a time have I thought of the words of Jesus, when we would be discussing various moral problems that came up, and Brother Blair would quietly but firmly ring true to the right always and in every instance. "The Prince of this world cometh, but hath nothing in me." He was a good man, just the kind of man God and the angels will take good care of against the resurrection.

S. L. POPE.

On Sunday afternoon, Jan. 4, 1920, God saw fit to call the pure and gentle spirit of Brother JAMES PAUL ABNEY from this life. He was born Feb. 21, 1837. His sunset was beautiful. He told Thomas, his "preacher boy," that death to him had no pangs, and "I am ready and willing to go to meet my Savior when He calls." As his sun slowly sank into the western horizon the sky was tinged with the golden rays of hope for his loved ones. He joined the M. E. Church, South, July 12, 1849; was happily converted Sept. 6, 1856; served as steward for thirty-two years, two years as Sunday school superintendent and two years as classleader. He has been a regular subscriber to the New Orleans Christian Advocate ever since the first copy was published. He was three times married—first to Miss Eliza Ann Tatum, Dec. 22, 1857. To this union eight children were born. On Dec. 5, 1890, he was married to Martha Jane Hinton, and then to Sarah Jane McLaurin on April 19, 1905. Three brothers, two sisters, two wives and one child preceded him to that beautiful city. He leaves a wife, seven children, three brothers and a host of grandchildren to mourn his departure. May the calling of this brave Confederate veteran, patriotic citizen and generous Christian draw us all nearer to Him. On Jan. 5, 1920, his body was interred in Montrose Cemetery. May we meet this soldier of the Cross in that home not made with hands, eternal in the heavens.

His pastor,
HILARY S. WESTBROOK.

The subject of this sketch, Mr. W. G. EVANS, was born Jan. 1, 1851, and received the summons to come up higher on Jan. 7, 1920. His age was 69 years and 7 days. He joined the Methodist Church in early life, and they tell us that he was a consistent member of the militant church here in this world of mutation. God's children die as they have lived, and then go from this stage of action to join the church triumphant. The home-going of a Christian is precious in the sight of the Lord Jesus. He was married to Miss Alice Williams, Nov. 15, 1869, and to this union were born seven children. One preceded him to the better world on high, and his wife and six children and a host of relatives survive him to mourn his demise. How blessed it is to know that we can meet him again after awhile. Mourn not, loved ones, for him, but rather rejoice to know that there will be a great reunion; and strive to emulate the noble example that has been set by him. The funeral services were conducted in the Montrose Methodist Church on the afternoon of Jan. 8, 1920, by the writer of these lines, after which his form was laid to rest in the cemetery here to await the resurrection morn. "Peace be to his ashes."

His pastor,
HILARY S. WESTBROOK.

The Liverpool & London & Globe Ins. Co.,

LIMITED

The Great Fire Insurance Company of the World

STRONG LIBERAL PROMPT

SOUTHERN DEPARTMENT

COMPANY'S BUILDING NEW ORLEANS

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angeli.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists. Price 25 and 50 cents.

HASTINGS' SEEDS

A Postal Card Brings This Catalog

Hastings' 1920 Spring Catalog, with its cover of many colors, with 100 handsomely illustrated pages, rich in information on practical farming, gardening and flower culture, is yours for the asking. *Send the postal card today.*

H. G. HASTINGS CO.

"The South's Seedsmen"

ATLANTA, GA.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

FROM EDWARDS, MISS.

[illegible] interesting [illegible] Mississippi recently about [illegible] have been given [illegible] at various places. [illegible] has our eighth year — [illegible] entire year at Edwards. I [illegible] say that no new [illegible] a more cordial reception than has been given us at Edwards. No visitor has marveled at a [illegible] from a preacher; why, Brother Henry, that was just a beginning. [illegible] and whole, [illegible] and other things too numerous to mention. Best of all, however, is the warm Landesp and free expression of brotherliness, helpfulness and welcome.

Our work this year includes two [illegible] formerly in the Port Gibson [illegible] Learned and Rives Chapel. We have made one round at these places and it seem to be happy and glad to see us. At the first quarterly conference the assessment for the preacher was materially increased over former years and the prevailing spirit was one of helpfulness. Our presiding elder, Brother J. M. Morse, is leaving nothing undone to help in every way.

During last year we increased the circulation of the Advocate 100 per cent.

Come to see us and we will let you preach to as few people as you can and stay with us.

G. P. McKEOWN.

FROM OAKDALE, LA.

Oakdale is decidedly the best town between Alexandria and Lake Charles, and from a business way there is not a town in Louisiana near its size that will equal it. It has more good streets, sidewalks, water, lights, and up-to-date business houses and hustle generally than any town of its size.

The town is filling up with nice, new homes on every hand, not the least of which is a most comfortable new Methodist parsonage. The parsonage is modern in every respect except heat, and if you give Evans a little time he will have the fireplace going so you would not know but that "Gene" was in the furnace.

Oakdale employs 30 public school teachers and has one of the finest school buildings in the State.

The Methodist church occupies a commanding place in the community life of Oakdale. The Methodist Church is comparatively new here. The people have a very large and strong organization.

J. L. Evans came to us as pastor a year ago this fall on account of some [illegible] that were made after Conference. He found a delightful, new home with nicely [illegible] furniture and a congregation that was glad to receive him.

We have had a lot of bad weather, which has interfered with services, but the people of the church and town are delighted with Brother Evans and wife. Oakdale has never had an [illegible] preacher, and Brother Evans [illegible] to every one; he is a [illegible] preacher and has the dignified qualifications becoming [illegible] Work a leader [illegible] we look forward [illegible] Year. We own one of the most valuable pieces of property in the town on which the new parsonage is located, and the new church will be built as soon as conditons are right.

Presiding Elder May has held the first quarterly conference and was well pleased to find the church in such fine shape.

OFFICIAL BOARD MEMBER.

EXTRACT FROM THE WILL OF MRS. T. B WHITE, OF RUSTON, LA.

"In view of the probability of my early close of life and accountability, I commit my soul to God who gave it; trusting alone in the atonement of Christ for salvation, I make this my last will and testament:

"First, in consideration and gratitude for an annual sum from the Benevolent Fund of the Louisiana Conference in recognition of my husband's services to the church, by which I have been personally aided, I bequeath to the Legal Conference (Board of Trustees) of the Louisiana Annual Conference, the sum of $500, to be known as 'The T. B. White Fund,' interest on the same to be paid annually to the Conference claimants.

"I give to the Methodist parsonage in Ruston the furniture (walnut) in my front room, consisting of bedstead, dresser, washstand, table, armoir and one chair to match."

FROM GRENADA, MISS.

With this copy of the Christian Advocate, there will go into every home of our church, 135 of them, this organ of our church and Conference for twelve months. It was ordered by the quarterly conference, and the board of stewards was directed to guarantee the cost. It was believed that many of the members would gladly pay for the paper. Its cost, under a special proposition of the management, will be only one dollar a year, where it goes to every family of the church. Otherwise it costs one and a half dollars.

Committees are waiting on the members who are receiving the Advocate, giving them an opportunity to pay the dollar. But if for any reason of inability or unwillingness the payment is declined, the paper will continue to come just the same, and the stewards will care for the entire list out of funds otherwise provided for.

This is a part of our Evangelistic Campaign which we are conducting, and which we trust under God may be blessed to a genuine revival of religion throughout the city of Grenada, and its environs. In the columns of the Advocate you will be kept informed not only of the general work of the church and the local news of the Conference, but as well will you have that reading of healthy, religious thinking which is so needful for one's spiritual development.

Wm. W. WOOLLARD,
Pastor.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 50c.
—Adv.

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

TOO WEAK TO DO ANYTHING

A Serious Feminine Illness Remedied By Lydia E. Pinkham's Vegetable Compound.

Casco, Wis.—"After the birth of each of my children I had displacement and was so weak I couldn't do anything I found a book about Lydia E. Pinkham's Vegetable Compound so thought I would try it, and after taking it I soon felt better. That was fifteen years ago and I have felt well ever since except that I had a slight attack of the trouble some time ago and took some more of your Compound and was soon all right again. I always recommend your medicine and you may publish my testimonial for the benefit of other women."—Mrs. JULES BERO, Jr., R. 1, Box 99, Casco, Wis.

Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotic or harmful drugs, and today holds the record of being the most successful remedy for female ills in this country, and thousands of voluntary testimonials prove this fact.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

Foley's Honey and Tar

COMPOUND

AN OLD RELIABLE FAMILY REMEDY, recommended for coughs, colds, tickling of the throat, spasmodic croup, whooping cough, la grippe, and bronchial coughs, hoarseness, etc.

The First Dose Gave Relief

C. E. Summers, Holdredge, Neb., writes: "Some time ago I contracted a very severe cough and cold due to exposure. My cough got so bad I could hardly sleep for two or three nights. A friend of mine recommended Foley's Honey and Tar Compound, and I got a 60c bottle. The very first dose relieved me. I took a second dose before going to bed and can truthfully say I did not cough once all night. By using as directed the next two days my cough was entirely gone, and I give Foley's Honey and Tar full credit for my speedy and permanent recovery."

For more than thirty years Foley's Honey and Tar has been used with satisfaction and success.

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY ROCHE'S HERBAL EMBROCATION

ALSO IN

BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, LONDON, ENGLAND. ALL DRUGGISTS OR E. FOUGERA & CO. 90 92 BEEKMAN ST. N.Y.C.

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES

The Sunday schools of this Conference have before them at this time the following important points: (1) Making full provision for a successful observance of Decision Day in the school. It ought to be this first Sunday in March, or the week before the day set for public confession. I hope to write you a letter next week telling you definitely what to do and

Eggs Paid the Pastor

[illegible] Poultry Raising [illegible] more than I ever did in my life and my boys started the children in [illegible] and we owe no bills. I have [illegible] money to make now. Mine Keep is the enough for me and it [illegible] hens and we have been the same and had [illegible] years of [illegible]

I [illegible] the poultry papers, discovered the wonderful value Mine Keep that contains the facts and makes [illegible] this way all the time. Try that [illegible] experience. It [illegible] for you. Don't delay.

If you want [illegible] Poultry Raiser, Poultry Culler Book, Kansas City Missouri, [illegible] will send you [illegible] Mine Keep, [illegible] Mine Keep—also [illegible] being thoroughly [illegible] in the poultry [illegible] for [illegible] a trial [illegible] The Mining Dollar Merchants Bank of Kansas City, Mo. guarantees [illegible] particular [illegible] Mine Keep will be returned in order. In [illegible] we can [illegible] a better way of this from persons of [illegible] the experience of a man who has made a fortune out of poultry.—Adv.

Don't Cough

[illegible] Bronchial irritations [illegible] and sore throat. Demulcent [illegible] the tickle right away in thousands of [illegible] cases. Prepared by [illegible]

JOHN I. BROWN & SON Boston, Mass.

TAKE BROWN'S Bronchial TROCHES

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
10¢ 30¢ & 60¢
BY DOSE AND IN BOTTLES

The Monthly Religious Scrap Book

[illegible] clippings from the entire [illegible] a year. [illegible] trial offer, [illegible] paper, 2 months not for $1. Money back if not pleased.

The Co-Operative Pub. Co., Kirkwood, Mo.

114 EGGS A DAY NOW INSTEAD OF 25 A DAY

That Means About $105 Extra Income Per Month for Mrs. Ropp.

"I have 240 hens, including late pullets not old enough to lay and had been getting 25 to 30 eggs a day. Then I tried Don Sung in the feed, and am now getting 107 to 114 eggs a day."—Mrs. Essie B. Ropp, R. R. 2, Littles, Ind.

Mrs. Ropp got this increase of 7 dozen a day in the middle of winter. At 50 cents a dozen, 30 days a month, this makes $105 extra income a month. The Don Sung for her 200 hens cost her about $2.50 per month. You can see how well it paid her, and we'll guarantee it will pay you. Here's our offer:

[illegible] Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 162 Columbia Bldg., Indianapolis, Ind.—Adv.

week. (2) The Wesley Bible Class Federation at Shreveport, March 11, 12 and 13. This Conference-wide Sunday school meeting has become a great power and school. We purpose to give to Louisiana Methodism a real school in modern Sunday school methods. Since it is impossible for us to hold an Elementary training Conference-wide we are going to give the Elementary classes equal opportunity with the Bible Classes. This meeting of the Federation will begin Tuesday, March 11 at 1:00 p. m. and close Thursday at 12 noon. The plan of the program is to give expert help in all departments. In selecting your delegates to the Federation it is going to be almost impossible for Shreveport, with so many visitors and so many travelers, to find entertainment; therefore we are giving notice now that all delegates will be compelled to hold their assignment before coming to the Federation.

Will every pastor or superintendent of a Sunday school send me at once a list of his teachers, if he has not already sent them? I need them for my mailing list. I can send you leaflets and general information if you will do this.

Talk the Federation! Plan the sending of delegates! Shreveport in March!

ALONZO EARLY,
Field Secretary,
916 15th Street, Alexandria, La.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Simply wishing for a full attendance in the class and in the Sunday school is not sufficient. We must go and compel them to come in.

The Batesville Sunday school, under the leadership of the wise pastor, Melville Johnson, has made a careful canvass of the town and the results of the work done are more than satisfactory.

Literature on the Membership and the Evangelistic Campaigns has been mailed to every pastor and to many of the superintendents. This literature merits a careful reading. After reading it, if it is worth anything, use it to the best advantage.

The way to find out whether the Membership Campaign for new members is worth the trouble is to try it out, and if it is of no value, try something better. The men who have made this canvass have found that it is worth a hundred-fold more than it cost.

In the face of all the selfishness, worldliness, and coarse sin that is destroying our people, young and old, is it not worth while to use every means offered us to win them back before they destroy themselves and us?

Would you like for your school to take an interesting special this year? A list of specials has been offered the Sunday schools of our Conference. We have until the first of April to accept them. Each district has been offered ten objects, ranging from fifty to three hundred dollars a year. We will not close the door of hope against these needy ones.

Wouldn't you like to get an Extraordinary Honor Certificate signed by your pastor, Sunday school superintendent, and Sunday school secretary for attending Sunday school for five Sundays in February? Of course, you would. This Honor Certificate can come only three times in one hundred years. It will be worth framing and can be handed down to posterity with pleasurable pride. In the meantime, the idea will bring back people to the Sunday school. Announce this to your school at once, then send for the certificates. Price, 20 cents per dozen, $1.25 per hundred. Smith & Lamar, Nashville.

MISSISSIPPI CONFERENCE NOTES

January 14, the Good Hope Sunday school on the Williamsburg charge was organized with Mrs. Mary Ella Chance as Superintendent. They put in Graded Literature for the Beginners and Primary. Pray for her and her work. She has a difficult but very important field of service.

There are some evidences of growth. Letters are coming telling of progress. This is most welcome news.

Mrs. Ida Stewart Brame one of the most outstanding ladies of our State will be the Elementary Superintendent for the Mississippi Conference this year. She is employed for full time. Her services are free to all. I wish that we might use her in the most needy places. I trust that those who feel your need and those who are in difficult places will use her.

Do you think of any way the Sunday School Board can be of help to you? We desire to help in every possible way and to what we can. Please help us to help you.

Write to Dr. C. D. Bulla, 811 Broadway, Nashville, Tenn. the leaders in Evangelism. The General Sunday School Board is getting out some very fine leaflets that will be of service if they can be placed in the hands of the people.

Who would like to see the Mississippi Conference a Standard Conference? Forty per cent of all the Sunday schools measuring up to the Standard. Many schools only miss the standard a few points. We can do this for the sake of the cause of Christ if we make an effort.

I wish to commend the Advocate to all Sunday school workers and call upon them to support the campaign. Volunteer to help your pastor make a canvass of the church for the Advocate. Pray for the Editor and Business Manager.

JOHN C. CHAMBERS.

SPECIAL NOTICE.

Did you know that February has five Sundays? Did you know that this happens only about three times in a hundred years? Smith & Lamar, Nashville, Tenn., Sunday School Department, have prepared certificates worthy to be framed to be given to those who attend all five Sundays in February. Price of Certificates $1.25 per 100. This is a fine thing if you will adopt it. It will stimulate interest and create enthusiasm.

Yours in the work,
JOHN C. CHAMBERS.

FROM NATCHITOCHES, LA.

Dear Brother Carley: This is to advise your readers that big things are happening in old Natchitoches. The Baptists, Presbyterians and Methodists are engaged in a big co-operative meeting, with Bob Jones and his singer and pianist leading the forces to victory. We began Sunday, the eleventh, and will close out Sunday night, the twenty-fifth. Up to the present writing, many in the churches and out of the churches have professed religion through the old time conversion way, and the end is not in sight. As a result so far, our church will add thirty-six on profession and several by certificate—some of the leading men of the town. The other churches are reaping a harvest, too.

I never heard a more earnest, nor a more effective preacher of the gospel than Bob Jones. And he preaches the gospel of our fathers, the old-time word of life and power, and it has the old-time effect. His denunciations of the sins of the day are simply terrific. I never heard the like. He is without fear.

And his helpers are helpers indeed. Mr. Loren Jones has been pronounced by competent judges here among the music teachers of the faculty of the Normal School as one of the finest tenors they ever heard, and his wife is a splendid pianist and a great worker among the women, giving Bible lectures and doing personal work. What a magnificent evangelistic team these three make, and what a world of good they are doing up and down through the cities and towns of this nation of ours! Brethren, pray that the last few days may be the greatest days of the feast. Fraternally,

J. W. LEE.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Adv.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ½ oz. of glycerine. Any druggist can put this up or you can mix at home at very little cost. Full directions for mixing and use come in each box of Barbo Compound. It will gradually restore streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all the train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs, I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring.

Box 17 C, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McL. Pittman.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful color scriptural illustrations. Each monthly page carries one of these Scripture illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002. The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.—Advertisement.

Less Me't if Back and Kidneys Hurt

Take a Glass of Salts to Flush Kidneys If Bladder Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder neys aren't acting right, or if bladder Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.—Adv

A Pretty Face should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

FROM THE HILLS OF PONTOTOC.

Dear Brother Carley: Yes, we are in the hills, and red hills at that. The Lord is here with us, too. We feel that we are among His people. We see the marks of faithful work done on this charge by former pastors. Brother W. M. Young, my predecessor, is dearly loved by all classes of all denominations. They tell me that if I make as fine an impression as he did for the Cause, there will be no doubt of our success. Brother J. H. Holder did a work here in one year, before Brother Young, the fruits of which still abide. And that may be said of a long list of pastors who have served these people, because the history of Pontotoc Methodism dates back to 1836.

The Methodism of Pontotoc to-day is a substantial, progressive type. The officials attend to the business of the church with the same zeal and devotion that successful business men give to their private business. They magnify the Lord's cause by doing as Jesus said we should do—putting His work first.

They have increased the pastor's salary $300, and paid up for the first quarter. Also the presiding elder has been paid, and nearly one-third of the Conference collections. Since our coming here, a debt of $1000 on the parsonage has been raised.

Our presiding elder has been in our midst and made such an impression that I have heard from several sources that he will always command a full house of listeners when it is noised abroad that he is to preach.

The Sunday schools and Epworth Leagues are growing, and taking on definite work for the year, and a holy enthusiasm is possessing the entire church to go forward in the Master's service.

We attended the District Stewards' Meeting at Tupelo last week, and met 18 of the 20 preachers of the Aberdeen District there, also about 12 of the district stewards; $560 was added to the salary of the presiding elder, the Conference assessments were equitably distributed among the charges, and a delightful "get-together" meeting was held among the preachers, as we talked about the spiritual work to be done on our charges, and sought the fellowship and prayers of the brethren for the work ahead. The revival spirit is abroad among the preachers.

We gathered the following information about salary advancement over the district: Tupelo, advanced $600; Amory, $100; Okolona, $300; Houston, $300; Pontotoc, $300, Nettleton Circuit, $250; Verona, $125.

The welcome the brethren have given us into this Conference is one of the most cheering features of our ministerial life. From many old Millsaps students, both laymen and preachers, and every preacher brother we have met, we have received the most cordial welcome. With such fellowship, and that priceless fellowship we may have with Him who loved us so, we are strengthened to give our service unstinted to the promotion of the Kingdom of God.

Fraternally yours,
H. P. LEWIS.

Pontotoc, Miss.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

FROM GLOSTER, MISS.

Dear Brother Carley: On January 20, Brother J. R. Jones was with us at Gloster for our first quarterly meeting. Six churches out of the seven that constitute the charge now known as Gloster and Liberty and Mission, were represented in person by an official, and the seventh was represented by proxy. It was an interesting meeting. Brothers W. W. Simmons and E. C. Terry, a preacher in the Protestant Methodist Church, father of our W. A. Terry at McComb, were in attendance. Brother Simmons is in very good health and vitally interested in every phase of church work. He has already been a marked help to this little preacher. The main work of this conference was to get the charge adjusted. Mt. Vernon, of Mt. Vernon Mission, has been added to Gloster and Liberty, and two local preachers, Brothers C. A. Hastings and L. L. Stokes, have agreed to look after the remainder of the Mission, since Brother Jones has failed, so far, to get a preacher for Mt. Vernon Mission. Brother Jones impressed me as a little preacher's sympathetic and helpful brother rather than a presiding elder. He is a presiding elder, but is possessed with an unusually brotherly and kindly spirit. Having so much business connected with the conference, he did not preach, but helped us all by a talk on fruit-bearing.

Yes, we were met, too, at the depot and whisked to the parsonage. Brother E. S. Jackson, a good Baptist brother, did that part. Mrs. J. E. Brown, meeting the train and leading us to the Ford, while Mrs. E. S. Jackson kept the fire "chunked up" at the parsonage and met us with a smiling spirit. These, with other ladies, had us a warm dinner ready, and the people in general had the pantry pretty well stocked. These material blessings were appreciated, but the spirit behind them and the almost universal desire for a general revival and the many ways by which we have been encouraged by the people to expect it and look for it are the great incentives to move forward.

The Woman's Missionary Society at Gloster is alive and has already added to the furnishings of the parsonage. The three Sunday schools (at Gloster Liberty, and Mt. Vernon) are doing constructive work.

It has been several moons since the Lord has so signally blessed me as I have gone among the people talking of the Kingdom, reading the Word, and calling upon Him in prayer. All and in all, we have a most delicate and tremendous proposition ahead of us, but just the kind of a proposition that my Elder Brother waits to handle. Pray that I may get out of the way and let Him handle it!

I hear good things said of Brother Moore. He left good friends here, who follow him with love and prayers.

Just after we got well acquainted with Brother W. W. Cammack and wife, they moved to Fayette to reside near a brother, who married his wife's sister. All hated to give them up, they were such effectual church workers.

I earnestly solicit the prayers of the real pray-ers who may chance to read these lines. Happily moving on,

J. A. WELLS, P. C.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

"I Wasn't Getting an Egg ---Now Get 10 a Day"

"I received your 'More Eggs' Tonic and started giving it to my hens. I wasn't getting an egg; now I am getting 10 a day." So writes Mrs. Ernest Campbell, of Mineral, Va.

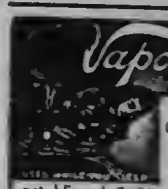
Any poultry raiser can easily double his profits by doubling the egg production of his hens. Reefer's "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv

Sure Relief

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION



The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attacks and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

SWAMP-ROOT. Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling

Restores Color and Beauty to Gray and Faded Hair

50c. and $1.00 at druggists.

Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Cuticura Soap IS IDEAL For the Hands

Soap 25c., Ointment 25 & 50c., Talcum 25c. Sample each mailed free by "Cuticura, Dept. M, Boston."

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

CATARRH DOES HARM

Whether It Is of the Nose, Throat, or Other Organs, Get Rid of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills,—they are a thorough cathartic, a gentle laxative.

You May Read the Christian Herald 8 Weeks at . . . . **HALF PRICE**

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for 25c

20	scintillating crisp, human interest	Stories
20	pages of world news	Studies
50	inspirational educational	Feature Articles
70	wonderful interpretative	Editorials
70	helpful daily, devotional	Meditatations
10	short, pithy, worth while	Sermons
200	or more black and white	Pictures
8	beautiful covers usually in several	Colors

and hundreds of other wonderful features, all now available to new subscribers at half price.

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address The Christian Herald, 412 Bible House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

Relief from Malaria

This tasteless tonic seldom requires over *three days* to break up malaria chills. In thousands of homes it is always kept on hand. Try a boule.

The Doctors' Prescription

60c at All Dealers. C-161

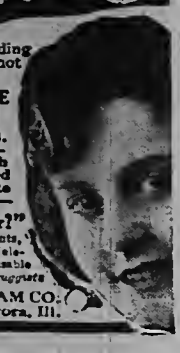
SWAMP
CHILL & FEVER TONIC

Freckles

are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—



"Would'st Thou Be Fair?" Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists*

STILLMAN CREAM CO. Dept. 39 Aurora, Ill.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

The Missionary Review Publishing Company of New York, is making a very attractive offer to the auxiliaries of the Woman's Missionary Society. Their publication is an illustrated interdenominational monthly record of Christian progress, and those who have used it find it indispensable to a thorough understanding of the conditions as they exist in the religious world. Its information can always be considered as absolutely reliable.

As it has proven so effective a link between the missionaries in home and foreign fields and the Christians at home, by reason of authoritative information, practical suggestions and inspirational material, Mrs. H. R. Steele heartily endorses this effort to increase its circulation.

The price is $2.50 for single copy or $2.00 in clubs of five. A commission of sixty cents is given on every subscription taken at $2.50, or a free subscription for every five in clubs. For every hundred subscriptions obtained by the combined efforts of our auxiliaries before February 1, we would thus receive $60 in cash to be applied to our Conference Treasury; also an additional bonus of $15, to pay for six yearly subscriptions to missionaries or any one else that we name. Mrs. Steele urges that we send every auxiliary president a subscription to the Review and pay for it from the local fund. If any auxiliaries wish to take this offer under consideration, I shall be glad to transmit the orders. Notice the time of expiration of offer.

MRS. R. H. WYNN,
Superintendent Study and Publicity,
Louisiana Conference.

P. S.—One hundred subscriptions to the Review would mean 100 Societies reached with missionary information, 1000 or more Christians inspired to pray, give and serve, six missionaries cheered monthly by its thrilling pages and $60 earned for the work of missions.

Mrs. Steele urges that every auxiliary make a present of a subscription to its president, the money to pay for it to come out of the local fund, as the President would be able to give out information and inspiration during the whole year.

LOUISIANA CONFERENCE.

Mrs. Olivia Browning, of Vivian, writes:

"We want a mission study class in our W. M. S. this year, and we want to begin early. I am so anxious that we look after the spiritual side of our work. We hope to make this the greatest year in the history of our organization."

Annual Meeting.

Doubtless many of the women who are interested in missions are glad of the nearness now of our Annual Meeting. Just a few weeks before the 24th, 25th, 26th and 27th of February, when, we trust, a great crowd shall gather at Lake Charles, La., to review the past year's work and to catch a vision for 1920. If your auxiliary has honored you by electing you as their delegate, get ready to go with joy and to return with overflowing enthusiasm.

December at St. Mark's Hall.

"Glory to God in the highest, and on earth peace good will to men."

We look back over the month at St. Mark's Hall with a feeling of deep joy. To the friends who have done so much for us, who have given so much financial aid, so many good things to eat, so many clothes for the supply store and so many messages of encouragement, what shall we say? For all these gifts we are truly grateful, but for the love and interest that they manifest we are even more thankful. We wish you one and all a very happy New Year.

Christmas.

About 800 persons were ministered to under the auspices of St. Mark's. The Sunday school entertainment led the program, with a well filled church, and exercises and gifts enjoyed by all.

The boys' banquet was a great success; 150 were present. Dr. Bell presided, and toasts were responded to by Mr. Hoyt, Scout Executive of the city, and Mr. Bier, physical director of public schools. The Christmas story was given by Mrs. Geo. Brown.

One hundred and twelve attended the girls' banquet the following night. Mrs. Paul Saunders presided, and the Christmas story was given by Miss Mary Harvey, followed by Christmas carols and a drill by the girls themselves. The combined offering of these groups for Armenian Relief was $18.09.

The Camp Fire Girls served their dinner, prepared and cooked by the five Wood Gatherers, on their regular meeting night. They had previously met and baked a large supply of cookies, which were sent to the girls at Vashti Industrial school.

A hundred children were given tickets to the Doll and Toy Distribution. Each was delighted with the gift received. Sixty persons, including whole families, were invited to the Shriners' dinner and were royally entertained.

A group of carol singers gave a message of peace and joy to the people of our community early Christmas morning. Many came to tell us of their gratitude for the beautiful gospel message.

About fifty people had their Christmas dinners from baskets sent through the Hall. Special mention should be made of those sent by the Wesleyan Bible class of First Church Sunday school.

MISSISSIPPI CONFERENCE.

Using the secular press, Mrs. H. L. Talbert, Publicity Superintendent for the Clarksdale auxiliary, sends the following clipping from the Clarksdale Daily Register:

REMARKABLE PROGRESS SHOWN IN WORK OF LOCAL CHURCH WOMEN.

Various Women's Organizations of This Community are Adopting Plans to Govern in the Pursuit of the Labors Before Them for the New Year; Can Look Back with Pride to Accomplishments During Year.

By J. M. A.

Now that 1920 is here and the machinery of the New Year is beginning to run more smoothly, the various women's organizations in the churches are hard at work planning to meet the needs of the coming twelve months.

They can all look back with pride to their accomplishments during the year just past, for all organizations found it hard to fall into their former lines of work after having done Red Cross and other lines of war work for several years.

But during 1919 the following societies let themselves be heard from most favorably, not only in their local work, but in foreign fields. The Woman's Missionary Union of the Baptist Church, the Altar Society of the Catholic Church, the Methodist Woman's Missionary Society, the Presbyterian Aid Society and the Guild of the Episcopal Church.

For the past two weeks all the societies have been busily perfecting their plans for the New Year.

Perfection in Organization.

A scheme of organization has been planned by the Methodist ladies, which bids fair to make the other societies look to their laurels.

Under the presidency of Mrs. Wilmire, the membership of one hundred and twenty-five women has been divided into three circles, each having a leader.

All financial affairs are most ably

(Continued on Last Page)

OLD SORES

Should Not Run on Forever.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with burns, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruption. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Stop Lumbago Pain, Rub Backache Away

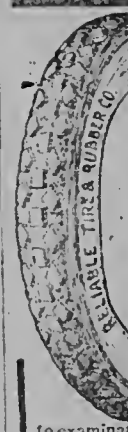
Instant relief! Limber up! Rub pain, soreness, stiffness right out, with "St. Jacobs Liniment."

When your back is sore and lame or lumbago, sciatica or neuritis has you stiffened up, don't suffer! Get a small trial bottle of old, honest "St. Jacob's Liniment" at any drug store, pour a little in your hand and rub it right into the pain or ache, and by the time you count fifty, the soreness and lameness is gone.

Don't stay crippled! This soothing, penetrating liniment takes the ache and pain right out and ends the misery. It is magical, yet absolutely harmless and doesn't burn or discolor the skin.

Nothing else stops lumbago, sciatica and lame back misery so promptly and surely. It never disappoints!—Adv.

FREE Puncture Proof Tube
6,000 Miles Guaranteed



For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles**, with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tire
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
21 x 4	$10.20	35 x 5	$14.50
32x4	$10.55	36 x 5	$14 75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

RELIABLE TIRE & RUBBER CO.
1457 Michigan Ave. Chicago, Ill.

Better Than Pills For Liver Ills.
You can't feel so good but what NR will make you feel better.
Get a 25c. Box.
ACTS ON THE LIVER, STOMACH, KIDNEYS AND BOWELS
Nature's Remedy
NR-TABLETS-NR
REG. U.S. PAT. OFFICE
PRICE 25 CENTS
A. H. LEWIS MEDICINE CO.
ST. LOUIS, U.S.A.
25-TABLETS-NR

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Sage and Sulphur Darkens Gray Hair

It's Grandmother's Recipe to Restore Color, Gloss and Attractiveness.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.—Adv.

BACKACHE ? RHEUMATISM ? RUN-DOWN ?

Those of us who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in the arteries, veins and joints. We often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. There is no longer the slightest need of this, however, as the new Prescription of Dr. Pierce's, "Anuric," is bound to give immediate results as it is many times more potent than lithia, in ridding the impoverished blood of its poisons by way of the kidneys. It can be obtained at almost any drug store, by simply asking for Dr. Pierce's Anuric for kidneys or backache. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to constant arising from bed at night.

If you wish to give 'Anuric' a trial send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., ten cents for a trial package, also write for free confidential medical advice.

Many of Your Neighbors Can Say the Same

Alexandria, La.:—"I took Dr. Pierce's medicines several years ago and I firmly believe that is why I am living today. They are all that he claims them to be."—MRS. N. M. STEWART, Box 308.

New Orleans, La.:—"For sick-headache, sluggish liver and constipation I find Dr. Pierce's Pleasant Pellets to give immediate relief and I recommend them very highly."—MRS. AMELIA HOLLAKOWSKI, 5130 Laurel St.

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists. 25c per box—Adv.

FROM AMITE CITY, LA.

Just a few words from Amite, La. We serve a people second to none in the Conference, I am sure. We arrived here soon after the closing of the session of the Conference, and found no parsonage, but our people took care of us until we could secure a parsonage. We got right busy, and soon purchased a splendid house, and we are now very happily domiciled in the same. Our people having owned and sold a parsonage in the past, had quite a lot of household goods stored at different places, the best of which they have assembled in the parsonage, and are taking such steps in all things as they think necessary to make the pastor and his wife comfortable. These good people have made us very glad that our lot has been cast among them.

The Board of Stewards have raised the pastor's salary $300 over that of last year, and they pay it monthly. Plans are already under way not only for a revival, but also for an evangelistic campaign as well.

The date of our meeting has been set for May 16, and we have set to work for a strong evangelist to help us in this great work. We expect to make our "Survey" in due time.

With the best of wishes, for a very happy and prosperous New Year, to the Editor, the Advocate, and all its readers, I am Cordially,

THOMAS H. MILLS, P. C.

APPRECIATIVE OF MRS. CAMMACK.

The Woman's Missionary Society of the Gloster Methodist church having suffered an irreparable loss in the removal from our midst of Mrs. W. W. Cammack, who for eight treasured years has been the untiring, efficient, and consecrated President of our auxiliary, we wish to express our deep and abiding love for her, through the columns of the Advocate, and our true appreciation of her earnest, faithful work and her inspiring leadership.

During the eight years of Mrs. Cammack's presidency, the Society has held every monthly meeting save one—that of October, 1918, during the epidemic of influenza, when the County Health Officer had forbidden all gatherings. And in all this time she was absent from her chair only a half dozen times, sickness being the cause in every instance.

Her pure, white life, given to the service of others, her cheerful word of encouragement, and her unswerving loyalty to every call of her church, has been a daily appeal to each of us to live more nobly.

Our hearts are torn and grieved because of her leaving and we follow her into her new field (Fayette, Miss.), with tender wishes and loving prayers.

May she and her saintly companion find only joy and peace resting beside their new hearth-fire and may the Everlasting Arms hold them close, is the earnest prayer of the members of this Society.

Signed by Mrs. J. E. Brown, Mrs. E. S. Jackson, Mrs. J. M. Whittington.

The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

TOPISAW CHARGE.

This new year finds us back with the good people of Topisaw charge. We were pleasantly surprised on New Year's morning when the people came from every direction. At the noon hour a bountiful feast was spread on the table, after suitable services led by Brothers R. Z. and Ira Felder and Mrs. Mae Felder. Every one was filled, and more than twelve baskets were left for pastor and family, besides groceries too numerous to mention. Several social hours were enjoyed in the afternoon.

The Woman's Missionary Societies are taking care of that part of the work that is assigned to them. They have placed several articles in the parsonage.

The Board of Stewards are on the job, and indications are that the pastor's salary will be raised over last year. This is due to wide-awake laymen like Brother R. Z. Felder and others.

Mrs. H. C. CASTLES.

Pleasant To Give — Pleasant To Take

Thoughtful parents are having most gratifying and astonishing results by using this safe, agreeable preparation which quickly stimulates baby's digestion and regulates bowel movements. It is a fact that babies and children like to take

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

A few drops, depending on age, added to each feeding keeps baby's bowels regular. This finest combination of vegetable ingredients promptly overcomes diarrhoea, relieves wind colic, flatulency, constipation and other disorders—especially good at teething time.

The open published formula appears on every label—always know what you give your baby. Mrs. Winslow's Syrup costs more to make—yet costs you no more than ordinary baby laxatives. *At All Druggists*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc., New York—London—Toronto

"To help make strong, keen red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as former U. S. Senator and Vice-Presidential nominee, Chas. A. Towne; United States Judge G. W. Atkinson of the Court of Claims of Washington; Ignace Jan Paderewski, Premier of Poland and master pianist; Former U. S. Senator William E. Mason, and others. Nuxated Iron is dispensed by all good druggists everywhere.

THE OWL TONIC

Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

W. M. S.

(Continued From Fourteenth Page)

attended to by the General Financial Director, Mrs. E. J. Mullens, who has a financial chairman and committee in each of the three circles. She has been so wonderfully successful with similar work in the past that the society has no fears for its financial future. This leaves the president free to carry forward her heart's desire of stressing the spiritual side of the work during this New Year. To further this work, Mrs. H. S. Talbert has been appointed Chairman of Mission study classes and Mrs. T. D. Greenhaw, Chairman of Bible Study classes.

To assure good attendance the General Attendance Director, Mrs. H. H. Hopson, has appointed a chairman and committee in each of the three circles; and these ladies send written invitations to their members each week. A book for registration is kept at each meeting and the absent ones noted and inquired about.

The General Membership Chairman, Mrs. T D. Greenhaw, and her committees in each circle, visit every newcomer of Methodist inclinations and give a cordial invitation to join the society. The General Treasurer, Mrs. W. B. Nichols, looks after all dues, pledges and mission offerings.

With Mrs. House for Vice-President, Mrs. W. K. Herrin for Corresponding Secretary and Mrs. Ernest Moore for Recording Secretary, the forces of this mighty circle have gone to work to build up the spiritual side of their lives and the lives of those whom they meet. How can they fail to succeed with such a perfectly organized membership? Their success in meeting all financial obligations of the past year is a record they may well be proud of, for in the building of their handsome church the women gave a $7500 organ and a great many other things needed.

NORTH MISSISSIPPI CONFERENCE

Some Fourth Quarter Items of Interest.

The items given below brought a warm glow to my heart. I hope they will to yours, dear co-laborers.

Six auxiliaries had already before December 15th sent in their fourth quarter reports. Others have reported new officers.

Ripley No. 1, reports $50 promised on the pledge, but $60 paid on pledge. Itta Bena has sent in a goodly number of credits for the Honor Roll. They report Week of Prayer offering of $8.60 for a membership of 15.

Grenada College girls report $50 paid on pledge.

West Point's leader says the young people "took part in the Week of Prayer in a way that did my heart good."

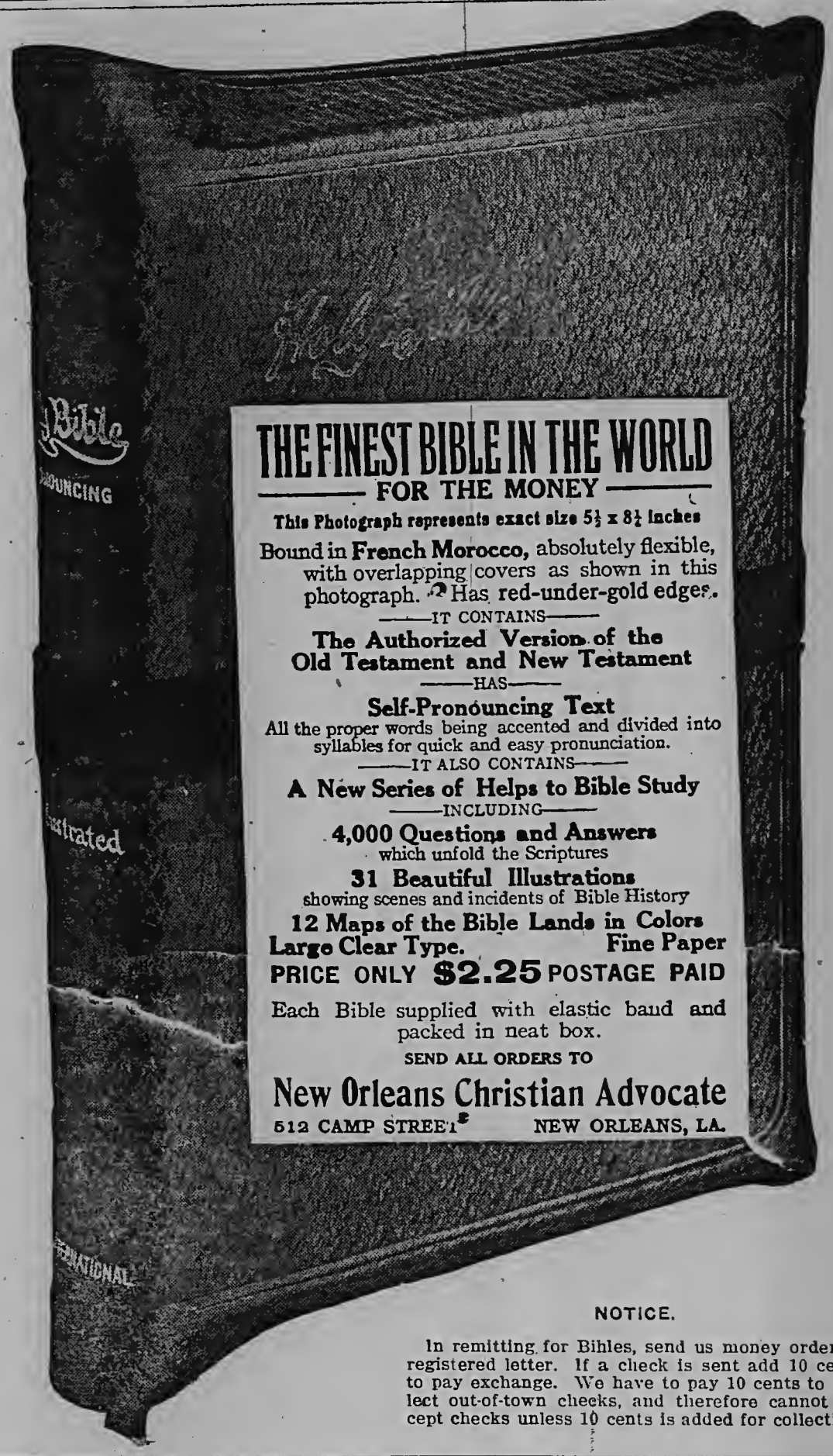
The Centenary Band at Tupelo is clothing a little girl in our Orphan's Home this winter.

Cypress Corner of Sardis District has just reported the organization of a new auxiliary in August. Did you organize and fail to report?—Bulletin.

160 HENS---1500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter.

If you send $1.00 to E. J. Reefer, the poultry expert, 8251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. **Fine Paper**

PRICE ONLY **$2.25** POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

IS GENIUS ESSENTIAL TO SUCCESSFUL LIVES? NOT THAT HISTORIES RECORD.

Men often complain that they do not possess the genius which nature gave to other men who succeed. "All rot," observes Joseph H. Odell in Association Men for January, writing on "The High Cost of Loafing."

"Note," he says, "what some of the greatest men have to say on that point:

"Lord Macaulay, who sometimes wrote on his histories for twelve hours at a sitting, said: 'I have made myself what I am by intense labor.' When Turner, the celebrated artist, was asked the secret of his tremendous success, he replied that he 'had no secret but hard work.' John Ruskin wrote: 'When I hear a young man spoken of as giving promise of high genius the first question I ask about him is, always: 'Does he work?' Byron said: 'The only genius that I know anything of is to work sixteen hours a day.' Dickens, the novelist, made a similar confession: 'My imagination would never have served me as it has but for the habit of commonplace, humble, patient, daily toil.' Speaking of himself, Alexander Hamilton said: 'People sometimes attribute my success to genius. All the genius I know anything about is hard work.' Daniel Webster, at seventy years of age, said in an address: 'Work made me what I am. I never ate a bit of idle bread in my life.' The man who made the most far-reaching scientific discovery of all time, Isaac Newton, left this record: 'If I have done the public any service it is due to nothing but industry and patient thought.'"

Philip Werlein,
LIMITED
"Largest Music House South"

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67.—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3137.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY FEBRUARY 5, 1920. CHAS. O CHALMERS, Manager.

EDITORIAL COMMENT

WHAT WE MAKE IT.

A good many of us have been wondering what the new year has in store for us. We have thought, perhaps, that some unforeseen event might occur which would lighten our burdens, double our joys, and speed us through the passing months by a shining way, with music in our hearts. It may be so; but the chances are that the year will be exactly what we make it—no more, no less. We would not have it otherwise. It adds zest to life to know that we can get out of it what we put into it—and to know that we can put into it whatever we will. This year of our Lord, 1920, will be a good year for us—if we make it so.

POOR PACKAGES.

We were greatly interested the other day in reading a statement to the effect that American export business is greatly handicapped in comparison with European competition by reason of the fact that goods from other markets are better packed and placed in better containers than are similar products from America. This is merely an item in the problem of trade development, but it is suggestive of an important consideration in a much higher realm. Diamonds in the rough have great value in themselves, but it is only after they have been cut and polished that they are looked upon as works of art, to be eagerly sought after and purchased at a great price. Goodness itself should be made to appear in as desirable guise as possible. The "pillar saints" of the early centuries were doubtless sincere and conscientious in the contempt they showed for their physical appearance and well-being—but their example does not commend itself very highly to people of esthetic tastes to-day. Goodness is commendable for itself alone; but courtesy of manner and graciousness of address enhance its value as an appropriate setting does a beautiful stone. If the agents of evil find it profitable to disguise themselves as angels of light, those who would do good cannot afford to discard the habiliments of virtue. Appearances are often deceitful—but an unnecessary burden is assumed by those who are content to appear worse than they are. The package is not everything—but it is worth something.

AGRICULTURAL DEVELOPMENT.

In the last analysis, the material prosperity of the South depends upon the proper development of its agricultural resources. We have timber and mines, and manufacturing enterprises are becoming more and more common; but our chief source of wealth is in our fertile fields. It is not to our credit that we have waited so long even to begin to realize how great are the riches at our command; but we are beginning to realize it and, doing so, we are beginning a process of agricultural development that will inevitably make this section a veritable storehouse of food supplies for the world. One of the first steps in this development is the establishment of agricultural schools and colleges that will adequately prepare our young men, and young women, too, for the work that must be done to secure the proper utilization of these vast resources at our very doors. In this connection we desire to commend most heartily the movement now under way in Louisiana to provide a "Greater Agricultural College." A definite campaign is being made to secure the means for the establishment of an institution that will be second to none in the land in equipment and in facilities for training its students in both the theory and the practice of agriculture. It will cost some millions of dollars to do all that needs to be done—but those millions should be forthcoming. We are not afraid of taxation for such a cause as this as a part of the great educational system that is to be, and we believe our people generally will respond gladly to the appeal for liberal appropriations by the General Assembly for the support of such an institution. Assuming that there will be wisdom in administration, the only money wasted in the development and enlargement of our educational institutions is the money that is not spent. We believe this statement holds good all the way from the public school to the university. The time has come for us to quit playing at education and go to work at it seriously and earnestly.

BURIED TREASURE.

Every now and then, the report is circulated that a long-buried treasure, secreted ages ago by a noted pirate or band of notorious outlaws, has been found by some eager searcher. Following the report, almost invariably there is a widespread interest in searching for such treasure, and many misguided persons spend time and money in the effort to locate the hiding place of other ill-gotten gains. The hope of sucess can be only remote at the best, and the possible reward is all out of proportion to the time and labor involved. But there is a buried treasure that may be found by any one who is willing to dig for it, that is worth infinitely more than the cost of its acquisition. Talents lie hidden in every life that need only to be brought to light to enrich not only the possessor, but also scores of others as well. These talents —many of them—are rarer than rubies and more precious than the jewels of Golconda. They were not hid away, either, by thieves and robbers, but were bestowed as a gift by One who intended that they should be the full possession of those to whom they were given. The tragedy of too many lives is in their undiscovered talents. We are prone to look to far-off places for the things we desire, when they lie at our very doors. The buried treasure that we should be seeking for is the treasure we ourselves have hidden beneath the surface of long years of indifference and neglect. Our poverty is of our own choosing, and our fate is our own fault. If we will be all that we are potentially, Croesus were a pauper in comparison.

THEY ARE RIGHT.

We have taken occasion more than once to express the opinion that horse racing as it is conducted in New Orleans is an evil that ought not to be tolerated by the city itself, or by the State if the city will not act in its own defense. The plea that the races bring thousands of visitors to the city is offset by the character of many of those visitors, whose presence, according to current newspaper reports, certainly is not an asset to the community. It is worth nothing, in this connection, that the very number of these visitors makes impossible the entertainment of other visitors whose presence would confer a distinct honor upon the city. For example, it is well known that the Joint Commission on the Unification of Methodism would have held its recent meeting in New Orleans if sufficient hotel accommodations had been available—and it is equally well known that the hotels are largely pre-empted at this season of the year by followers of the races. But our purpose now is to call attention to views of the races as they were given at the meeting of the Young Men's Business Club of New Orleans last week. We quote some of the opinions expressed by leading members of the Club as they were stated in the press reports of the meeting: "There is not a man here who does not know what a temptation the handbooks (arrangements for betting) are to boys. If for no other reason than to remove temptation from the boys, I believe we should abolish racing." "When you pick up every newspaper and see how many are ruined by the races, I believe that even the men who can control themselves would be willing to sacrifice the pleasure they get out of the races, to save others by abolishing the races." "There are so many attendant evils in having the races here that the only way to abolish these evils is to abolish the races themselves." These men are right in the position they have taken. Racing as it is conducted now—and it is generally admitted that it cannot be conducted without gambling—ought to be abolished. The good people of the State have a right to make themselves heard on this question, and we hope they will speak out in no uncertain tones. The next session of the General Assembly should send horse racing after John Barleycorn.

MESSAGES FROM MARS.

Scientists are now discussing the possibility of the transmission of wireless messages to distant planets and the establishment of communication with the inhabitants of those far-off spheres. We do not presume to have any knowledge of what the future may have in store for us as a result of the marvelous discoveries and achievements yet to be made; but we have long known that a Voice has been calling to us from the vast reaches of infinite space. While men are wondering if they can construct a tower high enough to hurl its waves of electric energy out to the rim of the universe, with equipment delicate enough to catch the vibrations that have swept through countless millions of miles, they have but to pause a moment to realize that their souls may be attuned to the music that makes melodious the courts of Heaven, and that they may start in their own hearts a song that will be heard to the uttermost shores of eternity. We may or may not be able to bridge the space between earth and Mars; but we know already that God speaks to men and that men may speak to him.

New Orleans Christian Advocate

[illegible]

[illegible]

[illegible]

new upon the earth. Since the days of David, and seemingly a long while before, they thrived to the discomfort of the weak saints and the generally uninformed. At least David knew them well. When the planets are rolling around in the immensity of space above us, like giants playing football, and strange phenomena appear in the skies, it is mighty comforting to know sometbing of Him who has charge of things too large for our management, and to be able to say with David, "The Lord is my keeper." Things may and do tumble around above us, but the ancient Hebrew bard declares that "the sun shall not smite thee by day, nor the moon by night." "I will botb lay me down in peace and sleep." The true scientist, in tbe face of the immensity of space filled with revolving planets and changing worlds, is not disturbed. He knows that the power that made them all, can also control them. He is content to study them in all their course to find, if be may, not only bow God made tbem, but aiso how He manages them. He, with the devout Psaimist, declares "The heavens declare the glory of God, and the firmament showeth His handlwork. Day unto day uttereth speech and night unto nlght showeth knowledge."

And let it here be aiso said that this matter of the ending of the world and the coming of Hls kingdom is so largely misapprehended as to be a fruitful source of blind superstition to many. The mlraculous and spectacular ending of time and material things with some mighty catastrophe is the product of a popular misconception of tbe Orientai metaphors used by St. John in the Revelations. Jesus plainly taught his misunderstanding disciples that his kingdom was spiritual, and that it "comes not by observation, but is in you." Sinco the day of Pentecost, Hls kingdom has come, is coming, and will continue to come to the day of its completeness and the spiritualizing of all tbings. The mighty warfare of the dragons and beasts is but the titanic conflict of forces and ideas, ideals and forces which to-day are playing about us in the development of a civllization in the which He is and shall be the center and tbo Universal King it is the making of a "new earth and a new heaven." He did come quickly back, and is coming mightlly, and will come more gloriously till tho day of His perfected coming and the complete subjugation of all things unto Himself. The picture being painted by this long and tedious process will be finished as seen by John on the Isle. He peered through the conflicts of the ages and beheld the glorious and triumphal ending in the perfected plan of saving tbe lost world.

New Orleans.

AT LAST, A SUPERANNUATE.

Dear Brother Carley: The Mississippi Conference, at its last session, superannuated me. What do you think of that? Several of the brethren have told me they were greatly surprised. It was not forced on me; I asked for it. It appears that I am almost always turning up something that nobody is looking for. When I was sent to the penltentiary two years ago, some of the brethren wore overwhelmed with amazement. George H. Thompson told me that he had felt sure for several years that I would come to some bad end, but that he had never once dreamed of my breaking into the penitentiary. It seems impossible for me to do anything without making my brethren gasp with astonishment. I suspect that some of them would say, if I were to die, that Adams has at last done a normal and sensible thing. But let it be distinctly understood between you and me that I am not hankering after any commendations of my good sense on that line. No, sir; by no means. I intend to let dle be the last thing I do—I have definitely and decidedly made up my mind to that. There is no use whatever for any brother to argue that matter with me. I serve notice on one and all of them that it will be time killed and breath wasted to try to change me.

I feel so inexpressibly strange at being a superannuate tbat I have been inwardly moved closely and critically to examine myself to see what it means. Wbat led up to this let-down? The history of the wbole case covers forty-five years. On Sept. 30, 1874, I was married. I was desperately and distressingly poor—in purse, but not in avoirdupois. I borrowed the money to buy the license to marry. I was married in a suit of clothes I bought on a credit. I had nothing in the wide world but a wife. Wasn't that a startling beginning? Don't you tbink my wife deserves a crown as an heroine of faith? I believe she deserves a place with the worthies given in the 11th chapter of Hebrews. All I have been as an itinerant preacher I owe, under God, to her. God knew my hot and turbulent nature, and gave me a holy and heavenly-minded woman to pull me through and up. It has proved to be the best gift the Lord ever made me, save that of his Son. In gratitude for tbis great gift it has been a joy to give my life to him.

Some wonderful consequences followed our marriage. In the following montb, I was licensed to preach; in the next month, I was admitted on trial by the Mississippi Conference. Tben began a life of undreamed-of privations and hardships. I rode my first circuit afoot. The second year I rented a pony, paid $25 for its use, and received about $165 quarterage. On this small salary I had to, and did, feed and clothe my wife, self and baby. Some close cutting there, Henry, to make the cloth cover our naked needs. Our fourth child was born on the first work that ever paid me over $200. Wasn't that going some, and then some more? My! those were sorely trying years! My heart almost failed, but my wife was unshaken. "Go on," was her constant cry. I knew I could make money and support her comfortably. I urged her to give her consent to quit. But she always said, "I cannot, in the fear of God, agree for you to quit." She, feeling sure tbat God had called me to preach, would tell me that she would rather live in hard conditions and risk everything with God, than to live in luxury, out of duty.

During all those first ten years tbe trials were fiery, and the waters were deep. But our Father in heaven brought us through without hurt. He gave sufficient grace. We thank God for trying us so severely. We were tested and proved. While we are thankful for them, all of them, we are specially thankful that they are all in the past. May the Lord shield us from all such in the future! Let all the brethren say, Amen!

During all those trying years I tried almost every legitimate means to keep going. I hoed cotton for $1 a day; I taught school; I sold goods behind counters; I wrote for newspapers—anything to make money to keep mo doing my Master's work. What saved me was that my wife and I promised that we would never owe anything to any one but love. If we had ever forgotten that vow, wreck and ruin would certainly have come. But we held firm and won out. Thank God, no man can look me in the face and say, "You owe me and will not pay." In the Great Day, I am determined, God helping me, to stand unabashed in the presence of the Judge and the assembled multitudes.

More than thirty years ago I was profoundly convicted that no man can prosper in soul or purse if he should withhold from God what is his. Since then I have been tithing. Beginning with the tithe, I soon came to look upon it as a privilego to give God something. I never doubted that I owed him the tithe. As a loving son, I found it a joyous experience to go beyond paying the debt, and giving out of my nine-tenths all I could spare. This course has given me great pleasure, and I have prospered. It pays to be liberal with the Lord. I promised the Lord many years ago to stay by him if he would take me under his wings. My fear of bishops and presiding elders all passed away. They have given me some very hard jolts, but they have never downed me. When I was 66 years of age, I was sent to the hardest problem in the Conference. The church had fallen down tho year before I went there, having paid 65 per cent on all claims. In the pulpit I gave them to understand that I paid my debts and expected them to do likewise. I prayed that the Lord would come down with a big stick and crack the members on the head and wake them up. The church waked up and paid 100 per cent on all claims. I gave tbe Lord about 25 per cent of what was mine, and came out with about $600 clear money. It pays to be honest with the Lord.

Brother Carley, I must stop. In my next I will say what I had in mind to say when I started this. If Sam Steel and Tom Holloman don't take up all the space in this week's Advocate, please publish this; if everything is full, drop this in the waste-basket.

Fraternally,

T. W. ADAMS.

Jackson, Miss.

BECOMING A SLAVE.

By Chaplain Johns, of the Louisiana State Prison.

Who wishes to become a slave? Of course, it is not called slavery, but it is slavery nevertheless, and the worst of it is, the persons so becoming bring this awful condition upon themselves.

All this happens right here in free America, and sunny Louisiana!

To be debarred of one's liberty, to say for a term of years or life, "You must remain hidden away from the outer world, you must rise early, and work at hard labor, on common food, wear a uniform of dishonor, and be subject to other men's orders—all without pay"—this is slavery.

Do you know of any one wishing such a job? While none are "wishing" such jobs, many are doubtless "candidating" for just such a position at the present time!

Let any one stand at the gate of the Receiving Station in Baton Rouge, or the gate of any other State prison and watch the crowds that come continually: Will the stream never cease? Will the awful tragedy ever come to an end? Mothers, fathers, wives and children left behind, many of them to struggle in poverty, children to remain out of school, and every other sort of misfortune to happen!

Recently one of the prisoners here received a telegram that his mother had just died. He desired to attend the funeral and gaze once more upon the mother who had advised him to lead a better life, to tell her he had reformed and would never grieve her heart again. Of course, she would not be able to bear it, but it would afford him some relief. His request could not be considered, as he was "sold unto bondage unto the State" by his own voluntary act!

Therefore, tbe purpose of this article is to warn people everywhere: sin, dishonesty, hot tempers resulting in murders, getting revenge, all forms of vice and immorality, tbe lack of self-control, will surely bring about this state of slavery referred to in the captlon of this article.

If you know any one "candidating" for the penitentiary, stop him, if you can. Have a straight talk with him, tell him the truth. Drinking whiskey, it is hoped, will soon be a thing of the past. Pistol carrying and pistol selling should be prohibited. The handy pistol gets its victims by the score.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension Building, Louisville, Ky., beginning Thursday morning, April 29, at 9:30 o'clock.

H. A. BOAZ, Secretary.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.

"QUOTH THE RAVEN, 'NEVER MORE.'"

By Brother T. B. Holloman

While sitting, looking pensively into the fire this morning, Mrs. H. waked me from reverie with the question, "Isn't it time you were sending another article to the Advocate?" I wasn't thinking of Poe, nor of the raven over his chamber door; but somehow out it popped out, "Never more — that hopper's already choked with copy from this quarter." Now she has a book into which she has for years put all my vaporings, and for desire for more clippings, or, perhaps, spoiled by that Utica subscriber, she jogged my memory. Really I suspect that my frequent references of late to the splendid paper you are giving us suggested that I ought to write and tell you so. Now that's no joke; but seriously, I did say monopolies are against the law and more than an appearance once in two weeks might subject me to action under the Sherman Bill, and, perhaps, a closing down of the Advocate for complicity. Then, too, there are other Priscillas who doubtless like to see their husband's names in print. By the way, Henry (my boys call you that for old Millsaps' sake), a reader of the Advocate—yes, and an intelligent reader—said to me recently, "I always look to see if you and Dr. Steel have anything in my paper, and if so I read both, but yours first." Now, Sam, I'm one ahead of you—wasn't that tutti frutti or just taffy, which?

"Into each life some rain must fall, some days be dark and dreary," but these January days seem resolved to fill us to overflowing with their weepings—rain, rain, rain. I recall a little four-year-old of many years ago flattening his nose against the window-pane, saying, "Rain, rain, pour down, rain," believing such apostrophe (?) would cause it to stop; Aunt Dina said it would.

My last had just been posted to you when the Advocate came containing that letter from Brother M. S. Enochs telling of that District Stewards' meeting in Capitol Street, which was a memorable one—I had already heard of it through our Brother C. L. Ray, of Canton.

To those of us who know the man and have been reading after him these many years, those articles of Dr. J. W. Boswell's are interesting and inspiring; his last recalls the communications of Bishop Stuntz on "The Pastor Who Wins," quoted from the Central Christian Advocate in your issue of January 1, and that of Brother A. A. Clark's, "If I were a Preacher," in last issue, all of which remind me of a book which has been in my library for fifteen years, and has just been read—and how much I have missed as a pastor in passing it by! I am not certain of my authority, but I think it was President Wilson who said, "The history of a people is in the lives of its great men." We know that the history of the early church is largely in the recital of the deeds and sufferings of the Apostles. When a man's life has been concededly a success, it is not only worthy of reading but it is profitable as well. Such was the life of Dr. John Matthews, long-time pastor in New Orleans, who gives us so many peeps into success through his "Peeps Into Life." As an autobiography, of course there is much that would not interest the average reader, but those experiences which he recites are so paralleled by all pastors that the book becomes a pleasure, and for rainy day reading—well, from 9 in the morning to 9 at night found us (we two) reading much of our own experiences in the pastorate and enjoying it to the full. If the boys of the Mississippi Conference will permit, I would say get the book and read it as the recital of a life not only full of interest but one of the most successful pastors in our Southern Methodism.

Under the head of Obituaries, Rev. W. G. Henry writes uniquely, briefly and comprehensively of Mrs. B. E. Meigs. Pages could not have told more of that character—conciseness is a gift, and Henry has it. But lest I come under the condemnation of Brother Lowrey pleading for a readable church paper, I do well to close. Keep up those brief, spicy Editorial Paragraphs—feed us on meat.

THE INTERCHURCH WORLD MOVEMENT.

At the recent Atlantic City Conference of the Interchurch World Movement there were eighteen hundred persons registered, of which number thirty-six recorded themselves as members of the Methodist Episcopal Church, South. This group, composed of eight editors of Conference organs, two bishops, secretaries and members of the General Boards of Missions and Church Extension and Education, and others, held three meetings.

The following committee was appointed to prepare a statement concerning the Interchurch World Movement for publication in the church press: James Cannon, Jr., W. W. Pinson, Miss Belle H. Bennett, A. C. Millar, W. B. Beauchamp, and Stonewall Anderson. The statement of the committee follows:

"We recognize in the Interchurch World Movement an agency of vast possibilities for good, in the development of unity of spirit and of genuine practical co-operation among the Protestant denominations of the United States. The ideal of the whole church united in carrying the gospel to the whole world is wonderfully inspiring and appealing. Moreover, we consider it to be both scriptural and practicable. We believe that the needs of the world to-day are so pressing, so appalling, that they demand a degree of power and of efficiency on the part of the Protestant church which can be most effectually secured only by the co-operation of all.

"In spite of mistakes incident to inaugurating such an unprecedented movement, and notwithstanding the problems yet to be solved, we are hopeful that under divine guidance, and with the genuine spirit of Christian co-operation, mistakes will be corrected, difficulties overcome, and that this movement will perform a tremendous service. This can be done by a thorough, world-wide survey, discovering and grouping the facts concerning the world's needs and by developing an educational and inspirational program, based on these facts, resulting in the development of spiritual power and the consecration of money and of life service, adequate to meet the needs.

"In this Atlantic City conference, the aim and the scope of the Movement have been clearly defined. It is shown to be distinctly an agency of the denominations. Its aim is to facilitate the efficient co-operation of the denominations, and not in any sense to displace denominational organizations. It explicitly leaves in the hands of the churches the determination of policies and the administration of missionary and educational enterprises. In its survey the Movement confines its service to ascertaining the facts and to presenting the needs indicated by these facts, to the churches and emphasizing the opportunity of meeting these needs through a wise combination of effort, and by division of work where necessary, thus preventing wasteful duplications.

"We are greatly impressed by the response of so many great organizations to this effort to secure united endeavor to win the world for Christ. Already over one hundred different Boards, representing over twenty-five denominations have affiliated themselves together in this Movement, to study and to plan to meet the responsibility laid upon His church by the Master "to disciple all nations." This manifestation of a realization of responsibility and of a unity of purpose seems to be the beginning of a new epoch in Protestant church life. While recognizing that the survey of conditions and facts presented to this Conference is of necessity incomplete, and subject to revision and amendment, yet we record it as our conviction that the total amount of its budget indicated, $1,320,000,000 for five years, is amply justified by the present pressing needs of the various fields surveyed, by the great latent capacities and the supernatural resources of the Christian church, and by the evident leading of the Spirit of God in national and world events. Too long has the church measured its gifts and its service, not by the needs of the world, but by the weak faith and contracted vision of a divided church, which has never squarely faced its responsibilities for the whole world.

"The Interchurch World Movement presents world facts and consequent world duties which demand a world program by a united church. When men are honestly and earnestly working under the same Master, to accomplish a common task, ignorant isolation and indifferent independence are alike impossible. Sincere, intelligent, brotherly co-operation must be characteristic of all laborers together with God. While maintaining absolutely the determination of policies and the administration of all our missionary, educational and other church enterprises, we believe that our people can secure great profit by a hearty co-operation, through the Interchurch World Movement, in the making of adequate surveys of the world's needs, and in carrying forward an educational and inspirational program.

"While it is not practicable for our church to join in any campaign for funds at the present time, yet we do believe there can be practical co-operation of all the churches in the immediate evangelistic campaign for the next three months, involving, as it does, not only a great ingathering of souls, but also the pressing of the ideals of stewardship and life service, and of necessity the conservation of the work already done in our Centenary Campaign."

Signed by James Cannon, Jr., A. C. Millar, Stonewall Anderson, W. B. Beauchamp, Belle H. Bennett, W. W. Pinson.

THE UNIFICATION COMMISSION—A STATEMENT BY DR. J. E. DICKEY.

There appeared in the daily papers of Wednesday morning, Jan. 21, 1920, a press dispatch, dated Louisville, Ky., Jan. 20, 1920, to the effect that the Joint Commission on Unification had adopted unanimously a plan for the unification of the two great Methodisms of the United States.

The day following (Thursday) Dr. J. E. Dickey, a member of the Commission from the M. E. Church, South, and one of the leading members of the North Georgia Conference, pastor of First Church, Atlanta, published a statement regarding this dispatch, giving the public certain facts which he considered essential as to keeping the public informed, where misinformed, regarding the issues at stake.

I am glad to be able to give the statement of Dr. Dickey in full for the information of the Methodist people, and others interested, through the columns of the Mississippi press as well as the organ of the Conferences of Mississippi.

The statement is as follows:

"The Joint Commission of the M. E. Church, and the M. E. Church, South, recently in session at Louisville, Ky., agreed to transmit to the General Conferences of their respective churches a plan of unification by reorganization, but the Commission did not recommend the said plan to them for adoption.

"The plan to be transmitted was not satisfactory to either Commission as a whole, and it was publicly agreed in the Joint Commission that members of the Commission voting either in separate commissions or in joint session, to transmit the plan to the General Conferences did not by that act, in any sense, indorse the same.

"In accord with the above understanding, the commissioners of the M. E. Church voted unanimously to transmit the plan. The commissioners of the M. E. Church, South, with the same understanding, voted, 19 to 5, in favor of the motion to transmit.

"As a member of the Southern Commission, I feel that I ought to make the foregoing statement in view of the fact that the press dispatches from Louisville are misleading."

ROBT. SELBY.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuated member, Mississippi Conference,
Brookhaven, Miss.

WHICH SHALL IT BE?

By Rev. James H. Felts.

"By faith Abram, when he was called to go out into a place which he should after receive as an inheritance, obeyed; and he went out not knowing whither he went." But he had great faith in God.

"He that hateth his brother walketh in darkness, and knoweth not whither he goeth." But he is a sinner, wanting in faith and good works.

"Quo Vadis, Domine?" is familiar to many of us—how the erring servant met the Master, was rebuked, returned to Rome to suffer.

Many of us have been watching tendencies for a few years. We have wondered what the end would be. Our faith has staggered. We have seen sin rampant, bold, flaunting itself in the face of decency with utter disregard of consequences. We have seen decency cater to the demands of indecency till we wondered if insanity had become epidemic. Some of us recall the warning from the sacred desk by men of great ability a few years since. The late Sam P. Jones told us in language not to be misunderstood what would follow the dance. It has followed. The church practically put the seal of her approval on this social outrage during the world war. The Y. M. C. A. became a dance hall as well as a gospel dispenser. It is even said by those who know that "our girls were forced to dance twice to three times per week. They nearly danced them to death." I have not heard that the Salvation Army girls were forced to dance. We are all familiar with the relative standing of the two institutions among returned soldiers. The one yielded to the demand of the world—the other functioned only as a religious institution. The "Y" practically represented the Protestant church. The world put one over on us.

We have seen church membership mean less and less, till it has become a question in the heart of many people as to whether it is an institution worth joining or not. They see little if any improvement in the life of those who do join—why should they join? Men remain members of our churches who are guilty of deeds that bring them under the social ban. Woe unto the minister who seriously protests.

We have seen faith, so-called, become so evanescent, so spineless a thing as to be despised. In some of the colleges of the South certain leaders glory in doubt—deem it a mark of super-intelligence. They still belong to the church.

We have seen our sons and daughters "pull stunts" that would not be permitted, under the public eye, our cats and dogs, yet they remain members of the church. Vital godliness is still found in individuals, thank God, but too many of the church crowd are utter strangers to the witness of the Spirit.

They, to all intents and purposes, discard the fundamentals of Christian faith.

We have seen home life gradually disintegrate, parental authority become a byword, marriage less and less a thing to be held sacred—and such an outbreak of licentiousness as has hardly been known since the days of Rome. We have seen the revival spirit sicken unto death—just a few fires burning to remind us that there is still "power in the blood." Are we in the throes of spiritual death?

We have seen a great World War fought, and the powers of darkness, force, oppression, world lust, brought to their knees. We have seen a great Peace Conference, with all its difficulties, bickering, strife of tongues, that was epochal. We have felt the thrill of a great world call, responding with millions of money and increased forces of men. We have found the pulse-beat of truth under the millions of unrest—the desire for larger, better things, though poorly expressed in most cases. We have seen money become a more sacred trust despite the orgies of spending, the saturnalian festivals knowing no hours of rest. We have observed that men are thinking of missions in terms large enough to bring hope. We have been all but dazed at the spirit of the secular press, wondering why editorials were teeming with thoughts worthy of a place in our greatest church papers. We have been amazed to hear a call for an "old-fashioned revival" from the editorial pages of the Manufacturers Record, and many of our great dailies scarcely less insistent in their plea for better things. Some of us have knelt by the bedside of young men, fellows full of hope and desire, and seen them slip out into the other country with a victory smile and words of good cheer, manifesting a sheer courage so heartening that we were shamed that there had ever been a doubt. This writer has knelt in the circle of a body of college girls, bright, splendid young women, life looking mighty good to them, yet the lure of the world forgotten. He heard, "Lord, here am I, send me where thou wilt. I am ready to go to the ends of the earth if thou wilt direct." By faith Abram went that way before them.

We have seen John Barleycorn outlawed, Prohibition written into the Constitution of the United States. Every officer, municipal, county, State, taking an oath, as they all do, to support the Constitution, swears to fight old John. We have seen an awakened interest in revivals, and despite the even unhappy differences obtaining, the promise of larger, better things. Some of us look with sad hearts at the prospect of a long war of words, the bitter unrest, even the falling away that is likely to come with the renewed effortz at church union. But when we remember that Jesus Christ is being written into the hearts of men, the literature of men, the art of men, the thinking of men, the plans of men as never before in the history of the world—well, faith is not ancient history, hope is not deferred to the extent of making the heart sick, brotherhood is not a misnomer, world peace is no pipe dream, and the day of his power is not a thing just to be talked about. I try to look at both sides—and am an optimist, by the grace of God. It's reconstruction, brethren, and Christ is to be in it as never before. Lord, teach us how to wait as well as pray.

Columbus, Miss.

CONCERNING UNIFICATION.

1. I am in favor of unification.

2. I do not believe that the time for unification has arrived, because the Northern Church has about 350,000 Negro members who, in my opinion, will be a disturbing element if the Churches are united at this time.

3. I stand with the five members of the Southern Commission who voted "No," because the plan recognizes the principle of proportionate negro representation, and I do not believe that Negroes should be granted this right or privilege. It is true that negro representation by the present plan is limited to five per cent, but if their membership should increase to above that ratio, they could logically, and I think they would, insist on a continuance of proportionate representation to any extent whatever.

I assisted in framing the plan which is being submitted, and believe that it is the most satisfactory plan that can be proposed at this time.

If the Southern Church decides to concede the principle of proportionate negro representation, I shall abide by the decision; but personally I am opposed to it.

H. H. WHITE.

Alexandria, La., Jan. 30, 1920.

"WHAT WILL WE DO WITH THE FORGOTTEN MAN?"

We hear quite a lot about the needs of the church, and no doubt they are many. One of the most popular ones at this time, perhaps, is the expected revival—this has always been the one thing that we wanted and needed. In fact, the great church which we love was born on such an occasion, and no church can be healthy without it. Now as to just how we may bring it about, is the thing that we are trying to solve. We find quite a number of different opinions as to method; I am inclined to agree with the old prophet when he said," When Zion moves, sons and daughters will be born into the kingdom." Now, if this saying be true, Zion is not moving, as but few are coming in.

What is the remedy? Are we doing our duty to our church? I think that we can never expect to see a great revival such as we would like to see until we take care of our superannuates as we should. The North Mississippi Conference is trying to do this, and we are in the field expecting to raise an Endowment Fund of $265,000. I want to ask each layman in our great Conference to make as large a contribution as possible to help meet this debt we owe to our forgotten men and their families. Will not all of the Missionary Societies make some kind of an offering? One has already done so.

Do not wait for me as your field agent to come to see you, as it will be impossible for me to see you all, but just send me check; my address is Durant, Mississippi, Box 155. Yours for Christ,

A. C. McCORKLE, Agent.

FAITHFULNESS.

We ought to become holy in the state in which Providence has placed us; instead of making projects of goodness in the future; and we need the greatest faithfulness to God in the smallest things. That state of life to which God has called us is safe for us, if we fulfill all our duties therein. Accustom yourself to adore His holy will frequently, but humbly submitting your own to His orders and His Providence. Let us do what we know He requires of us, and, as soon as we know His will, let us not spare ourselves, but be very faithful to him. Such faithfulness ought not merely to lead us to do great things for His service, but whatever our hand finds to do, and which belongs to our state of life. The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Francois De La Mothe Fenelon.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions since our last report: Rev. B. F. Jones, Lumberton, Miss., 4; Rev. G. B. Love, Marietta, Miss., 5; Mrs. Joe Bailey, Conehatta, Miss., 2; D. C. Walker, Meridian, Miss., 2; Rev. Geo. H. Thompson, Meridian, Miss., 4; Mrs. Ella Watkins, Bogota, N. J., 2; Rev. J. F. Waltman, Kentwood, La., 5; Rev. N. G. Augustus, Hernando, Miss., 4; Rev. R. T. Nolen, Vardaman, Miss., 13; Mrs. L. E. Pope, Aberdeen, Miss., 4; Rev. W. W. Murray, Summit, Miss., 4; Mrs. C. R. Keith, Hosston, La., 3; Rev. A. W. Langley, Cedar Bluff, Miss., 2; Rev. L. E. Crooks, Greenburg, La., 3; Rev. W. L. Blackwell, Decatur, Miss., 6; Rev. R. E. Selby, Oak Ridge, Miss., 2; Rev. A. R. Beasley, McCool, Miss., 4; Rev. J. C. Price, Coushatta, La., 3; Rev. W. P. Bailey, Jackson, Miss., 2; Rev. E. Nash Broyles, Clarksdale, Miss., 2; Rev. J. M. Corley, Lumberton, Miss., 2; Rev. W. J. Porter, Columbia, La., 4; Rev. L. A. McKeown, Merigold, Miss., 6; Rev. R. W. Evans, Carrollton, Miss., 8; L. F. Cole, McLeod, Miss., 2; Rev. H. A. Gatlin, Tylertown, Miss., 2; Rev. T. D. Lipscomb, Clinton, La., 2; Rev. J. W. Ward, Booneville, Miss., 3; Mrs. Agnes Jones, Coldwater, Miss., 2; Rev. J. W. Ramsey, Bucatunna, Miss., 6; Rev. J. W. York, Wheeler, Miss., 4; Rev. J. E. Napper, Hico, La., 10; Rev. R. M. Evans, Buena Vista, Miss., 7; Rev. S. S. Holladay, Pelican, La., 2; Rev. C. F. Emery, Columbia, Miss., 11; Rev. W. M. Williams, Purvis, Miss., 13; Rev. E. B. Sharp, Inverness, Miss., 2; D. W. Paine, Longville, La., 2; D. W. Heidelberg, Shubuta, Miss., 3; Rev. W. M. Commander, Algoma, Miss., 2; Rev. B. F. Bullard, Houlka, Miss., 2; Rev. W. N. Dodds, Tutwiler, Miss., 4; Rev. R. G. A. Carlisle, Rienzi, Miss., 5; Rev. S. C. Gregory, Mt. Pleasant, Miss., 2; Rev. J. H. Grice, Vancleave, Miss., 2; Rev. J. M. Lewis, Collins, Miss., 2; Rev. B. W. Lewis, Flora, Miss., 9; Rev. I. H. Sells, Jackson, Miss., 7; Rev. D. W. Babb, Strongs, Miss., 2; Rev. Olin Ray, Macon, Miss., 2; Rev. R. H. Clegg, Harperville, Miss., 3; Mrs. N. E. Cunningham, Wilson, La., 4; Rev. W. D. Kleinschmidt, New Orleans, 3; Rev. J. R. James, Mooreville, Miss., 7; Rev. D. B. Boddie, Rochelle, La., 2; Rev. T. A. Ferguson, Hermanville, Miss., 4; Rev. S. J. McLean, Farmerville, La., 2; Rev. W. W. Nelson, Wesson, Miss., 2.

The above list does not, of course, include those who have sent in subscriptions on the "Every Family" proposition. This list will be given in full in the near future.

A GREAT

Simultaneous Revival Campaign

To Mark The Crest of the

CENTENARY

While the Joint Evangelistic Committee has never dictated how, when, or where any pastor should hold his meetings, the suggestion of a great simultaneous campaign just prior to Easter has met with great favor.

The days preceding the campaign should be a time of earnest prayer and careful preparation. Helpful literature may be had for the asking. Observe **February 13** as a **Special Day** of **Fasting** and **Prayer.** On **February 15** begin the **survey** in the local Church. This should be completed by **February 29**, and if the Standard Plan has been carefully followed, the close of the survey will find pastors and people alike ready to work together to the best of their ability to bring unsaved souls to Christ.

Soul winning is the chief business of our Church. It is a dangerous thing to try to live a Christian life and not be a soul winner. An effort to preach the gospel to "every creature" will be most pleasing to Him who died to save all men everywhere.

WAS THERE EVER A MOVEMENT MORE OPPORTUNE? WAS THERE EVER ONE MORE IMPORTANT? WAS THERE EVER ONE THAT SHOULD ENLIST THE EARNEST PRAYERS AND CO-OPERATION OF ALL GOD'S PEOPLE MORE THAN THIS? DO NOT FAIL TO SHARE IN THIS GREAT WORK.

The Home Circle

SENDING OUT SMILES.

I have some little enemies—
They call themselves "The Blues,"
And like all other kind of foes,
They're splendid things to lose.

So when I know they're planning
To come and spend the day,
I send the little smiles out
To chase them all away.

—Sunshine.

TOM AND THE CLOCK.

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before, and everything was new to them. Such fun as they did have! and how fine it was to go sleighing and coasting with Uncle Jack, who lived just a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom, as they sat talking one day. "Only just one. I do hate having to go to bed every night just at 8 o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

The two children stood looking out of the dining room window. They were all alone, for grandma was upstairs taking a nap.

"Oh," said Tom, presently; I know something splendid to do."

"What? Oh, Tom, please tell me."

Tom leaned closer that he might whisper: "I'm going to set the clock back an hour."

There was a little gasp from Winnie, then a frightened silence.

After a minute Tom spoke: "I know just how. I see grandma wind it up every night. Watch." Pulling out a chair, he climed on it and reached the clock, which stood on a high shelf. Carefully he moved the hand. When he climbed down again and pushed back the chair, it was 2 o'clock instead of 3. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw, who's a 'fraid-cat now?" cried Tom. "I can fix it back whenever I like."

Just then there was a ring at the front door. Grandma had finished her nap, and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at 4 o'clock. There's something jolly going on, but I'm not to tell. Why, what are you looking so sober about? Don't you want to go?"

"Yes," said the children, faintly.

Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was later. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked ready to cry, and Tom glanced despairingly at the clock. Oh, how much easier it was to do a wrong thing than to undo it! Mamma had always told him that, but then it had not seemed such a real thing; while now—oh, how dreadfully loud that clock did tick!

Presently grandma spoke: "It's time for you to go now, dearies, and—dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them. "Why, children," she said, "what makes you so late? I thought you weren't coming. You see, I invited the minister's children to come over, and I made some candy for you to pull; but I had to let them do all the pulling, as you didn't come. Then Uncle Jack happened in, and took them for a little run in his new sleigh. I do wish you had been here. Why didn't you come?"

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-by.

"I hope grandma hasn't found out about the clock," said Winnie, as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.—Selected.

LUTHER'S SNOW SONG.

On a cold, dark night, when the wind was blowing hard and the snow falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest.'

Tears filled the good man's eyes as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said:

"Charity, good sir, for Christ's sake!"

"Come in, my little son," said he; "you shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his countenance that they determined to keep him, if he was willing. In the morning they found that he was very willing to remain.

They sent him to school, and afterward he went to a monastery. There one day he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news, "Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street singer into their house, little thought they were nourishing the great champion of the Reformation. The poor child was Martin Luther.

—Selected.

ROOSEVELT'S MOTTO TO A BOY.

Some boy wrote President Roosevelt to the effect that some of his friends were quoting the president as saying to a person who had got worsted in a struggle and was inclined to complain, "Whatever else you do, don't squeal." The boy wanted to know whether the president really said this. He added that he had submitted the question to his teacher, who had assured him that the quotation could not have been genuine, because the president would not have used a word like "squeal."

Roosevelt would not, of course, contradict the teacher by admitting that he did say "squeal," so he got around it by diverting the boy's attention to another admonition and giving the advice founded on a game of football, saying in his answer, "Do you play football? If so, here is a motto for you: 'Don't foul, don't flinch, hit the line hard.'"—Christian Advocate.

THE SOURCE OF ALL GOOD

"Forget not all His benefits." A boy was bringing home a loaf of bread, and one said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?" Then the truth dawned upon the boy's mind, and he replied, "From God." "Well, then, from whom did you get that loaf?" "Oh, from God." Here is a boy who, in the last resort, acknowledges God to be the giver of good. In this materialistic age a man says: "My business supports me and my family." It is a lie; God supports you and your family. Men deal with God only as a last resource and yet go on hoping to sneak into God's heaven when they have done with his world; but the God of Sinai is thundering out to this age: "Thou shalt put Me first and the baker second."—G. Campbell Morgan.

Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
COFFEE
Wm B Reily & Co. Inc
IMPORTERS & ROASTERS
UNITED
PROFIT SHARING
COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG

Cost of living higher? Be a thoughtful buyer—try old Luzianne. At your dealer's you can buy it—at our risk we urge you "try it"—good old Luzianne

LUZIANNE coffee

Goes Twice as Far

WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper No attention will be paid to rolled manuscripts.

Editorial

TO THE PRESIDING ELDERS AND PREACHERS OF THE MISSISSIPPI, THE NORTH MISSISSIPPI, AND THE LOUISIANA CONFERENCES.

As Chairman of the Publishing Committee of the New Orleans Christian Advocate, I request that each of you push the campaign for the Advocate. I know that you each have many calls made upon your time; but this is our own work and we are requested by the Publishing Committee and ordered by each of the patronizing Conferences, on recommendation of the Committee on Christian Literature, to give this matter our earnest attention. By this time the Boards of District Stewards have all met and the allotment has been made to each charge, so that each pastor knows the number of subscribers—new and renewal—which he is expected to secure as a minimum from his charge.

Remember that a renewal means as much as a new subscription, and frequently more. We hope that you will secure the renewal of old subscribers, and as many new ones as possible.

If you have not received your allotment, brother pastor, write your elder and learn the number you are expected to secure. If you, brother elder, have not sent out the allotment, kindly do so immediately, for the time is short.

Of the one dollar and fifty cents paid for the Advocate, more than one-third goes for the white paper alone used for each subscription, and the remainder has to cover all other expenses. Unless we have an increased subscription list, we cannot pay bills, with all materials and labor advancing in price, and thus we may be forced to increase the cost of the paper. Secular papers have been forced to do so, but we have hoped that we would not be. We, therefore, appeal to you to push the campaign. By so doing, we shall reach more people, enlarge the influence of the paper, and be able to meet all bills without being forced to increase the subscription rates.

Cordially,

JNO. F. FOSTER.

Franklin, La.

THE MEETING AT LOUISVILLE, AND ELSE.

When it became known that the editors of the church papers would be admitted to the meetings of the Joint Commission on Unification, we determined to take advantage of the opportunity to get, at first hand, the results of what promised to be the most important of all its sessions. Accordingly, we left New Orleans on Tuesday evening, January 13, for Louisville, Ky., the place of meeting. It is about a twenty-three-hour run from New Orleans to Louisville, and the scenery along the way is not especially interesting; but the companionship of Dr. U. G. Foote all the way, of Dr. A. F. Watkins from Jackson, Miss., and of Bishop W. N. Ainsworth, who got on the train at Memphis, Tenn., made the trip a most enjoyable one. We left New Orleans at 7:30 p.m., and were due in Louisvill at 6 p.m., the following day. We have become more or less accustomed to delayed trains; we are glad, therefore, to record the fact that we rolled into the Illinois Central station in Louisville exactly on time—a remarkable demonstration of the efficiency of modern methods of travel.

Through the kindness of Dr. F. M. Thomas, secretary of the Southern Commission, a room had been reserved for us at the Henry Watterson Hotel, the headquarters of the Southern delegation. We appreciated his kindness all the more when we found that only those who had reservations could find lodging at the Watterson on the night of our arrival. We found the rates to be exceedingly reasonable as compared with New Orleans hotels; we were given a very comfortable room, with bath, for $2.50 a day. Most of our meals were taken at the Britling, a cafeteria just across the street from the hotel. We discovered that even high dignitaries do not hesitate to "wait on themselves" for the sake of well prepared food at reasonable prices. Bishops and secretaries could be seen in line, with their platters, every day with the crowds that thronged the place.

The Northern delegation had headquarters at the Seelbach, within a stone's throw of the Watterson. They, too, found the Britling a desirable place for getting their meals. Since the expenses of both delegations were provided for by their respective churches, it is a commendable fact that so many of the commissioners practised careful economy in their necessary expenditures.

It was a matter of sentimental interest, at least, that the final session of the Commission for evolving a plan of unification for American Methodism was held in the city where the Southern Church set up its government in 1845. The sessions were held in the Fourth Avenue Methodist Episcopal Church, South, whose pastor, Dr. Leonidas Robinson, showed every possible courtesy. The presiding elder of the Louisville District, Dr. S. J. Thompson, was also very attentive to the comfort of the visitors. The banquet given by the members of the Fourth Avenue Church on Friday evening, at which addresses were made by representatives of both Methodisms, was a delightful occasion.

Twenty-five commissioners from the M. E. Church, South, were present, and twenty-three from the M. E. Church, two of them being unable to attend for various reasons. Those present from our church were: Bishops Mouzon, Denny, Moore, Cannon, Ainsworth; Drs. Thomas, Young, Bishop, Lamar, Watkins, Linn, Chappell, Ivey, Dickey, Selecman; Messrs Snyder, Madden, Hyer, Reynolds, Blackwell, Samford, Pepper, White, McGowan, Hines. The commissioners from the Northern Church were: Bishops Cranston, McDowell, Hamilton, Cooke, Leete; Drs. Blake, Downey, Jones (colored), Nast, Neff, Spencer, Randall, Van Cleve, Wallace, Stuart; Messrs. Brown, Harris, Kinne, Penn (colored), Watt, Pollock, Kidney, Joy.

The meetings were presided over alternately by Bishop Cranston and Bishop Mouzon, or some one designated by them. Dr. F. M. Thomas and Dr. A. W. Harris were the efficient secretaries of the Joint Commission while in session. The procedure was always orderly, though there was never any disposition on either side to insist upon observance of the technical details of parliamentary rules. We were greatly impressed throughout by the very great brotherliness of spirit of all who took part in the proceedings, and the evident determination to deal with all questions that might arise with the utmost frankness and sincerity. It is hardly necessary to say that the devotional exercises were devotional in fact as well as in name.

After the report of the Ad Interim Committee had been submitted to the Joint Commission, the two Commissions met separately for several sessions to consider the plan in detail. After both had reported that they were ready to accept the plan as a basis for a final report by the Joint Commission, the provisions of the plan were taken up one by one, and a harmonious agreement was reached upon each, and then upon the whole. This does not mean that every member of the Commission was satisfied with all the changes that were made, or that any one of them approved fully the plan as a whole; it was distinctly understood that the plan was, in the opinion of the Commission, the best that could be devised under the circumstances. The resolution of transmission, which was considered by the Commissions separately and then jointly, was offered by Dr. A. J. Lamar, as follows: "That we respectfully transmit to the General Conferences of the two churches the following draft as a Constitution for the Methodist Church, together with recommendations for a method of procedure, the best that we have been able to agree upon under the circumstances and our instructions."

After full consideration in the separate sessions, the resolution was adopted. In the Northern Commission, the vote was unanimous; in the Southern Commission, the vote was 19 for, to 5 against. Those voting against were: Bishop Denny, Bishop Ainsworth (by proxy), Dr. J. E. Dickey, Judge T. D. Samford, Judge J. G. McGowan. Judge H. H. White, who was compelled to leave before the final session, has had his vote recorded in the negative, making the final result in our Commission, 19 for, to 6 against.

The plan as finally adopted was given in full in our issue of last week. It is now before the two churches for acceptance or rejection. The General Conference of the M. E. Church will meet in Des Moines, Iowa, on May 1. Naturally, its action will be awaited with the utmost interest throughout both churches.

The Southern Methodist Press Association.

At the first meeting of the Southern Methodist Press Association, held in Birmingham, Ala., last December, another meeting was appointed to be held at Louisville, during the sessions of the Joint Commission on Unification, to complete the organization and to transact several important items of business. The meeting was held in the magnificent Board of Church Extension Building, which had been cordially tendered by Dr. H. A. Boaz, the Secretary of the Board. After we had admired its beautiful architecture and inspected its perfect appointments, we made the remark, being sure that nobody was present who had ever seen our own quarters, that it reminded us of our office at 512 Camp Street, the reminder being, of course, in the contrast. The editors are under deep obligations to Dr. Boaz and his charming daughter who assists him in some details of his work, for their gracious hospitality and many kindnesses.

The editors were the guests of the Central Methodist, published in Louisville, at a dinner on Thursday evening. Dr. W. E. Arnold, the editor of the Central, acted as host—a part he plays to perfection. In addition to the editors, there were present Bishop James Cannon, Jr., Dr. C. W. Tadlock, of St. Louis, Dr. S. H. C. Burgin, of Dallas, Texas, Dr. G. E. Cameron, of Lexington, Ky., and several others.

A Day In Nashville.

After the adjournment of the Joint Commission, some business in behalf of the Southern Methodist Press Association took us to Nashville for a day, the first visit we had made to that city since our graduation from Vanderbilt University in 1902. We found all those with whom we had business—Secretaries of Boards, etc.—at the Publishing House, busily engaged in carrying forward the work to which the church has called them. Since it was our first sight of the Publishing House, we viewed it with great interest—probably too critically. It seemed strange to us that the main elevator, at the very entrance of the building, should be out of commission, with nothing to indicate that repairs were being made or being contemplated. We assume, though we do not know that it was the case, that our visit was

made during the stock-taking season; in no other way could we account for the general disarray and apparent neglect of the book department.

It was a great pleasure to see in their offices many of the men who are known throughout the church for the faithful service they are rendering. We cannot mention all of them, but we will make mention of those who are our very own—Dr. Jno. W. Boswell, Dr. F. S. Parker, and Rev. J. L. Neill, all of whom showed us appreciated courtesies. It was our great privilege to take the evening meal in the home of Rev. J. L. Neill, where we had delightful fellowship with him and his family. The disagreeable weather made it impossible for us to visit the scenes that were so familiar to us in our student days, and the press of accumulated work at home made it impossible for us to tarry longer. A stop-over of about two hours in Memphis gave us the opportunity of calling up over the telephone Rev. W. H. Coleman, now pastor of St. John's, one of the great churches of the connection, formerly a prominent member of the Louisiana Conference. He showed his brotherliness of spirit by taking the trouble to call at the station before our train left, giving us the opportunity of a few minutes' conversation. Happily, also, we ran across Dr. Foote in the station, whom we had not seen since our arrival in Louisville, returning to New Orleans. Thus going and coming, we had delightful company.

PERSONAL AND OTHER NOTES.

Rev. Spencer J. McLean reports that the work at Farmerville, La., is moving along nicely.

"The outlook is encouraging on the Benton charge, and we are expecting a good year," writes Rev. J. B. King, of Benton, Miss.

Rev. R. T. Nolen writes that the work for the new year has begun encouragingly on the Vardaman charge, North Mississippi Conference.

Rev. W. W. Nelson gives a good account of the work on the Scotland charge, Mississippi Conference. The outlook for the year is encouraging.

Rev. J. W. Ramsey, of Bucatunna, Miss., writes that his people are invariably kind and thoughtful of their pastor and his family, and that the prospects for a good year are encouraging.

Rev. and Mrs. Jas. B. Grambling, of Shreveport, La., are very happy over the arrival in their home of a fine son—Jas. B., Jr. Brother Grambling is assistant pastor of Noel Memorial Church.

The ladies of the Presbyterian and Methodist Aid Society of Pass Christian, Miss., gave a "Birthday Party" on Friday evening of last week. We thank them for an invitation to be present.

The many friends of Sister T. S. Randle will hear with great sorrow that she has lost the sight of one eye, and that an operation in the near future is all that can save the other one. She is still at her home in Yoakum, Tex.

The first quarterly conference of the Wheeler charge, North Mississippi Conference, of which Rev. J. W. York is pastor, increased the assessment for ministerial support $300 over last year. We are glad to learn that the prospects for the year are most encouraging.

Rev. Harry W. May, the presiding elder, requests us to announce that the district stewards of the Alexandria District will meet at Alexandria on February 17, at 1 p. m., in First Church. The pastors of the district are cordially invited to be present.

The prayer meeting is a distinct feature of the work of First Church, Baton Rouge, La. The average attendance for this year has been about fifty, though on several occasions that number has been largely exceeded. On a recent rainy Wednesday night twenty-three were present, fourteen of whom were men. Fine! Rev. N. E. Joyner is the pastor.

Rev. Marion Browning, who has spent considerable time in the work of our church in Mexico, was in New Orleans for several days last week. He is taking a vacation, seeking for a restoration of health. He intended to visit the Cuba Mission Conference, but was prevented by failure to receive his passport in time. We appreciated his call at the Advocate office.

We are informed by a friend that Mrs. Lou Martin, mother of Mrs. N. B. Hunter, of Waterproof, La., passed away on January 22. Truly a mother in Israel has gone. She was one of the oldest members of the Methodist Church in Waterproof. She had been an invalid for many months. The Advocate extends sincere sympathy to the sorrowing ones.

Rev. J. L. Cady, of the St. Francisville charge, Louisiana Conference, was in the city last week and favored the Advocate office with a call. He gave an interesting account of his work, which is making satisfactory progress in spite of the handicap of the recent bad weather. Some substantial improvements have lately been made on the parsonage, adding greatly to its comfort.

Centenary Church, McComb City, Miss., is beginning a great year under the pastorate of Rev. H. M. Ellis. The pastor's salary has been fixed at $3000, the largest in the district. All financial claims have been paid in full to date, and $260 has been sent to the Orphans' Home at Jackson. The church expects to pay at least $1200 to the Orphans' Home this year.

A note from Rev. J. V. Bennett informs us that Mrs. Bennett has just been taken to her home at Brookhaven, Miss., from the Jackson Infirmary, where she recently underwent a serious operation. She is still confined to her bed, but is making satisfactory progress toward recovery. The prayers of many friends will ascend in her behalf. It will be some days before Brother Bennett can resume his evangelistic work.

A letter from Mrs. A. B. Barry, wife of our pastor at Coquille, Oregon, gives an interesting account of the work in that field. Bishop H. M. Du Bose and Rev. J. Loyd Decell, of Fresno, Calif., are assisting Brother Barry in a meeting at this time. Sister Barry has been seriously ill since Christmas, but is improving in health now. She requests the prayers of the readers of the Advocate for the success of their work.

Rev. Robert Selby, the Commissioner of Emory University for the State of Mississippi, spent last Thursday in New Orleans. He honored the Advocate office with a call, which gave the editor the opportunity of renewing a friendship of many years' standing. Brother Selby has been indefatigable in his efforts to promote the interest committed to his care, and unusual success has attended his labors. His splendid advocacy of the cause of education has given him a reputation that extends far beyond the borders of his own Conference.

According to the Holly Springs Reporter, Rev. W. R. Lott, our pastor at Holly Springs, has a keen sense of humor. On a recent Sunday morning, in stating that he thought the congregation was excusable for not attending the prayer meeting on the previous Wednesday evening on account of the very inclement weather, he added that the only ones present were the minister, the pastor, and himself. By the way, the Reporter is generous in the space it gives to religious happenings in the community—a most commendable trait.

The following lines from Rev. Harry W. May, presiding elder of the Alexandria District, Louisiana Conference, sound a cheering note: "The revivals in the Alexandria District are being held with glorious results. The meeting at Natchitoches was far-reaching and glorious. The meeting at Pineville was very fair. Bob Jones, of Montgomery, Ala., led the meeting at Natchitoches, and Brother J. L. Evans, of Oakdale, the meeting at Pineville. Dr. Werlein, of First Church, Alexandria, reported at his first quarterly conference thirty-odd accessions since the Annual Conference."

We do not recall anything that has given us more pleasure recently than the presence in our office, on Saturday afternoon of last week, of Robert Wynn, Murff Snelling, Wynn Rickey, and Prentice Smith—all Methodist preachers' sons who are attending Tulane University. They had just passed successfully through the ordeal of term examinations and were accordingly very happy. We were happy with them. The future looks bright to us with such splendid young men preparing themselves, in character and attainments, for positions of high responsibility in church and State.

As a result of the recent meeting held by Bob Jones in Natchitoches, La., eighty-two members have been added to the Methodist Church, most of them by vows. In addition, there were a good many accessions to the Baptist and the Presbyterian Churches. Many family altars have been established in homes where they were unknown before, and the prayer meeting has increased in attendance from about fifteen to sixty. It is impossible to estimate the good that comes to a community from a meeting like this. We are praying that we may have scores of them this year. We rejoice with Brother Lee, our pastor at Natchitoches, over the good that has been accomplished.

The Advocate office was brightened on Saturday of last week by a visit from an enthusiastic group of Epworth Leaguers who were returning to their homes from the meeting of the Church-wide Epworth League Conference, held at Nashville, Tenn., January 28, 29—the meeting which we, by some mistake, announced in last week's Advocate as scheduled for the same dates in February. Those in the company were: Rev. Jas. B. Grambling, President of the Louisiana Conference Epworth League, Shreveport, La.; Miss Monita Goldsby, Junior and Intermediate Superintendent, Louisiana Conference Epworth League, Amite, La.; Miss Imo Bickham, Intermediate Superintendent, North Texas Conference Epworth League, Celeste, Texas; Mr. T. O. McIntosh, President, Central Texas Conference Epworth League, Meridian, Texas; Mr. Geo. Hay, President, Texas State Conference Epworth League, Jacksonville, Texas; Rev. S. M. Hull, Chairman, West Texas Conference Epworth League Board, Waelder, Texas; Mr. C. T. Dean, President, North Texas Conference Epworth League, Dallas, Texas. They reported that thirty-five Conferences were represented at the Nashville meeting by nearly two hundred delegates. Those who are inclined to think that the League is a waning force would be likely to change their opinion after coming into contact with so much enthusiasm.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

DEATH OF TWO NOBLE CHRISTIANS.

Dear Brother Carley: On the 16th and 21st of January, respectively, Mrs. S. J. Ames and Dr. H. A. Minor were buried at Macon, Miss. They were two of the oldest citizens of this part of the State, and both were loyal members of the Methodist Church. Mrs. Ames was in her eighty-ninth year, and Dr. Minor had passed his eighty-fifth. Both passed away as gloriously as they had lived.

OLIN RAY, Pastor.

CHURCH EXTENSION NOTICE.

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet in Winona, at Hotel Wisteria, on Tuesday, March 2, 1920, at one p. m. Let all who desire to make an application to the General Board of Church Extension, for aid by donation or loan, have their applications in due form and in the hands of the Secretary, Rev. J. T. McCafferty, Starkville, Miss., or bring them to this meeting and be on time. Application blanks can be had by applying to Dr. H. A. Boaz, Secretary, Louisville, Ky. Be sure to state whether blanks are for donation or loan.

W. M. YOUNG, Chairman.

Leland, Miss.

MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Mississippi Conference Board of Church Extension, will meet at Capitol Street Church, Jackson, Miss., 1:30 p. m., Tuesday, March 2, 1920.

All applications for aid from the Parent Board must be properly filled out and in the hands of the Secretary, Rev. L. E. Alford, Yazoo City, Miss., before the meeting of the Executive Committee.

Write to Board of Church Extension, M. E. Church, South, Louisville, Ky., for blanks.

W. M. WILLIAMS, Chairman.

Purvis, Miss.

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ

TRADE MARK

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

HOLMES

is a

Reliable Store

AGENTS $6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—for full particulars FREE

AMERICAN PRODUCTS CO., 1956 American Bldg. Cincinnati, O.

Send NO Money!

The **Comfort, Style** and **Quality** of these Nurse's Comfort shoes make them the greatest ladies' shoe value ever offered. That is why we gladly send you a pair on approval. Simply state size—we take all the risk that the soft, glove-fitting leather will delight you. Note their rubber heels. The easy, flexible genuine cushion soles will give you so much comfort that $8 or $10 will not seem too much. You save by buying direct from the Oldest and Largest House selling from the Shoe Market of the World.

$4.39 ONLY On Arrival Postage FREE

No Money! Send Coupon ONLY

Boston Mail Order House, Dep. B544, **Boston, Mass.**

Send my Nurses Comfort shoes *on approval*. I risk nothing!

Name..... Size.....

Address.....

Soothe Your Itching Skin With Cuticura

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

WHEELER Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Obituaries.

EARVIN LEON YEAGER, son of Mr. W. D. and Mrs. Maudie Yeager, was born Aug. 24, 1904, and died Jan. 4, 1920. He met his death when the automobile driven by him was struck and completely demolished by a moving freight train which was passing through here on the morning of Jan. 3, 1920. He was rushed to the sanatorium at Newton, Miss., but his condition was such that no medical skill could save him. This awful tragedy brought gloom and sorrow to all of our hearts. But, in cases of this kind, we have to bend our will to God's divine will and comply with the Scriptural injunction, "God's will and not ours be done." He was a member of the Methodist Protestant Church, at Pineville, Miss. While we share the sorrows of others, we also weep for ourselves, for each of us to-day can recall some sacred form, and our heart cries:

"O! for the touch of a vanished hand,
And the sound of a voice that is still."

At the Montrose Methodist Church, after religious ceremonies were conducted by the writer, Jan. 4, 1920, the remains were carried from the church to the cemetery and laid to rest, in the presence of a large concourse of grief-stricken relatives and friends who mourn his departure.

His friend,
HILARY S. WESTBROOK.

On Nov. 28, 1919, the Savior came with his almighty arms and carried home Mrs. JOHN LOFLIN from this vale of pain and sorrow to that realm of happiness, there to exist in sweet communion with loved ones gone before. She had been in ill health for several months, but with Christian fortitude and patience she had borne her suffering remarkably well. Though she often expressed a hope of getting better, still she was perfectly ready to go. She united with the church when quite young and her life represented the highest type of true Christian character, noble in thought, high in purpose, possessing a great heart that radiated love and kindness towards all. One of her greatest pleasures was to attend church and Sunday school regularly as long as her health permitted. Mrs. Loflin leaves a husband, three daughters and five sons and a host or friends and relatives to mourn their loss. Loved ones worked heroically to lengthen the span of life, but in the end God's will must prevail and she could stay no longer. She was laid to rest in the Wesleyana cemetery, beside her son who preceded her some months ago, under a beautiful cover of flowers. Sleep on in peace, dear, tired body; we grieve for thee, though we know in higher circles thy soul rejoices everlastingly. A Friend,

ANNA BELLE BARLOW.

Jan. 14, 1920.

Sister S. B. SIMPSON was known to the writer only about two years. She was born July 21, 1842, and was married to F. M. Simpson on Dec. 20, 1871. To this union several children were born, who grew to manhood's estate. Her husband preceded her to the heavenly home about twelve years. She departed this life in the first hours of New Year's morning without her children knowing she was entering into that peaceful sleep that knows no waking. She came from good Anglo-Saxon stock. Early in life she felt a desire to enter into the new life. Having accepted Christ as her Savior, she united with the Methodist Church, holding her membership with the Thomas Town Methodist Church at her death. The New Orleans Christian Advocate had been a weekly visitor in her home all her life. She possessed all the virtues and qualities that go to the making of strong Christian character. She was buried by the side of her late husband in the cemetery at Sallis, Miss., by sympathizing friends after funeral services by the writer. T. L. OAKES, P. C.

Sallis, Miss., Jan. 22, 1920.

On December 27, 1919, the death angel visited our home and took from us my dear, sweet angel mother, Mrs. FANNIE WRIGHT. Just one short year ago she came to make her home with us, but the time passed by so rapidly that it seems only as a day. Her chair is vacant, and no one on earth can fill it as she did; and no one but God knows how I miss her dear, sweet face and ever-helping hands. She was a devout Christian, a kind, sympathetic and helpful friend, and words cannot be grouped together to describe her as a mother. She joined the Methodist Church when a child and remained there until her death. She loved her church dearly, and her home was always open to her pastor and friends and all strangers who came her way. She was best satisfied when ministering to others, and especially those poorer than she. She certainly laid her treasures up in heaven. She was taken dangerously sick at the first and lingered ten days, but seldom murmured or complained. She told me a few days before she was taken that she was not afraid to die, for she knew all was well with her. We know she is at rest with Jesus, and we know that He "doeth all things well," yet we do miss her so much more than tongue or pen can tell. We want each reader of the dear old Advocate to pray for us.

Her daughter who will ever miss her, MINNIE WRIGHT MARSHALL.

Batesville, Miss., Jan. 19, 1920.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

The Monthly Religious Scrap Book

1000, or more, great Selections from the entire religious press of the world, printed on best paper, 12 books, all for $1. Money back if not pleased.

The Co-Operative Pub. Co., Kirkwood, Mo.

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! It Darkens Hair so Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days. —Adv.

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

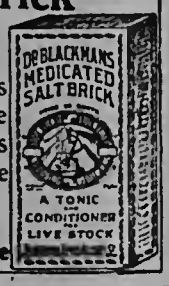
Would You Lend Your HORSE to a Stranger to Test the Effect of Some New Drug?

Think of this if offered substitutes and imitations instead of

Blackman's Medicated Salt Brick

DON'T EXPERIMENT

Dr. Blackman discovered the exact proportions of medicines needed, and for 15 years Blackman's has put new life into live stock. Ask any veterinarian about the merits of ingredients as printed on the package. To avoid imitations see that the package bears the name BLACKMAN.



BLACKMAN STOCK REMEDY CO., Chattanooga, Tennessee

The Liverpool & London & Globe Ins. Co.,

LIMITED

The Great Fire Insurance Company of the World

STRONG LIBERAL PROMPT

SOUTHERN DEPARTMENT

COMPANY'S BUILDING NEW ORLEANS

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists. Price 25 and 50 cents.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,

Box 17-D, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of Jan. 13, 1920, in the sanitarium at Newton, Miss., Mrs. JANETT WESLEY McLAURIN, daughter of Rev. C. W. Wesley and wife of Mr. Huston McLaurin, of Montrose, Miss., passed from this life to that beyond. For just eleven weeks she had endured the greatest of suffering, and then, in spite of all that loving hands and the most skilled physicians could do, she quietly fell on sleep. She was just in the prime of young womanhood, lacking a few days of reaching her twentieth birthday. From her eighth year she had been a member of the Methodist Church, and left testimony that makes the sorrow of her loved ones not without hope. They expect to see her on the other side. She leaves to mourn their loss a devoted husband, father and brother, and to the tender care of loved ones little twin girls just eleven weeks old. We pray for the comforting presence of the Holy Spirit with our friends in their sore bereavement.

H. J. MOORE.

Mrs. ANNA BOULLET TINSCOMB, wife of Mr. Allan Tinscomb, died on November 20, 1919. Her home was near Gueydan, but she passed away at the home of her parents, Mr. and Mrs. B. B. Boullet, near Indian Bayou church. She joined the church of her parents, and attended church and Sunday school from her childhood. She left the testimony that she was ready to go, regretting only to leave her children and loved ones. She leaves to mourn their loss, husband, five children, father, mother, three brothers, four sisters and a host of relatives and friends. Her remains were laid away in the old Indian Bayou cemetery, there to await the resurrection morn, Rev. C. D. Powell, the pastor of the Indian Bayou church, officiating.

T. H. HOFFPAUIR.

After a short and painful illness, JOHN BOULLET, son of Mr. and Mrs. B. B. Boullet, in the bloom of young manhood, died at Crowley, La. He was born in Vermilion Parish, near Indian Bayou church, in 1897. Although not a member of the church, he was noted for morality and honesty. He told his family a short time before the end came, that he was not afraid to die. He leaves to mourn their loss, wife, baby, father, mother, three brothers and four sisters. He was buried in the old home cemetery at Indian Bayou, Rev. Henry Faulk officiating.

T. H. HOFFPAUIR.

RESOLUTIONS.

Whereas, God in his infinite love and wisdom has seen fit to call into eternal rest our beloved friend and co-worker, Mrs. Nettie Cameron Marshall, and

Whereas, The Woman's Missionary Society of the Methodist Church of New Albany has been bereft of one of its most loyal, faithful officers; therefore, be it resolved:

1. That we bow in humble submission to a loving Father's will.

2. That we ever hold in grateful remembrance the useful life, the splendid Christian character, and the unselfish and loving service of this dear one "whom we have loved long since and lost awhile."

3. That our hearts go out in tenderest sympathy to the bereaved husband and children, to the broken-hearted sister, to the devoted brother, and to the aged father.

4. That we commend them to the Christ who has wept over human sorrow and who is ever present to heal the broken-hearted and give peace to the soul.

5. That a copy of these resolutions be spread on our minutes, that a copy be sent the family, and that a copy be sent the local papers and the New Orleans Christian Advocate for publication.

Signed: Mrs. W. N. Parks, Mrs. Alma Coker, Miss Corinne Rogers.

Jan. 12, 1920.

RESOLUTIONS.

Whereas God, in his infinite wisdom, has seen fit to call our beloved friend and member, Miss Charlie Johnston, to her heavenly home, and the Coldwater Methodist Sunday School has lost its most faithful and punctual teacher; therefore, be it resolved:

1. That while we humbly bow to His will, acknowledging His wisdom and goodness, we do most sincerely lament her death.

2. That we cherish the memory of her Christian graces and her devotion to her church, her Sunday school class and her Savior.

3. That the Sunday school has lost a most conscientious and consecrated teacher with an unbroken record for attendance for more than seven years, the last Sunday spent on earth, which was at Lucy Brinkley Hospital, being the first Sunday she failed to meet with her class.

4. That our hearts go out in deepest sympathy to the heart-broken sister left to mourn her going away.

5. That a copy of these resolutions be sent to her sister, to the New Orleans Christian Advocate, and a copy be spread upon the minutes of the Sunday school.

Signed by: Mrs. J. L. Christy, Mrs. W. G. Durley, Mrs. C. L. Graham, Committee.

MARRIED.

At the home of the bride's parents, in Lewis, La., on January 15, by Rev. I. T. Reames, Mr. P. L. REAGAN to Miss MAXINE BROWN. The happy couple left on the north-bound K. C. S. train for their future home in Kansas City, Mo.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and soothing. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

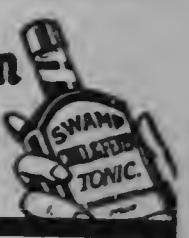
It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

Relief from Malaria



This tasteless tonic seldom requires over *three days* to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.

The Doctors' Prescription

60c at All Dealers. C-161

SWAMP

CHILL & FEVER TONIC

Hogs Can Tell

when

NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $1 per acre, 5 acres $4, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

Foley's Honey and Tar

COMPOUND

CLEARS THE THROAT of phlegm and mucus, stops that tickling, opens the air passages for easier breathing and eases the raw, inflamed surfaces with a healing, soothing medicine.

Grateful Father Tells What It Did

W. E. Curry, 130 Up 6th St., Evansville, Ind., writes: "I have a little girl 6 years who has a good deal of trouble with croup. I have used Foley's Honey and Tar Compound, giving it to her according to directions, and obtaining instant relief for her. My wife and I use it whenever bothered with a bad cold or cough, and I will say that it is the best remedy for a bad cold, cough, throat trouble or croup that I ever saw."

Parents who use Foley's Honey and Tar know it is safe and no harm will come even if an overdose should be given by accident. It tastes good and children like it. It won't upset the delicate stomachs of young children, delicate persons or elderly people.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

190 Bu. Peanuts

to the Acre With

NitrA-germ

TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

CABBAGE PLANTS

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

P. D. FULWOOD, Tifton Ga.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Wesley Bible Class Federation meeting.

Where? Shreveport, at Noel Memorial Church.

When? March 16, 17 and 18.

Who? Presiding elder, pastors and workers who need training.

Program? It is made to fit needs of every school in Louisiana—a real school of methods.

For information write

C. O. BEAUCHAMP, Pres., Shreveport, La., or
ALONZO EARLY, Field Sec'y, Alexandria, La.

SUNDAY SCHOOL PROGRESS.

By Rev. E. R. Stanford.

The General Sunday School Board is composed of twenty-six members—one bishop, one ex-officio, 12 clerical and 12 lay members. The work of the board is done through eight departments with a superintendent in charge of each department. The staff of workers now numbers thirteen.

There are thirty-two Conference Field Secretaries and twenty-eight Conference Elementary Superintendents giving full-time service.

Readers of the Advocate will be interested to know something of the work of the Intermediate-Senior Department, which includes the years from twelve to seventeen.

I was elected Superintendent last August, a few days after my return from France, where I served as chaplain with the United States Army.

My first duty was to establish an office and organize the department. More than one hundred Intermediate and Senior Classes have been enrolled as Wesley Classes. New application blanks have been prepared, giving explicit directions how to organize and enroll. These are now ready for distribution. Our goal for 1920 is 1000 new organized classes. There should be at least one Intermediate and one Senior Wesley Class in each of our 17,279 Sunday schools.

Leaflets have been prepared on the "Intermediate Department," "Repairing the Bridge," "Class Standards," "The Sunday School and the Young Convert," and "Activities and Recreation."

Sunday schools are being organized departmentally, with a superintendent in charge of each department. One hundred and fifty-one district superintendents have been elected, and several Conference Intermediate-Senior superintendents. Through a system of reports, the connectional feature of Methodism is being established between the local school and the central office. One weakness of the Wesley Class movement has been the lack of supervision and oversight. Too many classes are simply organized on paper with little or no understanding on the part of officers and committees of their duties and responsibilties. Many committees have died from inactivity.

The greatest losses from the Sunday school are during the adolescent years. We must first learn something about these teen-age boys and girls and then provide a graded program of instruction, of worship, of service and recreation which will meet their needs and develop the four-fold life.

A great need in this department is for trained teachers and leaders. Courses of instruction for Intermediate-Senior teachers are being given in all of our Standard Training Schools. Training classes are being organized in many churches.

The Superintendent has visited three Annual Conferences and one Wesley Bible Class Federation.

This department has outlined a program of Life Service and Part-time Service to be presented in every Sunday school and in every church. All of the General Boards have been invited to unite in enrolling recruits for Life Service and Part-time Service. Cards have been prepared and a fuller announcement will he made later.

Every Christian should face the call to service and give a proportionate part of his time to the church. Thousands of leaders are needed to-day where hundreds were needed before the war.

For information or assistance, write to E. R. Stanford, Superintendent of the Intermediate-Senior Department, 810 Broadway, Nashville, Tenn.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Brother Pastor, have you made your campaign for more members in your Sunday school? Tell the truth—are you going to make the effort to have your school go out and seek the lost?

Brother Superintendent, what are your plans for your school this year? Do you know how many unsaved people in your school and in your community that ought to be in your school and ought to he saved?

Sister Teacher, have you read a book that might help you to win that boy or that girl for Christ? Do you desire to be an evangel for the sake of Christ? How much do you care for souls? What would you give to see the last one in your class brought to Christ and then trained in his service?

Fathers and Mothers, have you not thought that some one else ought to win your child for Christ? Have you established a family altar with the hope of creating a wholesome atmosphere to surround your child so that he may grow up in the nurture of the Lord? How much of the Christ spirit does the child see in your life?

To Whom it May Concern, are you thinking more of what you are to get than you are to give? I have heard it said, "You have got to make a negro hungry and let him be half naked before you can get good service out of him." Is any one else like the negro? No man can pump up a passion for souls; the passion is imparted to the man that goes to the Cross.

We do not know when the Lord shall come again, hut as sure as he did come he is coming again. When he comes will he find us doing what he called us to do? A great host will cry, "Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the Lamh; for the day of His anger—that great day—has come, and who shall be able to stand?"

To Relieve Catarrhal Deafness and Head Noises

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it 1-4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by CHAS. A. SMITH DRUG CO., ATLANTA, GA.

FROST PROOF CABBAGE PLANTS.

Early Jersey: Charleston Wakefield, Succession; Flat Dutch. By Express, F. O. B. here, 1,000, $2.00; 5,000 at $1.75; 10,000 at $1.50. Post Paid: 100, 35c; 300, $1.00; 500, $1.50; 1,000, $2.50. Full count and delivery guaranteed.

D. F. JAMISON,
Summerville, S. C.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

Salts if Backachy and Kidneys Hurt

Stop Eating Meat for a While If Your Bladder Trouhles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your howels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.—Adv.

FREE TO

Pile Sufferers

Don't Be Cut—Until You Try This New Home Relief That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

Let Me Prove This Free.

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now, TO-DAY.—Adv.

Free Pile Remedy.

E. R. Page,
439-F Page Bldg., Marshall, Mich.

Please send free trial of your method to:

.....

.....

.....

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. Memphis Business College, Memphis, Tennessee.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE.

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful color scriptural illustrations. Each monthly page carries one of these Scripture illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002. The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.—Advertisement.

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

EARN $5 to $10, DAY Gathering Evergreens, roots and herbs, by the roadside, woods and fields. Wild Ginseng $20 lb., Seal $5 50. It will grow in your backyard in the shade. Book and prices free. BOTANICAL 7 WEST HAVEN, CONN

IN MEMORIAM—MRS. J. M. MASSEY.

The entire community was shocked and grieved on the morning of January 5, to learn that Mrs. J. M. Massey had so suddenly passed away during the early morning hours—just slipped away into the "glory land."

This dear, departed one needs no eulogy, for her life was a psalm read and known by all who knew her. In the morning of life, at the age of 12, she was happily converted, and consecrated her life to the Most High, and continued a valiant follower through life.

When a young girl, still in her "teens," she was blissfully wedded to Rev. J. M. Massey, a young minister of the North Mississippi Conference, and for almost one-half of a century she was willing to go with him anywhere, always happy to be about her Father's business, finding her greatest joy in service. She will always live in the memory of those who knew her in these five words: "She went about doing good."

Were I called upon to mention her leading characteristics, I would emphasize love, unselfishness, and humility. These we know were attributes of the lowly Nazarene, in whose steps she so closely followed. Her home life, and the work of the church of her choice were closely interwoven, never neglecting the one for the other, but giving to each the best that was in her—her time, her services, her devotion. Truly of her it can be said: "Her children rise up and call her blessed; her husband also, and he praiseth her." Filled to overflowing with "the milk of human kindness," she not only responded to every call to aid, but sought out opportunities to extend a helping hand. The night was never too dark nor the hour too late for her to respond to the call of the needy or suffering, as long as her health permitted. Eternity alone can tell the good she has done. If we could see all together the work accomplished, all in one great mound, how it would reach into the sky—just the product of that little pair of hands!

On every side, from a human standpoint, are reasons why she should have been spared to her home, her husband, her children, her grandchildren, and to the community. But 'tis not ours to question why, or attempt to solve the mysterious dispensation of Providence. We can but remember "What I do thou knowest not now, but thou shalt know hereafter," was spoken in connection with such an ordeal. She leaves a desolate home, a heart-broken husband, and five devoted children and precious gradchildren to fight the battles of life without her guiding hand. To each of her loved ones we express our heart-felt sympathy, and may the God in whom she trusted comfort them in this dark and trying hour.

After a sweetly solemn and impressive service in the home with her pastor, Rev. E. M. Shaw, officiating, she was laid to rest in the Houston Cemetery, surrounded by her devoted family and sorrowing friends.

We shall hear her voice no more on earth, for, like David of old, we cannot bring her back, but we can go to her. Could she but speak to us now, from the other shore, I think she would exclaim in Newman's language.

"The night is gone;
And with the morn those angel faces smile,
Which I have loved long since and lost awhile."

"Eye hath not seen, nor ear heard, neither hath entered the heart of man, the things which God hath prepared for them that love Him."

MRS. MINNIE WEBB HILL.
Houston, Miss.

Got 117 Eggs Instead of 3

Says One Subscriber

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." It has already been used by 400,000 chicken raisers and literally thousands of letters have been received telling of its marvelous results. Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 3252 Reefer Bldg., Kansas City, Missouri, and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Write today for this special free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

FROM COLUMBIA, LA.

Dear Brother Carley: I have been kindly received on the Columbia charge, and while I have served very fine people during the past and was never equal to the requirements, I find according to my opinion, and that of my presiding elder and Sunday school conference secretary, for refinement and cultivation I have an extraordinary people. They will look after the temporal, if I can just feed the flock, and properly care for the lambs.

I did not complete my first round until last Sunday on account of high water and bad roads. The water was not quite high enough for my boat, and the mud was too deep for my Ford car; so I secured a horse, and Friday afternoon mounted him, with the same saddle, saddlebags, and in the saddlebags the same Bible and hymn book I had when I started to my first appointment thirty-two years ago this month, with the parting admonition of my widowed mother, "Son, be faithful to your calling." But, oh, sir, night overtook me while I was passing over some of the worst road I think I ever traveled, and some of my people in Columbia were uneasy lest I fail to make the journey. While my faithful horse often stopped and seemed to say, "I can't go through that mud," yet finally he brought me to Boeuf River church, and, close by, I found an excellent home recently occupied by Brother J. W. Wommack, whose hospitality was greatly enjoyed.

After visiting twenty-two homes, conducting worship in eighteen, securing fourteen subscriptions for the Advocate, and thirteen for the Methodist Armor, preaching three times to large, attentive congregations, and raising money to put in 36 window lights, and electing three committees to take care of the church, I returned home Monday afternoon, expecting great things of that country church, which has a Sunday school, Epworth League, and Saturday night prayer meeting.

W. J. PORTER, P. C.
Columbia, La., Jan. 17, 1920.

Velvet Beans Made More Profit

NitrA-germ

Write for NitrA-germ, Savannah, Ga., for Book No. P-26.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES—10c 30c & 60c

WOMEN OF MIDDLE AGE

May Pass the Critical Period Safely and Comfortably by Taking Lydia E. Pinkham's Vegetable Compound.

Summit, N. J.—"I have taken Lydia E. Pinkham's Vegetable Compound during Change of Life and I think it is a good remedy in such a condition. I could not digest my food and had much pain and burning in my stomach after meals. I could not sleep, had backache, and worst of all were the hot flashes. I saw in the papers about Vegetable Compound so I tried it. Now I feel all right and can work better. You have my permission to publish this letter."—VICTORIA KOPPL, 21 Oak Ridge Ave., Summit, N. J.

If you have warning symptoms such as a sense of suffocation, hot flashes, headaches, backache, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness, inquietude, and dizziness, get a bottle of Lydia E. Pinkham's Vegetable Compound and begin taking the medicine at once. We know it will help you as it did Mrs. Koppl.

BE SURE TO TRY

BLANTON'S CREAMS

BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Edward Henry Walsdorf

ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS

742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

Philip Werlein,

LIMITED

"Largest Music House South"

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY.

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,
69 Warren Ave., Detroit, Mich.

2 Tons of Pea-Vine Hay

with

NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs 22 [illegible] 5 acres $9, delivered. A fine money maker. Write.

NitrA-germ, Savannah, Ga., for Book No. L-26.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4731 Prytania St., New Orleans, La.

FRIENDSHIP COMMUNITY CLUBS.

It is urged that the women of the auxiliaries, through their Social Service Department, take up, where possible, the organization of these Community Clubs in centers where they are needed for home improvement and community betterment, either among foreign-born women or among the Negro women.

Programs for Friendship Community Clubs are now ready to be mailed upon application to Mrs. B. W. Lipscomb, Home Base Secretary, Box 510, Nashville, Tenn.

THE SPIRIT OF SACRIFICE.

A letter of thanks from the American Committee for Armenian and Syrian Relief to one of our women for her Christmas contribution gives the touching incident of a "group of five or six little children where there was food enough for all for one day, or enough to save the life of one child until relief could be secured. The facts were laid before the children, and they voted to save the life of one—the others silently turned away."—Council Bulletin.

NORTH MISSISSIPPI CONFERENCE.

Shelby Celebrates Harvest Day.

Tuesday, Dec. 30, was a gala day with the Woman's Missionary Society of Shelby, Miss., for it marked the conjunction of two notable events in its calendar for 1919. One of these events was the auxiliary's midwinter social meeting, the other was the celebration of Harvest Day.

For two years in succession the Shelby Auxiliary has been the first in North Mississippi to meet the Council's "Harvest Day" conditions, and report that fact to the Conference officers. Armistice Day, Nov. 11, marked the date of their triumph in 1919. On that day they closed their accounts for the year, with every assessment, and all voluntary pledges paid in full. This record was made with an increase of 72 per cent over the pledge paid in 1918, and an increase of 54 per cent on all connectional funds. The Harvest Day exercises had of necessity been postponed from the earlier date in December fixed for such observances.

The spacious and elegant home of Mrs. Janie P. Shelby, a charter member of the society, with its artistic holiday decorations, made an ideal setting for this happy and auspicious occasion. An impressive Harvest Day program constituted the outstanding feature of the auxiliary's midwinter social. The dominant note of the occasion was joyful thanksgiving. The all-absorbing motive was to commemorate the victory in such a way as to make it the inspiration of great things in the rich harvest fields of the Master, in 1920.

Besides the members of our own Methodist flock, the ladies of the Presbyterian Missionary Circle were the invited guests, who shared the festivity, the thanksgiving and overflowing good cheer of the day.

The President, Mrs. J. M. Wyatt, warmly bespoke the society's welcome to all present. She set forth in brief but striking review the year's work, outlining the policy, plans and methods by which it had been accomplished. She heartily commended the official staff whose fidelity and splendid co-operation had made Harvest Day possible. Unstinted praise was given to the entire membership, without whose unanimity of purpose the high record for 1919 could never have been made. Her Harvest Day address was punctuated at intervals by calls upon all officers who had collected and handled the year's finances to present their sheaves (with reports). Golden sheaves were impressively brought forward by the Treasurer, and the Superintendents of Supplies and of Parsonage Improvement. Each gave an excellent account of her year's stewardship.

Praise and thanksgiving were in all hearts and upon all lips for the precious privilege of laboring in the Master's vineyard. The President had prepared and adapted a unique form of service, blending the ideas of "Harvest Day" with an installation of officers for 1920, thus sending them forth to their duties with the harvest-some vision of successful achievement. The pastor, Rev. J. M. Wyatt, led in this dedicatory service, delivering a solemn charge "on behalf of the Woman's Missionary Council and in the name of Him whose harvesters and stewards ye are." He closed with a fervent invocation of divine blessings upon the auxiliary with its faithful membership.

A delightful social hour followed, during which happiness and good spirits overflowed. Mrs. J. N. C. Moffett, in pleasing manner, offered congratulations on behalf of our Presbyterian sisters. A dainty salad course, with coffee, was served in faultless style by our hostess, whose charming entertainment is proverbial.

The President has designed a Harvest Day banner for the auxiliary, which is both beautiful and full of significance and inspiration for a continued record of high achievement and noble endeavor.

ONE OF THE HARVESTERS.
Shelby, Miss., Jan. 2, 1920.

LOUISIANA CONFERENCE.

A Letter from the President.

Dear Friends: The Annual Meeting of the Woman's Missionary Society will be held in Lake Charles February 24, 25, 26, 27. Mrs. J. H. McCoy is to be the Council guest and Lake Charles is making preparation for royal entertainment of the delegates. At least one delegate should be sent from each auxiliary, and one who can carry home the inspiration of this meeting.

Please send names of delegates to Mrs. Seaman Mayo, Chairman of the Entertainment Committee, box 555, Lake Charles, La., at your earliest convenience.

Please send without delay to your District Secretary the names of those who died during the year that were members of your auxiliary, that their names may be placed on the Memorial Roll.

We trust you have, ere this, sent to your district secretary a complete list of officers for 1920, also the amount pledged by your auxiliary for 1920. This information should be in her possession at the earliest possible date.

If during the year that is past you have had some unusually fine programs—if your Harvest Day program was a successful one, or if you used some clever invitation or poster—please send a copy of same to Mrs. R. H. Harper, 5830 Prytania Street, New Orleans, for display at the Annual Meeting.

If it be true that a "good beginning makes a good ending," let us begin this new year with prayer for the success of this Annual Meeting, supporting it in every way, and let us determine to make 1920 the best year of the Woman's Missionary Society of Louisiana.

MRS. C. F. NIEBERGALL,
President.
MRS. A. EARLY, Sec'y.

A Good Society at Rayville.

My Dear Mrs. Snelling: On Dec. 1 the Rayville Auxiliary of the Woman's Missionary Society celebrated Harvest Day, everything being paid, including the pledge. The required number of boxes were sent during the year. The new officers have been elected and the work for the coming year outlined. We aspire to the Honor Roll.

We have a splendid Mission Study Class of about twenty-five members. The book in use is "The Meaning of Prayer," by Foedick. This book is inspirational and full of food for thought. We heartily recommend it to any society that hasn't yet used it.

MRS. C. A. BLATCHFORD,
Chairman of Publicity.
Rayville, La., Jan. 26.

BITTER TASTE SOUR STOMACH

Pills and Strong Medicines Made This Lady's Troubles Worse, But Thedford's Black-Draught Improved Her Appetite and Took Away Her Bile.

Nancy, Ky.—Mrs. Cora Waddle, a resident of this place, gives out this statement: "I have taken Black-Draught and found it to be the best liver medicine I ever used. It has just been fine for indigestion, sour stomach and a bitter taste in the mouth.

I used to get bilious and constipated and had to take something. Pills and other strong medicines would only tear my stomach up and leave me in a worse fix than before taking. I began to have sick headache.

After learning of Black-Draught I took it and was cured of sick headaches. One or two doses a week, or a pinch after meals, kept the bowels open and took away all bile. I have a good appetite, due to my use of Black-Draught."

If your liver is not acting properly you may suffer from such symptoms as headache, biliousness, constipation, indigestion, etc., and unless relief is obtained serious trouble may result.

In its 70 years of successful use, Thedford's Black-Draught has been found to relieve these ailments and stimulate the liver to do its work.

At all druggists.—Adv.

Rheumatism is Pain Only, Rub It Away

Instant Relief from Pain, Soreness, Stiffness Follows a Rubbing with "St. Jacobs Liniment."

Stop "dosing" rheumatism.

It's pain only; not one case in fifty requires internal treatment. Rub soothing, penetrating "St. Jacobs Liniment" right on the "tender spot," and by the time you say Jack Robinson—out comes the rheumatic pain and distress. "St. Jacobs Liniment" conquers pain! It is a harmless rheumatism liniment which never disappoints and doesn't burn the skin. It takes pain, soreness and stiffness from aching joints, muscles and bones; stops sciatica, lumbago, backache, neuralgia and reduces swelling.

Limber up! Get a small trial bottle of old-time, honest "St. Jacobs Liniment" from any drug store, and in a moment you'll be free from pains, aches and stiffness. Don't suffer! Rub rheumatism away.—Adv.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy. 60c at your Druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

The Quick Way to Stop a Cough

This home-made syrup does the work in a hurry. Easily prepared, and saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

"COMPLETELY DISCOURAGED"

Is the feeling and plaint of women who are "run-down" so low that work drags, head aches, back aches, dragging down feelings, dizzy, pale and weak, little things annoy and "everything goes wrong."

Look the other way just a minute and see what Dr. Pierce's Favorite Prescription has done for more than a million women in the last fifty years.

What it has done for others it can do for you.

A helping hand to lift up weak, tired, over-taxed women—that's what you'll find in Dr. Pierce's Favorite Prescription. It gives you just the help that you need. To be had in liquid or tablets. Tablet form, 60 cents, at all drug stores.

It is a medicine that's made especially to build up women's strength and to cure women's ailments—an invigorating, restorative tonic, soothing cordial and bracing nervine; purely vegetable, non-alcoholic, and perfectly harmless.

Jackson, Miss.:—"Dr. Pierce's Favorite Prescription is a good medicine and I have recommended it many times to women who suffer. This medicine was a great comfort to me after motherhood. I had inward trouble and could not walk upright for six weeks and the doctor seemed unable to give me any relief or help, but I had very prompt relief as soon as I started to take the 'Prescription.' It cured me of my inward trouble and restored me to a perfect state of health and that is why I do not hesitate to speak a good word for Dr. Pierce's Favorite Prescription whenever I have an opportunity."—Mrs. K. G. SUTHERLAND, 209 Poindexter St.

Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.

For information write

J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

FROM PICKENS, MISS.

Dear Brother Carley: Conference is over and I find myself in Pickens, Durant District, North Mississippi Conference, in the midst of a loyal and royal people. The people were disappointed at my appointment—they expected Brother Guinn to remain with them. They appreciated him and they should, for he is worthy their love and confidence. May the Lord prosper him in his new field.

These good people received us with open hearts and hands. We found a company of ladies in the parsonage to bid us welcome, and when they had gone, we found a good supply of things in the pantry, and provisions enough cooked and on the table to last us about a week. And constant reminders are coming to the parsonage that they have us not only on their minds but also on their hearts.

Our first quarterly conference has just been held, and they raised the preacher's salary about five hundred dollars over what it was last year. Everything is cheerful and we are expecting a year of much success in the Master's vineyard. Our new presiding elder was with us in his usual good spirits, and with well laid plans. God bless Brother Brown.

And say, Mr. Editor, some are writing about what their charges paid per member last year: I would like to say that the charge served last year, Coahoma and Lyon, paid to all purposes, $116 per member—next!

J. H. SMITH, Pastor.

JAPAN NEEDS CHRISTIAN SCRIPTURES.

There is a great need for the Bible in Japan, according to the Rev. C. K. Harrington, D.D., who has an extensive article on Japanese translation of the Scriptures, in the December number of the Bible Society Record. "Practically the whole rural population still waits for its message and the great industrial classes of the cities are well-nigh untouched."

His observation of the social, moral, and industrial conditions in Japan are most interesting.

"Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions and spend in vice twenty million dollars, and probably the clandestine houses could show even higher totals. Japan is represented in the countries around the Pacific by an army of 22,000 prostitutes, gone forth to poison the life of the nations. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring man spends a sixth of his small income on liquor.

"To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the country-side. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Bible, with its Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

"Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine, strong qualities, to which moral and spiritual truth can make appeal."

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

MARRIED.

At the parsonage, at Magee, Miss., on Jan. 24, 1920, Mr. J. C. JONES and Miss OLA BLACKWELL, both of Magee, Miss., R. F. D., a few miles from town, Rev. S. W. Johnson officiating.

At the same hour, Mr. O. M. AINSWORTH and Miss BULAH BLACKWELL, both of Magee, Miss., R. F. D., a few miles from town, Rev. S. W. Johnson officiating.

The above young ladies are sisters, and were married at the same time, one couple witnessing the other.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Physician Explains Who Should Take Nuxated Iron

Practical Advice on How To Help Build Up Great Strength, Energy and Endurance.

The accompanying article of Dr. Sullivan should be carefully read by every man and woman who wants to possess perfect health, great physical endurance and a strong, keen mentality. Dr. Sullivan tells how to increase the iron in our blood and thereby gain greater physical and mental power; brighter intellects and better health.

Commenting on the use of Nuxated Iron as a tonic, strength and blood builder by over three million people annually, Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.) New York, and The Westchester County Hospital, said, "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill cant grind.

For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all "run-down," while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life, your whole being brimming over with vim and energy.

But in my opinion you can't make strong, vigorous, successful, sturdy iron men, and healthy, rosy-cheeked women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron—Nuxated Iron—before they are ready to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist on dosing themselves with metallic iron, simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron.

Manufacturers' Note—Nuxated Iron which is used by Dr. Sullivan and others with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Biliousness

WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

A REVIVAL NOW.

Dear Brother Carley: Your editorial note on "Why Wait for the Revival" impels me to say this word as one of the Conference evangelists.

Surely there are signs and feelings of a coming revival, and the Holy Spirit is stirring our people. To think of a congregation of people giving twenty-four hours to the reading of God's Word in one sitting is surely a token of interest. Any earnest reader of church literature may note the deep currents of spiritual power moving our people to prayer, to giving, and to personal consecration, and large ingatherings in revivals being held.

This expression of holy zeal, and manifest power does not depend in any sense on the evangelist; but as we now have this recognized office in the church, and "help in meeting" has been and is a serious question with pastors, why not break away from some of our customs, get out of the ruts and have meetings "in season and out of season," that these men may be used, many times and in many places, where their services will be blessed of God. There is not one but has more "calls" than he can fill; but they come within such a short time that many of them cannot be filled.

This has been my experience as a pastor, and is now, in my present appointed work. While any appointment may be made a "pocket" (as Brother Thompson suggests) for men, it should not be; that depends on one's relationship to God and the church.

The question of the "evangelist coming" may mean "how much," but it should not, any more than the coming of a pastor; and my impression is that the present list of evangelists have the record of Conference approval—"nothing against them,"—and the "right spirit" within them; and though they are only like other men, the Lord is using them for his glory.

My plea is that time and men should be used of the Holy Spirit, and that as we are merging into a brighter and greater day for the church, we should "move up," and let God have right of way, and these "signs" we see of the coming revival would point to something.

Build a fire in the church, materially and spiritually, as in our homes, and the cold and hungry hearts will come. Make the church comfortable and attractive, at any cost; advertise this fact; then lay everything on God's altar, and the Holy Fire will start a revival. On with the revival!

W. T. GRIFFIN.

Summit, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Mentorum, at Alexandria Memorial, February 4.
Saucier and Lyman, at Saucier, 7:30 p. m., February 6.
Columbia, February 7, 8.
Lumberton, 7:30 p. m., February 9.
Brooklyn and Bond, at Brooklyn, 7:30 p. m., February 12.
Pass Christian, Mission, 11 a. m., February 15.
Bay St. Louis, 7:30 p. m., February 15.
Moss Point, February 21, 22.
Escatawpa, 2:50 p. m., February 22.
Pascagoula, 7:30 p. m., February 25.
Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Vimville, at Coker's Ch., Feb. 8.
Quitman, Feb. 8, 9.
Matherville, at Poplar Springs, Feb. 14, 15.
DeKalb, at New Hope, Feb. 21, 22.
Moscow, at Clark's Chapel, Feb. 23.
Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union, March 7.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Scotland, at New Hope, Feb. 7, 8.
Wesson, at Wesson, Feb. 8, 9.
Bogue Chitto and Norfield, at Bogue Chitto, Feb. 15, 16.
Brookhaven, Feb. 15, 16.
Adams, at Auburn, Feb. 21.
Topisaw, at Topisaw, Feb. 22.
Bayou Pierre, at Centerpoint, Feb 28, 29.
Hazlehurst, Feb. 29, March 1.
Barlow, at Rehoboth, March 6, 7.
Monticello, at Georgetown, March 13, 14.
Foxworth, at Foxworth, March 20, 21.
Pleasant Grove, at Mallilleu, March 27.
McCalls, at McCalls, March 28.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

Hattiesburg, Court Street, Feb. 4.
Hattiesburg Circuit, at Petal, Feb. 7, 8.
New Augusta, at New Augusta, Feb. 14, 15.
Silver Creek, at Silver Creek, Feb. 20.
Prentiss, at Prentiss, Feb. 21, 22.
Heidelberg, at Vossburg, Feb. 25.
Eucutta, at Eucutta, 11 a.m., Feb. 26.
Leakesville, at Leakesville, Feb. 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Port Gibson Dist.—First Round.

Rolling Fork, Feb. 8, 9.
Anguilla, Feb. 10.
Mayersville, Feb. 11.
Utica, Feb. 15, 16.
Rocky Springs, Feb. 17.
Oak Ridge, Feb. 21, 22.
Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Lake, at Lawrence, Feb. 5.
Montrose, at Montrose, Feb. 8, 9.
Laurel, First Church, Feb. 12.
Laurel, Kingston, Feb. 13, 15.
Laurel, West End, Feb. 14, 15.
Newton, Feb. 18.
Union, at Union, Feb. 21, 22.
Decatur and Hickory, at Hickory, Feb. 25.
Shiloh, at Shiloh, Feb. 28, 29.

J. A. MOORE, P. E.

CHARTER.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

BE IT KNOWN, That on this Thirty-first day of December, Nineteen Hundred and Nineteen.

Before me, JOSEPH LAUTENSCHLAEGER, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly qualified, personally came and appeared the several persons whose names are hereinafter subscribed, all of full age of majority, who declared that availing themselves of the laws of this State, relative to the organization of corporations, they do hereby covenant and agree to form themselves into a Corporation for the objects and purposes, and under the following stipulations to-wit.:

ARTICLE I.

The name and title of this Corporation shall be the "RELIABLE AUTO SALES COMPANY, Inc." It shall enjoy corporate existence for a term of 99 years from date, unless sooner dissolved. It shall have, enjoy and exercise all rights, powers and privileges now granted by law, or hereafter granted, to corporations of this character, especially the right to hold, receive, purchase, alienate, sell, mortgage, pledge, rent or lease property, real, personal and mixed, in fact anything permitted by the law necessary and convenient for carrying out the objects and purposes of this Corporation.

ARTICLE II.

The domicile of this Corporation shall be in the City of New Orleans, Louisiana, where all citations, or other legal process, shall be served on the President and in his absence on the Secrtary-Treasurer.

ARTICLE III.

The objects and purposes of this Corporation are hereby delared to be the buying and selling of Autos, trucks, tractors and all their parts and accessories, and everything pertaining to that line of business; also the operation of a general garage, and anything else that may be necessary to or incidental to said business.

ARTICLE IV.

The Capital stock of this Corporation is hereby fixed at the sum of TEN THOUSAND DOLLARS, divided into 100 shares of the par value of One Hundred Dollars each, to be issued in the manner and for the consideration prescribed by law. All shares to be full paid and non-assessable. The Capital stock may be increased when found necessary by a vote of 2-3 of all the capital stock at a meeting called for that purpose.

ARTICLE V.

All the Corporate powers of this Corporation shall be vested in and exercised by a board of Directors to be composed of Three Stockholders, two of whom shall constitute a quorum. The following named stockholders shall constitute the first Board of Directors, viz.: Will J. Morgan, 344 Carondelet Street; Henry J. Prados, 5338 Perrier Street; Rufus H. Prados, Bay St. Louis, Miss., with the said Will J. Morgan, as President; Rufus H. Prados, as Vice President, and Henry J. Prados, as Secretary-Treasurer, and they shall hold their office until the first Monday of January, 1921, or until their successors are elected and qualified, on which day the election shall take place, or as soon thereafter as possible.

All stockholders' meetings, including the annual meeting for the election of officers and directors shall be preceded by written notice, delivered personally or mailed to the last known addresses of the stockholder, 15 days before such meeting; provided the stockholders shall always have the right to waive such notice.

If any vacancy occurs on the Board of Directors the stockholders shall name or elect a successor to fill the vacancy until the next general election. The election of Directors shall be by ballot, and each stockholder shall be entitled to one vote, in person or by proxy, for each share of the Capital stock owned by him.

ARTICLE VI.

No stockholder of this Corporation shall have the right to sell or pledge his stock, without first offering same to the stockholders, through the officers of this Corporation, upon allowing said stockholders TEN DAYS to purchase same, at BOOK VALUE, or receives same in PLEDGE, as may be desired by the owner of said stock, and no transfer of stock shall be binding upon this Corporation unless actually made on the Books of the Corporation, in the manner required by law.

ARTICLE VII.

The Charter of this Corporation may be modified or altered, or the Corporation may be dissolved, the capital increased or decreased, or liquidated in the manner as is now or may hereafter be prescribed by law.

THUS DONE and PASSED, at New Orleans, La., on the day and date first before written, in presence of Emanuel L. Weil and Orrin Beegle, competent witnesses of lawful age, residing in this Parish, who hereunto sign their names with said Appearers and me Notary.

Original Signed:
WILL J. MORGAN, 30 shares.
RUFUS H. PRADOS, 1 share.
HENRY J. PRADOS, 30 shares.
EMANUEL L. WEIL
ORRIN BEEGLE
JOS. LAUTENSCHLAEGER,
Notary Public.

I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of Incorporation of the "Reliable Auto Sales Company, Inc.," was this day duly recorded in my office, in Book 1238, folio 209.

New Orleans, La., January 2d, 1920.

Signed: EMILE J. LEONARD,
Dy. R.

A true copy of the original.
JOS. LAUTENSCHLAEGER,
Notary Public

Use MURINE Night and Morning
Keep Your Eyes
Clean - Clear and Healthy
Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc. direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles
cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings
Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

Let Edwards Save You Money

Be Sure to State Which Books You Want
—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book
Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2363

LOW PRICED GARAGES
Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book, showing styles.

THE EDWARDS MFG. CO.,
2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

A Treat for the Skin
Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

CONTINENTAL GINNING MACHINERY
Belts the World
SIX LARGE FACTORIES ONE NEAR YOU

THE HIGH PRICE OF COTTON
Demands that cotton be ginned right. Growers will not put up with anything less than the BEST SAMPLE obtainable and CLEAN SEED. Install a
Munger System Outfit
and you'll get the cream of the trade on your SAMPLE and TURNOUT. It will also give you a larger production than any other outfit, with the minimum operating cost.
Manufacturing conditions make it more important than ever to *order early* and insure delivery.
Better write today to Continental Sales Office nearest you.

CONTINENTAL GIN COMPANY
Sales Offices:
Birmingham, Ala.
Atlanta, Ga. Charlotte, N. C.
Dallas, Tex. Memphis, Tenn.

Save Two-thirds Fertilizer Bill
Use
NitrA-germ
TRADE-MARK
on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

Minor Skin Injuries
Frequently become infected and prove fatal. At first sign apply
Ka-Dene
REG. U. S. PAT. OFF.
TRADE MARK
Ointment
It soothes and heals—cuts, burns, bruises, stings, bites, old sores, eczema. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects.
Dealers write for special liberal proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on It."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67.—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3338.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 12, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE PLODDER.

The chief characteristic of the plodder is that he gets there. He never startles the world by an astounding display of intellectual agility or by an awe-inspiring spectacle of mental pyrotechnics—but when the roll is called at the end of the day's work, he answers, "Here." He is not generally an authority on up-to-date methods, and labor-saving devices are not a part of his every-day equipment—but he manages to get through with what he undertakes, and he seldom has to go back over his work to put the "finishing touches" on it. Other men gain the praise of the world by the rapidity with which they complete one piece of work and turn to another—but the plodder moils along in the obscure places, not caring for public applause but intent upon the completion of his task. While more gifted men are working easily and comfortably, he puts his shoulders to the wheel, bearing the heat and burden of the day. Others may beat the plodder to the goal—but none is surer of reaching it in the end. The man of genius sees quickly and acts with dispatch—and may or may not receive his reward; the plodder takes his time in seeking and in doing—but he passes through the triumphal arch just the same. Thank God for the plodders!

WAR OR PEACE?

Nothing is truer than the statement that the future is in the hands of the youth of to-day. Inevitably those who are now children will, when they have come to manhood and womanhood, take the place of those who have served their generations in the days past. The attitude of these new leaders will be largely determined by the influences that were brought to bear upon them as they were growing up, whether those influences were good or bad. It is for this reason that we are unalterably opposed to legislation that will, through compulsory military training, familiarize our young people with the thought of war, train them in the services of war, accustom them to the practice of war and, unconsciously, perhaps, but really nevertheless, predispose them to the waging of war. We are in favor of such physical training in our schools as will develop and maintain vigorous bodies, fit for the carrying out of the most difficult and dangerous undertakings, but we are not in favor of a system of training that will instil into the minds of our people the idea that war is almost a necessary and normal part of our existence. We do not need, and we ought not to have in this nation a militaristic spirit, a militaristic policy and a militaristic program. We want peace in the future—not war; and the only way to insure it is to follow the paths that lead to peace. We believe that a vigorous and continuous campaign for the Americanization of immigrants, and the inculcation of the deeper principles of patriotism in the hearts of all our people will furnish a type of citizenship that will respond adequately to every appeal in time of national crisis.

REPRESENTATIVE GOVERNMENT.

Everybody is aware of the fact that we are passing through, in this country, a series of critical situations, the outcome of which will affect seriously the whole future of our nation. Nobody is wise enough to know what that outcome will be: but all of us may well be concerned about some of the tendencies that are making themselves felt in our social, industrial, political, and religious life. They are too many for us even to undertake to suggest all of them at this time; but we do call attention to the fact that the whole question of representative government—"government of the people, for the people, by the people"—is being considered afresh in the light of happenings that have affected the attitude of large masses of people toward government of all kinds. It has been our proud boast that the United States has furnished the one great example of a successful democracy; and yet it is not at all certain that we have passed the experimental stage. We know that centralization of power is the tendency of all organizations and governments, and we know, too, that those who are entrusted with great authority do not always use it wisely. Arbitrary restrictions upon the long-exercised privileges of the people may become necessary under the stress of unusual circumstances; yet they may be imposed without serious consideration of all the issues that are involved. It is sometimes hard to draw the line between what constitutes free speech, for example, and seditious utterances. We would not err on the side that would give any aid or comfort to those who are out of sympathy with our ideals of government—but it is a dangerous procedure to undertake to prevent the legitimate expression of opinion. We need to move surely in our efforts to overcome the disintegrating forces in our government, but we should move slowly enough to be in the right. Radical repressive legislation is sometimes as dangerous as the freedom of speech and action which it undertakes to prevent.

MAKING MEN.

The world is always calling for men—real men. The demand is as strong to-day as ever before—maybe stronger—and the supply seems to be as limited. There is tragedy in a situation that finds official bodies anxiously searching the field over for men properly qualified to undertake certain responsible tasks, and then having to admit that they are not able to find them. Something must be wrong somewhere, or this condition would never exist. We do not know where the trouble is; it may be in the home, or in our educational system, or in our system of moral and religious training. Wherever it is, we need to find it and cure it. Making men is an infinitely more important business than making money; and yet we spend years in unremitting toil to do the one, and seem to expect the other just to happen without any special effort on the part of anybody. The time may have come for us to devote our energies to the making of men who can handle any situation that may arise, rather than to the creation of machinery that nobody seems to be able to run. The finest engine in the world will haul precious little freight unless there is a competent engineer in the cab.

THIS IN NEW ORLEANS.

We quote, without comment, the following news article, published in a prominent daily newspaper of New Orleans, on January 26: "Candles will be blessed in every Catholic church in New Orleans at 7 a.m. next Monday, and on Tuesday, Feb.3, the throats of all Catholics and others will be blessed after the masses in the morning, again in the afternoon, and in a great number of churches at night. This year greater significance attaches to the blessing of the candles and throats than ever before, principally because the candles blessed on this day are known to keep harm away from any one, while throats so blessed are free from soreness and other ills for a whole year." (!)

MONEY WELL SPENT.

Very few of us are likely to feel that we have not sufficient opportunity to give away all the money that we can very well spare. Our mail is full of appeals for various and sundry worthy causes, and almost every day we are personally solicited for contributions to deserving charitable and benevolent enterprises. We should remember, however, that many of these causes are altogether dependent upon the generosity of the public at large, and that those who have interested themselves in helping to support them have done so out of the goodness of their hearts—not for the sake of any material reward. Some of these appeals we may feel that we can afford to disregard; but there is one being made now that should be responded to with the feeling that duty and privilege are one. We refer to the appeal of the Near East Relief for the rescue of the starving population of Armenia. It is impossible to read the accounts of those who have visited that stricken country without being moved by a complexity of the deepest emotions; and the testimony of eye-witnesses is to the effect that the half of the suffering and sorrow of those people cannot be told. Hot indignation against the Turks does not relieve the fact that the victims of their brutality are literally starving to death by the thousands. We cannot save all of them—it is too late for that—but we can save some, and it for the remnant that we appeal. Be it little or much, the money given for the relief of the starving Armenians is money well spent.

THE DANGER OF PROSPERITY.

Abounding prosperity in material things is not always an unmixed blessing. We are prone to forget God as we begin to feel able to take care of ourselves. "The deceitfulness of riches" has lured many a man to destruction.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

GOD'S SUPPORT.

Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up and kisses him withal:
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand;
But when he sees his feeble strength begin
To fail, he gently takes him up again.

—Quarles.

WHAT TITHING WILL DO.

By Rev. T. W. Noland, Presiding Elder, Lebanon District, Tennessee Conference.

At the quarterly conference on the fourth round of 1919, on the Algood circuit, under the head of miscellaneous business, a prominent layman of the town of Algood, said: "Five or six of us got together in a room of the bank the other night and were discussing the needs of our town, and decided that we would put into practice the doctrine of stewardship and tithing. We counted our tithe and found that the tithe of just a few of us alone would be enough money to pay our preacher a salary of $1200 and then have money left for the benevolences and repairing the parsonage. We decided we wanted a station next year." This church was one of a circuit of six, all of which were paying $800. So the request for a station was granted and the pastor there is now receiving $1200 from that church alone. At the first quarterly conference of this year, the church at Algood, as the result of tithing, had the preacher's salary for the whole year in the bank and all the Conference collections paid up in full.

As a result of the progress of the Methodist church at Algood, a superintendent of the Presbyterian Church, U. S. A., came to the presiding elder of the M. E. Church, South, and said: "Since your church is doing so splendidly the work needed at Algood, we have decided to withdraw from that town and turn over to the Methodist Church our interests there."

* * *

The Carthage mission was composed of two churches—Carthage, a strong country church and a very weak country church. This charge received $200 a year from the Board of Missions. A considerable number of the members at Carthage became tithers. As a result, the strongest church in the country was added to another circuit, and the church at Carthage and the very weak country church became self-supporting and are now paying this year a $1200 salary.

* * *

Livingston circuit was paying $700. At the end of the Conference year they decided they would put into practice these things that we have been preaching about tithing, and they came to Conference and asked that Livingston be made a station, and that church alone is now paying $1200, where the whole circuit paid only $700. This has been followed by the greatest revival the town has ever witnessed. They had 53 conversions and 43 joined the church.

* * *

Oak Mill Mission became self-sustaining, and by adding one church from the Algood circuit, that charge is now paying $1000. It paid less than $500 last year. The increase in the district was $5650 in the support of preachers. The Stewardship and Tithing Campaign was the principal cause of this remarkable increase.

* * *

In the Cumberland Mountains, near the Obion River, Rev. T. W. Nowland, presiding elder, chanced to meet a plain farmer, who told him his experience in about the following words: "My son was at the front in France. Naturally, I was profoundly concerned for him and carried the matter in prayer to God. As I prayed, I reached the point of making a complete dedication of myself to God, saying to Him, 'I will do whatever you want me to do.' A thought came that perhaps God would call me to preach. This, however, He did not do, but the conviction deepened upon me that I should tithe This I began at once, and have found it a wonderful means of grace."

THE PROPOSED CONSTITUTION FOR THE REORGANIZED AND UNIFIED METHODIST CHURCH.

By Bishop James Cannon, Jr.

The Joint Commission on Unification of Episcopal Methodism, which met in Cleveland in July, 1919, appointed an Ad Interim Committee to consider all the questions involved in the subject of Unification and to report back a plan to the Joint Commission for its action.

The Ad Interim Committee met in Richmond, Va., Nov. 4, 1919, and after two days of general discussion appointed a sub-committee of four, consisting of Edgar Blake, J. R. Joy, F. M. Thomas and James Cannon, Jr. This committee worked over the entire subject and presented to the full committee a plan for a Constitution for the reorganized and unified church, and this plan was transmitted by the Ad Interim Committee to the Joint Commission for its consideration and action.

The Joint Commission met at Fourth Avenue M. E. Church, South, Louisville, Ky., on Jan. 15, 1920, and continued in session until the evening of Jan. 21. The report of the Ad Interim Committee was presented, and, after some general discussion in the Joint Commission, the Commissions of the two churches met separately to consider the report. Both Commissions, voting separately, reported back suggestions of amendment which, along with other amendments proposed in the Joint Commission, were fully discussed, some adopted and some rejected, but the main outlines of the plan presented by the Ad Interim Committee were retained, and the following resolution was adopted by a vote of 44 to 5 (the votes in the negative all being cast by members of the Commission of the Methodist Episcopal Church, South):

"Resolved, We respectfully submit to the General Conferences of the two churches the following draft of a Constitution for the Methodist Church, together with recommendations for a method of procedure, as the best that we have been able to agree upon under the circumstances and under our instructions, and we submit the same for your consideration and decision."

The report of the Joint Commission under the above resolution will be presented to the General Conference of the Methodist Church which meets in Des Moines, Iowa, May 1, 1920. The Southern General Conference at its session in Atlanta in May, 1918, expressed its judgment that a special session of the General Conference should be held to consider the report on Unification, provided the Northern General Conference should take favorable action on said report. Therefore, if the Northern General Conference does take favorable action on the proposed Constitution at its approaching session, there will be a called session of the Southern General Conference, if the request of the General Conference of May, 1918, is complied with.

In view of the fact of his membership in the Ad Interim Committee and also of his membership in the committee of four which drafted the plan of the proposed Constitution, the writer has been requested by several members of the Commission to state the important features of the Constitution which has been submitted to the General Conferences of the two churches for consideration and action.

The proposed Constitution is like all other Constitutions in that it does not express in every particular the opinions and preferences of any one man. Probably every member of the Joint Commission would prefer a different statement of some one or more provisions, but that is true of the present Disciplines of the churches, and, indeed, of all constitutions. While that is true, it is also true that the proposed Constitution does represent the best combined judgment of the Joint Commission and their best solution of the various matters involved in a plan of Unification.

The writer will not enter into the details of the proposed Constitution, but will discuss briefly the action taken on the six outstanding questions: Regional Conferences, Protection of Minorities, Colored Membership, The General Conference, The Judicial Council and The Episcopacy.

Regional Conferences.

The Joint Commission, under its instructions was bound by the Chattanooga plan to effect Unification by a Reorganization, which would efficiently protect the rights of minorities in the unified church. To accomplish this purpose the membership of the united church is sub-divided into three groups: (A) White membership in the United States, (B) Colored membership in the United States, (C) Membership in foreign countries. The white membership in the United States is sub-divided into six regional jurisdictions, as follows: (1) Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and New Jersey; (2) Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky, North Carolina, and that part of Tennessee comprised within the boundaries of the Holston Conferences of the two churches; (3) Middle and West Tennessee, South Carolina, Georgia, Florida, Alabama and Mississippi; (4) Ohio, Indiana, Illinois, Michigan and Wisconsin; (5) Minnesota, Iowa, Kansas, Nebraska, South Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii and Alaska; (6) Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico and Arizona.

In three of the jurisdictions, 1, 4 and 5, a large majority of the membership will be composed of those who at present are members of the Methodist Episcopal Church. In three of the jurisdictions, 2, 3 and 6, a large majority of the membership will be composed of those who at present are members of the Methodist Episcopal Church, South. By this arrangement the membership of the Methodist Episcopal Church, South, in Illinois, Kansas, Colorado, Montana, Idaho, Washington, Oregon and California, will be in jurisdictions in which members of the Methodist Episcopal Church are in a large majority. On the other hand, members of the Methodist Episcopal Church in Delaware, Maryland, District of Columbia, West Virginia, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Tennessee, Kentucky, Missouri, Oklahoma, Arkansas, Louisiana, Texas, New Mexico and Arizona will be in jurisdictions in which members of the Methodist Episcopal Church, South, are in a large majority.

By the proposed plan there is a grouping together in one reasonably compact jurisdiction of a membership having its own Regional Conference, which Conference has full power over all distinctively regional affairs within its area, including the power to elect from time to time the number of bishops allotted to it by the General Conference, subject to the confirmation of that body. Taken as a whole, the membership in each Regional Jurisdiction is homogeneous, and will probably work together efficiently and with a minimum of friction. The objection that the plan de-

stroys in a measure the unity, which has characterized both churches in the past, by cutting the territory up into six jurisdictions, in the judgment of the writer, will not be sustained by the actual results. The territory covered at present by either church, or by the united church, is so vast and the membership so large that it has been increasingly evident there must be administrative areas, and the proposed plan provides for Regional Conferences for such areas which shall have full power to consider and legislate for their local needs. The Annual Conferences still remain as the final authority in the church, and still retain their relationship to the General Conference.

In the proposed plan the boundaries of any Regional Conference as given above cannot be changed without its consent for a period of twelve years succeeding the adoption of the Constitution, nor can it be changed at any time without its consent unless five of the seven Regional Conferences shall vote affirmatively.

Protection of Minorities.

Another result obtained by the adoption of the Regional Conference plan is the Protection of Minorities. By the proposed Constitution the General Conference is composed of delegates from the several Regional Jurisdictions. Whenever a majority of each of two Regional delegations in the United States shall so request, a vote shall be taken on any pending motion or resolution, including amendments to the Constitution, by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegations in the United States, the members of each Regional delegation voting as one body, to adopt said motion. The practical result of this provision is, so far as the South is concerned, that if any two Southern Regional delegations request that a vote be taken by Regional delegations on any pending motion or resolution, including amendments to the Constitution, it will require five out of seven Regional delegations in the United States to adopt said motion or resolution. A proposal to amend the Constitution under a similar call for a vote by Regional delegations would not only require the affirmative vote of five Regional delegations, but in addition the approval of three-fourths of the members of the several Annual Conferences present and voting upon the proposed constitutional change.

It is difficult to see how the right of minorities can be more carefully safeguarded than by this proposed plan, and in the opinion of the writer it would be exceedingly unreasonable to insist upon any greater protection.

Colored Membership.

The proposed Constitution groups into one Regional Jurisdiction the colored membership in the United States. A Regional Conference is provided for this Jurisdiction, which Conference will have full power over all distinctively regional affairs within its area, including the power to elect the number of bishops allotted to it by the General Conference, said election to be subject to confirmation by the General Conference. The plan, therefore, provides for separate congregations, separate district and Annual Conferences and a separate Regional Conference for the colored membership, and for colored bishops to be elected by the Colored Regional Conference.

It is distinctly provided that the privileges, powers and duties of a bishop elected by or for a Colored Regional Conference shall be limited to the Colored Jurisdiction by or for which he is elected. A colored bishop elected under the proposed Constitution cannot preside or perform any of the duties of a bishop in a white Annual or Regional Conference, or in the General Conference. The proposed Constitution provides that the Colored Regional Jurisdiction shall have not less than 20 or more than 42 delegates in the General Conference, and distinctly provides that the number of delegates from the Colored Jurisdiction shall never exceed five per cent of the total membership of the General Conference. On this matter of representation in the General Conference, the proposed Constitution does not follow either the Chattanooga plan or the Oklahoma recommendation. The Chattanooga plan stated: "We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church and such other organizations of colored Methodists as may enter into agreement with them may be constituted and recognized as one of the quadrennial or jurisdictional conferences of the proposed reorganization. * * * The delegates in the first house (of the General Conference) shall be apportioned equally among the quadrennial conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences and the lay delegates by the laity within the Annual Conferences under equitable rules to be provided therefor."

The Oklahoma recommendation is as follows: "However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united church."

The Chattanooga plan suggests no distinction between the jurisdictional conference for colored membership and the jurisdictional conferences for the white membership, and, furthermore, suggests proportionate representation for the colored membership in the General Conference. The Oklahoma plan recommends that the colored membership be formed into an independent organization, with no representation in the General Conference. The Constitution proposed by the Joint Commission provides for a regional jurisdiction for the colored membership, limiting the powers of the bishops elected by that jurisdiction and restricting the representation of the Colored Jurisdiction in the General Conference to a maximum of five per cent. The proposed Constitution fully recognizes racial distinctions by placing the white and colored membership in entirely separate Jurisdictions, and also the difference in maturity of the two races by restricting the powers of the bishops of the immature race and also its representation in the governing body of the united church.

Personally, the writer believes that this plan is not only logical and practical, but eminently Scriptural, not only as it applies to work among the Negroes in the United States, but as it applies to work among all races in foreign lands. It provides a plan for the development of immature races, which, while it recognizes race consciousness and racial differences, by the organization of separate congregations, Annual and Regional Conferences, also provides through the General Conference for such assistance as the stronger, more mature race can and should give to the weaker, less-developed races. If we are sincere in our efforts to increase our membership among the Negroes of Cuba, Mexico, Brazil and Africa, we must face negro membership in the General Conference from these mission fields, and we cannot logically oppose the negro representation in the General Conference provided in this Constitution for the negro membership in the United States.

Moreover, the plan is practical and Scriptural. The Southern Methodist Church has never excluded negroes from its membership. It does not do so to-day, and it is unthinkable that it will ever take such an unscriptural position as to deny that the gospel of brotherly love and of Christian fellowship applies equally to the Negro as to any other race. While the plan provides for negro membership in the united church, both in the United States and in the foreign mission fields, it also, in the judgment of the writer, makes such additional provision as will make such membership to be helpful, not hurtful, to both races.

General Conference, Judicial Council and Episcopacy.

These three subjects are so interwoven that the discussion must of necessity somewhat overlap.

The proposed Constitution provides for a General Conference of not less than 670 nor more than 850 delegates, of which each White Regional Jurisdiction shall have not less than 100 delegates, and not more than 20 per cent of the total membership of the body. The Colored Regional Jurisdiction shall have not less than 30 nor more than 42 delegates, and the Foreign Regional Jurisdictions shall each have not less than 10 nor more than 40 delegates, provided that the number of delegates from the Colored or from any one of the Foreign Regional Jurisdictions shall not exceed five per cent of the total membership of the General Conference. The General Conference is given full legislative power over all matters distinctly connectional, but in all its activities it is subject to the limitations and restrictions of the proposed Constitution. A majority of the members of the General Conference cannot determine the constitutionality of a proposed action to which objection is raised. One-fifth of the membership of the body can send any action of the General Conference to the Judicial Council for review and decision, and in all cases the decision of the Judicial Council is final, provided that if on a constitutional question there shall be a vote of two-thirds of the members of the General Conference present and voting disapproving a decision of the Judicial Council, its construction shall be sent to the Annual Conferences for final approval or disapproval.

Judicial Council.

The Constitution provides that the Judicial Council shall be composed of fifteen ministerial and lay members to be nominated by a two-thirds vote of the General Superintendents and elected by the General Conference. By this method it is not required that members of the Council be elected proportionally from the several Regional Conferences or from the ministry and laity, but they will be elected because of their personal fitness for such work. Inasmuch as the General Superintendents are all elected by the White Regional Conferences in the United States, and three of the White Regional Jurisdictions are Northern and three are Southern, and inasmuch as it requires the vote of two-thirds of the General Superintendents to nominate members of the Council, it is exceedingly improbable that any objectionable or intensely partisan person will be nominated as a member of the Council.

The Judicial Council is given full power to review, upon constitutional grounds, the acts of the General Conference, the Associate General Conference and the Regional Conference, and to hear and determine questions of law and all other appeals lawfully presented, and its decision shall be final, except that on constitutional questions the method prescribed for amending the Constitution may be adopted to overrule the decision of the Judicial Council.

This provision for the establishment of a Judicial Council with the powers and limitations indicated above is of great importance. It protects the Constitution from the sudden whim of a bare majority of the General Conference, and furnishes a permanent, competent court of appeals, which has long been needed in our Methodism.

The Episcopacy.

The Episcopacy is embedded in the proposed Constitution, and cannot be abolished by the General Conference acting alone, but must be abolished by the constitutional process, if abolished at all. Power is given to the General Conference to fix the privileges, powers, and duties of the Episcopacy, to fix the number of bishops to be elected by each of the several Regional Conferences; to confirm their election; by a general rule to superannuate them upon reaching a determined age, and to retire them for inefficiency or unacceptability after a due notice and a proper hearing, provided that it shall require a two-thirds vote to retire a bishop without the concurrence of the Regional Conference in which his official residence is fixed; to assign a bishop for residential supervision to the Regional Jurisdiction by or for which he was elected, or for residential supervision to any Jurisdiction with the consent of the delegates of the Jurisdiction from which the bishop is to be taken, and to which he is to be assigned. The general superintendents may assign any bishop to any Annual Conference for presidential supervision, if a majority of the resident bishops of the Jurisdiction to which he is assigned shall concur in said assignment, except that a bishop elected by or for a Colored or Foreign Jurisdiction cannot be assigned to any Jurisdiction except to that by or for which he was elected.

The proposed Constitution seems to restrict somewhat the privileges and powers of the hishops as previously understood in the M. E. Church, South, and to increase to some extent the power of the General Conference in relation to the Episcopacy. But there is no real restriction placed upon the efficiency of the bishops. The Episcopacy is simply an instrument by means of which certain work is performed in the church. The conditions of 1920 are not those of 1820, and the methods of 1920 should not be those of 1820. The church itself, through its representative governing body, the General Conference, should have full power, subject to the Constitution, to determine by what methods and under what conditions the work of the church should be performed. It would be unreasonable for any one to insist that the church should not fix the privileges, powers, and duties of the Episcopacy, just as the church fixes the qualifications and duties of elders and deacons, and the power and duties of quarterly, district and Annual Conferences, namely, through its great representative body, the General Conference. Powers, privileges and prerogatives claimed for the Episcopacy which are not in accord with the thought and will of the church, must of necessity be the cause of much adverse criticism and needless irritation, and are a positive hindrance to the great work of the Episcopacy itself. The proposed constitution retains the Episcopacy and general itinerate superintendency, but wisely gives to the General Conference the power to define and fix the privileges, powers and duties of the bishops so as to secure the greatest possible efficiency and the best possible results.

The Appeal of the World's Needs.

The Commission on Unification has performed the duty assigned it, and has presented a plan for the unification of Episcopal Methodism. By the man who is really anxious for such unification, the writer believes that the proposed plan will be found to have merit, and to be the result of an honest effort to face all the difficulties and to solve all the problems involved. If a man does not desire unification, he will not favor this or any other reasonable plan which may be proposed.

The writer favors unification. The needs of the world are so pressing, so appalling, that they call for the laying aside of narrow provincialism and sectional and political differences by the following of Jesus that there may he an effort by the united church to meet these great needs. From the ever-increasing population of the cities of our own country, from the mass of foreigners in our midst, from every continent, indeed from almost every country, the appeal comes to Protestantism to carry the simple, uncorrupted message of the Master's love. Methodism is the vanguard of Protestantism, and in this and every land she should combine her forces under one leadership, she should abolish all lost motion, all useless competition, all waste of money and men, and with the motto of John Wesley on her banners—"The World is my Parish"—she should lead the way in the united effort of the whole church to save the whole world.

The writer fully understands that such a united Methodism as is proposed will contain men who will he far apart as to methods, plans, and policies, will disagree in their interpretation of Methodist usage and history, and he is certain that there will sometimes be friction and there may even be sharp contention among the leaders in the councils of the united church; but this is no new thing in church history. At the council of Jerusalem Paul withstood Peter to the face. The contention between Paul and Barnabas was so sharp that it caused their temporary separation. There are to-day differences of opinion among the leaders and in the councils of our own church. There are conservatives and progressives, reactionaries and radicals, and it is not likely that the proposed united church would contain men with more widely divergent views as to methods than are found to-day in our own church or in the Northern Methodist Church. The writer honestly believes that the proposed Constitution thoroughly safeguards all that is necessary for the efficiency and success of our work among the Southern people, and that the result of the proposed unification will be the advancement of the Master's kingdom in the earth.

Nashville, Tenn., Jan. 24, 1920.

RECOLLECTIONS OF REV. J. D. NEWSOM.

By Rev. Isaac D. Borders.

Easily one of the most unique, and assuredly one of the truest of all the good men I have known in this Methodist brotherhood, dear old Brother Newsom went home to Heaven a week before Christmas. Just how old he was I do not know, but I suspect he neared ninety. If my memory serves me rightly, the Conference Minutes used to say that he began his itinerant career in 1848, a dozen years before the great war that so tried men's souls in our Southland. Could he have had his own way, he probably would have continued active until the day of his death, for I never knew a man who so thirsted to preach. After his superannuation, living in the modest home provided for him at Shuqualak, he walked all the way up to Macon, ten good miles, in the hope that they would let him preach there.

It is not my purpose to essay his memoir. That will probably be done by a worthier hand, stamped with a larger knowledge of his history. I thought it might interest some of the brethren a little if I were to call to their attention the passing of this noble old hero of the Cross, who was one of the last links to bind us to the pioneer days when this splendid heritage upon which we have entered was being wrought out by their toils and sacrifices. Possibly I would not be thought unkind to his sainted memory if I also related one or two little anecdotes illustrating his marked individuality; he knew that I loved him, and he would not have minded.

When he threw his saddle-bags across his pony's back and as a young preacher boy fared forth to proclaim the Gospel of the Son of God, the now prosperous Delta was a wilderness. There stand throughout that rich territory to-day noble edifices which are the outgrowth of the arbors and the log huts in which John D. Newsom preached. Preachers receive stipends almost or quite as much per month as he received for a whole year of dangerous and toilsome exposure and indefatigable labor in a discouraging field. Our pride in our attainments is probably pardonable, but we should not forget that our success is built upon the heroism of just such men as he; men who counted not their lives dear unto themselves that they might establish the Kingdom of their Lord.

When I first knew Brother Newsom, he was already feeble. His faculties were even then impaired so that it was difficult for him to get his bearings in a strange place; so that I found it a pleasure to pilot him about. He was a not infrequent guest in my home when I lived in Brooksville, and I remember that one of his peculiarities was that he always wanted a coffee-pot well charged, which he would place on the coals of the hearth on retiring, drinking his favorite beverage very early in the morning, and, perhaps, sometimes during the night as well.

He was a man of quaint expressions, bright and ready with repartee. At a district conference at Artesia, he made a speech in which he deplored some tendencies which he observed in the society of that day. Joe Cook, then Superintendent of Schools at Columbus, himself as smart as a whip, took rather spirited exceptions to what the old brother had said, quoting, "Say not thou, what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this." Brother Newsom was not prepared for such a tremendously vigorous rejoinder, and arose to say that he thought the young brother ought not to have said some of the things, calculated to wound as they were. Manly, generous, big-hearted Professor Cook instantly assured the patriarch that he had not meant any offense. "Well, you hacked your ears when you kicked!" Brother Newsom replied.

We shall never see his like again. These are different times, and they breed different men With incomparably superior advantages and opportunities, we should be better. But not many men will arise in this generation or in any other whose lives will he cleaner, truer, Christlier than that of this humble, modest, unpretentious but devoted servant of Jesus Christ who has been received into full connection in the Conference of the skies.

Independence, Mo.

EFFICIENCY SAFETY SERVICE

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

THE EVANGELISTIC CAMPAIGN IN LOUISIANA.

Thorough preparation ought to be made in each pastoral charge during the month of February for the coming evangelistic campaign. Literature has been sent to each pastor and it is hoped the survey will he put on in each church and completed if possible by February 29.

The following brethren have been appointed as district evangelistic directors: Rev. Geo. Fox, of Bunkie, La., for the Alexandria District; Rev. L. I. McCain, of Hammond, La., for the Baton Rouge District; Rev. A. D. Martin, of Lockport, La., for the Houma District; Rev. W. W. Holmes, of Lake Charles, La., for the Lake Charles District; Rev. W. R. Harvell, of Rayville, La., for the Monroe District; Rev. R. H. Harper, of New Orleans, La., for the New Orleans District; Rev. W. A. Manguin, of Bernice, La., for the Ruston District; Rev. W. W. Drake, of Shreveport, La., for the Shreveport District.

An evangelistic director for each church ought to be appointed and their names sent to the district director, who is to receive reports as to the progress of the organization. Likewise a minute man for each church ought to he appointed and his name sent to the district minute man.

In many of the Sunday schools, the survey is being put on very effectively and like results will obtain if put on for the whole congregation.

The Epworth League is being utilized in many places for the church survey and the young people seem to have a great delight in having some definite task given to them.

The evangelistic committee, which is appointed by the church conference, now has some definite work before them. Here is a fine opportunity to put people to work in a mighty effort to bring

souls to Christ. A working church in which each individual is put to work for others, is the New Testament idea of a church. It is a work of faith, a labor of love and a patience of hope."

Nothing less will succeed. Will you do your best? ALBERT S. LUTZ.

Baton Rouge, La.

THE CAUSE OF THE SUPERANNUATES.

Dear Brother Carley: Brother A. C. McCorkle was with us the first Sunday in February and presented the interest of the North Mississippi Conference Superannuate Endowment Fund in a clear, concise and forceful manner. He does not resort to "high pressure" methods, nor does he endeavor to work on the emotions of his congregation; but he states plain facts, appealing to the people to correct an injustice that has in the past reflected anything but honor upon our great church. Our people gladly responded, subscribing in cash and notes nearly $700, with a promise of substantial donations in the future.

The cause appeals in a strong way to our people. Methodists believe in a "square deal;" they have a keen sense of justice. and many rejoice that they have a chance to right a long-neglected wrong. This they will gladly do in the not distant future if Brother McCorkle is given a square deal. In this work the pastor, again, is the key-man. He can help or hinder, intentionally or unintentionally. To do the job right and in a "big way," Brother McCorkle must have the co-operation of the pastors. The pastor can help in many ways. I'll mention a few ways as a matter of suggestion:

1. **Invite Brother McCorkle to his charge.** He is human, and does not wish to go where he is not wanted. The pastor can tell his people that he is coming, why he is coming, and the object of his visit. He should not apologize in tone or word, but let his people know that he believes in the cause, that it should be remedied, and that he is glad a chance will be given them to do a big, worth-while thing.

2. **Prepare the way for his coming.** He has a large territory to cover and should not have to spend too long a time at one place. Present the claim previously from the pulpit himself, talk it on the streets to individuals, to church and non-church goers, in the homes to members and shut-ins; distribute literature bearing on the cause; tell the people of destitute cases he knows personally; advertise the service in his local paper, on billboards, with the tongue or in any other sane way; pray earnestly to God for His blessings upon the speaker, the service and the cause; and last, be enthusiastic and earnest himself. Such virtues are catching.

3. **Give the agent a list of his members,** indicating to him approximately what each member should give. Make it possible for him to find the members.

4. Let us all subscribe to the cause and show our faith by our works.

Yours for the Superannuates,

E. G. MOHLER.

Sardis, Miss., Feb. 6, 1920.

UNIFICATION—WHY NOT?

By Rev. W. M. McIntosh.

I want to say that I have just read the editorial in the New Orleans Advocate on the plan of Unification. I heartily endorse it. Much has been written, said and done, to bring the two churches together; and as I see it, it will be a glorious day for our Methodism when this is accomplished.

There is just one argument against Unification, so far as myself and other old fellows that remember something about the war are concerned, and that is—prejudice. If the difficulty, which is largely the negro problem, is solved, why then should we not be re-united? If we don't unite, it will be hard to explain to the outside world the reason why, and Southern Methodism will be put in a bad light before all people. These are times when men are organizing for big things. This last war has given us world-wide views on the great problems of life. In many of our cities, banks are being consolidated into one great institution in order to control capital, and do great things. Why should not the church, in her day and generation, be as wise as men of the world? It seems to me that we could do our work so much better, both at home and abroad, by bringing these two bodies of Methodism together. If some of our pastors had to serve charges in Oklahoma, Missouri, and many places of the Northwest, where two Methodist churches are established in small towns and cities, it would not take them very long to be convinced that Unification is the right thing. After they had been there six months, all you would have to do would be to strike a tune of union and they would dance to the music. Why force these men to struggle in these places where two churches are established that are identical as to doctrine, and almost the same as to polity? Whenever we unite, we will stop this big waste of the energies of men and money. Therefore, from an economical standpoint, we should unite.

If these two great bodies become one, rich men will give their money to help endow our colleges, universities, and evangelize the world as never before. Business men are disposed to put their money where they think it will count most. We are living in troublous times, and the union of these two bodies would be a tremendous force in solving the problems of the day, and combating the wicked forces of the land. Catholicism is making a tremendous effort to control our great country; therefore, Protestantism should be united as never before—especially churches of like doctrine and polity. Some of our leaders intimate that if our church unites with the Northern church, we may count them out. This does not sound very democratic to me. I have been in the Southern Methodist Church for a long time, and do not take off my hat to any man when it comes to loyalty; but, if the Southern Church unites with the Northern Church, I will be glad to go with it with all my soul, body and strength. But, if our General Conference, composed of our wisest and best men, does not see that it is a wise thing to do, then I am going to be the same faithful and loyal man to the Southern Methodist Church I have always tried to be. Ours is a great church and we have no grounds for being ashamed of her marvelous history. I verily believe that the uniting of these two forces will be a great help and uplift not only to the Methodisms of America, but of the whole world.

Brethren, let us keep sweet spirits and not lose our heads. This is a time to be serious, thoughtful and prayerful, that no mistake may be made. Let us come together and help usher in the kingdom of our Lord. We love even the name of the dear old church as an organization, but we love the kingdom of our Lord more. May the time soon come when the knowledge of Christ may cover the earth as the waters cover the sea. And don't forget that in unity there is strength.

Iuka, Miss.

Now

the Methodist Church is calling upon its ministers and laymen to help our Lord in the great harvest of the kingdom.

You,

know that the Son of Man came to seek and save that which was lost. He chose twelve ministers and sent them out.

Then he called seventy laymen and sent them two by two.

Help

us in this great movement—in making the survey; or as minute men; or as personal workers to win some one to Christ.

Others

Churches and individuals are praying and working. Join this effort for a million souls.

Work, pray, expect.

Louisiana Conference Evangelistic Committee

THE MINIMUM AT LEAST.

Dear Brother Carley: Please allow me, as chairman of the Board of Christian Literature of the Louisina Conference, to call attention to the article in last week's Advocate by Rev. J. F. Foster in regard to an increase in the circulation of the above named journal.

At their meeting last October, the Publishing Committee decided upon 10,000 as a minimum subscription list; the number allotted to the Louisiana Conference is 2300. This means new subscriptions and renewals.

If every preacher in charge will see to it that old subscribers renew, and, in addition, will get five new subscriptions, the minimum will have been secured.

The writer has recently sent in three renewals and fifty new subscriptions.

Sincerely,

P. H. FONTAINE.

Eunice, La.

CHURCH EXTENSION NOTICE.

Louisiana Conference.

The Executive Committee of the Louisiana Conference Board of Church Extension will meet in Noel Memorial Church, Shreveport, La., March 17, 1920, to consider applications to be presented to the Annual Meeting of the Board of Church Extension.

This annual meeting will be held in Louisville, Ky., April 29, and all applications must be in the General Office by April 1, as the calendar closes on that date.

It is, therefore, very important that all applications before your committee for aid by donation or loan should be presented in due form. There will be no time for amendment of these applications after our meeting.

Application blanks may be secured by applying to Rev. F. M. Freeman, 734 Nashville Ave., New Orleans, La., or to the Board of Church Extension, Louisville, Ky.

E. K. MEANS, Chairman.

Mississippi Conference.

The Executive Committee of the Mississippi Conference Board of Church Extension, will meet at Capitol Street Church, Jackson, Miss., 1:30 p. m., Tuesday, March 2, 1920.

All applications for aid from the Parent Board must be properly filled out and in the hands of the Secretary, Rev. L. E. Alford, Yazoo City, Miss., before the meeting of the Executive Committee.

Write to Board of Church Extension, M. E. Church, South, Louisville, Ky., for blanks.

W. M. WILLIAMS, Chairman.

Purvis, Miss.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any: a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings, $5. Utility pen, $3. (Rev.) H. C. Castles, McComb, Miss.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530
1081 3531

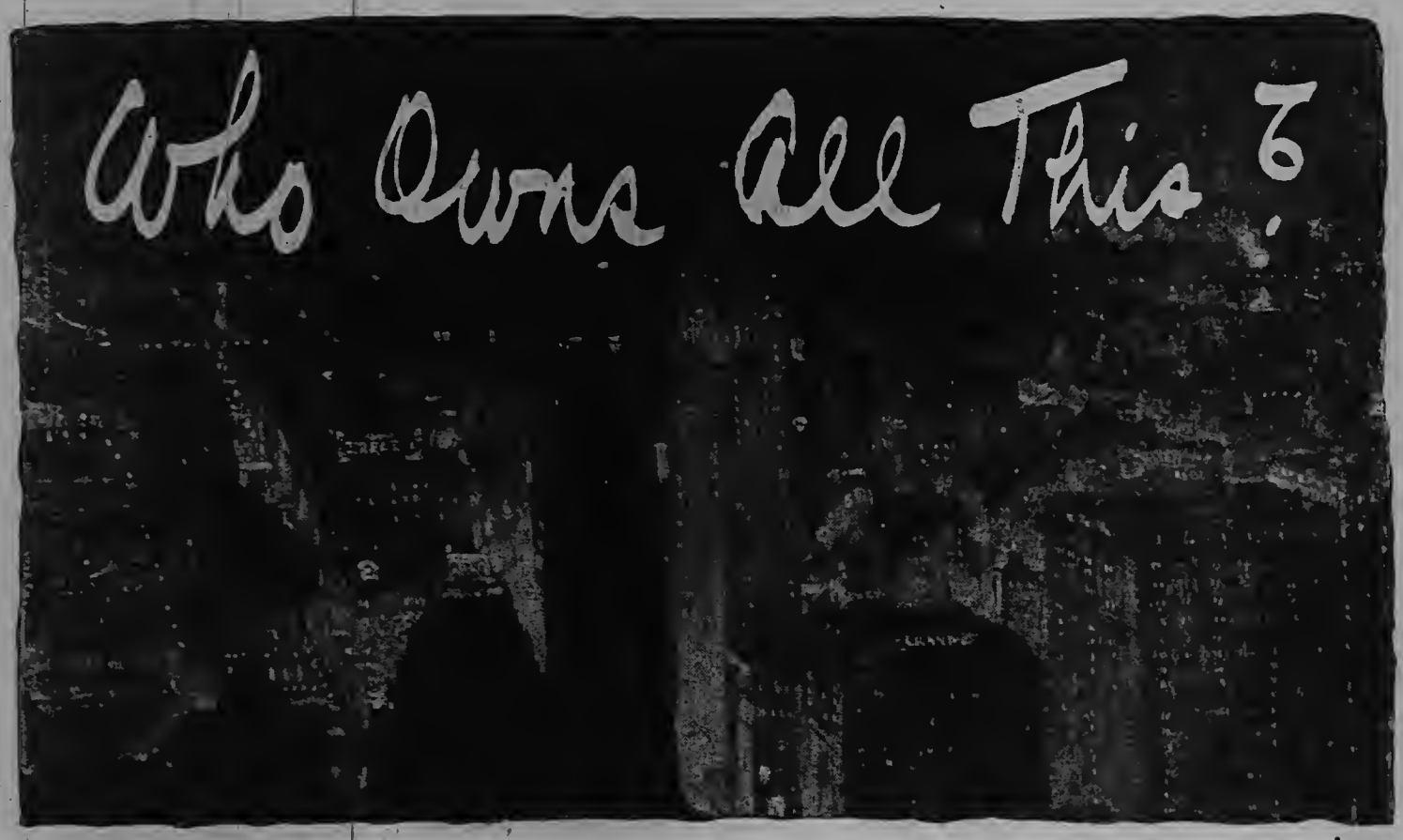
HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.

2018 1 Page Religious 7x10



"The Kingdom of God Will Come in a Day"

The Interchurch World Movement has set aside the week of March 28-April 4 as Christian Stewardship Week in the M. E. Church, South.

These are the foundation thoughts of stewardship:

—*that God is the owner of all things.*

—*that man is steward under God, for his life, his work, and his money.*

—*that only by setting aside a first portion of his income can he make proper and effective acknowledgment of that stewardship.*

March 28-April 4 has been chosen as Nation-wide Stewardship Acknowledgment Week in the M. E. Church, South.

The goal which the Churches together have set is 10,000,000 Christian Stewards regularly enrolled in the holy habit of giving of themselves and their resources.

"One more revival, only one is needed," said Horace Bushnell;

"The consecration of the money power to God. When that revival comes, *the Kingdom of God will come in a day.*"

Horace Bushnell knew what he was talking about. If every member of every church were a steward under God the Church could do a generation of work in a single year.

Do this one great thing to hasten the coming of the Kingdom: *enroll as a Christian steward* in the M. E. Church, South, during the week of March 28-April 4.

For full information and helps for Pastors, Sunday School Superintendents and Women's and Young People's Societies write the

STEWARDSHIP DEPARTMENT

The INTERCHURCH World Movement
of North America

45 WEST 18th STREET, NEW YORK CITY

The Home Circle

A CHILD.

By Olive G. Owen.

A child am I, yet in me lies
Part of the future of the race;
A child, in whom the good and ill
Of ages past have left their trace.

A child—with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you read God's message true.

Protect me now, that I may keep
The Flag of Freedom floating high;
Protect me—that the altar fires
Of Truth and Justice may not die.

Protect me, for the Master said:
"Let little children come to Me.
And ye, whate'er ye do to them,
Ye do it also unto Me."

Protect me—ye of larger growth,
Hear my appeal: Please take my hand
And lead me safely through the days
Of Childhood into Grown-up Land.

—Selected.

HOW BILLY WAS A SOLDIER.

"My, but I just wish I was growned up, so I could be a soldier! I s'pose by the time I'm a man the war will be all over."

"I sincerely hope it will, my boy," answered his father, gravely, "and that there will never be another. If there should be, I trust you will be ready to do your duty; but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up if you will, and you can find all the fighting you want every day of your life."

"Why, Father Baker, I'd like to know how," said Billy, stopping in amazement.

"One of the first and most important lessons a soldier has to learn is to obey promptly, without a question. I know a little boy who is very apt to question why he must do things he is told to do."

Billy looked discomfited.

"That's different," he said; "if I was a soldier, of course I'd obey."

"I'm afraid not, unless you had learned to do so before. Suppose you begin this very day to try to do just as you are told every time, without one question or murmur, will you? You can imagine that you are in a training camp."

"That will be fun," said Billy; "but I don't see what chance there is for fighting."

"Don't you? Well, we are all encountering enemies every hour of our lives, and either we overcome them or they conquer us. Sometimes we have to make a pretty stiff fight if we want to come off victorious. Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy Deceit. When you are tempted to think of your own pleasure first, Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it, Indolence is the foe. Then there is Disobedience, Ill-Temper and—"

"Don't tell me any more please, it makes me tired, but I guess I can do most anything if I just make up my mind to it."

Billy," said mother, that very afternoon, "I want you to look after baby while I go down the street to do an errand."

"Oh, dear!" exclaimed Billy, fretfully, "I was going over to Tommy's, and we were going to have lots of fun. That's always the way; when I want to go anywhere I have to stay home to do something."

"I thought you were going to be a little soldier boy," said mother, gravely. "Isn't this a good time to begin? I shall not make you stay home; go to Tommy's if you wish; but I shall be disappointed not to be able to do my errand, and I shall be even more disappointed to have my soldier boy defeated."

Billy felt uncomfortable.

"I told Tommy I'd be sure to come," he said, "he will be 'specting me."

"Very well," said mother.

Billy waited a few minutes, hoping she would say more, but she did not.

"You most generally say I must keep my promises," he continued, but there was no reply.

Then he slipped out of the room, took his cap, and went outdoors.

"Aren't you ashamed of yourself?" something kept saying inside of him. 'You're a pretty soldier, to be beaten the first time liko this. You are selfish not to be willing to give up your play, and you are disobedient. You're no soldier at all unless you can fight better than this."

Billy was almost to the gate, when all at once he squared his shoulders and marched back double-quick.

"I most got beat," he said, "but not quite. You go right off and I'll take care of baby. But I wish it was as interesting and easy to be a soldier as it is to think about being one."—Kate S. Gates, in Lutheran Church Work and Observer.

AROUND THE WORLD IN FORTY VEHICLES.

"Now that the Atlantic has been crossed and there are plans afoot to fly over the Pacific, the day may not be far distant when some aerial Magellan will make an aeroplane tour around the world," says a bulletin of the National Geographic Society.

"There are still many corners of the world whero aeroplane, automobile and even the horse would be curiosities. And if a man set out to tour the globe and 'do as the Romans do' in respect to adopting native conveyances he would have to:

"Resort to a donkey in Spanish America and in the Holy Land;

"Climb aboard a camel to traverse African deserts;

"Cross some rivers of India on the inflated skins of bullocks, and others by a bridge of one rawhide rope;

"Submit to the sea-going motion of an elephant when he continued his journey on land;

"Get into a man-borne palanquin at Calcutta;

"Jolt over Far Eastern roads in a non-shock-absorbing cart drawn by oxen;

"And in China be prepared to climb into a jinrikisha, a sedan chair or a wheelbarrow."

A few of these curious means of travel are described in a communication to the society by O. P. Austin, as follows:

"In all parts of that great line of deserts, stretching from North Africa across Central Asia to Northwest China, the camel is everywhere in evidence; the total number in the world being estimated at about three millions.

"Not only is the camel a valuable freight carrier, but he serves as the traveling car of the Rockefellers, the Carnegies, the Morgans, and the Harrimans of the desert. When he is chosen for this more pretentious service, a light framework is placed upon his back and covered with cloths to screen the occupants from the sun and the observation of the passers, and decorated with pompons of varied colors. In this gorgeous compartment, which may not be inaptly termed the 'palace car of the desert,' the master of the camel train places his wife and children, his choicest merchandise, his cooking utensils, and daily requirements, and travels in state, the observed of all observers, the envy of the wandering native of the desert.

"On the Euphrates and the Tigris are still retained the curious water transports of centuries ago—the raft of skins and the circular boats. These rafts are sustained by inflated skins, prepared for this especial purpose, and after the raft floats down the river to its destination the inflated skins are removed, the air permitted to escape, and the skins carefully folded and carried back to the upper waters, where they are again inflated and used as the support of another, and still another raft.

"Even more curious, to the eyes of the traveler from other parts of the world, are the circular boats, made of wickerwork and covered with skins, or made water-tight with pitch, which are still in daily use on the Tigris and the Euphrates Rivers.

"The three principal methods of transportation of people in Central and Southern China are the sedan chair, the jinrikisha, and the wheelbarrow.

"Probably more freight and more passengers are transported in China by the wheelbarrow than by any other land method. The wheelbarrow there used differs from that used by us, in the fact that the wheel is set in the center and thus supports practically the entire load, while the handles are supported in part by a strap or rope over the shoulders of the man who operates it. As a result, the wheelbarrow coolie in China will transport nearly a half ton on his vehicle."—Exchange

Real New Orleans Coffee

GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

UNITED PROFIT SHARING COUPONS

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc., New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WITHDRAWAL OF SPECIAL OFFER.

As previously announced, the special offer to send the Advocate one year for one dollar where it was taken in every home represented in the membership of a church, has been withdrawn. We were forced to take this action because the increase in the cost of materials since the offer was made has been so great as to involve us in serious financial difficulties if it should be continued. It was with the utmost regret that we decided upon the withdrawal, and we did so only after the most careful consideration, stating, however, that we would still receive the lists of those who had already taken definite steps to accept the proposition.

In order to secure absolute accuracy in the lists that have been sent in, we will, in a short time—probably within two weeks—send a duplicate of the mailing list to those pastors whose churches have accepted the proposition. We have been unable to do this in all cases thus far on account of the tremendous amount of clerical labor involved. After the lists have been received, we shall appreciate a prompt notification if any errors are discovered. We will give in the Advocate in the near future the full results of the "Every Family" proposition.

DEATH OF A GREAT EDITOR.

Dr. E. C. E. Dorion, editor of Zion's Herald, passed away at his home in Boston, Mass., on January 29. He succeeded Dr. Charles H. Parkhurst as editor of Zion's Herald a little less than a year ago; but in that time he had established his position as one of the most vigorous, gifted and influential leaders of religious thought in America. At the time of his election to the place he held at his death, Dr. Parkhurst wrote: "There is no one else in the Methodist Episcopal Church so well fitted for the place, no one who could begin to match the success which I am sure he will make. I know him intimately and joyously, and it is impossible for me to commend him too highly."

Those who are familiar with Zion's Herald know that it is one of the great religious newspapers of the nation. It attained its high place under the guilding hand of Dr. Parkhurst—and it maintained it after Dr. Dorion took charge. Religious journalism has suffered a great loss in the death of this brilliant thinker, enthusiastic worker, big-hearted friend, devout Christian. We lament his passing, as do thousands of those who had come to feel an invisible bond of friendship with one whom they had never seen.

COMPOSITION OF THE FIRST GENERAL CONFERENCE OF THE UNIFIED CHURCH.

On motion of a member of the Northern Commission, the Joint Commission on Unification voted unanimously in favor of a recommendation that the first General Conference of the unified church, if unification shall be consummated, shall consist of 800 delegates—400 from each church. While this would not be the division according to proportionate representation, it was graciously suggested by the Northern commissioners that equal representation would facilitate the carrying out of the provisions of the Plan of Unification.

PERSONAL AND OTHER NOTES.

Rev. R. G. A. Carlisle, of Rienzi, Miss., is very hopeful over the outlook on his new charge.

"We are receiving many kindnesses at the hands of our people," writes Rev. P. H. Howse, of Prentiss, Miss.

Rev. J. B. Randolph serves a choice people at Winona, Miss. We are not surprised to learn that the work there is making satisfactory progress.

Brother T. F. Smith, local Centenary treasurer from Pelican, La., was a visitor to New Orleans recently. We appreciate his call at the Advocate office.

Rev. A. D. Martin has been appointed by the presiding elder of the Houma District. Rev. Martin Hebert, to serve the Bayou Blue charge. His address is Bourg, La., Box 28.

Rev. S. B. Watkins, of De Soto, Miss., has fallen very much in love with the appreciative people he serves, and he is looking forward to a successful year's work. He covets the prayers of all good people to that end.

Brother W. A. Price, of Carpenter, Miss., paid the Advocate office an appreciated call while in the city a few days ago. He is a member of the "Old Guard," having been a subscriber to the Advocate for forty years.

Rev. W. H. Lane is beginning his fourth year at Rankin Street Church, Jackson, Miss., under the most favorable auspices. The pastor's salary has been substantially increased, and there are other indications of a prosperous year.

We regret to learn that Rev. J. C. Ellis, our pastor at New Augusta, Miss., has been slightly indisposed recently, the symptoms suggesting that he is the victim of the "flu." We trust that he will be speedily restored to health.

Rev. J. J. Brooks, of Dublin, Miss., is now in the 51st year of his ministry. He is serving his present charge for the fifth year in succession, and the fact that his salary has been increased more than $1000 is a pretty good sign that all goes well.

Rev. T. A. Ferguson is beginning his third year at Hermanville, Miss., under the most favorable conditions. The pastor's salary has been increased $200 over last year, and the official board has agreed to take care of all the Conference assessments.

"I am at the University of Oklahoma City. This is a great place, and we are having a great time out here; but I like to keep in touch with the North Mississippi men." So writes Rev. W. L. Broome in renewing his subscription to the Advocate.

Press dispatches on Monday announced the death, at his home in New Jersey, of Dr. J. M. Buckley, for many years editor of the Christian Advocate (New York), and one of the most distinguished ministers of the Methodist Episcopal Church.

The Louisiana Conference Committee on Evangelism met in New Orleans on Friday of last week. Rev. Winans Drake, of Shreveport, was the out-of-town member present. Active preparation is being made for a great evangelistic work in Louisiana this year.

Miss Belle Shoemaker, of Rose Hill, Miss., in renewing her subscription to the Advocate states that she has been receiving it for twenty-six years, and that she looks forward to its arrival with eager interest. We greatly appreciate such kindly expressions.

Rev. and Mrs. D. Y. Register, of Livingstone, Ala., are rejoicing over the arrival of a fine son, James Bascom, on January 4. Mrs. Register is the daughter of Rev. and Mrs. J. C. Ellis, of New Augusta, Miss. We extend hearty congratulations to parents and grandparents.

Mr. John F. Edington, who was the official tabulator of the Centenary reports, has been appointed publicity manager of Lake Junaluska. Extensive improvements are being made on the grounds and buildings in preparation for the many gatherings that will be held there next summer.

Brother Wm. B. Rownd, an honored member of our church at Springfield, La., has recently been in the Presbyterian Hospital, of this city, for medical care. We regret to learn through his pastor, Rev. J. Wilson Brown, that his condition is serious. We trust that he may soon be restored to health.

Brother D. W. McLean, of Longville, La., writes to say that while the church at Pass Christian may claim the honor of having the first woman as a steward in Mississippi, Longville claims it for Louisiana, Mrs. W. E. Switzer having been elected to that office in the latter part of October, 1919.

Rev. Briscoe Carter, presiding elder of the Shreveport District, Louisiana Conference, was a visitor to New Orleans one day last week. We know of few men who are better informed as to the work of the church at large than is Brother Carter. He is master of the details of his own district.

Rev. W. J. Wood writes that he received a warm reception on the Duck Hill circuit, North Mississippi Conference. The good people gave him a good pounding as soon as he arrived, and they have been keeping it up. Congregations are increasing steadily. Sixty were present at a recent prayer meeting.

Our work at Mooringsport, La., is moving along splendidly under the leadership of Rev. R. T. Ware. The congregations are good all the time, and at the night services the house is crowded. Mooringsport is one of those towns which have proved that a full-time appointment strengthens the work in every way.

Just as we go to press, we learn that Rev. S. L. Pope, presiding elder of the Winona District, North Mississippi Conference, was called to Little Rock, Ark., on Sunday, Feb. 8, to attend the funeral of his sister, Mrs. Sara Emmerson, who died after an operation. Our deepest sympathy goes out to our brother in his hereavement.

Rev. A. S. Brisco, writing from Durant, Miss., requests us to state that the figures in the recently published Minutes of the North Mississippi Conference are in error in showing that his former charge, Duck Hill, lacked $200 of paying its Conference assessments in full. As a matter of fact, all the claims were paid in full, as his vouchers show.

We are sorry to learn that Rev. H. W. Bowman, presiding elder of the Lake Charles District, Louisiana Conference, has lately been confined to his home by illness—not serious, but interfering somewhat with his work. The affairs of the district are in good shape, as might he expected. Great emphasis is being laid upon the evangelistic campaign.

Brother J. T. Buckley, of Winona, Miss., gave a subscription to the Advocate to his wife as a bridal present when they were married, February 4, 1874, and it has been a weekly visitor to the home since that time. Brother Buckley himself has been reading the Advocate for sixty-three years, his mother having been a subscriber to it before the Civil War.

Press dispatches last week announced that Dr. F. N. Parker had been elected chancellor of Emory University, to succeed Bishop W. A. Candler, resigned, and that Dr. H. A. Boaz had been elected chancellor of Southern Methodist University, to succeed Dr. R. S. Hyer, resigned. Our information does not extend beyond the newspaper announcements.

Rev. P. H. Grice, of Meadville, Miss., paid the Advocate office an appreciated call on Tuesday of last week. He reported that the pastor's salary for his charge was increased several hundred dollars at the first quarterly conference, and that the outlook for the year is encouraging. He spoke in very high terms of the sermon preached by the presiding elder, Rev. J. T. Leggett, at the quarterly conference, which was held at Bude.

We regret to learn that Dr. Geo. S. Sexton, pastor of First Church, Shreveport, La., has been compelled to take a brief respite from his labors on account of his health. He will spend a month in Florida, in the hope that his recuperation will be rapid in that balmy climate. Dr. Sexton is one of the most successful pastors in our church. His many friends throughout the connection will wish for him a speedy restoration to perfect health.

Brother A. M. Mayo, of Lake Charles, La., one of the most faithful and energetic laymen in the Louisiana Conference, chairman of the Lake Charles District Minute Men, has been investigating the attendance of laymen at the sessions of the Annual Conference. In 1918, there were not more than 15 present at the Conference in New Orleans. The record was a little better in 1919, there being 24 at Ruston, out of a possible 56. He is hoping that the record will be very much better this year.

Dr. I. W. Cooper, the distinguished president of Whitworth College, honored the Advocate office with a visit on Friday of last week. We learned from him that very great improvements will soon be under way at Whitworth. A three-story brick dormitory is to be built, another story added to Margaret Hall, a gymnasium and swimming pool constructed, a Y. W. C. A. "Hut" erected, and an ornamental fence is to be put around the entire campus, all at an expense of something like $100,000. We congratulate the Methodists of Mississippi upon the record this great school has made and is making.

At a meeting of the Executive Committee of the Louisiana Conference Board of Missions, held in New Orleans last Friday, Mr. J. M. Way, Secretary of the Department of Minute Men and Lay Speakers, of the Laymen's Missionary Movement, was present. Others present were, Rev. W. W. Holmes, Lake Charles; Rev. A. J. Gearheard, Bogalusa; Rev. J. G. Snelling, New Orleans. The object of the meeting was to select a Conference Centenary Secretary. After careful consideration, Mr. Stephen S. Thomas, who has had several years' successful experience in educational work in the State, and who has also had large business experience, was chosen. He will take up the duties of his office on February 20.

THE ADVOCATE CAMPAIGN FOR 1920.

The Ultimate Goal:

THE NEW ORLEANS CHRISTIAN ADVOCATE IN EVERY METHODIST HOME IN LOUISIANA AND MISSISSIPPI.

The Immediate Goal:

TEN THOUSAND PAID-IN-ADVANCE SUBSCRIBERS BY MARCH 15th.

The Object:

TO HELP ALL OUR PEOPLE TO BECOME INTELLIGENTLY INTERESTED IN THE WORK OF THE CHURCH AND EFFICIENTLY ENGAGED IN PROMOTING ITS INTERESTS BY INCREASING THEIR INFORMATION AND MINISTERING TO THEIR SPIRITUAL LIFE.

What the Advocate Is:

A SIXTEEN-PAGE RELIGIOUS NEWSPAPER, PUBLISHED FIFTY-TWO TIMES A YEAR, OWNED AND CONTROLLED BY THE LOUISIANA, THE MISSISSIPPI, AND THE NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The fifty-two issues aggregate 832 pages a year—some advertising, but mostly reading matter. Some of its features are:

Brief editorial comment upon matters of interest, and discussion of important movements and measures in the church and in the religious world generally.

Helpful and interesting contributed and selected articles on various subjects.

The Home Circle—a department devoted especially to the children and young people. containing clean stories and poems, and many interesting and valuable bits of information.

Departments devoted to the interests of the Sunday school and the Woman's Missionary Society.

Many brief but interesting reports of the work of local churches throughout the three Conferences.

A column or more each week of notes that deal largely with people and events.

Full official announcements of quarterly conferences, and many other important official notices.

SOME THINGS THAT EVERY INTELLIGENT METHODIST OUGHT TO KEEP INFORMED ABOUT THIS YEAR:

The Evangelistic work of the Church.
The Plan of Unification.
The Educational Campaign.
Constitutional Prohibition and Other Moral Reforms.
The Issues involved in the Interchurch World Movement.

THE ADVOCATE WILL FURNISH THE INFORMATION.

THE COST: AS LITTLE AS COULD BE EXPECTED—$1.50 A YEAR, IN ADVANCE.

This is less than three cents a week! There are fifteen Conference organs in our church; the subscription price of eight of them is $2.00 a year, and the price of one is $2.50 a year. The New Orleans Christian Advocate wants to maintain its present price of $1.50—but it needs the ten thousand paid-in-advance subscriptions by March 15 to do it.

NOW IS THE TIME FOR EVERYBODY TO HELP—ARE YOU HELPING?

There are 160,000 Methodists in Louisiana and Mississippi; surely 10,000 of them will willingly give $1.50 for their church paper for one year.

THE CAMPAIGN IS ON! SUCCESS IS ASSURED IF WE GO TO WORK! LET'S AT IT!

10,000 by March 15!

Send NO Money!

The **Comfort, Style** and **Quality** of these Nurse's Comfort shoes make them the greatest ladies' shoe value ever offered. That is why we gladly send you a pair on approval. Simply state size—we take all the risk that the soft, glove-fitting leather will delight you. Note their rubber heels. The easy, flexible genuine cushion soles will give you so much comfort that $8 or $10 will not seem too much. You save by buying direct from the Oldest and Largest House selling from the Shoe Market of the World.

$4.39 ONLY On Arrival Postage FREE

-----No Money! Send Coupon ONLY-----

Boston Mail Order House, Dep. B544, **Boston, Mass.**
Send my Nurses Comfort shoes *on approval.* I risk nothing!

Name..... Size.....

Address.....

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

HOLMES

is a

Reliable Store

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ
TRADE MARK

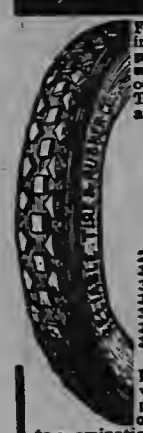
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, **NitrA-germ, Savannah, Ga., for Book No. N-26**

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $4 postpaid. Dr. Frank M. Welch, Atlanta, Ga.

FREE Puncture Proof Tube
6,000 Miles Guaranteed



For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 6,000 miles and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer
1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tire
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire
In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

RELIABLE TIRE & RUBBER CO.
3437 Michigan Ave. Chicago, Ill.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WM. NEAL SIBLEY was born in Montgomery County, Mississippi, on March 11, 18644, and died at Rome, Miss., on November 9, 1919. The earthly life of Will Sibley has come to an end. He is called from his sufferings. For many years Mr. Sibley had been a great sufferer, but he bore up under his trouble manfully and accepted with patience his afflictions. He was always pleased to have his friends come to see him and talk to him. On my regular monthly visits to the home, he always met me with a smile and gave me his hand in token of the hearty welcome his heart felt but his tongue, on account of paralysis, could not utter. He joined the Methodist Church and was made steward when quite a young man under the pastorate of the late W. S. Lagrone; which office he continued to fill until he moved from Duck Hill to Rome in 1900, where, with his brother and sisters, he was very successful in business. He was a liberal supporter of the church, and the Sibley home has always been open to Methodist preachers; and many of them have enjoyed its hospitality. In the days when Rome was a small village, with only a few Methodists, the help of Mr. Sibley meant a great deal to the church. He made a great many friends who mourn their loss, and extend their sympathy to the bereaved loved ones.

J. J. BROOKS.

Dublin, Miss., Feb. 3, 1920.

RESOLUTIONS.

Resolutions of respect from the Galloway Memorial Class of the Houston Methodist Sunday School.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved friend and Sunday school worker, Mrs. J. M. Massey, and

Whereas, we feel that in the death of this earnest Christian character our Sunday school and church have sustained an irreparable loss; therefore be it resolved:

1. That we cherish the memory of Mrs. Massey, whose example we shall strive to emulate, and whose memory will ever be a benediction.

2. That we extend to her bereaved loved ones and friends, who with tearful eyes and aching hearts yearn—

"For the touch of the vanished hand,
And the sound of a voice that is still,"

our deepest sympathy, and commend them to the care of the loving Father who has promised, "My grace is sufficient for thee."

3. That a copy of these resolutions be sent to the relatives of the deceased, one be recorded in the minutes of this class, and that copies be sent to the Times Post, New Orleans and Nashville Christian Advocates for publication.

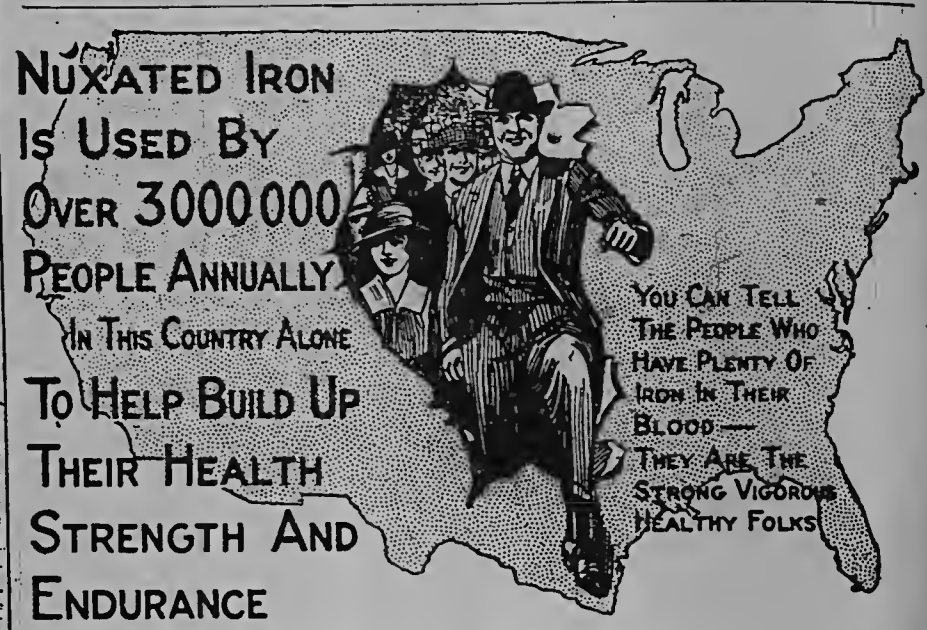
Signed by: Mrs. Sallie Sage, Mrs. Joe C. Davis, Mrs. W. L. Hill, Committee.

FROM HARPERVILLE, MISS.

Dear Brother Carley: The new year starts off very well with us. We have had our quarterly conference. Brother Moore came and preached a good sermon, and held the quarterly conference with all ease. He made a fine impression upon the officials, some speaking in high terms of him and his start as P. E. We have planned our meetings, have help for all except two. We just want a revival this year on our charge. The stewards made the pastor's salary $1100, and $100 appropriation makes it a $1200 salary, an increase of $655 over the year 1917 (the year before we came here). Pray for us in the work. R. H. CLEGG, P. C.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

NUXATED IRON IS USED BY OVER 3000000 PEOPLE ANNUALLY IN THIS COUNTRY ALONE TO HELP BUILD UP THEIR HEALTH STRENGTH AND ENDURANCE



Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Ignace Jan Paderewski, Ex Premier of Poland and Master Pianist; United States Judge G. W. Atkinson, of the Court of Claims of Washington; also former Health Commissioner Wm. R. Kerr, of Chicago, and others. Nuxated Iron is dispensed by all good druggists everywhere.

THE OWL TONIC

Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

HASTINGS' SEEDS

ANY one who has ever planted Hastings' Seeds knows what can be expected from them. Gardeners who have never used them have a pleasant surprise in store. Successful crops depend on planting the right seeds. Hastings' Seeds are grown for Southern soils. A packet of Hastings' Seeds will prove more than a page of print.

Get Our Big 1920 Spring Catalog

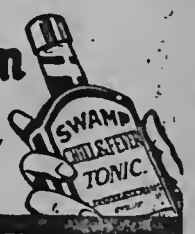
It contains 100 handsomely illustrated pages of useful information on Farming, Gardening and Flower Culture, and describes the best seeds that you can buy. Your name and address on a post card will bring this Catalog by return mail. It is free, of course. Kindly write for it today.

H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GA.

THE TEST OF TIME

When an article is without merit public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema and the many forms of skin eruption. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

Relief from Malaria



This tasteless tonic seldom requires over *three days* to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.

The Doctors' Prescription

60c at All Dealers. C-161

SWAMP
CHILL & FEVER TONIC

Hogs Can Tell
when
NitrA-Germ
TRADE MARK

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-26.

You May Read the Christian Herald **HALF PRICE** 8 Weeks at . . . .

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for 25c

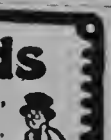
20	scintillating crisp, human interest	**Stories**
20	pages of world news	**Studies**
50	inspirational educational	**Feature Articles**
70	wonderful, interpretative	**Editorials**
70	helpful daily, devotional	**Meditatations**
10	short, pithy, worth while	**Sermons**
200	or more black and white	**Pictures**
8	beautiful covers usually in sereal	**Colors**

and hundreds of other wonderful features, all now available to new subscribers at half price. The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address The Christian Herald, 412 Fifth House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use



RAMON'S LIVER PILLS

A CHANGING ATTITUDE IN FAVOR OF PROTESTANTS.

A little experience on landing serves to illustrate the small estimate in which the Romish priests are held by the Cuban people.

I brought with me a box of slides for an illustrated lecture on our mission fields. The inspector was undecided as to whether I should pay duty upon them, so sent to the man higher up. I unlocked and opened the box, and the officer began taking out and looking at the beautiful Centenary slides. "I have brought them for a lecture," I said. "They are illustrations of religious, educational and philantropic work of my church in various countries." "The gentleman is a priest?" he asked. I replied that I was a Methodist minister, and lectured to inform our people.

Then the custom's officer gave me a story and some comments. "Oh, that is better," he said. "Why, do you know, a padre came through the custom house just recently and tried to smuggle through thirty wrist watches. And another said his trunk contained only clerical robes, but we found ladies' neckwear and other expensive apparel. 'Just some little mementos for your lady friends, I suppose,' I told him. He looked sheepish, and said, 'Yes.' And these are not the only cases we've had."

I told him that we Protestant ministers always wanted to do the right thing by the civil governments. Then it was that he let himself out. Leaving his desk and accompanying me all the way down to the door, he said in part:

"Indeed, I have noticed the difference between you and the Romish padres. You are gentlemen of intelligence and honor. You stand for higher moral ideals, and the things you teach and practice are what this people needs. You are fitted to be moral leaders, because you marry and live honorably in our society. It is a great pity that all of our people cannot be brought to see the real character of the priests on the one hand, and, on the other, of the Protestant ministers. I wish you success." He bade me a most cordial and courteous adieu, offering me his services.

His attitude is that of the vast majority of the best Cuban men, who really want to see a better type of morality and religion in their country, and who have the highest confidence in and respect for the Protestant ministers, while despising and distrusting the Romish padres.

S. A. NEBLETT.

Havana, Cuba, Jan. 21, 1920.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it: The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FROM MAYHEW, MISS.

Dear Brother Carley: Please allow me space in the Advocate to write a few words in regard to the Mayhew circuit. The new year has brought us to the Mayhew charge, and I am glad to say that we are delighted to be with this good people. Everything is moving on very nicely. Our salary has increased about 25 per cent. The people of Mayhew are very, very good to us. They have brought us many good things. I feel that this will be the greatest year of my life, and am praying that there will be souls born into the Kingdom of God. I have only five appointments to fill monthly; I give Sessums half time, and the other four, half; so you see I will be busy on my job. Our first quarterly conference was held at Mayhew on January 28, with good reports. I feel I have the prayers and co-operation of the good people of the Mayhew charge, and this being true, I am praying for, hoping for, and expecting a genuine Holy Ghost revival over the charge.

J. STANFORD MAXEY, P. C.

Try This For Your Health

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three week's treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring.

Box 17-E, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Cuticura Soap Will Help You Clear Your Skin

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

CHARTER.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

BE IT KNOWN, That on this Thirty-first day of December, Nineteen Hundred and Nineteen,

Before me, JOSEPH LAUTENSCHLAEGER, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly qualified, personally came and appeared the several persons whose names are hereinafter subscribed, all of full age of majority, who declared that availing themselves of the laws of this State, relative to the organization of corporations, they do hereby covenant and agree to form themselves into a Corporation for the objects and purposes, and under the following stipulations to-wit.:

ARTICLE I.

The name and title of this Corporation shall be the "RELIABLE AUTO SALES COMPANY, Inc." It shall enjoy corporate existence for a term of 99 years from date, unless sooner dissolved. It shall have, enjoy and exercise all rights, powers and privileges now granted by law, or hereafter granted, to corporations of this character, especially the right to hold, receive, purchase, alienate, sell, mortgage, pledge, rent or lease property, real, personal and mixed, in fact anything permitted by the law necessary and convenient for carrying out the objects and purposes of this Corporation.

ARTICLE II.

The domicile of this Corporation shall be in the City of New Orleans, Louisiana, where all citations, or other legal process, shall be served on the President and in his absence on the Secrtary-Treasurer.

ARTICLE III.

The objects and purposes of this Corporation are hereby declared to be the buying and selling of Autos, trucks, tractors and all their parts and accessories, and everything pertaining to that line of business; also the operation of a general garage, and anything else that may be necessary to or incidental to said business.

ARTICLE IV.

The Capital stock of this Corporation is hereby fixed at the sum of TEN THOUSAND DOLLARS, divided into 100 shares of the par value of One Hundred Dollars each, to be issued in the manner and for the consideration prescribed by law. All shares to be full paid and non-assessable. The Capital stock may be increased when found necessary by a vote of 2-3 of all the capital stock at a meeting called for that purpose.

ARTICLE V.

All the Corporate powers of this Corporation shall be vested in and exercised by a board of Directors to be composed of Three Stockholders, two of whom shall constitute a quorum. The following named stockholders shall constitute the first Board of Directors, viz.: Will J. Morgan, 344 Carondelet Street; Henry J. Prados, 3338 Perrier Street; Rufus H. Prados, Bay St. Louis, Miss., with the said Will J. Morgan, as President; Rufus H. Prados as Vice President, and Henry J. Prados, as Secretary-Treasurer, and they shall hold their office until the first Monday of January, 1921 or until their successors are elected and qualified, on which day the election shall take place, or as soon thereafter as possible.

All stockholders' meetings, including the annual meeting for the election of officers and directors shall be preceded by written notice, delivered personally or mailed to the last known addresses of the stockholder, 15 days before such meeting; provided the stockholders shall always have the right to waive such notice.

If any vacancy occurs on the Board of Directors the stockholders shall name or elect a successor to fill the vacancy until the next general election. The election of Directors shall be by ballot, and each stockholder shall be entitled to one vote, in person or by proxy, for each share of the Capital stock owned by him.

ARTICLE VI.

No stockholder of this Corporation shall have the right to sell or pledge his stock, without first offering same to the stockholders, through the officers of this Corporation, upon allowing said stockholders TEN DAYS to purchase same, at BOOK VALUE, or receives same in PLEDGE, as may be desired by the owner of said stock, and no transfer of stock shall be binding upon this Corporation unless actually made on the Books of the Corporation, in the manner required by law.

ARTICLE VII.

The Charter of this Corporation may be modified or altered, or the Corporation may be dissolved, the capital increased or decreased, or liquidated in the manner as is now or may hereafter be prescribed by law.

THUS DONE and PASSED, at New Orleans, La., on the day and date first before written, in presence of Emanuel L. Weil and Orrin Beegle, competent witnesses of lawful age, residing in this Parish, who hereunto sign their names with said Appearers and me Notary.

Original Signed:
WILL J. MORGAN, 30 shares.
RUFUS H. PRADOS, 1 share.
HENRY J. PRADOS, 30 shares.
EMANUEL L. WEIL
ORRIN BEEGLE
JOS. LAUTENSCHLAEGER,
Notary Public.

I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of Incorporation of the "Reliable Auto Sales Company, Inc.," was this day duly recorded in my office, in Book 1239, folio 209.

New Orleans, La., January 2d, 1920

Signed: EMILE J. LEONARD,
Dy. R.

A true copy of the original.
JOS. LAUTENSCHLAEGER,
Notary Public.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

Foley's Honey and Tar

COMPOUND

LOOSENS THE PHLEGM AND MUCUS, clears the air passages, coats inflamed and irritated membranes with a healing and soothing demulcent, eases hoarseness, stops tickling in the throat and makes refreshing, restful sleep possible.

Banished La Grippe Coughs

Lewis Newman, 506½ Northrand St., Charleston, W. Va.: "I am glad to tell you that Foley's Honey and Tar is the best remedy for lung trouble I have ever used. I have been down sick ever since January and nothing would do me any good. I was full of cold. I had the grip all winter until I got two 60c bottles of Foley's Honey and Tar. I used 1½ bottles. I am glad to say I can't feel any more cold in my chest."

Foley's Honey and Tar Compound gives prompt relief from coughs, colds, hoarseness, tickling throat, whooping cough, spasmodic croup and bronchial coughs.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Get a 25¢ Box

Better than Pills For Liver Ills.

NR Tonight — Tomorrow Alright

190 Bu. Peanuts

to the Acre With

NitrA-germ

TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The Superintendent and His Helpers will help you—try it a year for only twenty-five cents.

Vaiden, Durant, Goodman, Pickens, and Richland have promised to order the literature on evangelism and study it at the prayer meeting hour.

If the parents are evangelistic, the home will be evangelized; if the teachers are evangelistic, the school will be evangelized; when that is done, the community will be evangellzed.

Never before has any plan been offered whereby every unsaved individual in the community shall have the opportunity of accepting Christ. Surely the Spirit of God moved upon our leaders to render this help in a time like this.

If you can invent a more effective plan than the one offered by the General Sunday School Board for making the Every Member Canvass, by all means use your plan. If you think bolding a revival meeting once a year will save and keep the people saved, continue that method.

What did Christ come to do? "To seek and save the lost." What is my business as a preacher? Put on the Every Member Canvass and the Evangelistic Campaign. The difference is in words only. Let us get at it in dead earnest. After the work is thoroughly done and the souls are won, the angels will rejoice and so will we. The devil alone will criticise. He is good at that.

Taking a "Special" for missions in your Sunday school is evangelism extended; it is evangelism by proxy. We have sixty-five small specials offered our Sunday schools in this Conference and a dozen larger ones. You can get a share in the Girls' Dormitory of Havana, Cuba, for fifty dollars a year. Write your District Superintendent of Missionary Education for one of these shares before they are all taken by your neighbors.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Wesley Bible Class Federation should be uppermost in the mind of every Methodist in Louisiana. The Federation will bring to every delegate just what the home school needs. I want to call your attention to some things of special interest in regard to this great meeting: (1) It is a combination of lectures and conferences; (2) It is a school of methods, giving direct instruction on the whole school, (a) Elementary, under Miss Kennedy, Superintendent of Elementary Department of our church, (b) Intermediate-Senior, under Mr. M. W. Brabham, also of the Central office, and, (c) Young People-Adult, under Rev. W. C. Owen, who is of the Central office; (3) Pastors cannot do anything better that to see to the selection of the best delegates for this Federation. Some can pay their own way and others will have to be helped. Where you bave a good person in your school who should attend this meeting, make some one responsible for the raising of the funds, and send such delegate. Let me remind you of the Elementary Department in the Federation and, when you can, select a delegate who is teaching or preparing to teach in that department. Divide your delegation as best you can.

As soon as you can select your delegates and when Chairman of Entertainment Committee is announced, send in your names at once. It will be necessary for every delegate to have assignment before reaching Shreveport. I say this because it will be most difficult to provide homes, since the city is headquarters for North Louisiana oil fields and abnormal conditions exist. Do not take this as an excuse for not coming, but select delegates at once, and be ready.

Put up the POSTER in public place as soon as it arrives.

ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Pass Christian, Mission, 11 a. m., February 15.
Bay St. Louis, 7:30 p. m., February 15.
Moss Point, February 21, 22.
Escatawpa, 2:50 p. m., February 22.
Pascagoula, 7:30 p. m., February 25.
Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Matherville, at Poplar Springs, Feb. 14, 15.
DeKalb, at New Hope, Feb. 21, 22.
Moscow, at Clark's Chapel, Feb. 23.
Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union, March 7.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Bogue Chitto, Feb. 15, 16.
Brookhaven, Feb. 15, 16.
Adams, at Auburn, Feb. 21.
Topisaw, at Topisaw, Feb. 22.
Bayou Pierre, at Centerpoint, Feb. 28, 29.
Hazlehurst, Feb. 29, March 1.
Barlow, at Rehoboth, March 6, 7.
Monticello, at Georgetown, March 13, 14.
Foxworth, at Foxworth, March 20, 21.
Pleasant Grove, at Mallilieu, March 27.
McCalls, at McCalls, March 28.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—First Round.

New Augusta, at New Augusta, Feb. 14, 15.
Silver Creek, at Silver Creek, Feb. 20.
Prentiss, at Prentiss, Feb. 21, 22.
Heidelberg, at Vossburg, Feb. 25.
Eucutta, at Eucutta, 11 a.m., Feb. 26.
Leakesville, at Leakesville, Feb. 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Port Gibson Dist.—First Round.

Utica, Feb. 15, 16.
Rocky Springs, Feb. 17.
Oak Ridge, Feb. 21, 22.
Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Laurel, Kingston, Feb. 13, 15.
Laurel, West End, Feb. 14, 15.
Newton, Feb. 18.
Union, at Union, Feb. 21, 22.
Decatur and Hickory, at Hickory, Feb. 25.
Shiloh, at Shiloh, Feb. 28, 29.

J. A. MOORE, P. E.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She Mixed Sulphur with It to Restore Color, Gloss, Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your bair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, you bair becomes beautifully dark, glossy, soft and luxuriant.—Adv.

CABBAGE PLANTS

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

P. D FULWOOD, Tifton, Ga.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fisbing Tackle, Periodicles, School Books.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

WHO IS TO BLAME?

Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate

Sure Relief

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful color scriptural illustrations. Each monthly page carries one of these Scripture illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002. The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.—Advertisement.

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

FROM LUCEDALE, MISS.

Our work in Lucedale is moving along nicely. Last year we paid off an old debt on our church property that had been running for over ten years, and had stood in the way of needed improvement being made. We are planning in the near future to build Sunday school rooms, and paint the church and parsonage. Our revival last fall was a great help to us and its influence remains. This is the fourth year that I have been serving this charge. At the last quarterly conference, they increased the pastor's salary $550 over last year. Last week the good people came to the parsonage as a surprise and gave the pastor and his family a good pounding. As a result, living in the parsonage will be good for some time to come.

We are planning and praying that this year may be one fruitful in results. In line with the call from the bishops and leaders of the church, we desire that the Spirit of God may be poured upon us. Yours cordially,

J. L. GREENWAY, P. C.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1104; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Fellcity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Ollvier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. H. T. Carley, editor New Orleans Christian Advocate; residence, 1125 Fern Street, telephone, Walnut 1238; office, 512 Camp Street, telephone, Main 4373.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. E. N. Evans (Angie-Tallsheek charge); residence, 1628 Milan Street.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.
—Adv.

MARRIED.

At the residence of the bride's parents, Mr. and Mrs. A. J. Simpson, at Crystal Springs, Miss., on January 31, 1920, Miss LAURA L. SIMPSON to Mr. CHAS. L. McCORMICK, of McComb, Miss., Rev. J. S. Purcell officiating.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Blue Mountain ct., at Blue Mountain, Feb. 14, 15.
Rienzi, at Rienzi, Feb. 18.
Corinth ct., at Box Chapel, Feb. 19.
Burnsville, at Burnsville, Feb. 21, 22.
Iuka ct., at Snowdown, Feb. 23.
Golden, at Golden, Feb. 27.
Tishomingo, at Tishomingo, Feb. 28, 29.
Silver Springs, at El Bethel, Mar. 3.
Marietta, at Marietta, Mar. 6, 7.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Smithville, at Antioch, Feb. 14, 15.
Tremont, at New Bethel, Feb. 15 p.m., 16.
Vardaman, at Vardaman, Feb. 21, 22.
Calhoun City, at Big Creek, Feb. 23.
Greenwood Springs, at Greenwood Springs, Feb. 28, 29.
Buena Vista, at Buena Vista, Mar. 6, 7.

The District Stewards will please meet at Tupelo, Jan. 15, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Durant Dist.—First Round.

Sallis ct., at Sallis, Feb. 14, 15.
McCool ct., at Liberty Hill, Feb. 15, 16.
Chester ct., at Pisgah, Feb. 21.
Ackerman ct., at Ackerman, Feb. 22, 23.
Louisville ct., at White Hall, Feb. 27.
Center Ridge ct., at Owen's Chapel, Feb. 28.
Louisville station, Feb. 29.
Noxapater ct., at Noxapater, Feb. 29, March 1.

R. O. BROWN, P. E.

Sardis Dist.—First Round.

Cockrum ct., at Palestine, Feb. 14, 15.
Eureka, at Mt. Olivet, Feb. 21, 22.
Crowder and Darling, at Crowder, Feb. 29.

R. A. MEEK, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

a.m.; Conf., Feb. 16, 2 p.m.
Bastrop, at Bastrop, Feb. 15, p.m.
Midway, at Midway, Feb. 22.
Chatham, at Frantom's Chapel, Feb. 29.
Farmerville, at Marion, Mar. 7.
Winnsboro, at Winnsboro, Mar. 14.
Oak Grove, at Oak Grove, Mar. 21.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—First Round.

Greensburg, Feb. 15.
Baker, Feb. 22.
Amite, Feb. 29.

ALBERT S. LUTZ, P. E.

10 HENS LAY 8 EGGS A DAY. HOW IT'S DONE

Mr. Davis Shows How to Wake Up Idle Hens. Easily Tried.

"I have 10 hens and was getting 1 and 2 eggs a day. Since using Don Sung, my hens have improved so much that I am now getting 7 and 8 eggs a day. The results have been wonderful."—Henry Davis, 1324 30th St., Newport News, Va.

Mr. Davis wrote this letter in February, after a severe test in the coldest weather. Try it, as he did, and watch your hens stop loafing and start laying. Here's our offer:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 462 Columbia Bldg., Indianapolis, Ind.—Adv.

For Colds or Influenza

Take as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit with

NitrA-germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre. Increases $10 delivered. Write NitrA-germ, Savannah, Ga., for Book No. P-26.

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO., 1521 Atlantic Ave. Brooklyn, New York City

5 GREAT NOVELTIES 20 cts. The glorious crimson Wallflower recently introduced by us has succeeded everywhere and proved to be the most showy garden annual. Nothing can surpass the mass of bloom which it shows all Summer and Fall.

We now have three new colors—pink, yellow and scarlet, as well as crimson. All these colors mixed. 20 cts. per pkt.

With each order we send 1 trial pkt. each of Giant Kochia, most decorative foliage annual.

Salvia Hybrids, white, pink, striped, scarlet, plumed, etc., mixed.

Japan Iris, new hybrids, all colors. Magnificent.

Giant Centaurea, superb for garden or vases.

And our Big Catalog, all for 20 cts.

Big Catalog, free. All flower and vegetable seeds bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials Shrubs, Vines, Ferns, Peas, Asters, Pansies, etc. All special prize strains, and many sterling novelties.

JOHN LEWIS CHILDS, Inc. Floral Park, N.Y.

"I am well!" -your chickens and stock well?"

If not- Give them

Bee Dee Stock & Poultry Medicine

The old reliable BLACK-DRAUGHT for Stock and poultry

Ask your merchant!

Merchants: ask your jobber's salesman about Bee Dee!

HEADACHE Bad for Health Upsets Nerves Go to Drug Store - Try CAPUDINE

BY DOSE AND IN BOTTLES - 10! 30! & 60!

NOW FREE FROM PAIN

Lydia E. Pinkham's Vegetable Compound Frees Another Woman From Suffering.

Bayonne, N. J.—"Before I was married I suffered a great deal with periodical pains. I had pains in my side and back and also headaches, and got so weak I could not do anything. I took Lydia E. Pinkham's Vegetable Compound and soon felt better. Now I am married and have two little boys. Before the first one came I was weak and nervous, could not eat and was dizzy. After I took the Vegetable Compound I could work and eat. Now I am strong and recommend your medicine to my friends."—Mrs. ANNA SLEVA, 25 East 17th Street, Bayonne, N. J.

Women who recover their health, naturally tell others what helped them. Some write and allow their names and photographs to be published with testimonials. Many more tell their friends.

If you need a medicine for women's ailments, try that well known and successful remedy Lydia E. Pinkham's Vegetable Compound. Write Lydia E. Pinkham Medicine Co. (confidential) for anything you need to know about these troubles.

Vapo Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

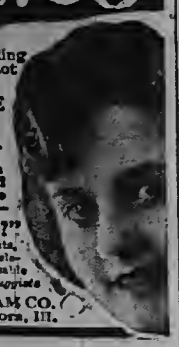
The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada

Freckles



are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—

"Wouldst Thou Be Fair?" Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists

STILLMAN CREAM CO. Dept. 39 Aurora, Ill.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling. Restores Color and Beauty to Gray and Faded Hair. 50c. and $1.00 at druggists. Hiscox Chem. Wks, Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-28.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSSIPPI CONFERENCE.

Women Rejoicing.

The women of the Mississippi Conferenee are rejoicing over the fact that the pledge for our Conference, $7,500, has been paid in full. It was a big venture on the part of the president and corresponding secretary when they pledged this amount at the last Council meeting, but their faith was strong enough to believe it could be raised and it has been, without the usual strain and anxiety that come at the close of the year.

All praise to the women of our auxiliaries! This past year has brought to them greater demands and greater responsibilities, but with it has come a realization of duty and an awakening that has not only given the work a greater impetus, but has brought to them a spiritual blessing they have never before experienced.

Let us hope, with this to encourage, they will press onward, never tiring in their efforts to serve God in the bringing in of His Kingdom.

"Thy Kingdom come Thy will be done" are not vain words upon our lips when we have done what we could.

Mrs. H. L. McCleskey, Conference Corresponding Secretary; Mrs. Geo. H. Thompson, Superintendent Study and Publicity.

LOUISIANA CONFERENCE.

Reports—Annual Meeting.

Lake Charles, February 24-5-6-7.

Every officer is requested to be ready on the opening day of this meeting with report typewritten in triplicate.

This request is made in order that reports may be placed immediately in hands of printer, thus insuring an early appearance of the Conference Minutes. Mrs. C. F. NIEBERGALL, President.

Mrs. ALONZO EARLY, Secretary.

1919 GREAT YEAR IN WOMEN'S WORK.

Report of W. M. S., 4th Quarter.

Adult auxiliaries 120, gain 2; net gain in 1919, 8. Adult members, 3,177, gain 260; net gain in 1919, 565. Gain of 21 per cent.

Y. P. auxiliaries, 12 reporting, 468 members; Junior Division, 20 reporting, 208 members. Subscribers to Voice, 794; subscribers to Y. C. W., 179. Number auxiliaries observing Week of Prayer: Adult, 74; Y. P., 8; Junior Division, 23. Offering, $970.91, almost double offering for 1918. Boxes sent, 46; names on Honor Roll, 23. Total amount sent Conference Treasurer, $7,522.72. Grand total for 1919, $18,000, or 20 per cent increase.

Ready for Work!

Mrs. C. R. Keith, of Hosston, La., writes for the Hosston auxiliary, that they are ready for work. Officers are elected and plans made for a greater 1920.

Message from Home Base Secretary.

As we survey the past and present, we realize that all conditions have changed at home and abroad. The missionary vision of the women at home has been enlarged, and prejudice and narrowness have been in a large part overcome. The missionary message has caught the ear, gripped the heart and stirred the conscience of the womanhood of the church. The mighty chorus, "I do not believe in missions," has died away to a faint whisper. The first year we gave $4,014; in 1918 we gave $593,832, a gift which was made possible by the consecrated efforts and prayers of you, worthy daughters of heroic mothers, who are here to-day. It is not an unusual thing now for one woman to give at one time as much as the whole collection of that first year.

Now to summarize the duties of the new year as I, looking out into fields, see them:

1. Our organization must be enlarged and strengthened. It is a beautiful machine, but not large enough nor efficient enough for the output demanded this year. We must have a "1920 model," as they say of automobiles.

(a) More women must be gathered into its membership. No woman of the church should be allowed to miss its appeal. Its demands must be imperatively laid upon every heart. Make every uninterested woman an item on the prayer list and an object of special effort for the auxiliary.

(b) Its membership must be renewed in spiritual power. The day calls for a deeper consecration to service, more power in prayer, a better love for and knowledge of God's Word, and an unselfish attitude toward the world and its needs. We should give ourselves heartily to the conservation program of the Centenary, that it be carried out in the homes and the individual lives of our church. Altars should be erected in every family, and we, as wives and mothers, will be the most potent influence in accomplishing this. Moreover, we must deal honestly with our stewardship of parenthood.

Shall we not do for ourselves and families what we are so earnestly trying to do for others through our Missionary Society? I would suggest that committees be appointed in the auxillary to assist in getting the entire membership of women and children enlisted as intercessors, to press the campaign for family altars, and to secure volunteers for personal service for the church.

(c) The membership must have a constantly increasing intelligence regarding the world situation. We live in stirring times, "In an age on ages telling." Events follow each other so rapidly that God is packing more into five years now than once he put into a century. Through our monthly programs, our study classes, and the missionary periodicals, we must keep informed of the sweep of these mighty movements and of their bearing on the kingdom of God.

2. The regular offerings of the year should be increased. We thought years ago that we were giving to the limit of our ability. We have found that a constantly increasing gift is not only possible, but necessary. Last year's contribution to missions will not meet the obligations of this year. As you make your pledges to-day, bear this in mind and remember that the vital or revealing question is not, What have we to give? but, What do we want to give? . . . . Do not say you can not give more until every effort has been made and there have been time and opportunity for answer to your prayers.

To the newly elected officers of every auxiliary I would say to-day, as you lead your band of women into this field of service for the coming year: Count no price too great to pay, no labor too arduous to perform, as you prosecute the task committed to you by Christ. Take as your motto: "Not slothful in business, fervent in spirit, serving the Lord."

To the membership of every auxiliary this is my message: Loyally and faithfully support the leaders whom you have chosen, laboring and praying together with them for the advancement of the kingdom of God, each of you taking as your motto, "I must work the works of Him that sent me, while it is day; the night cometh when no man can work."

Yours in His service and His name,
MRS. B. W. LIPSCOMB.

WHERE MOST SICKNESS BEGINS AND ENDS

By FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but thin, impure blood, headaches, backaches, pimples, blotches, dizziness, belching, coated tongue, weakness, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it.

Here is what Mr. A. R. Brown, of Meridian, Miss., says: "Will say I have used Dr. Pierce's Golden Medical Discovery and can fully recommend same as a great medicine. I would recommend the 'Discovery' to any one in need of a good blood tonic and the 'Favorite Prescription' as a woman's medicine. Have used them in my family and know their wonderful curative powers. There is nothing like Dr. Pierce's remedies. There is no use dragging through life when you can get remedies like 'Golden Medical Discovery' and 'Favorite Prescription' at any drug store. They will *cure* you and make life worth while."—(Signed) A. R. BROWN, Route 2, Box 196, Meridian, Miss.

Count Fifty! Pains and Neuralgia Gone

Instant relief! Rub this nerve torture and misery right out with "St. Jacobs Liniment."

Rub this soothing, penetrating liniment right into the sore, inflamed nerves, and like magic—neuralgia disappears. "St. Jacobs Liniment" conquers pain. It is a harmless "neuralgia relief" which doesn't burn or discolor the skin.

Don't suffer! It's so needless. Get a small trial bottle from any drug store and gently rub the "aching nerves" and in just a moment you will be absolutely free from pain and suffering.

No difference whether your pain or neuralgia is in the face, head or any part of the body, you get instant relief with this old-time, honest pain destroyer—it can not injure.—Adv.

The Monthly Religious Scrap Book

1000, or more, great Selections from the entire religious press of the world, printed on best paper, 12 books, all for $1. Money back if not pleased.

The Co-Operative Pub. Co., Kirkwood, Mo.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills They are purely vegetable.

Eat Less and Take Salts for Kidneys

Take a Glass of Salts if your Back Hurts or Bladder Bothers.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

To Relieve Catarrhal Deafness and Head Noises

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it 1-4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by CHAS. A. SMITH DRUG CO., ATLANTA, GA.

FROST PROOF CABBAGE PLANTS.

Early Jersey; Charleston Wakefield, Succession; Flat Dutch. By Express, F. O. B. here, 1,000, $2.00; 5,000 at $1.75; 10,000 at $1.50. Post Paid: 100, 35c; 200, $1.00; 500, $1.50; 1,000, $2.50. Full count and delivery guaranteed.

D. F. JAMISON,
Summerville, S. C.

TETTERINE

For the Complexion

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

GOD'S LOOM WEAVES ON.

By Willie Conger Page.

Golden moments and hours pass by;
Shuttles of time weave to and fro;
But the measure, the method, by which they ply,
And the pattern they weave we never know—
For God's silent loom weaves on.

In the morning of youth, tho' the threads are gay,
By Faith, Hope and Love made bright;
At the sunset of life, oft we see with dismay,
The pattern so warped it cannot be made right—
For God's noiseless loom weaves on.

Use care that the weft remain true and straight;
Weave in kindly words, glad thoughts and deeds,
Spin with patience and love—think before too late,
Lest the finished work meet not with life's needs—
For God's noiseless loom weaves on.

Lexington, Miss.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

EVANGELISM IN THE SUNDAY SCHOOL.

By Rev. J. W. Shackford.

The importance of the work that the Sunday school has to do in the task of evangelism is that it is the field of preparation for every harvest that the church is to reap. The seed sown here will determine the future character of the revivals, the future nature of the church membership, the future character and extent of our missionary operation, the future strength and leadership of the church, and, in a large measure, the future ideals and character of our citizenship. The Sunday school is in the business of life saving. Its whole process should be conceived as evangelistic and spiritual.

Unfortunately, we have made the mistake of separating too largely between teaching and evangelism, making a false distinction between teaching the Gospel and the evangelistic appeal. The Sunday school ought to be thought of as the greatest field of our evangelistic opportunity. It ought indeed to be a school of evangelism, continuous and perpetual. Nothing could be more unfortunate than to have our teachers think that their work ends with an impersonal discussion of the Sunday school lessons. These are only materials for their work. Theirs is to teach Jesus Christ, to reveal Him to those who are learners, to bring them into personal relationship with Him and to feed their pupils upon the truth as it is in Him.

This evangelism is fundamental, and this sort of evangelism will not collapse when the temporary emotion is passed, because it is based upon an intelligent apprehension of Christ. Nowhere in the church are there evangelistic resources and agencies more abundant, and yet hitherto so poorly utilized. If our pastors generally should come to realize the hidden sources of evangelistic power that are in their teachers, and if they would organize and make use of this power, there is little doubt that the rate of increase in our church membership would be doubled and even trippled almest immediately.

As a part of the Conservation Program of the Centenary, and in conjunction with the General Evangelistic Committee, the Sunday School Board has launched an Evangelistic Campaign in all our Sunday schools. There is not the slightest doubt that if our pastors shall call their teachers and officers about them and plan with them in the spirit of prayer for a great thoroughgoing campaign, that we shall have an increase in church membership from the Sunday schools alone of not less than a quarter of a million. And if we shall do this, we shall not only make this as a gain for the year, but shall succeed in turning the tide which shall mean even more for the years that are ahead. We shall set a new pace for our evangelistic work in the future.

70 YEARS' USE proves Superiority

in bringing prompt relief from coughing, tickling in the throat, inflammation, hoarseness and other bronchial discomforts. Guaranteed safe. Prices: 15c, 35c, 75c and $1.25

JOHN I. BROWN & SON, Boston, Mass.

BROWN'S Bronchial TROCHES

Edward Henry Walsdorf

ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS

742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

Philip Werlein,

LIMITED

"Largest Music House South"

CROUP OR WHOOPING COUGH — ROCHE'S HERBAL EMBROCATION FOR

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR **BRONCHITIS, LUMBAGO, RHEUMATISM.**

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST. N.Y.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

FROM LOUISE AND HOLLY BLUFF.

Dear Brother Carley: If you can spare a bit of space in the Advocate, I would like to tell my friends some of the good things about Louise and Holly Bluff, the new charge that was created at the last session of the Mississippi Conference by taking two churches, Louise and Holly Bluff, from the Silver City charge, leaving the two oldest established churches, Silver City and Midnight, on the Silver City charge, which is still served by Brotber T. H. King, wbo formerly had all four churches, Silver City, Midnight, Louise, and Holly Bluff. I have two half-time churches, Louise and Holly Bluff, and two afternoon appointments, Lindsay and Spanish Fort.

Our first quarterly conference, held last Sunday, February 1, at Holly Bluff, was a decided success in several ways. Brotber Jones preached for us at 11 a.m. and 7:30 p.m., holding the business session at 3:30 p.m. In the first place, I want to say that our people were just "carried away" with our new presiding elder, Brother J. R. Jones, not only as presiding elder, but as a preacher and as a man. (He is new on tbe district, but not new to me, for he "brought me along" with him from the Seashore District.) That means that he will receive the hearty and enthusiastic support of these people in his administration of the affairs of the charge and of the district.

In the second place, the former assessments for pastor's salary were doubled, with an extra hundred dollars thrown in for good measure. The assessment for pastor's salary as it now stands is $1510. Spanish Fort has not been assessed anything yet. and will probably run the salary up to $1600 at least. The assessments for presiding elder and the other claims are paid in full for the first quarter. Nearly one-third of the pastor's salary for the year was paid at this meeting, and the balance has been arranged for by subscriptions. Holly Bluff paid nearly half of her assessment for pastor's salary at this meeting. The Centenary Work is over-subscribed at both places. Brotber Jones said he had not found such a report in the district.

Besides the above, these good people have rented a house for us and paid the rent for a year in advance; and Uncle Wilbur (S. W. Sharbrough) went to Memphis and bought a lot of real nice, first-class furniture for the house; and they put plenty of good wood and coal here to last a long time; and they just keep bringing us fresh meat and otber good things to eat, until we hardly know wbat to do with it all. Surely, the Lord "maketb me to lie down in green pastures. He is my Shepherd; I shall not want."

We are planning great things in the nature of constructive work on this charge in the near future. We have a parsonage to build or buy; some work to be done on our church buildings; and many other things that will keep us busy. Our motto is, "Christian Optimism," and we make our calculations without regard to any possibility of failure. Our people often go "over the top," but never lag behind in the work.

I want to ask an interest in the prayers of all of the brethren, that the Holy Spirit may abide with us in great power in the accomplishment of the Master's work; and pray that we may be used as humble but effective instruments in His hands for the successful carrying out of His purposes on earth.

Fraternally,
M. K. MILLER, Pastor.

Holly Bluff, Miss., Feb. 5, 1920.

Got 117 Eggs Instead of 3

Says One Subscriber

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." It has already been used by 400,000 chicken raisers and literally thousands of letters have been received telling of its marvelous results. Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 3252 Reefer Bldg., Kansas City, Missouri, and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Write today for this special free package offer. Profit by the experience of a man who has made a fortune out of poultry.—Adv.

FROM TUNICA, MISS.

Dear Brother Carley: We have never been more pleasantly situated than we are here at Tunica. The people have been exceedingly kind to us. On our arrival, we were met by some of the officials and other members of our church. We had supper with Mr. and Mrs. L. P. Hall, and, after an hour or more of good-fellowship, we were carried to the parsonage. Everything was ready and waiting to make us comfortable. Over $300 had been put into furniture, etc., by tbe good women. The arrangements and all, indicated great pride and interest in what they were doing. Brother, you should have seen our pantry—it looked like a "Bynn You" or "Piggly Wiggly" corner. It has not run out yet and won't for some time. Old H. C. L. has not hurt us much yet. And you know the good work still goes on. The tide came in again Christmas. Among the many and good things it brought was a purse, presented by Brother J. D. Magruder, from the good people, amounting to $171.50. "This," he said, "is your Christmas spending money." Well, Christmas is not quite over yet, and the good work still goes on. I don't know when nor where they will stop. About all I know is that I am trying not to stop it.

Tunica is a station this year, and the record she has set out to make her first year alone will be worthy of emulation. We have had our first quarterly conference with our efficient, worthy, and well-liked presiding elder, Dr. R. A. Meek, presiding. The generosity of these big-hearted folk was again manifested in fixing the salary for the pastor at $2,400. They paid up in full for the quarter.

We are advancing along otber lines, too. We have some organized classes in our Sunday school, doing excellent work. The Wesley Bible Class, composed of young women, has, within the last two weeks, put the Advocate into every home represened in our church. They went out after them and brought them in.

Our congregations are excellent. Some of our people have not missed a service since we came. We have adopted a monthly offering for the Orphanage. The woman's work is up-to-date in every respect. Everything is in good shape, and everybody is in a good humor; the biggest thing we all need is more religion, and we are working and praying for that.

Fraternally,
C. A. PARKS.

Feb. 7, 1920.

A CORRECTION.

Dear Brother Carley: Just a correction I wish to make through the Advocate, concerning the report of the Tunica and Robinsonville charge for last year. I have a copy of the Minutes of the North Mississippi Conference just from the press, and on looking over the Statistical Table No. 3, I find an error in the grand total column of $3,000. This, I suppose, is a typographical error. My report should show collected for all purposes $5,125.56, whereas the Minutes show only $2,125. I make this correction so tbat it will not make the wrong impression on the Tunica people, and the general public also who read the reports.

Thanking you in advance for making this correction througb the Advocate, I am,

Yours fraternally,
H. E. CARTER.

Iuka, Miss.

THE BEAVER'S LARDER.

"With the arrival of autumn, another big job must be acomplisbed," writes Raymond L. Ditmars in an article on "Animal Engineers," contributed to the Boy Scout magazine, Boys' Life, for Decemher. "This is the storage of a winter's food supply—an immense amount of sticks, from which the bark may be gnawed. The whole operation is tackled in the same ingenious way as all beaver jobs—with fine intelligence and system.

"It may happen this time that the beavers decide to bring down the whole supply of winter food-wood in one grand crash and they have worked steadily several days, in fact, on a tree a foot and a half in diameter. They have gnawed this in a circle, the great cutting sloping inward like the outlines of a stout hour-glass. Masses of chips, four to five inches deep, lie about the base of the tree and most of the work is done at night. Viewed by human eyes in daylight, the skillfully cut trunk and the mass of chips would appear to represent labor beyond the power of any animal.

"As the heavers progress with the task, they concentrate their work upon one side, usually that nearest the water. The hour-glass outline loses its contour as they enlarge and deepen the orifice on this side. Now we realize that their object is to cause the tree to fall towards the water. This saves steps and much pulling and hauling of heavier branches.

"The beavers appear to realize just when the crash will come. There is no peering up at the tree, no hesitation. Tbey continue to gnaw right up to the time that a crackling at the base indicates the tree is about to fall; then they scurry out of harm's way—always in the right direction.

"Tbe writer has watched them after a tree has come crashing down. Within a few moments they are at work trimming off the upper branches. This is the operation now in order in providing the winter larder. The branches are towed to the house, masses of them are imbedded in the mud at the bottom, whence an island of brush soon rises for a distance of twenty feet or more. This is the winter larder. In mild weather, when a hole can be kept open in the ice, the branches on the surface are cleared of the bark forage. When the stream is solidly frozen over, the beavers fare equally well from masses of browse immediately accessible by diving from the underwater entrance of the house.

"There is other autumn work besides the construction of the larder. This consists of many trips with mud: for the house is thoroughly plastered each fall and thus rendered wind and cold proof.

"Thus does the beaver perform marvellous feats without training or inducements from man; therefore, we may place this wonderful creature in a class quite by itself."

Drink Coffee

If It Causes Indigestion, a Couplo of Stuart's Dyspepsia Tablets Will Promptly Give Relief.

Indigestion caused by coffee is the same as indigestion caused by anything else. If eating food or drinking coffee makes you dyspeptic, all you need is Stuart's Dyspepsia Tablets.

"I surely Do enjoy My Coffee! I'm Not Afraid to Drink It, Either, for I Have a Box of Stuart's Dyspepsia Tablets."

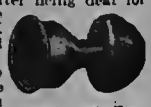
Stuart's Dyspepsia Tablets mix with the food you eat. The stomach by its peristaltic action churns and moves the food around the stomach walls and the powerful ingredients in these tablets instantly begin digesting the food as they are forced through it and around it.

The use of one of these tablets after meals will in a very short time restore your appetite to its normal condition and you will enjoy your food with an old-time relish.

Every drug store carries Stuart's Dyspepsia Tablets. Price, 50 cents.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelside St., Detroit, Mich.

Great Difference In Cost.

Think of the difference in cost between taking a professionally prescribed medicine and taking Hood's Sarsaparilla. You know that ordinarily it is considerable. In times like these when everybody should be economical it is well worth saving.

Hood's Sarsaparilla affords the least expensive of all treatments for the common everyday diseases or ailments of the blood, stomach, liver or kidneys. Many physicians use the same substances as its ingredients for these diseases and ailments, but these substances are better compounded in Hood's Sarsaparilla than they can possibly be in a prescribed medicine which is put up in a small way, with fewer facilities, and when the physician's fee is added costs a great deal more.

Hood's Sarsaparilla is prepared by skilled pharmacists in one of the largest and best equipped laboratories in the world, is wonderfully successful, and highly recommended to those who would recover health and strength with the minimum necessary outlay.—Adv.

A $20 Cash Prize

We have a book that should sell a million. By two careful Bible students, it answers the oft-asked question, "Who is the beast of Revelation?" Is it the Kaiser or Nero? Is it Judas or King Saul or Antiochus raised from the dead? You will know all about "the beast" when you read this wonderful book. Price $1.25. But send us $1.00 cash and we will send the book and tell you about our $20.00 prize and how to get it.

PENTECOSTAL PUB. CO., Louisville, Ky.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes. Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3339.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 19, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE NECESSARY THINGS.

Most of us want a good many more things than we actually need. The "simple life" appeals to us as theoretically desirable, but as practically impossible. We are prone to forget the blessings we have, and lay the emphasis upon those we desire. Plain food, decent clothes, a home where love is, a place to work and a pure heart are the necessary things. Other things we may enjoy and may use to advantage—but these we must have. And, thank God, all of us can have them. Prosperity may be measured in terms of material possessions, but true greatness is of the spirit. With the labor of our hands we can secure our food and raiment and a place to lay our heads; with our hearts we can lay hold of the infinite treasures of Heaven. What we have not, may make us miserable; what we have, ought to make us happy.

WHAT WOULD WE DO WITH THEM?

A distinguished educator recently gave us the following figures: There are 35,000 girls between the ages of 16 and 22 in the State of Mississippi; if every girls' college in the State should increase its enrollment 10 per cent above its normal capacity, not more than 2800 students could be accommodated; there are, therefore, 32,200 girls in the State who could not have the advantages of a college education if they desired it. The question naturally arises, What would we do with those girls if all of them, or any considerable number of them, should make up their minds to go to college? The simplest answer is that there is no danger that they will form such determination. But that answer simply dodges the issue. We have been laying great stress, and properly so, upon the value of college training. We have earnestly besought parents to make great personal sacrifices, if necessary, in order to give their daughters the benefit of a higher education. And yet anything like a general response to our pleading would demonstrate at once the fact that we are not prepared to give what we had professed to offer. We are still playing at education. Our public school system is in need of financial support that is millions of dollars beyond what we seem to think is ample; our State institutions are suffering for lack of adequate equipment; our church schools are struggling pitifully to meet the demands made upon them. It is high time for us to begin to put first things first by making it easily possible for every boy and girl in the land to secure thorough educational preparation for living happily and usefully in this wonderful age in which we are placed.

HORSE RACING MUST GO.

The Louisiana State Lottery put millions of dollars into the treasury of the State, but it was finally overthrown because it had become a stench in the nostrils of the moral citizenship of the State. Horse racing will have to go the same way. It is not so far-reaching in its evil results as was the lottery, but it is the greatest corrupter of morals now extant in the greatest city of the South, and its influence is utterly inimical to the best interests not only of New Orleans, but of the State at large. Gambling is the very life of its existence. It is no more possible to maintain a great racing plant without gambling than it is to run saloons without liquor. The plea that it is necessary to encourage the breeding of good horses is the silliest kind of nonsense. The race horse, as a rule, is not good for anything but racing, and racing is conducted simply that gamblers may have a chance to ply their profession. Most men like to see a fair contest of speed between horses, and some of them would be willing to pay a reasonable price of admission to see such a contest once in awhile; but we venture the assertion that New Orleans Business Men's Racing Association could not pay expenses for one day by merely giving an exhibition of racing with betting absolutely eliminated. If anybody wants to race horses just for the sport itself, there will be no serious objection that we know of, provided the animals are given humane treatment; but nobody wants to do any such thing. Gambling, and gambling alone, is the foundation upon which horse racing rests, and gambling is evil and that continually. Now is the time for the good people of the State to let it be known that they want this moral blot removed from their midst forever. The General Assembly will meet in a few months; anti-gambling legislation, with "teeth" in it, should be enacted without fail.

A SEVERE INDICTMENT.

The Greater Agricultural College Association of Louisiana recently sent a questionnaire to the high school pupils of the State with reference to living on the farm and following agricultural pursuits. The results are interesting. Out of a total of 2039 pupils enrolled in 24 schools, 1029 have lived on farms; and of the total number, only 521 express a desire to follow agriculture as a means of livelihood. The following reasons occur again and again as constituting the objection to country life: "No conveniences;" "No ready money;" "Work is too hard;" Get nothing out of life;" "Farm life offers no attractions;" "Too isolated;" "Too monotonous;" "No diversions of any kind;" "Cannot live as comfortably as in town." We do not overlook the fact that some of those who gave these answers were probably not very familiar with the thing about which they were asked to express an opinion, but after full allowance has been made for all prejudice and lack of knowledge we must confess that a severe indictment has been drawn against rural life. The drift—worse than that, the steady stream—from the country to the city is one of the outstanding characteristics, as it is one of the gravest problems, of this age. We do not well to ignore it, or to pass it lightly by. The church is vitally interested in this problem in more ways than one, and the church will have a large part in finding its solution. Better agricultural education will remove some of the objections to living in the country; good roads will do a great deal toward alleviating the hardships of rural residence; first-class schools will overcome many of the difficulties. The church can help greatly in securing all these advantages, and in addition to these it can do a great deal by the type of men if sends to its country appointments and by the character of work they undertake. The cry, "Back to the country!" is beginning to mean a good deal more than the cultivation of more acres and the harvesting of larger crops; it means a new attitude of those who are interested in the social and moral welfare of the nation toward this primary source of material and spiritual wealth. A better country life will mean a better city life—and we need that most urgently.

GOOD FOR AMERICA, TOO.

We read the other day that Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, has recently given expression to the following sentiment: "If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world." We are not in the habit of looking to Porto Rico for advice on moral and religious matters—but we could go farther and fare worse in this particular matter. The trouble with a great many of us is that we are expecting our children to grow up with the highest ideals of character and of conduct, while we fail to give them instruction in the one textbook that can furnish the inspiration that will lead them to true nobility of heart and mind. We do not know of a better thing the mothers of America could do for their children than to place the New Testament in their hands. If it could be brought about, it would mean a better national life for the next generation.

THE PRESIDENT AND HIS CABINET.

A leading political sensation last week was the request of President Wilson that Secretary of State Lansing resign his position, the President basing his request upon the fact that the Secretary, in holding informal cabinet meetings during the President's illness, had assumed presidential authority. Mr. Lansing, with a complete denial that such thought had ever entered his mind, complied with the request for his resignation—the only honorable course open to him. Speaking solely from a layman's point of view, we do not see how the business of the Government could very well have been conducted without some such consultation on the part of those who were in charge of matters of supreme importance. The President was too ill for months to be seen by any one save members of his family, his private secretary, and his medical advisers—the exact nature of his illness never yet having been officially declared—and many urgent matters had to be passed upon. We do not imagine that the country at large will hold Mr. Lansing very seriously at fault for the course he pursued. The President is an able man, and he probably feels that he should retain personal oversight of all the departments of the Government. The illness of the Chief Executive does not seem to have been sufficiently provided for in framing the Constitution.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

COURAGE.

By Willie Conger Page.

What if the clouds are dismal and dreary?
What if nights are lonely and long?
What if your feet are worn and weary?
Be glad! Look up with a smile and a song,
For you know that soon the sunbeams will scatter
The murk and mists away from the sky;
That troubles and trials do not matter,
If the heart with courage and hope beats high.
Be thankful, take courage, for it is never far
From the path of duty to the shining star.

Lexington, Miss.

PRAY THE LORD OF THE HARVEST.

(St. Matt. 9:38.)

By Rev. S. Curtis Yates.

These words recorded by Saint Matthew have a definite, significant meaning, or they mean nothing at all. They constitute an earnest challege to men to rouse themselves to a spirited action, or else they are the idle, impassioned words of one giving expression to an hallucinated mind. But Christ's ministry as an historic person was of short duration in the earth—too short for one moment to be unoccupied, or for one word to be idly spoken. These earnest words, following immediately after a personal contact with a suffering multitude when the palsied, the sick, the dead, the devil-ridden had felt the touch of His restoring hand, were spoken out of a heart filled with pity and loving compassion. Perhaps Christ's heart was no more completely rent as he prayed in Gethsemane than when the pitiful panorama of a helpless, wailing world moved him to exclaim from the deep reaches of his soul, "The laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Master's words have not lost their meaning, neither is the message they convey obsolete; for after two thousand years the multitudes are still unshepherded, and the hungry sheep look up unfed.

I.

Every seen need is an opportunity, and every opportunity, a call. "The harvest truly is plenteous, but the laborers are few." This was true in the days when Christ, single-handed, began to set up his Kingdom; it is true to-day when the multitudes are followers of Baal. God's purposes are unveiled, are so plainly written that one has but to look to read their meaning, and has but to open the heart if he would yield to, or enter into His purposes. God's purpose is man's opportunity; and every opportunity for service is to man a special call. Seeing the need for laborers is so pressing, every congregation is justified in praying the Lord of the harvest to raise up from among them "volunteers;" to use them in helping some young man or woman to see and interpret the "call" that is so apparent.

We are taught to look for direction and revelations in the Word of God, and not wait for dreams and visions. To the tragical hurt of the Methodist Church we have stood aloof, giving no encouragement or interpretation to the Spirit's call that might have come upon the youths of our church, leaving them listening for voices, and sleeping to dream. As a result our pulpits are being depleted, and we view with increasing alarm the constant decline in candidates for the ministry year by year. The writer was pastor of a church from which in more than a third of a century there had not gone out one soul fired with a passion of preaching the Gospel. If every church were as fruitless in the matter of ministerial supply, every pulpit in Christendom would be empty with the passing away of the ministers of to-day.

The writer heard a theological student say that from one Sunday school class taught by a little woman in a small Alabama church, of which the student was a member, there had gone out no less than ten young men as ministers! Do we not suppose that the little teacher was a great force in helping these youths see and interpret the call of God? Truly God and Heaven and the Holy Spirit lie very close to one in his youth—so close that there must be few who have not at times felt a distinct desire to dedicate their lives to Christian work. Instead of looking on while one struggles under something he can not quite understand, is it not every Christian's duty to help him see and understand the call? Eli interpreted the call for the boy, Samuel; he saw the perplexity of the youth, and perceived that the Lord had called him. And tutored by the grey-bearded priest, Samuel said: "Speak, Lord; for thy servant heareth."

II.

When a student the writer saw a revival break out in the college under the preaching of a fiery evangelist. In the college there were two young Koreans, who, converted in a Methodist mission in Korea, were finishing their education in an American college. The thing that made that revival forever an inspiring remembrance was those two Koreans doing personal work in the student body—men from the Orient pleading with unsaved Americans to accept Christ! If we as a church do not in all earnestness "pray the Lord of the harvest, that he will send laborers into his harvest," we may at no distant day see Christian Koreans, Christian Chinese preaching to un-Christian Americans!

The unconverted millions among us, as well as

"Where Afric's sunny fountains
Roll down their golden sand,"

are a burning shame upon the evangelical programme of the faithless church, a ghastly spectre that lurks by day and haunts by night. But taking the Lord's command more seriously to-day than ever before, the church's one solemn petition is the earnest prayer of Moses, the faithful old patriarch, who prayed that prophets might be made of all the Lord's people.

God has spoken and is speaking. A Voice spoke to Moses, bidding him to lift the rod that a way might be made for the host to pass over the sea. We see that a deliverance should be effected to-day; is this spiritual insight a sufficient call? There are thirsting, famishing throngs—we see them. Is not God calling us to take up the rod and strike the rock? Shall the church leave the youths to "kick against the pricks?" Shall we leave them to wait for a thunderous voice to come leaping like fiery bolts among the Sinaitic hills, or in overwhelming power like that which swept down the confirmed rebel on his way to Damascus and made him to cry out, "Lord, what will thou have me to do?" God is calling now; He calls in Scripture, in the workings of the Holy Spirit, in Nature, in Providence. Pray that "He will send forth laborers into his harvest."

William McKendree, the first native American bishop of the Methodist Church, said that the call to the ministry came to him "through the active intervention of Christian friends." Will any one venture to say that it is doing violence to the Holy Spirit to claim that the will and mind of God are made known through the church? McKendree was made a preacher in the Methodist Church without his knowledge or consent. Attending an Annual Conference as a visitor, he was nearly overcome by surprise when he was "read out" to the Mecklenburg circuit. The church was greatly in need of men in that day, but the cry of every denomination to-day is that there is an alarming dearth of candidates for the ministry and volunteers for the foreign fields. It might be too radical literally to "compel" them to heed and go, but we can—must—"Pray the Lord of the harvest, that he will send forth laborers into his harvest."

Artesia, Miss.

NEED FOR CAUTION.

By Rev. R. A. Meek, D. D.

There lies on my table a communication from Mr. James O. Grogan, of Birmingham, Ala., announcing that two more Interchurch Conferences for Pastors are soon to be held in Mississippi, which manifestly have for their object the enlistment of our preachers as largely as possible in the work of this organization. In view of the persistent aggressiveness of those directing this Movement, a few sidelight flashes as to some features of its operations are, in my opinion, entirely in order.

Side Light No. 1.

The New York Tribune of November 25, 1919, carried the following news-note:

"The Interchurch World Movement of America has leased 475,000 square feet in the former Big Store district, Sixth Avenue, for a period of ten years for use as executive offices, for which a rental of $3,500,000 will be paid. The churchmen arranged the last detail in the transaction for this big space yesterday through the Cross & Brown Company, Leitner, Brener & Starr with the Big Store Realty Company, of which B. J. Greenhut is the president. The space taken is in the Greenhut, formerly the Siegel-Cooper Store building, on the east side of Sixth Avenue, from Eighteenth to Nineteenth Street, and the Greenhut annex, which buildings were used as a hospital by the War Department during the war and until recently. The lease covers about twelve acres of floor space, which is about the area of the proposed structure to be erected by the Federal Reserve Bank on the Maiden Lane, Liberty and Nassau Street block. The area is one and a half times as large as City Hall Park. The Interchurch World Movement will occupy under the deal closed yesterday the third, fourth, fifth, sixth, and seventh floors, and the annex of the Greenhut Building."

In view of this statement of The Tribune, two inquiries are pertinent:

1. Who is putting up this colossal sum of money? Some of us have not forgotten that Mr. John D. Rockefeller, Jr., got out and circulated a pamphlet advocating a policy much akin to this Interchurch scheme a year and a half or two years ago. Let us have an itemized statement showing where the funds promoting this movement are coming from, duly sworn to. Not even political parties are now allowed to carry on campaigns without showing where their revenues come from. If the activities of the Christian churches are to be swung into new and strange channels, we are entitled to know what forces are doing the swinging.

2. According to the Central Christian Advocate of February 4, there are in New York City, with its nearly 6,000,000 people, less than 500,000 Protestant church members. Of these 106,611 are Episcopalians, 61,707 are Presbyterians, and 50,745 are Methodists. The last-named denomination has had in the last ten years a gain of 775. Would it not be well for the Interchurchers, with their vast acres of office space in sky-scrapers, to show that they can do something to better religious conditions in the great metropolis where they have their headquarters, before they undertake to direct religious work in the remote Southern States where the most virile form of Christianity beneath the American flag is found? "Physician, heal thyself," is a proverb which has come down to us sanctioned by the Master.

Side Light No. 2.

The following is from the Wesleyan Christian Advocate (Atlanta) of February 6:

"The Interchurch World Movement sends out what it calls 'The Interchurch Newsletter.' The one for December 25, among other things, had the following:

"The new evangelist has arrived in rural America, say reports which have come to Interchurch survey headquarters. The new evangelist works in farm terms. He doesn't hold protracted meetings. He adopts man-to-man methods, uses a socio-religious presentation of subject matter and advocates a 7-day, 24-hour-operating religion. His plan appeals to cow-punchers, horse-wranglers and busy farmers, who for the first time are seeing that religion is something they can take with them into their week's work, instead of something they must don for Sunday service as they do their Sunday clothes.'

"That isn't the sort of evangelism Methodism—Southern Methodism at least—has been used to. Religion of the genuine type will not go far without the protracted meeting. It has not in the past, nor will it in the future. 'Socio-religious presentation' of matters pertaining to personal salvation will not go very far. The Unitarians have tried that and their success in it has not been very startling. Nor is it a new doctrine that men should take their religion with them into their every-day work. That is sound teaching and much needed, but Methodism has not waited for the Interchurch World Movement to bring it to light. Better look closely into this recent huge movement before our church is committed to it."

Side Light No. 3.

From the Baptist Record (Jackson, Miss.):

"The Baptists attending the State Training Conference of the Interchurch World Movement in Topeka, December 1-3, protested against what they regard as a violation of the letter and the spirit of the agreement as to the conditions upon which the Northern Baptists agreed to co-operate. They cite specifically the recommendations of the Movement now being sent out for the elimination of churches of different denominations in a given community and the joining of all Christians into one Church."

Side Light No. 4.

Referring to the Interchurch Movement in the North Carolina Christian Advocate of February 5, Dr. L. S. Massey, one of Southern Methodism's ablest editors, among other things, said:

"In all of this process there has been a discounting of doctrine, of conviction of truth, of a clearly defined content of the gospel message. Creeds have been sneered at as a relic of the past, and the emphasis has been placed upon the life. The causal relation of faith to works has been denied, or slurred over as though it did not exist. During this process we have heard it often repeated that it does not make any difference what a man believes, so that his life is right. Denominational differences have been disparaged until now we are beginning to hear them characterized as sinful. The 'wickedness of denominational rivalry' is rolled as a sweet morsel under their tongue. This has been greatly helped by the bitterness that has too often characterized the discussions of doctrinal differences. The re-action from this latter has promoted the former, and helped to develop the present-day sentimentalism—just as one extreme usually begets another. And yet doctrine is the bed rock of our faith. Our faith is a doctrine. A faith without a content is not faith. We cannot believe without believing something—a creed if you please; and the more definite that doctrine, the stronger is the faith and the more potent in the making of life. As our religious life has drifted away from this anchorage, it has become shallow and shifting and uncertain.

"And here is the terminal to which this Interchurch World Movement is heading. Not that it is the design of any one connected with it, but it is the logical and inevitable result of its policies. More prominent in its thought, though that is not yet pronounced, is the organic union of Protestantism—a dream that would be as fateful to the purity of Protestantism as the same dream has ever been to Roman Catholicism. We say that this result is probably not present to the intention of the promoters of this movement; but it is a movement that is not responsible to any one. It has no standards by which to guide itself, no criterion by which to test its Christianity. Its present leaders may be sidestepped at any moment that they fail to respond to its dominant ideal. It is strictly a mass movement without regard to the homogeneity of its elements and what it may say or do to-day gives no guarantee of what it may say or do to-morrow. It is never safe to be caught off one's feet in the whirl of such a movement.

"We cannot but deplore action taken by representatives of our Church that bears a quasi-official stamp. As noted in the beginning of this editorial, thirty-six representatives of our Church at the Atlantic City Conference had a meeting and at least appointed a committee to draft a public expression of endorsement. Certain boards of the Church have also endorsed the movement and we understand have underwritten for some part of the expense of the movement. We believe that all such actions are unwarranted and dangerous. Any individual has the right as such to express his faith in it and to contribute of his own to its support; but, when it comes to groups of persons in a representative character, we do not believe that they have any right to take action that will appear to the public as committing the church to it, or to contribute the church's funds to its support. We have written this last paragraph with considerable hesitation, but with a conviction that will not allow us to leave it unwritten."

AN EXTRACT FROM AN ADDRESS BEFORE THE MISSISSIPPI STATE MEDICAL ASSOCIATION.

By Dr. W. S. Leathers.

It has been stated that 42 per cent of the men examined, chiefly of draft age, from Mississippi, who applied for enlistment in the army and navy during the recent war, were rejected because of physical unfitness. These men were looked upon by the military authorities as being handicapped for war service, and just as they would be regarded as inefficient for military duty, likewise the rejected population of the army and navy would also be handicapped for civil responsibilities. The most striking feature, perhaps, of the army and navy because of physical unfitness was the fact that a large percentage of these defects was traceable to child life that could have been corrected and these individuals made fit to fight in scores of instances. The cause of this condition can only be explained by one word, "Neglect."

When it is known that of the twenty-five million school children of this country at least 50 per cent have physical defects of one kind or another, some slight, others serious, a large part of which are entirely remediable, it is nothing less than criminal for the State and Nation not to assume the responsibility of protecting our boys and girls against physical unfitness in the future. Japan has had physical and medical inspection in her schools for thirty years. Why? Because she appreciates the fact that the strength of her nation depends upon the physical prowess of her men and the vigor of her women. Lloyd George, while addressing the people of England, made the significant remark that it is difficult to get an A grade army from a C grade population. While it was possible for America to obtain an army from about 60 per cent of her male population largely of draft age, physically fit, is it not the part of wisdom and economy in the future reconstructive policy of the State and Nation to start with the source of the trouble, with the child life, and by proper care and attention to the physical welfare of the child of school age increase the vigor and strength and make more efficient the other 40 per cent of our population?

The youth of our State should be made physically fit, not for the purpose of militarism, but to be fit to win in the achievements of a Christian civilization. It is a serious indictment of the civilization of this age for practically 40 per cent of the men and women at the most productive period of life to be suffering from physical weakness because of physical deficiencies resulting largely from neglect during childhood.

But what is the remedy? It seems to me that there are two main methods by which we can conserve the health of our boys and girls to the best advantage while attaining the age of manhood and womanhood. First, there should be introduced into our schools a system of Physical Education which would touch the life of the boy and girl in a personal way in relation to his fellow-man and would inculcate habits of right living. It is not simply a question of teaching physiology and hygiene in the schools. This kind of a course has been given for many, many years in our schools, and so far as the purpose for which it is intended is concerned, it has been largely a failure. The instruction given to the youth has not been practical and applicable to their daily lives. Neither has it enlisted their interest to any perceptible degree. On the contrary, because of the crudeness with which the work has been given, it has produced a reversion for such thought and study on the part of many students.

But there is an awakening among the school men of the State. Improvements are being made in the quality and methods of teaching and in the near future it may be predicted with assurance that such system of physical education as is needed for normal physical, mental and moral development will not only be required in all the schools in Mississippi, but in all of the schools in this country. This will result in a wholesome respect for the human body and it will make the boy and the girl feel as they attain their majority that the most important thing for them to do while achieving success is also to promote and conserve their physical welfare. This kind of physical education will bring the individual in touch with his environment in the right way, and, in the most unconscious manner because of having been trained in the habit of right living day by day, the youth of the land will so direct their lives as to prevent the invasion of disease on attaining manhood and womanhood, and, collectively, will conserve the national health and efficiency.

The medical inspection of our schools is a wholly different problem, although in a sense it is implied in physical education. This means the inspection of school children for the prevention of physical defects and the correction of such defects as are found before they develop into chronic conditions and permanently impair the body. The physical inspection of the school children can be made by a well trained nurse, with the assistance of the teacher, but the medical examination or, if you please, inspection, should be made invariably by a trained physician. The nurse could point out the children who need examination and the physician could restrict his activities, in the main, to those children who may be so classed by the nurse.

In view of the fact that the child is the ward of the State while of school age, and that he is a liability until he attains the age of accountability or becomes an asset, is it a wise policy in the economic development of the State to delay further in effecting a system of Physical Inspection and Medical Examination of the school child? Indeed, it would be criminal. If we lose sight of the lessons which have been impressed upon us during the war for the improvement of sanitary conditions and the physical condition of our people, it will be a tremendous error on the part of the State and Nation. Let me appeal to you, as a profession, to stand immovable as the Rock of Gibraltar for such legislation in the immediate future which will effect this end.

THE NEW CHANCELLOR AT EMORY UNIVERSITY.

Dear Brother Carley: I am sure the Methodists of Louisiana feel gratified at the selection of Dr. Franklin N. Parker as the head of the University. The fact that he is only to be chancellor temporarily arises from the fact, according to the statement in the public press, that Dr. Parker himself will not consent to hold the position for a longer time. It is the hope of the student body that he will be chancellor permanently, though the theological students, who are his most enthusiastic supporters, fear that it may take him from his class work, where he is specially helpful to them in their preparation for the ministry.

Apparently all the honor that Dr. Parker has received has come to him unsought, for no one who knows him could even imagine his seeking places of preferment. To him it is not honor but responsibility, and as such he never shirks it. It is a significant fact that since his election he has not referred to the matter either in chapel or class. A modest, kindly gentleman of the splendid Southern type, an earnest student and an efficient teacher, progressive in his ideals but intensely loyal to the fundamental truths of Christianity, he is a safe leader for the great educational work of our Methodist University. At least the student body think so, and it is gratifying to them to feel that the Trustees of Emory felt the same.

Mississippians may share the pride of Louisiana, since Dr. Parker's mother was a Miss Burruss, daughter of Dr. John C. Burruss, of the Mississippi Conference, known best, perhaps, as President for a number of years of Elizabeth Female Academy, at Washington, Miss. Sincerely,

J. B. CAIN.

Emory University, Ga., Feb. 7, 1920.

STATEMENT OF THE JOINT COMMITTEE ON EVANGELISM CONCERNING THE MISSISSIPPI RESOLUTIONS.

(The resolutions to which specific reference is made in the communication from the Joint Committee on Evangelism, appeared in the New Orleans Christian Advocate of November 27, 1919. In justice to all concerned, we print the statement of the Joint Committee.—Editor.)

The Joint Committee on Evangelism met in McKendree Church, December 29, Bishop U. V. W. Darlington in the chair. Owing to the supreme importance of the work of this committee, coupled with the fact that the Committee has kept the bishops informed from time to time of every step taken and sent them sample copies of all matter published, it seemed wise this time to invite all the bishops to meet with the committee. Seven were present. Others were kept away by previous engagements and illness. Present with the committee were: Bishops Moore, Waterhouse, Cannon, and Murrah as visitors; Bishops Atkins, Ainsworth, and Darlington as members of the body. The visiting bishops were invited to sit with the committee and participate in all discussions. Reports were made indicating what had been done up to date, and plans for future work were agreed upon.

It was made plain that it was the purpose of the committee from the beginning to help pastors in every possible way to promote a revival atmosphere in the church. The committee said in the beginning to all pastors: "Hold your own meetings, at your own times and in your own way, and command us to help you all we can." It was understood from the beginning of its organization that if the pastors should reach all who ought to be reached by the meetings held by the pastors in the usual way with such help as this committee could render, there would be no campaign, no program, no plan. But if there were still unsaved people whom the Methodist Church should reach, let there be in addition to the usual revival work a campaign to reach those not reached in the meetings already held. Now that the surveys made in typical churches reveal the fact that there are even millions who ought to be reached by the Methodist Church, the committee advised a revival campaign. Preparations are now on for a great simultaneous revival campaign for two weeks preceding Easter.

Attention was called to the indictments against the committee made by the bishop and presiding elders in the North Mississippi Conference and published in the Advocate (Nashville) of Dec. 12. Some of the committee, including some of the bishops, felt that the indictments had attracted but little attention throughout the church, that there was not a word in the spoken or written word of the committee to justify such indictment, that all who had studied our literature knew that there was no foundation of truth in the allegations, and therefore should be treated with the silent notice they deserve. The majority thought that unless these brethren discovered their error and withdrew their charges personally, a positive denial of the charges should be made. A committee composed of a bishop and two elders was appointed to prepare this denial. Their report, after some modifications, was adopted. The secretary was advised to hold the denial that opportunity might be given for a withdrawal of the charges by these brethren. The steps advised by the committee having been taken to make it possible for these brethren to make such a withdrawal having now been complied with, the denial of the committee is herewith submitted for publication:

"Attention was called to the fact that in the Christian Advocate (Nashville) of Dec. 12 were published certain resolutions, passed at the late session of the North Mississippi Conference. These resolutions were signed by the bishop and all the presiding elders of the Conference.

"The statement and implications made in this paper make it necessary that a reply be made and published in behalf of truth and justice. The resolutions contained three grave impeachments of the present evangelistic order of the church.

"1. They say: 'We cannot co-operate with a plan plainly antagonistic to and repudiative of historic Methodism and evangelical Christianity.'

"2. 'We cannot approve or take part in a revival effort which effects chiefly an increase in church membership.'

"3. 'We recognize that to us as preachers and pastors is committed the supreme responsibility for the spiritual oversight of our respective congregations under the guidance of the Holy Spirit, and our rights and responsibilities we would guard against aggressions from any source which tends to make of us mere cogs in an ecclesiastical machinery, dominated and directed by outside agencies, to a degree destructive of individual initiative and intimate communion with the great Head of the church.'

"Because we are sure these brethren could not have meant to be unbrotherly in taking this action, and, therefore, that they must have been misinformed in regard to our aims and plans, we deem it proper that we should make the following statement:

"1. The plan which in Item 1 published above is pronounced 'plainly antagonistic to historic Methodism and evangelical Christianity and repudiative of them' was worked out by a number of the most experienced and spiritually-minded preachers of our church, and we are sure that none of the statements contained in the plan itself or in any official utterance of this committee or any utterance of any individual members of this committee can be quoted in justification of this grave charge. The only utterance which we have ever seen which would seem to lend even a color of justification to the charge is a statement that was not made either by the committee or a member of the committee, and which the committee does not now approve and never has approved.

"2. On Item 2 it is sufficient to say that none of the persons signing these resolutions is further from making mere church membership the end of the revival than are all the members of this committee. The plan, of course, contemplates an increase in membership as a result of the revival, but the spiritual enlargement of the membership and the conversions of many members who thus far have not known the Savior, with the bringing into the church of as many as possible of the converts, are included in the purpose of the plan. The assumption that any member of this committee deems mere church membership the chief end of the revival is contrary both to the belief and to all the official utterances of the committee.

"3. The implication of Item 3 is that the Evangelistic Committee is an outside agency. We have only to call attention to the fact that this committee is a creature of the General Conference; that it has not only the right, but is under the obligation of doing the very thing which it has done and proposes to do, that the will of the church in its creation may be carried out. The bishops in their June address not only recognized the responsibility of the Evangelistic Committee for promoting revivals throughout the church, but definitely appealed to the committee to show itself equal to the present opportunity. 'The day upon which we are entering,' they declare, 'furnishes the opportunity for these agencies (referring to the General Conference Evangelistic Committees) to justify their existence in providing a leadership in this campaign for souls.' We desire to assert further that the purpose and spirit of this committee is to co-operate with pastors in order to help them in whatever line of work or by whatever plan the pastors see fit to proceed. Nothing has been farther from the purpose of this committee and its representatives in the field than to impose anything like a cut-and-dried system upon the pastoral charges. Whoever so interprets its action misconstrues the case. Our object is, in short, to give the fullest assistance to our pastors in this greatest of all the work belonging to the Centenary Movement, and we are, therefore, one and all, at the service of the church for whatever assistance we may be able to render in promoting a deeply, genuinely spiritual revival throughout the church.

"We take this occasion to say further that we believe in the historic paths through which Methodism has come into this large day. We approve, as of God, the evangelistic agencies which Methodism has used throughout its history; we hold the pastor to be the supreme evangelistic agency within our church, and, therefore, have recognized, and do recognize, the right of the pastor to direct all spiritual movements within his congregation, and give whatever help he may be able to obtain and disposed to receive from his brethren. We believe that no revival of the spiritual life of the membership of the church, or such as results in the conversion of sinners, can come but by the agency of the Holy Spirit, upon whose gracious guidance we are steadfastly relying for all the good to be accomplished in this campaign. Our sole purpose is to assist in this great work that God may be glorified and vast numbers of souls shall be saved. If any brother has felt disposed to think of us otherwise and to ascribe to us any sympathy with a merely mechanical movement, or that we are acting in the spirit of 'numbering Israel,' we beg that he will dismiss that unbrotherly view and believe us most sincere in our efforts to promote a genuine revival throughout the connection.

"To the accomplishment of all these ends we need to have harmony among ourselves, and especially that we shall not ascribe unbrotherly motives one to another; and if any brother has any suggestions to make whereby our work may be better done, we heartily welcome his aid.

"We most heartily commend the work of Dr. O. E. Goddard as safe, sane, and spiritual. He is orthodox, evangelistic, and altogether trustworthy, and the committee most heartily commends him to the support and confidence of the entire church."

Published by order of the Joint Committee on Evangelism.

O. E. GODDARD, Secretary.

HOW I CELEBRATED MY BIRTHDAY, JAN. 18

By Brother T. B. Holloman.

Dear Brother Carley: Have you quit having birthdays? Well, I haven't. In one of my pastorates, not more than a quarter of a century ago, I was invited, with other friends, to take birthday dinner with one of my stewards. While at the dinner table, one of the company asked, "Colonel, what's the age to-day?" to receive reply, "Well, I've celebrated my 49th so many times that I've decided this shall be the last"; and so it was. But I haven't quit celebrating yet. Now Sam Steel butts in to ask, "How old, Tom?" Enough for him to know that I can call pigs, climb into the hayloft after eggs (gold dollars now), hold off the calf, and do other stunts of my boyhood, while he has to lie, like Tu. Titerus, under that spreading oak and read Reviews as dry as dust, and books full of all sorts of knotty problems—I'd rather tackle the knots in that oak. Only a few days now till time for hunting turkey nests—and then for fun climbing over these beech hills! Yes, and I ride five miles for the mail, and back before dinner, every day; and last but not least, I'm no longer "toothless." I've cut two sets while Sam hasn't been able to cut more than one in these 70 years—hurry up, Sam, I'm waiting.

But how did I spend that birthday? Well, this time it fell on Sunday, so of course I went to church, for it was our preaching day—first on the ground. When 12:30 came, and no preacher, the folks said I must preach; so I took Matt 6:33, and did my best for forty minutes and nobody snapped a watch on me, but one mother in Israel who had heard me many times said it was never better. At three p. m., we met the Sunday school, distributed the literature, and delivered a talk on the lesson of the day; and so I celebrated my 49th birthday, too—but don't mention it, Henry, I'm trying to play the part of an honor-roll member. As Bill Arp used to say, when I get to "ruminating," I wonder who's the best judge of a fellow's feelings—the bishop and his cabinet, or the fellow himself.

When another year turns the corner, I hope to meet you again; till then, "Good bye and good luck."

OPPOSED TO UNIFICATION.

Dear Brother Carley: I am an old layman. I have been steward and superintendent of the Sunday school nearly all the time since the Civil War. I am the son of a local Methodist preacher, and the father of two itinerant preachers—Rev. T. W. Lewis, Memphis, Tenn., and Rev. E. S. Lewis, Greenville, Miss. I have a great interest in the church.

I am opposed to unification for the following reasons:

First—In 1844 Bishop Pierce prepared the plan of separation. It was clearly stated and agreed to, that the M. E. Church was to pay the M. E. Church, South, our pro rata share of the value of all church property. This they failed to do. We had to sue them and get it by law. The M. E. Church has never apologized for this failure.

Second—At the organization of our church in 1845, Dr. Lovick Pierce, father of Bishop Pierce, was appointed the first fraternal messenger to the M. E. Church. Their General Conference met in 1848. Dr. Pierce attended and presented his credentials. He was refused a seat and was not recognized at all. The M. E. Church has not apologized for that affront.

Third—During the Civil War the Federal army invaded the South and captured a good many large cities where we had property located. Bishop Ames went with the army, took charge of our churches, and turned our members out. The M. E. Church held this property until we regained it by law. No apology has been made for this offense. I think the wrongs should be righted and let us make friends before we marry.

Again, from 1861 to 1865, we had a dreadful war. I was in it. Members of the M. E. Church were in the Federal army; members of the M. E. Church, South, were in the Confederate army. We fought desperately. After the war, we had ten years of bitter reconstruction. Carpet-baggers, scalawags, and negroes held high carnival all over the South. The bloody shirt has not been washed. We had better wait until the old war veterans and their children pass away. We had better take warning from the result of the Presbyterians' unification. One church, not far from here, is renting its own house of worship, that it built and paid for, as a result. There is too much at stake for us to be hasty. J. A. LEWIS.

Houston, Miss., Feb. 11, 1920.

AN APPEAL BY THE COMMITTEE ON EVANGELISM.

The Committee on Evangelism of the Louisiana Conference is very much in earnest in its desire that the present revival campaign, to close on Easter Sunday, shall accomplish what we desire and for which we pray. Our Missionary Centenary was successful because all joined heartily in the work. Is not this as important as that? Is it not more so? A survey of our communities in the State will reveal a surprisingly large percentage of the population without religious experience or church affiliation. If you doubt that statement, we challenge you to test it out.

If that statement be true, is not the church guilty before God and the world if it does not try to learn who are the people that most need the gospel in the community? In a political campaign we try to round up the indifferent for our man. This is not a political campaign; but there is a Man who must win.

When Jesus and his disciples were overwhelmed with the bigness of their task, he called seventy laymen and sent them to those cities whoro he himself would come. Now he calls on the laymen to help the ministers to proclaim his kingdom. Wherever that is done, He will come to that city.

This revival effort will succeed in proportion to the willingness of the people to give their time, to make an honest effort, to bear testimony to Jesus Christ, as Savior, and to pray. Sandwich prayer in between effort and testimony—and the effort will not be burdensome. Prayer removes difficulties. Have a secret place to pray.

This whole movement is co-operative. Pastor and people must work together. The pastor leads, but the people must follow. Where this is done, something will happen. The church is a body and its head and hands and feet must co-ordinate. The personal blessing in this movement comes to him who does.

"He that willeth to do my will, shall know of the doctrine." U. G. FOOTE.

New Orleans.

DR. G. C. RANKIN, THE TEXAS EDITOR.

By Rev. P. O. Lowrey.

Having referred in a recent Advocate article to the Texas Christian Advocate as edited by the late G. C. Rankin, this further note might be of interest to the readers. Rev. W. A. Clark, of one of the Texas Conferences, who has just visited his father, J. H. Clark, the oldest of our Williams' Chapel church members at this place, informed us that every brewer and wholesale liquor dealer of Texas was a regular subscriber to the Texas Advocate when edited by Dr. Rankin, and when he died they came from far and near to attend his funeral; and that Hugh Nugent Fitzgerald, editor of the Fort Worth Record, the leading liquor paper of the State, not only attended his funeral, but in display headlines said something like this: "A prince has fallen. Dr. Rankin was a hard hitter, but he never struck below the belt. We appreciate a man, though he may differ with us as to policies, who has the courage of his convictions." This liquor editor's eulogy, Brother Clark said, was quoted all over Texas and in the West.

These liquor folks did not subscribe for the Texas Advocate and pay their $2 per year because they were loyal to the church, but because they were afraid of the church that was associated with such a paper as was the Advocate; for they, and all Texas — socially, politically, morally, and ecclesiastically—knew that there was such a periodical published, and that its policies were fast becoming the law of the State. And Texas Methodism, molded on the pattern of this aggressive organ of propaganda, is built on the same big type, and the Advocate, declares Brother Clark, was the leading influence in doing these big things.

It was also interesting to note that after having lost prestige for awhile after the death of Dr. Rankin, it has again moved up to a high place as a Methodist church paper under the editorship of Dr. Weeks.

When we entered Hiwassee College, East Tennessee, in 1891, Dr. Rankin had just the year before—I think it was—visited the school, and had told the boys about the pine pole shack where he "batched," and of the wheat straw on the planks in the corner where he slept, while he worked his way through this school under similar conditions as did this writer. Thus may be seen another reason for our pride in his brilliant career.

Pleasant Hill, La.

CONCERNING OUR REPRESENTATIVE CHURCH, WASHINGTON, D. C.

Our Representative Church at the National Capital has been completed, and the completion of the building has been marked by a notable advance in the success of the work.

The rapid increase of the membership vindicates the wisdom of the General Conference in projecting the enterprise, and the very large congregations which assemble at every service, from week to week, show how wisely the location was selected and how effectively the work is being prosecuted by the gifted pastor and his people. These gratifying results can not fail to give the utmost satisfaction to all our people throughout the bounds of Southern Methodism.

It is now necessary to collect all outstanding pledges and subscriptions to the end that the obligations incurred for the erection of the admirable building may be discharged as rapidly as possible.

The Commission to which was committed the task of erecting the Representative Church desires that sufficient funds be collected without delay to pay off all unpaid obligations. This appeal is made, therefore, to all who have subscribed or pledged money for this great church, and all who are interested in the complete success of the enterprise, to send their payments to Rev. H. A. Boaz, D. D., Secretary of the Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.

On account of unexpected and unavoidable delays and the increased cost of building materials and labor, arising by reason of the war, it has not been possible to complete the building at the original contract price. Hence it is necessary not only to collect all that has been pledged, but to secure additional gifts also. The Commission confidently believes that all our people throughout our connection will heed this earnest call for the funds required to carry this great and successful enterprise to complete and final success.

WARREN A. CANDLER,
H. A. BOAZ,
JOHN C. KILGO,
GEORGE S. SEXTON,
Commission.

WHERE DOES YOUR CENTENARY MONEY GO?

It may go wherever you say for it to go. When an individual, a Sunday school, an Epworth League, or congregation, selects a mission special, the pledges made by them on the Centenary will, when collected, go to the person, place, or work selected. The pastor and church cabinet are urged to see that specials are taken to cover the annual Centenary collection. Persons, schools, pastors, and congregations will please write me asking for application blanks and telling me what sort of special is desired and the amount to be paid annually. This makes missions a part of the church life and work. When the report from your mission is read in your church, your interest, love, and joy, all will grow. Let every pastor apply for a special for each church at once. Apply to me.

BEN P. JACO,
R. 4, Winona, Miss.

HATTIESBURG DISTRICT CONFERENCE.

The date for our District Conference has been fixed for Tuesday, May 18. I am making the announcement early so that in planning for revival meetings our pastors can have this in mind so that there may be no conflict. The Conference will be held at Broad Street, Hattiesburg, and the church is looking forward to it with great pleasure. May we have a great season of refreshing from the Lord. Fraternally,

W. B. JONES, P. E.

Hattiesburg, Miss., Feb. 11.

CHURCH EXTENSION NOTICE.

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet in Winona, at Hotel Wisteria, on Tuesday, March 2, 1920, at one p. m. Let all who desire to make an application to the General Board of Church Extension, for aid by donation or loan, have their applications in due form and in the hands of the Secretary. Rev. J. T. McCafferty, Starkville, Miss., or bring them to this meeting and be on time. Application blanks can be had by applying to Dr. H. A. Boaz, Secretary, Louisville, Ky. Be sure to state whether blanks are for donation or loan. W. M. YOUNG, Chairman.

Leland, Miss.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

THE ADVOCATE CAMPAIGN FOR 1920.

The Ultimate Goal:

THE NEW ORLEANS CHRISTIAN ADVOCATE IN EVERY METHODIST HOME IN LOUISIANA AND MISSISSIPPI.

The Immediate Goal:

TEN THOUSAND PAID-IN-ADVANCE SUBSCRIBERS BY MARCH 15th.

The Object:

TO HELP ALL OUR PEOPLE TO BECOME INTELLIGENTLY INTERESTED IN THE WORK OF THE CHURCH AND EFFICIENTLY ENGAGED IN PROMOTING ITS INTERESTS BY INCREASING THEIR INFORMATION AND MINISTERING TO THEIR SPIRITUAL LIFE.

What the Advocate Is:

A SIXTEEN-PAGE RELIGIOUS NEWSPAPER, PUBLISHED FIFTY-TWO TIMES A YEAR, OWNED AND CONTROLLED BY THE LOUISIANA, THE MISSISSIPPI, AND THE NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The fifty-two issues aggregate 832 pages a year—some advertising, but mostly reading matter. Some of its features are:

Brief editorial comment upon matters of interest, and discussion of important movements and measures in the church and in the religious world generally

Helpful and interesting contributed and selected articles on various subjects.

The Home Circle—a department devoted especially to the children and young people. containing clean stories and poems, and many interesting and valuable bits of information.

Departments devoted to the interests of the Sunday school and the Woman's Missionary Society.

Many brief but interesting reports of the work of local churches throughout the three Conferences.

A column or more each week of notes that deal largely with people and events.

Full official announcements of quarterly conferences, and many other important official notices.

SOME THINGS THAT EVERY INTELLIGENT METHODIST OUGHT TO KEEP INFORMED ABOUT THIS YEAR:

The Evangelistic work of the Church.
The Plan of Unification.
The Educational Campaign.
Constitutional Prohibition and Other Moral Reforms.
The Issues Involved in the Interchurch World Movement.

THE ADVOCATE WILL FURNISH THE INFORMATION.

THE COST: AS LITTLE AS COULD BE EXPECTED— $1.50 A YEAR, IN ADVANCE.

This is less than three cents a week! There are fifteen Conference organs in our church; the subscription price of eight of them is $2.00 a year, and the price of one is $2.50 a year. The New Orleans Christian Advocate wants to maintain its present price of $1.50—but it needs the ten thousand paid-in-advance subscriptions by March 15 to do it.

NOW IS THE TIME FOR EVERYBODY TO HELP—ARE YOU HELPING?

There are 160,000 Methodists in Louisiana and Mississippi; surely 10,000 of them will willingly give $1.50 for their church paper for one year.

THE CAMPAIGN IS ON! SUCCESS IS ASSURED IF WE GO TO WORK! LET'S AT IT!

10,000 by March 15!

The Home Circle

THE HEART GARDEN.

Keep your heart clean and it shall be
A garden fit and fair,
In which shall flourish plant and tree
With fruit and blossom rare.

Keep your thoughts pure and they shall be
The seed that you may sow,
And in good heart-soil you shall see
Them soon take root and grow.

Speak true, kind words, and they shall be
The beauteous blossoms rare,
Shedding rich fragrance full and free
Within a world of care.

Do deeds of love and they shall be,
Each helpful, loving deed,
The perfect fruit of plant and tree
That shall His hungry feed.

—Ella Ashworth Weld.

THE BRAVE LITTLE ENGINE.

Some one has told a kind of a fairy story about a little locomotive, that is worth repeating. A great freight train, so the story goes, stood waiting to go up over a mountain one day. The engineer went into the roundhouse and said to the first great engine that he met, "Oh, great engine, will you help me take the freight train up over the mountain to-day?" But this engine had been out all the morning, and did not wish to go again; so it puffed and grunted and let off steam as it said, "Been out to-day; been out to-day!" Then the engineer went to the next great engine, saying, "Oh, great engine, will you help me take the freight train up over the mountain to-day?" Now, this engine was very tired, and as it puffed and grunted and grunted and let off steam, it hummed, "Too tired to do it; too tired to do it!"

The engineer went to the next engine and said, "Oh, great engine, will you help me take the freight train up over the mountain to-day?" Now this engine was not tired and it had not been out before that day, but it puffed and grunted and let off steam as it answered, "Don't want to do it; don't want to do it!"

The man tried all the great engines in the roundhouse, but they all had some excuse! At last there was only one engine left. This engine really did not seem strong enough for the journey, but the engineer said, "Oh, little engine, could you help me take the great freight train up over the mountain to-day?" It was a cheery little engine and it answered with a cheery little song, "Think I can; think I can!"

"Good!" said the engineer. "Come!" And out of the roundhouse they went, and the little engine was fastened to the great freight train. Then the little engine began again its cheery "Think I can; think I can!"

At first the driving wheels did not turn at all—could the engine do it, do you think? Still it sang, "Think I can; think I can!" until at last the wheels turned, at first very slowly, then faster and faster, while the song kept on, "Think—I—can; think—I—can; think—I—can; think—I—can; think—I—can; think-I-can; think I can!" and at last they reached the top of the mountain. As they began to go down on the other side, the engineer heard a new song, for the little engine sang, "Thought I could; thought I could!" and down they came from the mountain top in safety.

Don't you think that little engine has set a good example for us to follow? When we are asked to do something that needs to be done, let us answer, "I think I can," and presently we shall accomplish the task and be able to sing in triumph, "I thought I could," for usually, "where there's a will, there's a way."—Apples of Gold.

KATIE'S TEMPTATION.

Katie looked longingly at the package on the library table. She knew what it was—or thought she did. Mother had sent off for Katie's winter coat and hat, and the package looked just as if it held those very things. She could not wait to see the handsome dark blue coat and velvet hat they had chosen, and here they were, just beneath her hands—and mother was out!

"I wonder if she would care if I opened it," thought Katie. "It's for me anyway. I don't believe she would—"

Her hand touched the string; a pair of scissors lay on the table—how easy. Then suddenly she drew back her hand. "It's for mother, I mustn't touch it."

But she could not help looking and longing until a thought flashed into her mind.

"Lead us not into temptation." She had prayed that prayer that very morning, yet here she was, almost ready to yield to the temptation to meddle.

"God doesn't want me to open it. I'll ask him to help me not to—and I'll go away from the temptation." She put the scissors on the table and ran quickly out of the room.

It was very hard to wait, but running away from the sight of the box made it easier to forget it. Keeping busy helped too. She practiced a long, hard exercise, and by the time she had finished, mother came home. Then Katie ran to her.

"Oh, mother, please open the box! I ran away from it."

"Ran away from it?" Mother looked puzzled. "What do you mean, little daughter?"

Then Katie told the whole story of her temptation. Mother looked at the package and laughed.

"My dear little girl, it is well you did resist the temptation to open that package, for you would only have had a great disappointment. That is a box of work for the Red Cross, and you would have found only sweaters and clothing. I am very glad my little girl has learned the great lesson of how to meet and resist temptation—by prayer for God's help, and to put yourself as far as possible from it. 'Lead us not into temptation' is the prayer for us all, for we are all tempted to sin, and if we try in our own strength to resist it we shall fail.

"And now, in good time, here is your box by the evening mail, and you may open it at once with my permission and approval."

The coat and hat were all that any little girl could have wished, and how glad Katie was now that she had not spoiled her own pleasure by meddling without leave.—Exchange.

Honest error is to be pitied, not ridiculed.—Lord Chesterfield.

"ALL SAME AS JESUS."

From far-away China there comes a story about two boys who were in a spelling class together.

The youngest boy in the class studied hard, and soon thought he was able to spell better than any one of the others.

One day he was too sure of himself. He missed a word! The boy who stood next to him spelled it right, and he had a right to move ahead of the boy who had missed. But he stood still.

"Why don't you move up?" the teacher asked.

"No, me not go," he said; "me not make Ah Fun's heart solly."

The others in the class looked at him with wonder.

Then one of the boys said, "He do all same as Jesus."—Exchange.

A SWEET VOICE.

"Oh, father, I wish I could sing! It's so nice to give pleasure to people. Florence sang at the missionary meeting, to-day, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could. But there's no good wishing; there isn't any music in me."

"Is that so?" asked her father, taking her wistful face between his hands. "Well, perhaps you can't sing; but don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

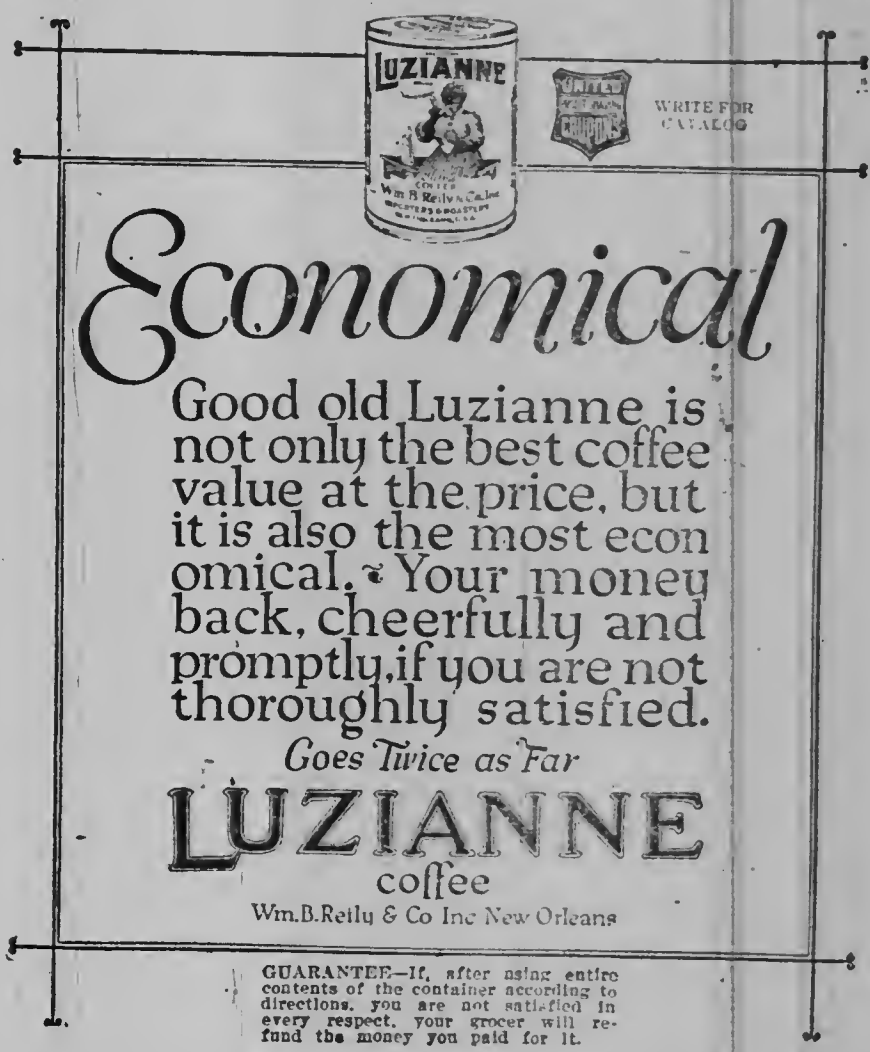
"Almost every evening," answered her father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, Buddie; sister will mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, 'I'm sorry your head aches; I'll do the dishes to-night.'

"That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Round Table.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any: a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.


LUZIANNE
WRITE FOR CATALOG
Economical
Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.
Goes Twice as Far
LUZIANNE
coffee
Wm. B. Reily & Co Inc New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

SECURE THE QUOTA AT LEAST.

We are sure our readers know by this time that the Publishing Committee of the Advocate authorized a campaign to secure a minimum of 10,000 subscribers at the regular rate of $1.50 a year, by March 15. The matter was presented to the Annual Conferences and approved by them, and the understanding was that the required number of subscriptions would be divided among the pastoral charges by the district stewards, so that each pastor would know the exact minimum quota assigned to his charge. This has been done in most cases, we feel sure; but a recent inquiry from a pastor concerning his quota makes us fear that it may have been overlooked in some instances. This is a matter of very great importance just at the present time, and we sincerely hope that the presiding elders will, so far as practicable, see that every charge is notified of the quota assigned to it. In any case, we earnestly ask our pastors to push the campaign vigorously. We have not the slightest doubt that the full number can be secured by the date set if the matter is clearly presented. We are relying upon our friends even more, perhaps, than they realize. The time is short, and the need is urgent. Let us all do our best.

NOT LESS, BUT MORE.

If there is a particle of sectarian narrowness or bigotry in our soul, we do not know it—and we have searched diligently to be sure that we are correct in the statement. We claim nothing for ourselves that we are not willing to concede to others as to conscientiousness of motive and sincerity of statement. We have the greatest respect and Christian affection for those who differ from us in faith and doctrine, and we find real joy in hearing of the progress of the Kingdom of God, no matter by whom that progress is effected.

But we are coming more and more to feel that we need to develop a spirit of denominational loyalty, denominational pride, and denominational enthusiasm. If we belonged to the Methodist Church by accident, if we looked upon church membership as an insignificant detail of the religious life, we might be willing to think of denominational organization as a matter of little moment. But we are Methodists by conviction as well as by training, as we take it that most of our people are, and we cannot hold lightly the ties that bind us to an ecclesiastical organization that, under God, has been one of the most efficient means men have known for bringing sinners to repentance and saints to perfection.

Our loyalty to Methodism is based not so much upon what it has done, though it has a marvelous record, as upon what it is. At a time when the world was perishing from the lack of vital godliness, Methodism seized upon the cardinal doctrines of a universal atonement, personal accountability, justification by faith, regeneration, witness of the Spirit, growth in grace, and others that were unmistakably set forth in the Word of God, and made them the possession of multiplied thousands of men and women whose personal experience was an infallible proof to them of the things they had believed. Methodism is that expression of Christianity which, for us, most perfectly meets the needs of the individual soul and of the developing body of Christ in the world. It is broad in its views, deep in its sympathies, strong in its convictions, intense in its adherence to revealed truth, passionate in its devotion to God through Christ, ceaseless in its evangelistic activities. It holds up and insists upon a standard of righteousness that goes far beyond a ritual, a form or a ceremony; and its theology, being in keeping with the Word of God, is in keeping with the principles of sound philosophy as well as the dictates of unsophisticated reason. Having no entangling alliances with arbitrary systems of philosophy or theology, it has no unreasonable doctrines to defend or unnecessary burdens to carry. It is one of the historic expressions of that yearning after God which have brought peace and holy comfort to multitudes of earnest souls.

The denominational loyalty, pride and enthusiasm that we plead for are not out of keeping with a catholicity of spirit that recognizes the claims of other organizations of Christian people; but they are opposed to the latitudinarianism that has no special regard for any form of church organization of Christian belief. The time may come when denominations will have accomplished their work and all be merged into a simple church of Christ—but we cannot imagine it in the present order of things. All men can never agree upon what, to some at least, will be fundamental points of doctrine; and these differences of opinion will inevitably result in the close association of those who are like-minded. We do not believe that denominationalism is contrary to the spirit of early Christianity, and we do not believe that it is essentially contrary to its fullest development in the ages to come. God's blessing has been upon the work of the denominations in the past; we have no reason to believe that he will withdraw his blessing so long as they continue to labor for the right as they are able, in all good conscience, to see the right.

The Methodist Church is a great church, and we believe in it—in its doctrines, in its polity, in its motives, in its institutions, in its people. Other churches are better for some other folk—but not for us; if we knew of another that pleased us better, we would go to it. We do not claim perfection for our church; we are not intolerant of changes that godly wisdom may suggest; we believe in the wholesome doctrine of "going on to perfection" in the working out of our denominational destiny; but we take deep pride in the history of our church, in its work in the world today, and in what it promises to be in the future. Many forces are working diligently, faithfully, conscientiously, for the coming of the Kingdom of God on earth; not the least of these forces is Methodism, and it will accomplish its part in the glorious consummation the more surely as Methodists are not less, but more loyal to its teachings.

TOO MANY FOR US.

We try to keep as well informed as we may concerning movements in the religious world, but sometimes they come too thick and fast for us to have any very clear idea of what they all mean. First, we have our own question of the unification of American Methodism—about which we have some pretty definite ideas; next, the Interchurch World Movement of North America (something of a misnomer, it seems to us) makes its appearance, and we are hard put to it to discover how it has come to have such a powerful organization, what it is actually trying to do, and what its ultimate purposes are; all along we have had the Federal Council of the Churches of Christ in America, which has functioned in so many ways and in so many directions that we have not been able to keep up with them; and now comes the Council on Organic Union of the Evangelical Churches in America, with a plan for the association of said evangelical churches into a visible body to be known as the "United Churches of Christ in America."

All these movements may be good—they probably have a lofty ideal in view at least—but we could wish that we might have time to make up our minds about one before another appeared on the scene. We are perfectly willing to co-operate to the extent of our ability in all good movements, provided such co-operation does not involve the question of allegiance to our own properly constituted and recognized ecclesiastical authorities; we are willing to give and to receive help in so far as our purposes and aims are one—and we can do so without the slightest feeling of incurred obligation on either side. To put it in the mildest form possible, we are inclined to look with friendly interest upon every responsible suggestion of a closer fellowship among the various bodies of evangelical Christians throughout the world, and we are willing to listen attentively to the claims of any proposed movement having such object in view; but we cannot become very enthusiastic over a proposition, involving momentous issues, submitted for consideration as to the advisability of its adoption, when, as a matter of fact, the proposition has already been worked out by those with whom we have not previously been in consultation, the organization set up, and the forces put to work. We are willing to move along with an appreciable degree oof speed—but we are not especially fond of being "hurried up," particularly when we have other matters of vast importance in hand.

We have been led to make the foregoing remarks by reason of the situation which is now confronting the Methodist Episcopal Church, South. So far as the Federal Council is concerned, it has probably served a very good purpose as a kind of clearing-house for interchange of ideas concerning religious activities at large—certainly it has not undertaken to function in a seriously objectionable way. Our church is represented in the Council by capable men, and we are not embarrassed by participation in its meetings. We do not know to what extent the newly organized Council on Organic Union of the Evangelical Churches in America will undertake to enlist the active co-operation of our church, but it is a movement that will demand serious attention. The Interchurch World Movement is already under way and, without committing ourselves to its plans as a whole, we are co-operating with it in certain phases of work which we had already arranged to take up independently. As we view it, we have not, as a denomination, been committed to it, and we cannot be so committed without the action of the General Conference. We owe it to ourselves not to do anything that could be construed as such commitment before the General Conference meets.

In our judgment, the time has come for the Methodist Episcopal Church, South, to give itself unreservedly to the work of attending strictly to its own affairs until its own great problems have been solved and its own urgent tasks have been accomplished. The question of unification is before us, and it must be settled. We should consider it earnestly and carefully, and act in accordance with our godly judgment as to what will be for the greater glory of God. We are at a critical juncture with reference to our educational institutions, and we are planning a great campaign to provide for the pressing needs of our colleges and universities. The work of the Centenary is not yet completed, and much of time and energy ought to be expended in that direction. And there are other matters that we ought not to neglect for any consideration. But greater than any of these, greater than all of them put together, is the work of spreading the doctrine of scriptural holiness throughout the land in such way as to quicken the spiritual life of our church members and bring sinners to repentance. A

church has lost its mission when it allows anything to interfere with its efforts to save the lost. The prime mission of Jesus was to seek and to save that which was lost, and the church that fails to do its utmost to carry out that mission is unfaithful to him whose it professes to be. We need to begin in our own homes and in our own churches and in our own neighborhood, towns and cities, an intensive cultivation of the religious life that will bring the joy of salvation to those who have it not. We are not narrow, we are not bigoted, we are not contracted in vision; but our own church needs all the energy we are capable of expending at the present time. We have our own organizations, our own institutions, our own plans, our own agencies for doing our work; let us attend strictly to business at home for awhile.

DEDICATION OF CARROLLTON AVENUE CHURCH.

In the last few days every dollar of indebtedness on the Carrollton Avenue Church of this city has been paid, and the church will be formally dedicated by Rev. J. G. Snelling, the presiding elder and former pastor, under whose pastorate the church was erected. The dedication will take place at 3 o'clock on the afternoon of February 29, and former pastors, presiding elders, and members are invited to be present, as well as the public generally. No collection will be taken, and the pastor and members are expecting a great occasion. Rev. Ellis Smith is the present pastor of this important church in the Crescent City.

COMPLETION OF THE REPRESENTATIVE CHURCH.

We deem the statement of the committee in charge of the building of the Representative Church in Washington, D. C., to be of sufficient importance to have attention especially called to it. The statement will be found on another page of this issue of the Advocate. It has been a source of legitimate pride to us that this church of ours is looked upon as one of the architectural gems in a city of beautiful buildings; but our chief joy is in the fact that it is a positive and growing power for good in the capital of the nation. The reports are that it is crowded to capacity at every service, and that hundreds are being led to give their hearts to God through its ministry. It is important that all indebtedness against it be cancelled at the earliest possible date, and this call is made by the committee for the prompt payment of all subscriptions to the building fund. We trust there will be a prompt response.

PERSONAL AND OTHER NOTES.

Dr. Theodore Copeland has recently been engaged in a very successful union revival meeting at Nocona, Texas.

Rev. H. C. Murphy gives a good account of the work of the Natalbany charge, Louisiana Conference, which he is serving this year.

We are glad to learn from a press notice that Rev. Beverly Carradine, who suffered a long illness following an accident, has recovered and is now writing a book.

Rev. C. E. Fike, our pastor at De Ridder, La., is serving one of the important charges of the Louisiana Conference. He will be the host of the next session of the Conference.

People and preacher satisfied and at work; new members received; salary paid to date—these are the items of a first-class report, it seems to us. It comes from Grand Cane, La., where Rev. S. J. Davies is pastor.

Rev. R. G. A. Carlisle, of Rienzi, Miss., continues to report gratifying results in connection with the work of his charge. Congregations are good and the services seem to be helpful to those who attend them.

We learn from a friend that the three churches of New Augusta, Miss., are negotiating for a lighting plant capable of meeting the needs of the churches and the Methodist parsonage as well. This is a distinct sign of progress.

Rev. A. Inman Townsley, pastor of Felicity Methodist Church, New Orleans, has been appointed Associate Field Director of the Interchurch World Movement in Louisiana. This work will not interfere with his regular pastoral duties.

The Cuba Mission Annual Conference, which was to have been held on January 29 under the presidency of Bishop McMurry, was unable to meet at that time on account of a railroad strike. April 8 has been fixed as the new date for its meeting.

Rev. H. B. Alsup, of Marksville, La., is meeting with encouraging success in the work of his difficult field. The pastor's salary has been fixed at an amount double that of last year, and there are many indications of interest throughout the charge.

The work of the new year has begun with bright prospects at Pascagoula, Miss., where Rev. J. H. Moore is pastor. The people are interested in the work of the church, and there is a spirit of expectancy that is sure to result in great spiritual blessings.

Rev. L. Hoffpauir, of Sulphur, La., is rejoicing over the bright prospects for the work of this year. There have been a good many accessions to the church already, and there are indications that this will be the best of the five years he has served this charge.

Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training, passed through New Orleans on Saturday of last week, en route to Austin, Texas, where he had an engagement for Sunday. We greatly appreciated his call at the Advocate office.

We hear good reports of the work at Corinth, Miss., under the leadership of Rev. O. W. Bradley. The congregations fill the house at both morning and evening services—a sure sign that the preaching is first-class. Thirty-one have been added to the church this year.

Brother L. P. Bailey, of Coldwater, Miss., has been taking the Advocate since 1891. We appreciate all the more, therefore, his kindly expressions concerning the value of the paper, as contained in a recent letter renewing his subscription for another year.

The National Conference of Social Workers will be held in New Orleans, April 14-21. Between three and four thousands delegates are expected to be in attendance, among whom are some of the most distinguished workers in the field of social welfare in the world.

Rev. Jno. F. Foster is preaching to large congregations at Franklin, La., and his prayer meeting services are unusually well attended, according to a report that recently came to us. A prayer meeting attendance of more than fifty is worthy of special mention anywhere, nowadays.

Rev. W. E. Akin was not among strangers when he went to the Olive Branch charge, Louisiana Conference, this year. He served those good people three years ago, and they received him again as a brother beloved. He is expecting this to be a good year in the work of the Loord.

Dr. J. W. Cunningham, said to have been the last surviving charter member of the organization of the Methodist Episcopal Church, South, at Louisville, Ky., in 1845, passed away at the home of his daughter at Monrovia, Cal., on January 13. He was in his ninety-sixth year when he died.

Miss Jessie Dickens, daughter of our pastor at Pachuta, Miss., was married on January 11, at her home, to Mr. Dewey Calvert, of Meridian, Miss., Rev. Geo. H. Thompson, presiding elder of the Meridian District, officiating. The Advocate extends hearty good wishes to the young couple.

Rev. H. Wade Cudd is now living in a newly-purchased parsonage at 2816 Judson Street, Shreveport, La. He serves the Queenshorough Church in that remarkably prosperous North Louisiana city, and his work prospers. He has received about 30 new members into the church since Conference.

Rev. Claude P. Jones, pastor of the Fayette charge, Mississippi Conference, has issued a church bulletin, which contains much that is of interest and value to the membership of the churches he serves. We note, among other interesting items, that there are two superannuated ministers within the bounds of the charge—Rev. W. W. Cammack and Rev. J. W. Bell.

Noonday services will be held every day during Lent, at some convenient down-town point, under the auspices of the New Orleans Protestant churches. Dr. G. Campbell Morgan, the distinguished English preacher, will be the speaker during the first week. Rev. W. B. Hogg, of Little Rock, Ark., is expected to be the speaker during one week of the series.

We are authorized by Dr. Franklin N. Parker to say that he was elected Acting Chancellor of Emory University, following the resignation of Bishop Candler, and that he has not, in any sense, committed himself to the permanent position. We take the liberty of saying, however, that it will be a source of very great gratification to the church at large for Dr. Parker to become the permanent head of this great educational institution.

We learn from the Daily Town Talk, of Alexandria, La., that the Pineville Methodist church, of which Rev. C. V. Breithaupt is pastor, is enjoying unusual prosperity. Seventy members have been received within the past five weeks, and there is a marked spirit of enthusiasm among the people. A new Sunday school room is being planned for, made necessary by the growing attendance, and a room for social and recreational purposes will be provided.

Mrs. E. J. Leslie, formerly of Ruston, La., but now living at Provencal, La., writes that the Advocate now takes the place of the Sunday morning sermon, since, unfortunately, there is no regular preaching service in the town.

In the early morning of Wednesday, January 28, 1920, Mrs. Sallie Linfield Redding, wife of the late Chas. A. Redding, of Terry, Miss., passed peacefully to her reward in Heaven. She leaves two sisters, Miss Annie E. Linfield and Mrs. B. F. Jones, two brothers, Rev. W. L. Linfield and Col. R. P. Linfield, three sons, W. L., C. A., and P. H. Redding, and three daughters, Mrs. E. C. Swittenberg, Miss Maggie Redding, and Mrs. Eugene Birdsong, to inherit the rich fragrance of a consecrated life and its beautiful example of Christian self-denial. We extend sincere sympathy to those who have been bereaved by the death of this noble woman.

DISTRICT CONFERENCE NOTICE.

The District Conference for the Lake Charles District, Louisiana Conference, will convene in Lake Arthur, Tuesday, March 2, at 7:30 p. m.

Every charge is entitled to five delegates, and each church is entitled to have one delegate. The Charge Lay Leader is an ex officio member.

This conference is called early for several reasons; but the main reason is in view of the evangelistic campaign ordered by the General Conference.

We must lay our plans for the year's work. Let every pastor be present, and have at least one delegate present. If possible, elect the minute man from your charge as delegate, as we expect some one from Nashville to be present to assist in the plan of organizing the minute men.

Elect your delegates, send me the list as soon as elected, and I will inform the conference host, Brother S. L. Riggs.

Let us pray for the leadership of the Holy Spirit in this conference. The one leading note will be that of evangelism. In this we need the power of the Spirit, above all else.

"Not by might nor by power; but by my Spirit, saith the Lord." H. W. BOWMAN, P. E.

Lake Charles, La., Feb. 12.

EFFICIENCY SAFETY SERVICE

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

WHEN IT COMES BE PREPARED

Insurance the only insurance worthy such consideration.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

—The Methodist Mutual—BETTER AND BETTER Methodism and is now conducting a greater service than ever. In successful operation since 1906.

Insures against Fire, Lightning and Windstorm AT COST. No assessments, easy, annual payments; legal reserve for protection of policyholders same as stock company. No agents. Direct dealing. Write for particulars to

HENRY P. MAGILL, Secty. & Mgr.
1500 Insurance Exchange, Chicago, Ill.

Mrs. Allen Harpole Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

Send NO Money!

The Comfort, Style and Quality of these Nunn's Comfort shoes make them the greatest bargain ever offered. That is why we gladly send you a pair on approval. Simply state size—we take all the risk that the soft glove-fitting leather will delight you. Note the flexible soles, rubber heels. The roomy, flexible, genuine cushion soles will give you an ample comfort that $6 or $10 will not seem too much. If you save by buying direct from the oldest and largest house selling from the Shoe Market of the World.

ONLY $4.39 On Arrival Postage Fill

No Money! Send Coupon ONLY

Boston Mail Order House, Dep. B144, Boston, Mass.
Send my Nunn's Comfort shoes on approval. I risk nothing!

Name..... Size.....

Address.....

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

HOLMES
is a
Reliable Store

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26

WHEELER Business College
BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write for Free Catalogue

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $3, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Obituaries.

RALPH AUBREY, son of Mr. and Mrs. D. A. McIntosh, was born Aug. 17, 1915, and died Jan. 7, 1920. His parents dedicated him to the Lord in baptism, Dec. 19, 1915, Rev. G. A. Harmon officiating. He joined the Methodist Church under the ministry of Rev. J. C. Chambers on Dec. 19, 1919.

He leaves his parents, several brothers and sisters, and a host of friends and loved ones to mourn his departure.

As a result of a severe attack of illness in early life he was never well, but with all his afflictions he was bright and cheerful, making life worth while even though he must suffer. He won many friends among the people of the town, and his playmates at school all loved him.

He was a faithful Sunday school pupil and took a lively interest in his class.

He quietly passed to his reward on the morning of Jan. 7. The funeral was held at the church in the presence of loved ones, the entire public school, and a host of friends, and his remains were laid to rest in the city cemetery.

His sojourn on earth was indeed short, but his preparation for eternity was complete; he was ready when the Lord called.

May the blessings of Almighty God abide upon the loved ones who remain, and may each and every one put their trust in God through Christ.

JAS. M. LEWIS.

Collins, Miss.

FROM MONTROSE, MISS.

Dear Brother Carley: The Rev. John A. Moore, presiding elder of the Newton District, was with us on February 8 and 9. He preached two able sermons on Sunday, to the delight of all those who heard him. He is a very fine exegete, as well as an efficient presiding elder. He held our first quarterly conference on Monday morning. We did not have a full attendance of the officials from the two churches on the charge, but those who were present seemed to be optimistic, and hopeful of a good year in the Master's work. The pastor's salary has been increased above that of last year. The prospect for this year is fine.

HILARY S. WESTBROOK.

YOUR PART AND MINE IN THE GREAT REVIVAL.

By Robert B. Eleazer.

On the human side, the one factor which, more than any other, will insure the success of our approaching church-wide evangelistic effort will be the hearty participation of the rank and file of the membership. And this for two reasons. First, because there can be no real revival of our people which does not impel them to go out after others. Failing of this result, any apparent revival will be more seeming than real. Indeed, it is for this more than for anything else that we need reviving. Too many of us have lost the evangelistic spirit. We have ceased to be "fishers of men," if, indeed, we ever were. We have forgotten that Jesus said, "As the father has sent me into the world, even so send I you into the world." The only revival, therefore, that will really count must be a great church-wide, every-member revival of personal, intense, evangelistic zeal.

In the second place, the power of the revival to win the unconverted will depend in relatively small degree upon the preaching and in very large degree upon the one-to-win-one efforts of the membership. For the most part, the unconverted will not come under the influence of the preaching at all except at the earnest invitation of some Christian friend. And having been brought into the atmosphere of the revival, his decision again will in most cases hinge upon the influence of some friend. It is not too much to say, therefore, that in the last analysis the success of the whole plan rests with the individual member—with you and me.

Let us, then, prepare for it by an earnest and sustained effort to become possessed of the mind of Christ, by means of prayer, Bible study, and the infilling of the Holy Spirit, that we may worthily do our part as ambassadors for Christ and co-workers with God. With that preparation and with that spirit, our efforts can not fail of glorious results. Otherwise, it will be no revival for us nor for those for whom God may hold us responsible.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1104; office, 327 Carondelet Street, telephone, Main 5633.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5430 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selle, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. H. T. Carley, editor New Orleans Christian Advocate; residence, 1125 Fern Street, telephone, Walnut 1238; office, 512 Camp Street, telephone, Main 4373.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. E. N. Evans (Angie-Tallsheek charge); residence, 1628 Milan Street.

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed, take Hood's Pills. Purely vegetable.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

BE SURE TO TRY
BLANTON'S CREAMS
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

Chick Food Free

If you are really interested and expect to raise some baby chicks this spring then by all means write today to E. J. Reefer, poultry expert, 5252 Reefer Building, Kansas City, Missouri, who will send you full information about the care of baby chicks and tell you the experience of a man who has made a fortune out of poultry. —Adv.

PILES Don't be Cut Until You Try This Wonderful Treatment. If you have piles in any form write for a Free sample of Page's Pile Tablets and you will bless the day that you read this. Write to-day, E. R. PAGE, 430-D, Page Bldg., Marshall, Mich.

CHARTER.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

BE IT KNOWN, That on this Thirty-first day of December, Nineteen Hundred and Nineteen.

Before me, JOSEPH LAUTENSCHLAEGER, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly qualified, personally came and appeared the several persons whose names are hereinafter subscribed, all of full age of majority, who declared that availing themselves of the laws of this State, relative to the organization of corporations, they do hereby covenant and agree to form themselves into a Corporation for the objects and purposes, and under the following stipulations to-wit.:

ARTICLE I.

The name and title of this Corporation shall be the "RELIABLE AUTO SALES COMPANY, Inc." It shall enjoy corporate existence for a term of 99 years from date, unless sooner dissolved. It shall have, enjoy and exercise all rights, powers and privileges now granted by law, or hereafter granted, to corporations of this character, especially the right to hold, receive, purchase, alienate, sell, mortgage, pledge, rent or lease property, real, personal and mixed, in fact anything permitted by the law necessary and convenient for carrying out the objects and purposes of this Corporation.

ARTICLE II.

The domicile of this Corporation shall be in the City of New Orleans, Louisiana, where all citations, or other legal process, shall be served on the President and in his absence on the Secrtary-Treasurer.

ARTICLE III.

The objects and purposes of this Corporation are hereby declared to be the buying and selling of Autos, trucks, tractors and all their parts and accessories, and everything pertaining to that line of business; also the operation of a general garage, and anything else that may be necessary to or incidental to said business.

ARTICLE IV.

The Capital stock of this Corporation is hereby fixed at the sum of TEN THOUSAND DOLLARS, divided into 100 shares of the par value of One Hundred Dollars each, to be issued in the manner and for the consideration prescribed by law. All shares to be full paid and non-assessable. The Capital stock may be increased when found necessary by a vote of 2-3 of all the capital stock at a meeting called for that purpose.

ARTICLE V.

All the Corporate powers of this Corporation shall be vested in and exercised by a board of Directors to be composed of Three Stockholders, two of whom shall constitute a quorum. The following named stockholders shall constitute the first Board of Directors, viz.: Will J. Morgan, 244 Carondelet Street; Henry J. Prados, 5338 Perrier Street; Rufus H. Prados, Bay St. Louis, Miss., with the said Will J. Morgan, as President; Rufus H. Prados, as Vice President, and Henry J. Prados, as Secretary-Treasurer, and they shall hold their office until the first Monday of January, 1921, or until their successors are elected and qualified, on which day the election shall take place, or as soon thereafter as possible.

All stockholders' meetings, including the annual meeting for the election of officers and directors shall be preceded by written notice, delivered personally or mailed to the last known addresses of the stockholder, 15 days before such meeting; provided the stockholders shall always have the right to waive such notice.

If any vacancy occurs on the Board of Directors the stockholders shall name or elect a successor to fill the vacancy until the next general election. The election of Directors shall be by ballot, and each stockholder shall be entitled to one vote, in person or by proxy, for each share of the Capital stock owned by him.

ARTICLE VI.

No stockholder of this Corporation shall have the right to sell or pledge his stock, without first offering same to the stockholders, through the officers of this Corporation, upon allowing said stockholders TEN DAYS to purchase same, at BOOK VALUE, or receives same in PLEDGE, as may be desired by the owner of said stock, and no transfer of stock shall be binding upon this Corporation unless actually made on the books of the Corporation, in the manner required by law.

ARTICLE VII.

The Charter of this Corporation may be modified or altered, or the Corporation may be dissolved, the capital increased or decreased, or liquidated in the manner as is now or may hereafter be prescribed by law.

THUS DONE and PASSED, at New Orleans, La., on the day and date first before written, in presence of Emannel L. Weil and Orrin Beegle, competent witnesses of lawful age, residing in this Parish, who herennto sign their names with said Appearers and me Notary.

Original Signed:
WILL J. MORGAN, 30 shares.
RUFUS H. PRADOS, 1 share.
HENRY J. PRADOS, 30 shares.
EMANUEL L. WEIL.
ORRIN BEEGLE
JOS. LAUTENSCHLAEGER,
Notary Public.

I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of Incorporation of the "Reliable Auto Sales Company, Inc.," was this day duly recorded in my office, in Book 1238, folio 209. New Orleans, La., January 2d, 1920.

Signed: EMILE J. LEONARD,
Dy. R.

A true copy of the original.
JOS. LAUTENSCHLAEGER.
Notary Public.

THE SUNDAY SCHOOL COUNCIL AND THE INTERNATIONAL ASSOCATION.

By Rev. E. B. Chappell, D.D.

For a number of years two international organizations have been operating in the Sunday school field in the United States and Canada, namely, the Sunday School Council of Evangelical Denominations and the International Sunday School Association. The former of these is an interdenominational body composed of the editors and publishers of Sunday school periodicals and of the general and departmental secretaries of about thirty denominations. The latter is an independent body whose charter gives it the right to perpetuate itself in any way it may see fit. Connected with the International Association are various state and provincial associations, which, although practically autonomous, are constituted on the same general plan as the wider organization.

At the annual meeting of the Sunday School Council in January, 1919, a movement was inaugurated looking to such a reorganization of the International Association as would make it more nearly a medium of interdenominational co-operation. The Committees on Reference and Counsel of the Sunday School Council and the International Association were instructed to take the whole matter under consideration and report their findings to their respective bodies. The committees, after a careful study of the entire situation, worked out a plan which was submitted to the Council at its annual meeting in St. Louis, January 28 and 29, and, with some minor modifications, adopted. This plan therefore only awaits adoption by the International Association to become operative.

The main features of the plan are as follows:

1. The International Executive Committee is to be composed of (a) twenty members elected by the International Sunday School Convention; (b) one member appointed by each state, provincial and national association having a Sunday school enrollment of 500,000 or less; (c) one member appointed by each of these bodies for every additional 500,000 or major portion thereof, and (d) a number of members equal to all of the above to be appointed by the affiliating denominations. The representation of the denominations is to be on the basis of Sunday school enrollment, except that each denomination is to be entitled to at least one member. It is provided that in addition to the above, the Executive Committee, upon nomination of the Board of Trustees, may elect twelve members for special fitness irrespective of denominational or geographical relationship.

2. The various state executive committees are to be constituted on precisely the same basis as that of the International Committee.

3. The plan also provides that the Sunday School Council, hitherto composed entirely of denominational representatives, shall be so reorganized as to comprise, in addition to the denominational representatives, the general executive and departmental secretaries and superintendents of the International Sunday School Association and its auxiliary associations, the members of the International Lesson Committee and such other groups as the Council may determine.

A careful study of this plan will make it clear that its implications are far-reaching in their significance. Many questions at once arise as to denominational responsibility for national and State programs and budgets, the co-ordination of denominational and International programs and the adjustment of relations between international and denominational field workers. These must all be carefully studied before any action is taken committing our church officially to the adoption of the plan.

For it should be clearly understood that the action taken at St. Louis brings us under no obligation whatever to enter into the proposed affiliation. Indeed, it is our opinion that our General Conference is the only body that has the right to authorize either the General Sunday School Board or the various Conference Boards to relate themselves officially and organically to such an organization as is proposed. For this reason and for others which need not be stated here, most of the representatives of our church in the Sunday School Council did not vote for the action taken at St. Louis. We felt that it would be improper for us without previous instruction to take any action which even by implication would appear to commit our church to a measure so far-reaching in its aims and its possible consequences.

The whole matter, therefore, is to be reported to the General Sunday School Board for transmission to the General Conference with such recommendations as the Board may see fit to make.

Meanwhile the relation of our church and our Sunday school workers to the International Association and the various State associations remains just what it has been hitherto.

Sick Chicks Saved

E. J. Reefer, the poultry expert, 5252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to cure it." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every batch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.—Adv.

PORT GIBSON FEMALE COLLEGE.

"Khaki Chats" is a monthly magazine published by Chamberlain-Hunt Academy, a Presbyterian institution at Port Gibson, Miss. In the January issue is an editorial in which a neat compliment is paid to Port Gibson Female College, as follows:

"Located in the city of Port Gibson, only a few blocks from Chamberlain-Hunt Academy, is a school for which C. H. A. has formed a strong attachment. Port Gibson Female College was established in 1843. It is under the control of the Methodist Episcopal Church, South. Perhaps no denominational college for women has a more favorable and pleasant surrounding than P. G. F. C. Its location, covering an entire block in the prettiest section of the city, is ideal.

"The college at present is in a process of growth which far surpasses that of any period during the rapid and prosperous development of this stable Christian institution. The major part of this success is due to the incessant work and untiring labors of the president, Dr. Rolfe Hunt, and the capable corps of teachers that he has gathered around him. We predict for Port Gibson Female College the brightest future of any institution in the South."

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

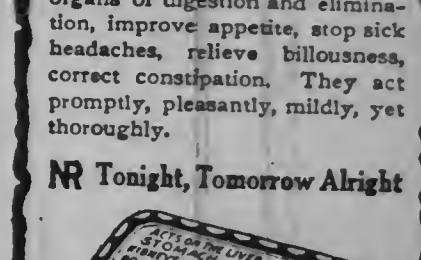
GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve billousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright



Get a 25c. Box.

Foley's Honey and Tar COMPOUND

IS A TIME-TRIED REMEDY that can be relied upon to get rid of coughs and colds that lead to serious illness if neglected.

Every User a Friend

"The only remedy we ever use for coughs and colds is Foley's Honey and Tar Compound. It has been our standby for years, and it never fails us."—T. H. Foley, Marquette, Mich.

"I surely know the worth of Foley's Honey and Tar, as I have taken it with good results. Also have sold hundreds of bottles."—A. L. Stansbury, Parkersburg, W. Va.

Children like Foley's Honey and Tar. It contains no opiates, and will not injure a delicate stomach.

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre. 5 acres $[illegible] increased. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

The Itching and Burning

of the various forms of eczema is immediately soothed and the eruptions healed—when you use

Ka-Dene Ointment

Excellent for Eczema, burns, cuts, bruises, cuts, stings, old sores. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Sunday School

NOTES FROM NORTH MISSISSIPPI.
By Rev. R. H. B. Gladney, Sardis, Miss.

If any one doubts the value of the Membership Campaign, write to Rev. W. W. Woollard, of Grenada, and ask him what it did for his school.

One trouble about this making a campaign for members and teaching evangelism is, we hate to do something we have not been doing in the past.

Would that we could be still and hear the thunder and feel the throb of omnipotence in the command of our risen Lord, "GO TEACH." The world would not be reeling like a drunken man to-day if this command had been obeyed in any large measure from the time it was given until to-day.

Take time to tell to the readers of the Advocate what your school is doing for others and some one else will take notice and do as well as you are doing.

I had the pleasure of spending the 7th and 8th at Hattiesburg with Rev. J. C. Chambers, Mrs. Brame, and Rev. B. F. Lewis. We held services in the three churches Saturday and Sunday, and Sunday afternoon representatives from all the churches met at Court Street for a general rally. The pastors, superintendents, and teachers are reaching out to bring in every soul in this growing young city. Four presiding elders in the Mississippi Conference have promised Brother Chambers to do their utmost to bring their districts to the third rank standard this year. Brother Chambers thinks these four elders are big men. He is right.

Does your school want to take a "special" of $50 or more? Write to Mrs. W. T. Boswell, of New Albany, and ask her to give you one. The following schools have taken specials recently: Robinsonville, Iuka, New Albany, Okolona, Senatobia, and Clarksdale. The total amount promised for the year is $590. Give missionary instruction, take a special and thus give your young people a world vision. Evangelize and send the glad news to the uttermost parts of the earth; all else is secondary.

MISSISSIPPI CONFERENCE NOTES

At the District Officers' Meeting all the districts so far have agreed to try and make each district 100 per cent by Conference. This makes a big program of work, but if we try, we can make a big impression upon it in a few months.

The first Sunday I had the pleasure of being with the good people at Hazlehurst. Brother Graves starts off well. His folks are talking a new church and I do hope they can and will build a creditable building.

Friday, Saturday and Sunday a city-wide institute was conducted. Rev. R. H. B. Gladney, of Sardis, Miss., Rev. B. F. Lewis, of Jackson, Mrs. S. S. Brame, of Jackson, and myself composed the team. The institute was departmentized and met in the different churches at the same time. In this way I feel that we came in closer and more definite touch with more of the workers than we could meeting at any of the churches all the time.

Brother Gladney acquitted himself splendidly. The workers were captivated by him and his message. His work will abide. He always does good work. May the blessings of God attend him.

Brother Lewis filled his part of the program full. He created much interest and enthusiasm in the work. I am always glad to have him with me. I feel he was enabled to do much good from the comments made to me.

Mrs. Brame is a credit to the Board and those who are fortunate to have her with them will be the gainers. The school at Court Street was especially helped by her visit. They will soon be 100 per cent, which is a fine forward step.

All the schools in Hattiesburg are growing. I am so glad. This means much for the work there.

The new preachers are taking well and the one returned is wearing well. The work seems to be moving forward all along the line.

Capitol Street, Jackson, is challenging First Church, Brookhaven, to an attendance contest. Watch the paper for some interesting reports. Both schools are near the same size and are both growing.

We have at last opened our office and are at home to our friends at Room 3, Buie Building, Jackson, Miss., about one block from the depot and two doors from the Edwards House.

Pray for the work and workers.

JOHN C. CHAMBERS.

FROM HICKORY AND DECATUR.

I am glad to say we are moving along very nicely on the Hickory and Decatur circuit. Each place is having preaching service twice a month, and seems to enjoy having two services instead of one. Our first quarterly conference will convene with the Hickory church on February 25, and all the official board is expected to be present, as that will be the time when the pastor's salary is to be made.

By the way, I wish to inform that pastor down on the coast that he is not the only one who has some of the elect women as members of the board of stewards. At the fourth quarterly conference of Hickory and Decatur circuit last year, October 8, we elected three women of the Hickory Methodist church as stewards to serve for the year 1920. They are: Mrs. Ruby Brown, Mrs. Marie Hopkins, and Miss Lora Bell Gilmore, all very efficient workers in the church.

W. L. BLACKWELL, Pastor.

FOR Health's SAKE

Disease germs are usually active at this season. Get rid of them by using J. I. T. Disinfectant and Germ Destroyer freely in the home, in the office, and in all public places.

J. I. T. Disinfectant is free from the usual objectional odors, and can be sprayed anywhere, as it will not injure the finest draperies, rugs or walls.

FOR HEALTH'S SAKE, USE IT—IT'S AN ENEMY OF THE "FLU."

J. I. T. Disinfectant is endorsed by the Louisiana State Board of Health, and is for sale by all druggists.

SOUTHERN DRUG COMPANY,
SHREVEPORT, LA.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts to the Acre With NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. A-26.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Drugs Excite Your Kidneys, Use Salts

If Your Back Hurts or Bladder Bothers, Drink Lots of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your howels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.—Adv.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Letters From Rheumatics.

Possibly you have imagined that you could not get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water that those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes, "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 17F, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office .....

Express Office .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McL. Pittman.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

TRADE MARK

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. Write. NitrA-germ, Savannah, Ga., for Book No. P-26.

Comb Sage Tea in Hair to Darken It

It's Grandmother's Recipe to Keep Her Locks Dark, Glossy, Beautiful.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through hair taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. —Adv.

SPECIAL RULING ON REINSTATEMENT OF WAR RISK INSURANCE.

Under a new and very liberal ruling of far-reaching importance to millions of former service men, issued by Director R. G. Cholmeley-Jones of the Bureau of War Risk Insurance, with the approval of Secretary of the Treasury Carter Glass, War Risk (term) Insurance, regardless of how long it may have been lapsed or canceled, and regardless of how long the former service man may have been discharged, may be reinstated any time before July 1, 1920.

The only conditions are:

1. Two monthly premiums on the amount of insurance to be reinstated must accompany the application.

2. The applicant must be in as good health as at the date of discharge, or at the expiration of the grace period, whichever is the later date, and so state in the application.

The new ruling is the most important liberalization of War Risk Insurance since the passage of the Sweet bill, and is designed for the special benefit of service men who failed to reinstate their insurance prior to the new law, and who have been discharged more than 18 months.

Ex-service men may still reinstate their lapsed term insurance at any time within 18 months following the month of discharge by complying with the same conditions. Within three months following the month of discarge reinstatement may be made by simply remitting two months' premiums without a formal application or statement as to health.

Reinstatement may also be made after 18 months following discharge, as follows: If the insurance has not been lapsed longer than three months, by complying with the conditions outlined in (1) and (2) above. From the fourth to the eleventh month, inclusive, after lapse, by complying with the same conditions, and in addition submitting a formal report of examination made by a reputable physician substantiating the statement of health to the satisfaction of the Director of the Bureau.

In announcing the new ruling, Director Cholmeley-Jones desires to emphasize the fact that War Risk (term) Insurance or U. S. Government (converted) Life Insurance may now be made payable to any of the following new and enlarged group of beneficiaries:

Life Insurance, now or at any time within five years after the formal termination of the war, parent, grandparent, step-parent, wife (or husband), child, step-child, adopted child, grandchild, brother, sister, half-brother, half-sister, brother through adoption, sister through adoption, stepbrother, stepsister, parent through adoption, uncle, aunt, nephew, niece, brother-in-law, sister-in-law; persons who have stood in the relation of a parent to the insured for a period of one year or more prior to his enlistment or induction, or the child or children of such persons, parent, grandparent, step-parent, or parent through adoption of the insured's wife (or husband).

War Risk (term) Insurance may be converted into United States Government Life Insurance, now or at any time within five years after the formal termination of the war by proclamation of the President.

United States Government (converted) Life Insurance, including Ordinary Life, Twenty Payment Life, Thirty Payment Life, Twenty Year Endowment, Thirty Year Endowment and Endowment at Age 62, may now be paid in a lump sum at death, if such method of payment is designated by the insured.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

When God sees the returning prodigal, he sees more than the sin; he sees the sinner within the man, the man within the sinner, the God within the man.—Joseph Parker.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 931 Service Bldg. Kansas City, Mo.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Is Your Blood Starving For Want of Iron?

Modern Methods of Cooking and Living Have Made an Alarming Increase in Iron Deficiency in Blood of American Men and Women

Why Nuxated Iron so Quickly Helps Build Up Weak, Nervous, Run-Down Folks — Over 3,000,000 People Annually Taking It to Increase Their Strength, Power, Energy and Endurance.

Which kind of man are you?

Which kind of woman are you?

"Is your blood starving for want of iron? If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood, and who never suspect the cause of their weak, nervous, run-down state. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

"I strongly advise those who feel the need of a strength and blood-builder to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

In commenting upon the value of Nuxated Iron as a means for creating red blood strength and endurance, Dr. George H. Baker, formerly physician and surgeon, Monmouth Memorial Hospital, New Jersey, says: "What women need to put roses in their cheeks and the spring-time of life into the step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Iron is one of the greatest of all strength and blood-builders and unless this iron is obtained from our food it must be supplied in some form that is easily assimilated if we want to possess power, energy and endurance. I have found nothing in my experience so effective for helping to make strong, healthy red-blooded men and women as Nuxated Iron.

Manufacturer's Note: Nuxated Iron which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy
Write for Free Eye Care Book Murine Co. Chicago. U.S.A.

YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN-SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label
All Druggists

WINTERSMITH'S CHILL TONIC
Sold for 50 Years FOR MALARIA, CHILLS AND FEVER.
Also a Fine General Strengthening Tonic. At All Drug Stores.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES 10c. 30c & 60c

CABBAGE PLANTS
Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.
P. D. FULWOOD, Tifton, Ga.

2 Tons of Pea-Vine Hay with NitrA-germ
Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

DO YOU NEED A KIDNEY MEDICINE?
Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.
At druggists in large and medium size bottles.
You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE

Notice to Auxiliaries of Mississippi Conference.

The annual meeting of the Mississippi Conference will be held in Jackson, Miss., March 2-5, in Galloway Memorial Church. It is earnestly hoped that each auxiliary in the Conference will send a delegate to this meeting. Presidents will please attend to this as early as possible, and send names of delegates to Mrs. William Hemingway, 554 N. President Street, at their earliest convenience.

Mrs. J. H. McCoy and Dr. W. B. Beauchamp, of Nashville, will be present at some time during the meeting to address the body on our Home and Foreign work and the Centenary.

May we all do our part to make this the best annual meeting in our history; and may God richly bless our efforts in the work of His kingdom!

Mrs. H. L. McCLESKEY,
Conf. Cor. Sec'y.
Hattiesburg, Miss.

Pass Christian Making Start

A message comes from Mrs. Susie Ford, of Pass Christian, telling of the good work, and very necessary work, being done by the women as a Local Aid Society. We trust that this shall be a stepping stone to larger things, and that in due time the members will see the way clear to become a Missionary Society, as so many others have done in the past.

LOUISIANA CONFERENCE.

A Message from the Supt. of Supplies.

Dear Friends: I want to thank you for your co-operation in making the past year the most successful year of the Department of Supplies. Eighty-one per cent of the auxiliaries reported sending boxes, the total of which amounted to $3,236.30, an increase of 182 per cent over the year 1918.

Our aim, at the beginning of this New Year, is to refurnish the Louisiana room at Scarritt Bible and Training School. This room was named for our State. Every woman in the Missionary Society will take pride in having our room look as well as any in the school.

As I understand, this room has never had new furniture, but has been furnished with the furniture discarded from other rooms. Through the efforts of Miss Cox, while a student there, new beds were purchased for the room. Through the generosity of some of the auxiliaries in the Alexandria and Monroe Districts a new rug has been added to the room. Miss Gibson writes that one hundred dollars will finish refurnishing the room.

As the Council meets at Kansas City, April 1, and a great many visitors will be at the school, we are very anxious to complete the room by then. It is only two months before April 1, so we will have to act quickly if we accomplish this. Any donation which you wish to give to this may be sent to Miss Maria L. Gibson, Scarritt Bible and Training School, Corner Norledge and Askew Avenues, Kansas City, Missouri. If you send any donations, please drop me a card at once that I may keep in touch with the work.

Thanking you again for your help and co-operation in the past year, I remain,

Yours sincerely,
(MRS.) H. L. BAKER.
La. Conf. Supt. of Supplies.

A Letter From Miss Randle.

Songdo, Korea.
December 10, 1919.

The Missionary Society of the Louisiana Conference.

My Dear Friends: Those of you who have used a typewriter a great deal, and only those, know how much you have done for me. Thank you very, very much for the beautiful Corona typewriter which you sent to me. I feel as if I have a magic wand; and when I express a wish and wave my wand, it comes to pass. You were all so good to me before I left home, and now you have done this big thing besides. Since the Bible says it is more blessed to give than to receive, you are most blessed people. You have made me very happy, and you have given me something that will always be a comfort and pleasure to me. When I write now I feel sure that people will have no trouble in reading my letters, and it is a pleasure to write. If I could say all the things that I want to say, you most certainly would receive a long letter. But under the present conditions if I did write the things I want to write, you would never receive this letter.

Not long after our conference, I wrote to you and told you about my language study and my new appointment. The seventeenth of November, one year and four days after beginning regular study, and fourteen months and two days after my arrival in Korea, I took my second year written examinations; and during the same week I took the second year oral examination. In the spring I hope to take the examinations for the third year. Of course I could not have done quite so much with my studies if the work of the missionaries in this country were normal. The school to which I was appointed has been closed all the time, except for a few weeks, for almost a year.

We have three churches in this city. Mr. Wasson and I are the only foreigners who attend my church. When he is absent, I am the only foreigner. I felt a little queer at first, but now I am accustomed to being the only foreigner in the crowd. I play the organ for the services. We have a choir down there, and they think it is dreadful if they do not practice every time I am at the church. We practice an hour after prayer meeting and after Sunday evening service, a half hour after morning service, and from 6:30 to 9 o'clock Saturday evening. We have been practicing Christmas songs ever since I came here: I suppose they will not need to practice except on Saturdays when there are no special programs to prepare. The men in this country generally sing better than the women. On account of the secluded lives which the women have lived, they are extremely timid. It is indeed a joy to work for and with these people. I am glad all the time that I am here.

It is needless to say that I think of you, my good friends, very often; very nearly everything I have is a reminder of you. Am sure that you have done a wonderful work during the past year, and I hope that the coming year will see a continual increasing in the doing of good works; then it is inevitable that your joy will be full.

Thank you again for the typewriter and for all the kind things you have done for me. With love and best wishes to each of you, Gratefully yours,

PAULINE GLASS RANDLE.

MARRIED.

At the residence of the bride's parents, in Louin, Miss., January 31, 1920, Mr. Albert Boykin to Miss Annie Claudine Stockman, the Rev. Hilary S. Westbrook officiating.

Why Chicks Die
E. J. Reefer, the poultry expert, 9252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.—Adv.

Sprains! Rub Pains and Swelling Away
Don't Suffer! Go About Your Duties—Relief Comes the Moment You Apply "St. Jacobs Liniment."
Don't stay crippled! Rub this soothing, penetrating liniment right into the sprain, ache or strain, and out comes pain, soreness, stiffness and swelling. Nothing else penetrates, heals and strengthens the injured muscles, nerves, tendons and ligaments so promptly. It doesn't burn or discolor the skin and can not cause injury. Don't suffer! Get a small trial bottle from any drug store now—limber up! Rub the misery right out. A moment after "St. Jacobs Liniment" is applied you can not feel the slightest pain or soreness, and you can go about your regular duties.
"St. Jacobs Liniment" conquers pain. It has been used effectively for sprains, strains, soreness and stiffness for 60 years—six gold medal awards.—Adv.

TETTERINE
ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

A WONDERFUL REMEDY FOR KIDNEYS, BLADDER, URIC ACID
Through failure of kidneys to act, through congestion, inflammation, any person's condition is ripe for disease to fasten its hold upon the system.
At Dr. Pierce's Invalids' Hotel and Surgical Institute, Buffalo, N. Y., there has been tested for the past few years a new remedy for kidney, bladder, uric acid troubles, rheumatism, gout, and such ailments as follow, and so many cases, both acute and stubborn, have yielded to this wonderful remedy that Dr. Pierce decided to name it Anuric, and arrange for its distribution to the public through medicine dealers everywhere. You will find it many times more active than lithia, dissolving uric acid as water does sugar.
Obtain a bottle of these tablets today from your druggist. Simply ask for Anuric Tablets (anti-uric acid) and notice the gratifying results.

PERSONAL MENTION
West Helena, Ark.:—"The best medicines I have ever taken are Dr. Pierce's Golden Medical Discovery and Pleasant Pellets. I have taken the 'Discovery' as a tonic and blood purifier and consider it the very best there is. The 'Pleasant Pellets' are a fine liver regulator; they also regulate the stomach and bowels, tone up all the organs and put new life in one's system.

"I am always glad to recommend these medicines of Dr. Pierce's."—WM. D. JOHNSON, 316 S. 5th St.
Any medicine dealer will supply you with Dr. Pierce's Discovery in either liquid or tablet form, or send 10 cents to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for trial package.

Connectional Benefit Brotherhood
Methodist Benevolent Association
Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by
1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.
For information write
J. R. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Black-Draught a Family Medicine

Some Kind of Stomach Trouble with Cramps and Terrible Pains Made This Oklahoma Man's Life Miserable Until Black-Draught Relieved Him.

Chickasha, Okla.—Mrs. J. W. Walker recently said this: "We use Black-Draught as a family medicine and think it is the only liver medicine made. My husband makes it up and uses it as a tonic as well as a laxative. I use it for headache, sour stomach, a full heavy feeling after meals, which I suppose is indigestion, and it certainly does me a lot of good.

My husband had some kind of stomach trouble—we don't know just what. It would strike him just any time in the day and cramp or pain him just terribly bad. Someone told him how to make a tea of the Black-Draught, which he did. It did him so much good, it removed the cause and cured him. Since then we have praised the Black-Draught to our friends, and gladly do so."

Seventy years of successful use has made Thedford's Black-Draught a standard, household remedy. Every member of the family at times needs the help that Black-Draught can give in cleansing the system and preventing or relieving the troubles that come from constipation, indigestion, lazy liver, etc.

Try Black-Draught. Sold by all druggists.—Adv.

To Relieve Catarrhal Deafness and Head Noises

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of Parmint (double strength), and add to it 1-4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by CHAS. A. SMITH DRUG CO., ATLANTA, GA.

FROST PROOF CABBAGE PLANTS.

Early Jersey: Charleston Wakefield, Succession; Flat Dutch. By Express, F. O. B. here, 1,000, $2.00; 5,000 at $1.75; 10,000 at $1.50. Post Paid: 100, 35c; 300, $1.00; 500, $1.50; 1,000, $2.50. Full count and delivery guaranteed.

D. F. JAMISON,
Summerville, S. C.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. Memphis Business College, Memphis, Tennessee.

FROM POTTS CAMP, MISS.

Dear Brother Carley: Here I come, after a long absence, with a few lines from Potts Camp charge. We (Mrs. Burns, the five children and I) arrived here on December 1, just after the last session of the North Mississippi Conference.

We were met at the train by quite a goodly number of the people of the little city, a few of whom we had chanced to know before, though the majority of them were strangers. But they were so kind to us that it was but a short while until we began to feel very much at home with them, and immediately were made to know that we were among friends.

Well, the favors which were shown us were too numerous to mention. Enough to say that we have been well taken care of, even from the very first. But, unlike our good Brother Stephens, of New Albany, the Baptist turkey has not yet shown up. But my! chicken, ham, sausage, potatoes, canned goods, and so many good things, even a hog, a real, live hog (this by a good Baptist brother), and, Carley, you ought to have been here and heard him squeal, and the children laugh at the very thought of having a hog.

We are well pleased with the outlook for the year, on this most splendid charge. No better people are to be found anywhere than here. They love the church, are loyal to their pastor, and, above all, are religious.

Our elder, Brother J. H. Holder, was with us on January 8 for the first quarterly conference. The stewards were in fine shape with their part of the work, and after a most excellent and inspiring sermon by the "beloved," and a good dinner, the business session was held. The pastor's salary was made at quite an advance over the previous year, by nearly 50 per cent. Most of the churches have arranged to pay by the month, and are meeting their obligation well. There is a movement to remodel the parsonage completely, and other material interests are being well looked after, not the least of which is the Advocate, the fruits of the effort at this point being the enclosed check for $46 to put the paper in every Methodist home in the town. The Sunday school work is in fine shape here at the home church, and at Winburn. We are getting in order the work at other points, and will soon have schools in operation at every preaching place.

The Woman's Missionary Society is doing things in the right way, as it is capable of doing them here, and will show fruits very much worth while in the work they are doing. The work for the young people is being looked after well.

The Epworth League is well organized, having the Senior, Intermediate, and Junior departments in operation. We are expecting great things during the year.

Pray for us as we try to make this the best year in our history.

With very best wishes for the success of the Advocate, its editor, staff, and readers, M. A. BURNS, Pastor.

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

Midway, at Midway, Feb. 22.
Chatham, at Frantom's Chapel, Feb. 29.
Farmerville, at Marion, Mar. 7.
Winnsboro, at Winnsboro, Mar. 14.
Oak Grove, at Oak Grove, Mar. 21.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—First Round.

Baker, Feb. 22.
Amite, Feb. 29.

ALBERT S. LUTZ, P. E.

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

Girls! Girls!! Clear Your Skin With Cuticura

Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

How Many Women Are Like This?

Can anything be more wearing for women than the ceaseless round of household duties? Oh! the monotony of it all—work and drudge; no time to be sick; tired, ailing, yet cannot stop. There comes a time when something "snaps" and they find themselves "simply worn out," and to make matters worse, have contracted serious feminine disorder which almost always follows the constant overtaxing of a woman's strength.

Then they should remember that there is no remedy like Lydia E. Pinkham's Vegetable Compound—the experience of these two women establishes that fact:

Cedar Rapids, Ia.—"After the birth of my last child I had such painful spells that would unfit me entirely for my housework. I suffered for months and the doctor said that my trouble was organic ulcers and I would have to have an operation. That was an awful thing to me, with a young baby and four other children, so one day I thought of Lydia E. Pinkham's Vegetable Compound and how it had helped me years before and I decided to try it again. I took five bottles of Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and since then I have been a well woman, able to take care of my house and family without any trouble or a day's pain. I am ready and thankful to swear by your medicine any time. I am forty-four years old and have not had a day's illness of any kind for three years."—Mrs. H. KOPNIG, 617 Ellis Blvd, Cedar Rapids, Iowa.

Sandusky, Ohio.—"After the birth of my baby I had organic trouble. My doctor said it was caused by too heavy lifting and I would have to have an operation. I would not consent to an operation and let it go for over a year, having my sister do my work for me as I was not able to walk. One day my aunt came to see me and told me about your medicine—said it cured her of the same thing. I took Lydia E. Pinkham's Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and they have cured me. Now I do my own housework, washing and ironing and sewing for my family and also do sewing for other people. I still take a bottle of Vegetable Compound every spring for a tonic. I recommend your medicine to others who have troubles similar to mine and you can use my letter if you wish."—Mrs. PAUL PAPENFUSE, 1325 Stone St., Sandusky, Ohio.

All Worn Out Women Should Take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

ANNUAL STATE MEETING OF WOMAN'S MISSIONARY SOCIETY OF LOUISIANA CONFERENCE, M. E. CHURCH, SOUTH.

The Louisiana Annual Meeting of the Woman's Missionary Society of the M. E. Church, South, will be held at Lake Charles, February 24 to 27 inclusive. The attention of all the auxiliaries of the State is directed to the fact that this is but a short while off, and that the names of delegates should be forwarded without delay to Mrs. Seaman A. Mayo, Chairman of Entertainment Committee.

The evening of February 24 will be devoted to a reception, which is to be given the visiting ladies by the Lake Charles society. The regular business sessions begin the following morning, and continue through the 27th. A most interesting and instructive program has been arranged, and it is expected that this conference will prove to be very profitable to the workers of the State. Among those who will have part on the program are the following persons, whose names are familiar in Methodist circles:

Mrs. J. H. McCoy—Home Department Secretary.

Miss Althea Jones—Council Supt. of Children's Work.

Miss Clara Chalmers—Candidate for Foreign Field.

Deaconess Annie Alford—Head Resident Co-operative Home, of Houston.

Deaconess Helen Gibson—Head Resident, St Mark's Hall, New Orleans.

Deaconess Rosa Breeden — Girls' Club Worker. St. Mark's Hall.

Deaconess Ella Hooper—Head Resident, Wesley House, McDonald School, Houma, La.

Deaconess Eliza Iles—Church Deaconess, Beaumont, Texas.

Mr. and Mrs. J. A. Stockwell—Returned missionaries from Africa.

Miss Julia Reid — Candidate for Foreign Field.

Rev. Martin Hebert—Presiding Elder of Houma District.

Deaconess Aletha Graham—Mary Werlein Mission, New Orleans.

PROGRESS ON THE ALEXANDRIA DISTRICT.

My Dear Brother Carley: I am nearing the end of my first round on this district. It has, indeed, been one of the best of my life. The boards of stewards have increased the assessments for our pastors on most of the charges, some as much as six hundred dollars and many as much as three hundred. We have had an increase in our membership of two hundred and more members. Great revivals have been and are now going on. The outlook for a general revival is promising and we are expecting the greatest year in our history.

Yours very truly,
HARRY W. MAY.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round.

Cleveland, Feb. 15, a.m.
Shelby, Feb. 15, p.m.
Jonestown, at Rich, Feb. 22, a.m.
Coahoma, at Lyon, Feb. 22, p.m.
Merigold, at Alligator, Feb. 29, a.m.
Rosedale, Mar. 7, a.m.
Greenville, Mar. 7, p.m.
Lula, at Dundee, Mar. 14, a.m.
Clarksdale, Mar. 14, p.m.
Glen Allen, at Avon, Mar. 21, a.m.
Leland, Mar. 21, p.m.
Shaw, at Litton, Mar. 28, a.m.
Hollandale, Mar. 28, p.m.
Benoit, April 4, a.m.
Boyle, at Shipman's Chapel, Apr. 4, p.m.
Friars Point, Apr. 11, a.m.
Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

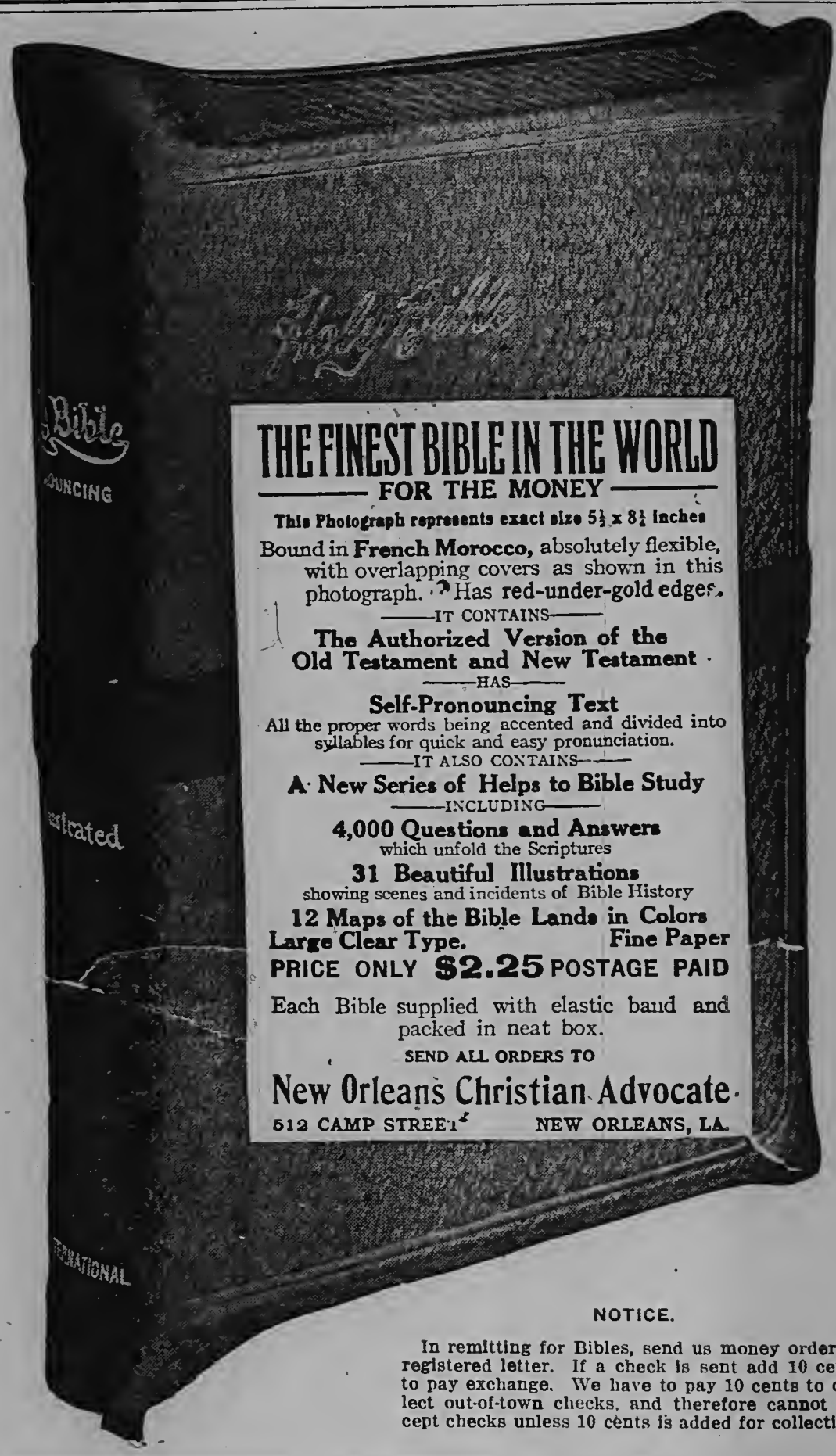
These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Carrollton, at North Carrollton, Feb. 21, 22.
Lambert, at Marks, Feb. 29.
Greenwood, a.m., Mar. 7.
Winona Station, p.m., Mar. 7.
Drew, a.m., Mar. 14.
Ruleville, p.m., Mar. 14.
Belzoni, a.m., Mar. 21.
Moorehead, p.m., Mar. 21.
Sunflower, at Blaine, a.m., Mar. 28.
Inverness, at Isola, p.m., Mar. 28.
Winona Circuit, at Columbiana, April 3, 4.
Schlater, April 11.
Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $2.25 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate
512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

For Church Organs and Pianos

Philip Werlein,
LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ
TRADE MARK

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3349.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 26, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

IN EVERY CITY.

A recent news item a little out of the ordinary was to the effect that for a week a pack of wolves had been prowling through the streets of Duluth, and that their depredations were ended only after the citizens had armed themselves and joined with the officers of the law in killing or capturing them. Upon reflection, however, we are not so sure that the invasion of wolves is an unusual thing. We read of them almost every day, even in New Orleans. Other cities, too, have their packs. But they are of a different species from those in Duluth—they are in the guise of men, and they destroy human souls. Would that they, also, could be exterminated!

BETTER BUY.

According to a newspaper report, the tenants of a six-story apartment house in New York formed a syndicate and bought the building when they learned that a twenty per cent increase in rentals was contemplated. It is not to be supposed that the purchase price was below the market—what must the rent have been? We are beginning to think that it should always be specified in contracts that the price paid is for use only, and not for ownership; otherwise, the unsophisticated might think that he was acquiring the title in fee simple. The only thing we cannot understand in the above story is why the owners should have been willing to sacrifice the rents for the sake of such an insignificant transaction as a sale.

WANTED—THINKERS.

More men work with their hands than with their heads. The reason is to be found, perhaps, in the fact that physical labor is infinitely easier than intellectual toil. The hands take hold of things—pieces of matter which give a characteristic physical reaction; the mind deals with ideas—vague, intangible, elusive forces that have their being in a realm altogether spiritual. The hands may become so well trained that they perform their tasks almost automatically; but a definite act of concentration is necessary whenever a thought process is to be carried out. The manual laborer can regulate his hours by the hands of the clock; the thinker works in a field where time is purely relative. The lengthening shadows tell the workmen that he may lay his tools aside and wait for the coming of another day to continue his task; the thinker knows nothing of morning, noon and night, except that his faculties become weary after long stretches of application and he rests that he may renew his labors as soon as may be. Men who work with their hands minister to bodily needs; those who work with their heads serve the mind and spirit. The world needs both—and both may be found in one—but a shortage of "heads" is an hundred times more serious than a shortage of "hands." We know that a good many "hands" are on a strike; what are our "heads" doing?

NO WRECK IN SIGHT.

We do not believe that the world is on the verge of destruction. We read the newspapers every day; we dip into magazines and reviews occasionally; we read a book now and then; we take advantage of such opportunities as we have to hear thoughtful and distinguished men discuss conditions as they exist to-day. We read with our eyes open, and we listen with attentive ears, and, having done so, we do our best to correlate fact with theory. We are not blind to the evils of the present age, or to the dangers that are threatening the overthrow of the most cherished institutions of our civilization—no man in his right mind can be so obtuse as not to know that we are at a critical juncture in the world's history. But we are not dismayed, we are not faint-hearted, we are not overwhelmed by pessimism. Revolutions are not new things under the sun—and reformations sometimes come out of them. Civilizations have arisen, flourished, and passed away—but a better civilization has always taken the place of those that have been destroyed. The troubles that have seemed to presage ruin have invariably given place to better things. We are not unaffected by the turmoil of the times and the tendencies toward evil that are so powerfully affecting every phase of our life, and we are tremendously concerned that we shall do all in our power now to stem the current of unrighteousness. We have no disposition to stand idly by with the croaking comment, "Let us see." We believe good men and women should throw themselves courageously and wholeheartedly into the fight for the triumph of righteousness. And, thank God, we believe they are doing that very thing. Never before has there been such intense, such passionate determination on the part of those who stand for the right to see that right prevails. And it is this that gives us courage and faith and hope. God has not abandoned the world, and his people have not ceased to labor. To human eyes, the odds may seem to be heavily against us; but the invisible hosts of Heaven are fighting on our side—and the victory will be won. After the storm, the sun shines out and the rainbow appears, and then a new light shines on the faces of men and we catch the melody of a new song in their hearts. God through Christ has spoken, and his words ring in our ears every day as the hallelujah chorus of an anthem coming down from the skies, "—and the gates of Hell shall not prevail against it." The redeeming purpose of God runs throughout the course of human history, and that purpose will not be denied.

MAKING AMENDS.

One of the hardest things in the world to do is to make amends for an injury done, or a loss inflicted. The trouble usually is not that we object to any material cost that we may be put to, but that we dislike exceedingly to acknowledge that we have been in the wrong. Some people go so far even as to make the statement, "I never apologize," a part of their code of ethics. There is only one ground upon which we may rightfully defend such position—the ground that we have never given offense. Very few of us are so impregnably placed.

ACCOMPLISHING THE IMPOSSIBLE.

The death of Rear Admiral Robert E. Peary on Friday of last week, at his home in Washington, D. C., is worthy of special mention because it recalls the labors of a man who accomplished what was apparently an impossible task—the discovery of the North Pole. The story is, that the casual reading of a book dealing with arctic life aroused in him a passion for the discovery of the Pole that sustained him through many years of trial and disappointment until he had achieved his ambition. He spent hundreds of thousands of dollars in fitting up ships and equipping exploration parties; he made eight trips before his goal was attained; he suffered all the agonies that bitter cold and near-starvation could inflict, and more than once was almost hopelessly lost in the barren wastes of the arctic region. His own courage almost failed him at one time—but he never gave up. The story of his achievement is well known. After having made the great discovery, he had to substantiate his claim under the most rigid scientific inquiry because another professed to have reached the Pole ahead of him. But he won against all odds, and he is now universally accorded the honor that was justly his. The lesson of his life is the lesson that every young person especially should study until he has learned it well—the lesson expressed so tersely in the saying, "Where there is a will, there is a way." Difficulties disappear before the onslaught of determined men.

CHEAP AT THAT.

A recent estimate of the amount necessary to enforce Constitutional prohibition places it at $50,000,000 a year. Doubtless some of those who are constitutionally opposed to prohibition will point to this as an example of the outrageous taxes that will follow the enactment of this superlatively meritorious piece of legislation, and they will wail long-drawn-out lamentations over the burdens that prohibition imposes. But they will be wasting their woe on the desert air, so far as those who care for real facts are concerned. We dare affirm that ten times this amount would not be too much to spend in order to save the actual loss in dollars and cents that the country suffered every year under the whiskey regime. The labor turned into productive channels alone will produce many fold that comparatively insignificant sum. Prohibition to cost $50,000,000 a year! Yes, and cheap at that.

THE WOMEN ARE OPPOSED.

The National League of Woman Voters, in session in Chicago last week, passed a resolution in opposition to compulsory military training. We should have been surprised and disappointed if they had not taken some such action. It is very easy for those who have their hearts set on the establishment of a great militaristic program for this nation to devise legislation by which their ends can be attained; but the mothers of the land have no desire to see their sons deliberately trained in the arts of war. It is not a question of patriotism—that has been put to the test more than once—but of a cold-blooded proposition to make every man a trained fighter in a world that is crying for peace. Our boys can fight if they have to—ask the Huns; but we do not want to make them do it.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

STEWARDSHIP.

By Edna Abels Salassi.

"Where are the talents I gave thee:
Talents of earth's golden store;
Talents of time and of substance;
Mental gifts—all these and more?"
List to the voice of the Master—
Kind, yet insistent, His plea—
How shall we answer this question
He's asking of you and of me?

"Where are the talents I gave thee?
O, art thou using them well,
Or are they loaned unto demons,
To people the regions of hell?
Thou art for me, or against me:
Thou 'rt sowing, or scatt'ring abroad:
And knowest thou not that each talent
Is sacred—a trust from thy God?"

"Where are the talents I gave thee?
Tho' they be many or one,
Each has a definite mission"—
No soul the issue may shun,
For, "By their works ye shall know them"
The Master has said long ago;
And the answer—the true, living answer—
Each life's daily record must show.

Slidell, La.

AFTER LONG YEARS OF PREACHING.

When I entered on my first pastorate at Woodbridge I thought I could never last Sunday after Sunday for six months, and now I can say that God has helped me to break the bread of life to souls for nearly sixty years. He has still work for me to do, and I mean to do it. I thought at first when I became a Christian I could make all the world believe in my Savior. I had a great conception of the power of my own persuasion; I have less now, but more faith in the Holy Spirit. I shall never forget the first morning after I had seen Christ on the Cross, how I looked out from my bedroom window and saw a corn porter who worked for us going along the street, and I thought I would make him and all the other porters Christian. I tried and found it more difficult than I imagined. I went and preached to the fishermen in the North End; still it was difficult! I went and preached to villages four and five miles off, and it dawned upon me how very difficult it was. Then I preached in a small village chapel, and still it was difficult. So I have found all the way through. Still with trimmed expectations I have gone on, and thank God for all the help given in Woodbridge, Wanstead, Weston, Tolmers, Adelaide, Markham, Clinton. I might have worked harder. I might have been more unceasing in prayer. I might have used more tact and forbearance. I might have seized more opportunities of service. But regrets are unavailing. I can only seek to use the last days better.

An aged man may even be a sermon to others. He can either be a warning or an inspiration. For myself I would rather be an inspiration. I can speak of my gratitude to God for all his goodness and guidance. Life has been full of mercy. It has been full of variety. It has been richer in results than I ever expected or dreamed. I have seen more of God's world and my fellows than I ever thought to see, have been brought into association with better and greater men than I ever imagined would be my lot, and been permitted to do more useful and extended work than I ever could have imagined possible. I want to express gratitude.

Of all the sad sights in the world, that of an old man still unconverted, still hopeless and godless, is the saddest. Perhaps a sadder is that of a minister who has lost his early enthusiasm to declare God's goodness to his fellows. I hope I have not lost my enthusiasm, for I love the pulpit as much as ever. I remember also another one who, at eighty-five passed away, my dear old friend Dr. Newman Hall, who had not lost his enthusiasm. For years I had spent nearly every Saturday afternoon with him, and at last on his death bed he condensed in a few words the object of his life. It was as he drew me down on his death bed to give me a farewell kiss. Said he, "Tell every minister to preach Christ crucified. There is nothing better to tell them, for Jesus is to me now a thousand times more precious than ever." He had not lost his enthusiasm. Yes, he knew that Christ had been the strength of his arm and the doctrine of the Cross the sharp ax to bring down the evils in souls. I know the same. Hence once more I lift up Christ as the only Savior. I remember hearing of one who at eighty found Christ, and he was so earnest in talking to others and giving away tracts that he led over two hundred to seek Christ before he died. He tried to make up for lost time. Let me make up to-night for lost time now. If in the past I have failed to grip you, or lacked earnestness, or if I have not presented Christ clearly, or not had love enough in my tone, let me once more place lovingly before you my Savior. His words are "love," his work is "he served," his presence is "I give eternal life."—Fred Hastings.

THE REUNION OF EPISCOPAL METHODISM.

By Rev. John W. Boswell, D. D.

I began to look into the history of Methodism about twelve years after the division in 1844. I was too young to form any kind of an opinion without evidence. Hence, though a Southern boy thoroughly identified with Southern interests, it cannot be justly said that I was prejudiced. From that day to this, as occasion required I have studied the matter from as many angles and as thoroughly as I was capable of doing.

I have studied Episcopal Methodism from the standpoint of the men who organized the church in 1784, and of those who framed the Constitution in 1808. Up to the latter period, while the church was fairly well governed, it was without a Constitution. The General Conference, then as now, was the governing body, but it was nothing more than a mass-meeting, all the preachers in full connection being members; and it worked without any restrictions. The Conference of 1808 provided for a delegated body which equitably distributed representatien, and responsibility. It also gave us the six Restrictive Rules under which the General Conference has worked from that day to this.

To-day Southern Methodism is not only the best, but the only exponent of original Methodism in the United States. Only once in all its history has it enacted a piece of radical legislation, and that piece was not prohibited by any one of the Restrictive Rules. I am sorry I cannot say as much of our brethren of the Methodist Episcopal Church, for, as I understand, they have been operating for years under regulations clearly violative of the Third Restrictive Rule. They elect missionary bishops who are not General Superintendents, and by law have divided the church into areas (or sections) and name bishops for given areas instead of letting the bishops divide the work among themselves as the general superintendents have a right to do. Our own General Conference came perilously near to doing the same thing at its last session.

The way was opened at the General Conferenee of 1844 for almost any kind of legislatlon in regard to the Episcopacy. At that session the Northern delegates, who were in the majority, in the controversy that culminated in the division of the church, took the position that the Episcopacy is the creation of the General Conference, and the bishops are so far subject to the will of the body that they can be deposed or otherwise disposed of with or without cause. With that idea firmly fixed in mind, they proceeded to depose one of the bishops without preferring a charge against him, and without any sort of trial. This was done over the protest of the Southern delegates, who held to the original idea of the Episcopacy.

If there were no other reasons against reunion, the action of the General Conference of 1844, extra judicial, and effected by a domineering majority who have never relented nor changed their views, would be quite sufficient to keep me just where I am—in the Methodist Episcopal Church, South. And here I propose to stay as long as possible, "with malice toward none, and charity for all."

I know that the statements here set forth are pooh-poohed in many circles, as ancient history. So it is, but it is part of the history of the present-day church, and the things and facts that made the history resulted in the Methodist Episcopal Church, South. I for one am not ready to repudiate our fathers whose faith and courage brought Southern Methodism into existence. I am glad that the Constitution as originally framed is still in force and that we are governed by it. In defending it I no more lessen my self-respect or discount my intelligence than two millions of others who live under it and have promised to obey it.

In accepting the Plan of Unification proposed by the Commissioners, do we surrender our position? We do, on more points than one. We surrender our plan of itinerant general superintendency, and adopt the area plan of Northern Methodists, with something added, principally the confirmation of bishops by the General Conference elected by the Regional Conferences. This is destructive of the independence of the Regional Conferences, for it virtually says: "You can have only such bishops as meet our approbation." And the plan to all intents and purposes handicaps, if not destroys, any initiative on the part of the bishops to plan and carry on the work according to their godly judgment. I can see, under such circumstances, how a man can be an executive, but I cannot see how he can be a general superintendent.

In this communication I have dwelt only on one point. Other points of interest may be considered in the future.

ARMY CHAPLAINS.

By John A. Randolph, Chaplain U. S. A.

The following statement on Army Chaplains is prepared for our church press at the request of Dr. E. O. Watson, the Secretary of the General Committee on Army and Navy Chaplains.

A strong effort is just now being made to put the chaplains of our Army in a position such as is held by chaplains in armies of other countries and in our own Navy.

The legislation which Congress is asked to give us is so manifestly just and so necessary to the efficiency of the religious work in the Army, it is desired to give the matter the widest publicity.

The essential features of the proposed legislation are found in the bill introduced in the Senate by Senator Capper of Kansas and in the House by Cougressman Hull of Iowa. This bill provides:

(1) For the organization of a Chaplains' Corps to be administered by chaplains.

(2) For the promotion of chaplains on the same terms as other staff officers.

(3) For the appointment of one chaplain to every twelve hundred of the authorized personnel of the Army.

It is desirable to add to these another section providing for an enlisted personnel for the Chaplains' Corps. Now it is practically impossible for the chaplain to get competent assistants, for the reason that any man qualified for such a position is in such demand that the chaplain cannot get him.

Briefly the reasons for this legislation are as follows:

(a) Now chaplains are selected, examined, as-

signed, inspected, promoted, reported upon and retired by officers of other branches of the service, and, with the exception of an occasional chaplain on an examining board, chaplains have nothing to say in the matter. It is maintained that the religious work in the Army is as much the work of specialists as is medicine or dentistry, and that the ministers engaged in that service should administer, under competent authority, the affairs of their own department.

(b) Under present conditions there can be no such thing as esprit du corps among chaplains. There is no organization. The chaplains are just so many clergymen scattered throughout the army with no means of building up esprit or of cooperating in their work. No such condition exists in any other department of our army.

(c) It is claimed that putting chaplains on the same footing as to promotion with other staff officers is but a just recognition of their work. The experiences of the World War demonstrated that they are in as much danger as other staff officers. They had more casualties than any other staff corps in our army in France, in proportion to numbers. No one will claim that the religious instruction of our young men is a whit less important than the other instruction they get. There is no position in the army or out of it where personality counts for so much as in the chaplaincy. Men of strong personality and other superior endowments seek a field where they can do a man's work. The discriminations against chaplains under present law are a hindrance which will prevent the securing of the best men for the future and the keeping of a number that we have already. In our Navy fifty per cent of the chaplains have field rank. The Capper Bill asks for higher grades for only thirty per cent of the chaplains of the Army.

The chaplains' work has been studied during the past three years as never before. In the Army and out of it, men who have the best interests of our young men at heart, men who are best qualified to advise in regard to religious matters, have studied this question from every angle and they are unanimously in favor of the principles embodied in the Capper Bill. Not only do they favor the measure, they urge its enactment into law.

The General Committee on Army and Navy Chaplains urges the friends of our young men in the Army to bring this matter to the attention of their Senators and Congressmen, and that without delay.

Chaplain's Office, General Hospital No. 6, Fort McPherson, Ga., February 4, 1920.

A CONTENTED SUPERANNUATE.

Dear Brother Carley: To-day is my natal day; am seventy years of age. Three-score years and ten make a long life, humanly viewed. Whatever more may come to me will be borrowed time. I don't borrow many things, but I am going to borrow all the years I can. A good woman, at church this morning, said she hoped I might live seventy years longer. I demurred at that. That was too much of a wish. That would look too much like getting a corner on life. My borrowing capacity will never be equal to such a strain.

I spent the day at Madison, worshiping with the popular and gifted young pastor, Rev. J. F. Campbell, and his splendid congregation. It was a fine day, a fine sermon and a spiritual service. It was good to be there. I had enough sense to refuse to preach. The people had not come out to hear an old, worn-out superannuate. They had come to hear the new preacher, whose fame had already gone out far and near—Jim Campbell didn't disappoint them. It did my heart good to see the eagerness with which the hearers hung on the message. A great year with large success is in store for them.

Mrs. Bennett, of Madison, asked me if superannuation had made me restless and dissatisfied as it had done so many of the old preachers. I assured her that I was delighted with it. It is the most delightful experience of my life. When the Mississippi Conference by its unanimous vote said that I had done enough work, and deserved rest I was happy, and I have been ever since. There has not been a heavy hour for two months. My heart has been full of praise to God for having been so good to me. He has been very close to me, guiding and helping, through forty-five years of strenuous work. I have served all grades of works—weak circuits, strong circuits, weak stations, strong stations, a weak district and two strong districts. Ten years of presiding eldership gave me the severest strains of my life. I lost but two quarterly conferences in the ten years. I had to contend with many things, such as personal sickness, sickness in my home, swollen streams, railroad wrecks and quarantines. But I never stopped to consider whether I could get there or not. My business was to be there, and I made up my mind to be able to give a sufficiently good reason for my absence to satisfy everybody. I walked 7½ miles, packing two valises, to fill one appointment. Whenever I failed to show up it was because it was humanly impossible to get there. My first trip to Georgetown to hold quarterly conference was possibly the worst trip I made in the ten years' service. I got to Hazlehurst on Friday night in one of the worst snow, sleet and hail storms I ever saw. I had written to a liveryman to have a team ready for me early Saturday morning. The next morning was bitterly cold, the whole earth was covered with ice, the roads were covered with fallen timbers, with telephone poles and wires strewn everywhere. It was a forbidding sight. I got in touch with the livery man, and asked why the horse and buggy had not been sent to my hotel. He said it was impossible for me to get to Georgetown. He had not thought of my attempting to do an impossible thing. I told him to send the team at once. I would decide for myself. I couldn't tell whether or not it was impossible until I made an honest effort to get there. In driving the sixteen miles many a pole and wire did I move from one side of the road to the other; many a tree blown across the road did I have to flank by driving through woods and across logs. It was almost equal to Ben Hur in his chariot drive. But I got there; I did the impossible. Never having been there before I didn't know which was the Methodist church. I mistook the Baptist church for it. The Methodist church was a quarter of a mile away. I never saw it. I drove to the Baptist church looking for the Methodist stewards and the pastor. But they didn't put in their appearance. By the time it was clear to me that nobody was coming to the quarterly conference, I was very cold and hungry. I hitched up and drove to a near-by home. A young man who knew me asked me to get out of the buggy and get to the fire as soon as possible. He introduced me to Mr. Walter Catchings, who asked me to be seated by the fire and warm myself. I was almost stiff from cold. In a few minutes Mr. Catchings caught that I was there to hold quarterly conference. He said to me, "Are you the new presiding elder?" I answered in the affirmative.

"Why, sir, please pardon me for this indifferent treatment; I thought you were the Protestant Methodist preacher, living a few miles back up in the woods." This discovery that the presiding elder had come injected new life into the family circle, and in an hour or so I was asked into the dining room. A dinner fit for the gods was spread. Such spreads have been the joy and yet the bane of presiding elders always. After eating dinner I went a short distance to Brother Frank Catchings' home, and there by a good fire he and I held the quarterly conference. The pastor, Brother J. N. Ware, did not attend the meeting. Question 8: "What has been raised the present quarter for the support of the ministry, and how has it been applied?" Five dollars was the answer, and applied to the presiding elder. That division was very short.

After such long and strenuous service, why shouldn't I be delighted to have an opportunity to rest? I was not forced to superannuate. Nobody had to suggest it, or even hint at it. Of my own free will and accord I asked for it. I am proud of the fact that I am on the "honor roll." I have had mighty few honors bestowed on me. I am wearing this one proudly. I am an old man, and I know it. Nobody needs to tell me. I have seen many of the old brethren protest against superannuation, and so many who were restless and complaining about it that I imagined it was something to be feared and shunned. But, brethren, hear me. I know. It is a delightful thing. Don't be afraid of it. You can go and come as you like. The young preachers will let you preach some for them if you keep sweet. I have had more invitations than I could accept. I can preach as well as I could twenty years ago. Of course, I think so. Is there any old preacher who doesn't think that way about his preaching? No matter how well I may preach, I know I am too old to meet the demands of the up-to-date situation. Let us show the rich and mellow fruits of grace in our old age.

I am busy writing life insurance. If you want a policy or know any one who does drop me a few lines, please.

Fraternally,

T. W. ADAMS.

Brookhaven, Miss., Feb. 8, 1920.

FIGURES DON'T LIE.

By Rev. E. S. Lewis.

Maybe they do not. However, they are sometimes so handled that you are made to wonder. Annual Conference reports are strange things. I have just been going through the reports made by the pastors at the recent North Mississippi Conference and I have found some very interesting things. One of the things of striking interest is that such a large number was received into the church on profession of faith in the Delta charges. Indianola led the Conference in the number of additions on profession of faith, followed by Clarksdale, Fulton circuit, Itta Bena, Kilmichael and Tremont. Quite a number of the Delta charges received from twenty-five to forty on profession. The pastors in this rich, growing Delta are not content to gather the fruits of others' toil, but they are going out after men, as Andrew did, and are bringing them to Jesus.

We all, pastors and people alike, are challenged to undertake big things this year for Christ and the church. The times are electric with wonderful possibilities. This ought to be a banner year for the church, and many are waiting with expectant hearts before the Lord.

But there are some funny figures in the reports made at our last Conference. Take, for instance, the Aberdeen District. They began the year, according to the reports, with 10,165 members. They received 810 and lost 350, making a clear gain of 460. They report, however, a loss of 667, showing a discrepancy of 1,127. These are the figures, and figures don't lie. But the Aberdeen District is out of balance 1,127 souls.

Look at the Sardis District. They began the year, according to reports, with 6,718 members. They received 492; and lost 153. They had a net gain of 339, but they report a loss of 954, showing a discrepancy of 1,293, which represents a membership far larger than any two charges in the district—out of balance again. Every district is out of balance. The reports in table 1 of the published Minutes show a loss of 600 members the past year; yet if you take the membership of a year ago and add to it the net gain according to the published reports, you will find that our total net gain for the year is 2,758. Out of balance 3,358 souls! What if these were members of your family, your Sunday school pupils, your choir or your board of stewards? Would we not go out after them? What are we going to do about it? Lost—3,358 souls!

Greenville, Miss.

AN OMISSION IN THE MINUTES.

I see from the "late" Minutes of the Mississippi Conference that the treasurer's report of the Board of Finance is partly omitted: the names and amounts paid each claimant do not appear. I am sorry that they do not. The treasurer paid every claim in full, and each claimant received from the General Board, at St Louis, an additional amount.

J. M. MORSE,
Chairman Conference Board of Finance.

REPLY TO THE COMMITTEE ON EVANGELISM.

Mr. Editor: As no article from either one of the Mississippi Conferences has been permitted to appear in the Nashville Advocate in response to the criticisms of the action of these two bodies with reference to the "Standard Plan," published in that organ, editorial and otherwise, and claiming a right to be heard, I offer you this article for publication in the New Orleans Christian Advocate. The manuscript was sent to the Nashville Advocate but the editor returned it, giving as his reason that the Minute Men have nothing to do with the previous discussion. The reader can judge for himself whether or not the point is well taken. V. C. CURTIS.

Being one of those who signed the resolutions protesting against the adoption of the "Standard Plan" by the North Mississippi Conference, I make the following reply to the strictures of the Committee on Evangelism, published in The Christian Advocate, February 6:

1. I speak for myself only and have no authority to speak for the others who signed the resolutions nor the Conference that adopted them without a dissenting vote.

2. No "indictment was made against the committee." The committee is not mentioned in the protest. That very point was discussed when the resolutions were drafted. It was unanimously agreed that the statements should be so guarded as not to impugn the motives of any one. We did not question the spirituality of any member of the Commiltee, but we did seriously question the spiritual results of the published "Standard Plan," if put into effect.

3. The resolutions were not passed primarily for publication, but were a solemn protest against the enforcement of the details of the "Standard Plan" in the North Mississippi Conference. Since they were matters of public record, Dr. Lipscomb acted within his personal rights in sending them to the Advocate.

4. We accept the explanation given by the Committee and regret that a similar statement was not included in the "Standard Plan," as that would have prevented misunderstandings and confusion. But we must confess surprise at the seeming spirit of the article in which the resolutions of the Committee were embodied. It is hard for us to conceive of so dignified body as our General Committee on Evangelism, charged with the grave responsibility of directing the greatest of all campaigns for two millions of people, answering a solemn protest against a defective plan, with a sneer, when that protest had passed two Annual Conferences without a dissenting vote.

5. The preachers of the North Mississippi Conference are united in their desire and prayers for a genuine revival of Holy Ghost religion and are willing to make sacrifices to that end. They welcome suggestions and plans from the regular constituted agencies of the church, of which the Committee on Evangelism is one; but they insist on the right to direct these affairs in their own respective charges, because they have been charged with that responsibility by the Discipline of the church.

6. There seems to be confusion as to who is in charge of the campaign. We read in the "Standard Plan" (page 18): "The Centenary Propaganda has produced a revival. It is clearly the duty of the Centenary Commission to conserve its own products. The Centenary Commission has no disposition to usurp the work delegated to the Committee on Evangelism created by the General Conference. Hence, after a thorough conference the Committee on Evangelism and the Centenary Commission agreed to combine and promote a church-wide revival."

"The following is the plan of organization:

"Joint Committee.

"The Joint Committee on Evangelism shall be composed of three members from the Committee on Evangelism, three members from the Centenary Commission, three members who are members of both Committees, and three others who have no membership in either, the Associate Director of the Missionary Centenary, and the Secretaries of the Department of Home Missions. This joint committee shall carry out the policy of the Centenary Commission and the Board of Missions for a church-wide revival."

The foregoing would indicate, and we would expect, that all the activities of the other departments pertaining to the Evangelistic campaign would be under the direction of this Joint Committee, or at least, there would be an understanding with reference to the general plan. But when complaint was made to the Home Mission Secretary about the arbitrary appointment of the chairmen of Minute Men who were to take part in the campaign—they having charge of the speakers to fill vacant pulpits and report not to the pastor, nor the presiding elder, but to the district chairman, and he in turn report to Nashville—we were informed by Dr. Goddard that "We have no knowledge of or no control over the work in other departments of the Centenary; * * * none of these are organically connected with the Evangelistic Committee." The Standard Plan says (page 19), "The local church Evangelistic Committee shall be composed of the local church cabinet, the Evangelistic Committee of the local church, and such others as these may desire to add." The Chairman of the Minute Men, by virtue of his commission from Nashville, is a member of the cabinet and is, therefore, a member of the Church Evangelistic Committee. I was asked by the Conference Missionary Secretary to assemble the District Cabinet to make nominations for chairmen for this district, but before this meeting was called, I received a list of chairmen who had already been appointed, from the Secretary of Minute Men in Nashville. These appointments were made without any further consultation with me or any of the pastors of the district. Some of those on the list were outspoken in their opposition to revivals, saying they did not believe in revivals nor regeneration, but thought the church was a good thing and we ought to get the people into the church in any way we can. Some were not even members of the church, and the moral characters of some of the others were under a shadow. Of course, in the list there were some good men. Supposing the Conference Secretary to be the representative of the Commission, I made complaint to him about the character of men who had been appointed. In a few days I received a letter from the Secretary of Minute Men, informing me if I would "furnish evidence in due form" he would have the commissions revoked. I was to get up "evidence in due form" for a quasi court sitting in Nashville to revoke the commissions of some who had been appointed without my knowledge or consent to fill the vacant pulpits of this district. I suppose the names must have been taken from a list that had been appointed last spring to help raise the money. However, this is only a supposition. And if it is true, that some one sent in a list to help raise money, no one is justified in thinking they are the proper ones to take part in an evangelistic campaign, having charge of the speakers. Experiences of this kind, and certain rumors, which were not without some justification, having reference to those who did not fall into line at once, such as, "Their future leadership is threatened," "It is time for the official axe to be used," "They will feel the weight of Episcopal authority," and letters to the presiding Bishop that were all but dictating to him, were not conducive to produce harmony and inspire confidence.

7. We cannot have much sympathy with the card system to get new members, described in the "Standard Plan," when a large per cent of those who are already members seem not to have God in their thoughts, but vain pride, love of sensual pleasure, greed for gold and sins even more flagrant seem to be predominant in their lives. We would call to repentance those in high places as well as those in the humbler walks of life before we would tabulate a list of other prospective members. We do not believe that a genuine revival can come to any church till its members repent of their sins and make restitution for their wrongs. I believe these are Methodist doctrines; I am sure they are Bible doctrines. But it is said with reference to repudiating historic Methodism, that "The only utterance which we have ever seen which would seem to lend even a color of justification to the charge is a statement that was not made either by the committee or a member of the committee, and which the committee does not now approve and never has approved." It would seem that any one should be pardoned in supposing that this was an authoritative statement, as it was an editorial in the Centenary Bulletin, which was the official organ of the Centenary Commission. Then the utterances of Dr. Goddard, while not so objectionable as to their literal statements, but which seemed to have the same spirit and import, and which appeared about the same time, had to to be considered. The quotation mentioned in the protest was from the July number of the Centenary Bulletin and was as follows: "* * * the ancient creeds and dogmas will not be brought out of the limbo of neglected things and set up as controlling principles * * * and there will be few tears and no shouting at all." Dr. Goddard said (printed speech distributed in June): "The activity of the lachrymal glands is not now and never has been a sole test of spirituality, the opinion of some good folks to the contrary, notwithstanding. The Holy Ghost does not make men weep * * *". "The appeal will not likely be, 'come and go home to heaven;' it will more likely be, having accepted Christ, 'come and let us make heaven out of this world and inevitably land you in the eternal heavens by and by.' It will not be, 'come and flee a devil's hell,' but, 'come and help us get hell out of this world and thereby save yourselves from the hell beyond.'" "It may not shock predatory wealth as did Francis of Assisi, but it will lay upon the conscience of the rich man his duty to bless the world with his wealth." "It will not make such a fierce attack upon the unspiritual leadership of the church as did Martin Luther * * * but will likely cause some disturbance in that direction." In view of the similarity of the spirit and import of these quotations, it should occasion no surprise when it was supposed that the committee approved the former as well as the latter.

8. We are opposed to controversy and surely this is no time to inject unpleasant personalities into the discussion of "how to run a revival."

While we do not think that the "Standard Plan," as published, is the method to run a revival in our charges, we certainly have no ill-will towards any member of the Committee because we differ as to methods. I am sure that we all are striving for the same end, and while there are times when frankness is necessary, there is never a time when brethren are justified in being estranged because they do not agree on some particular plan. The Committee says they have never intended to interfere with the pastors, so the real difference seems to have vanished. For our part we have no unkind thrusts to make, but expect to do our best under the leadership of the Holy Spirit and the assistance of the brethren to bring about the desired revival.

A sincere and cordial invitation is extended to any member of the Committee, or any representative of the Committee, to come into the Greenville District and assist in the revival. We will welcome suggestions and will appreciate assistance, but of course will expect the several pastors to direct the meetings in their own respective charges.

I hope this article will be received in the same spirit in which it is written and which it is intended. V. C. CURTIS.

Greenville, Miss., Feb. 11, 1920.

MISSISSIPPI CONFERENCE NOTICE.

The Conference Journal for 1919 has been mailed out to all the preachers. Any one not receiving these in a reasonable length of time may drop a card to Dr. A. F. Watkins, Jackson, Mississippi.

The editors tried their best to get out a Journal this year without mistakes, but in spite of us one slipped in. The name of New Augusta, J. C. Ellis, preacher in charge, was omitted from the list of appointments in the Hattiesburg District. It is to be regretted and we beg pardon.

G. S. HARMON

Jackson, Miss., February 17, 1920.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D. D.

When I took Sister Steel to the hotel in New Albany, I said, "Now, my dear, you will see how your venerable superannuated companion has to fare, knocking around the country, and stopping at such places." It was not long before she turned the tables on me, and intimated that if by knocking around the country I got such fare, she would not object to some of the knocking around herself! Mr. Ivey, the big-hearted proprietor of the hotel, made our stay a very delightful memory by his courteous hospitality. I have sometimes thought of getting me a pocketknife with a sawblade to use on hotel steak, such as I had to pay 90 cents for in the dining room of the Union Station, in Memphis; but bless your life, Bro. Ivey's steak almost melted in your mouth. Tom Holloman could have eaten it before he rode Susannah in the "perade." If it wasn't delicious steak, it was fat quail!

New Albany is a flourishing little North Mississippi city, located in a fine farming section, and enjoying a good degree of prosperity. We have a fine people there, and the pastor of our church, Brother Stephens, stands high in their regard. We need a new church, and everything points to our having it before long. I spent a week there, giving my lectures on the Bible to large and appreciative audiences. The people are genuine Bereans in the interest they took in hearing about the Word of God. I was greatly encouraged to be told that more people were reading tho Bible, and reading it with a better knowledge of how to use it, than at any former time. That is exactly the object I have in view in giving these lectures. One of the pleasant features of the occasion was the large attendance of little people, boys and girls. They stayed with us to the end, and when I left many of these boys and girls came up and thanked me for my message. You expect this of older people, but it is unusual in the little folks, and indicates fine home training. I believe it is hard to beat old Mississippi when it comes to those homely virtues which are the bed-rock of our American society.

Unfortunately, Brother Stephens got down with the "Flu" before I left, and when I got home, it floored me. I thought a superannuate was immune, but it looks as if in Louisiana he is immune from nothing. So here I am, still indoors. The doctor gave me 'orrid medicine, and Sister Steel effectually bossed be, making me keep my arms under the cover. I resorted to poetry for pastime, and read some to the doctor. It finished him. He hasn't been back since. So I have found out how to keep the doctor off. Even Sister Steel shied away when I began to reel it off in her presence. Well, I am sorry for this age that can't appreciate the flights of genius!

The Commissioners have done their work. I have no doubt it was the best that they could do; but that best is so bad, in that it destroys the Methodist Episcopal Church, South, root and branch, that I am praying the Lord to bring to naught the counsel of Ahithophel. I hope the General Conference of the Methodist Episcopal Church will either reject the "Constitution," or so modify it, that we will have to reject it. The mass of our Southern people don't want union with the Northern Methodists, because it puts us under a majority who are hostile to everything we stand for. It is not the brotherly way to settle this matter, to steam-roll the business through. I am not averse to a close affiliation with other churches. I am for the Interchurch Movement, because it does not destroy denominational autonomy. The first item of their "Constitution" safeguards the denominational title to property. The proposed Constitution turns all our property over to the control of the Northern majority. They took it away from us once, and they will do it again.

Mansfield, La.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings, $5. Utility pen, $3. (Rev.) H. C. Castles, McComb, Miss.

SIGN SEEKERS.

By Rev. H. W. Bowman.

Sign-seeking seems to be an inherent part of human nature, that does not cease with the rolling centuries. Wherever we look in the history of the race, irrespective of his age, color, or nation, man has been given to seeking for signs of the favor or disfavor of his God.

As children, we made cross marks and spit on same when we turned back. We would not bring a hoe, or spade or other garden tool through the house, as it signified that a death would occur. The screech owl's unearthly note sent shivers up and down the spine, as we wondered who would die in the community. But crossing the fingers behind the back, always offset his evil design. The bathing of the lip from a certain hollow tree, whose hollow was a certain distance from the ground, and was on a certain side of the tree, and was in a certain position to other trees, and at a certain time of the moon, and at midnight, was sure to produce a luxuriant growth and hasten the manly appearance.

The Master was asked to "shew a sign from Heaven." We are still seeking for signs, signs of the great revival which we have been desiring and for a long time praying. Signs are everywhere. Where is the revival?

One sign is, "We put over the Centenary;" we observed the rules, we made good. Another says it is bound to come, because God has promised us his blessing when we bring our tithes into his storehouse. But we have not yet brought them in. It is only in promise. The Louisiana Conference has paid about 50 per cent of the first year's pledge.

Still another sign has appeared: The Superannuate unprovided for is the hindering cause; if he is provided for, the revival will come. It is another star whose magic influence is based on the swelled income of the fund for superannuates. I am in favor of the deepest and most extensive campaign for these worthy men, and it is a shame that the Centenary leaders were not wide enough in vision to take them in. But the point is, that this is but another index that we are still seeking signs; and the answer of the Master to those who has sought him to give them one, is still applicable.

A faithless generation, with a lost vision of God, seeketh after a sign; but no sign shall be given it.

There is a sign, not yet appearing, that tells the fact of his opening the windows of the heavens and pouring out of his blessings. I pray for that sign to appear.

The winds of God are always blowing, but if you wish to go forward, you must keep your sails unfurled.—Old Eastern Proverb.

The Church

As a whole, is interested in this great soul-saving effort. We are not divided, though some may not help much. But every one who loves his Lord and his church

Must Awake

To the possibilities of this great movement. There may be preferences as to details of method, but no division as to the things necessary

To Personal Salvation

We do not serve men en masse, but one by one. Philip must find Nathaniel. This church-wide movement is expected to enlist all who love and are loyal to Jesus Christ. No one else can be my substitute, nor yours.

For Each Man

There is a Savior and likewise a task in the Kingdom,

Find Yours

Evangelistic Committee Louisiana Conference.

DOROTHY GRACE HARMON

Born Thanksgiving Day (November 28, 1918)—Passed December 8, 1919. Little daughter of Robert Howe and Grace Noble Harmon.

I see her as I saw her last, her winsome baby face
A pink, white-petaled flower in the cap of dainty lace;
Her lovely eyes were on the West with sunset tints aglow—
(Was she in training then for Light her gaze so soon would know?)

She nestled high in loving arms for all of us to see;
The darling daughter of our son, the first grandchild was she.
Though dear and dearer eye my lads, yet joy surpassing sweet
To have the longed for little girl our circle to complete.

Then bright and blissful days were ours (Alas, they seldom come!)
Blest days to linger in our hearts, to lead us nearer Home!
And through them all, 'mid ev'ry scene, whatever might befall,
Our little Queen with baby hands held sceptre o'er us all.

For just a little time we had her, precious Loan of God!
For O, to-day her tiny form lies under sacred sod;
But not her spirit—Thank God, No! Immortal hope He gives:
Somewhere—quite near the Father's throne—our darling baby lives!

For never in my life or ken was there a little maid
So all alert, so full of life, so brightly unafraid;
And what had Death to do with her? That cruel mortal foe
Was barren of a single "sting" to lay our baby low!

For surely God who made us, each with loving human heart,
Must satisfy our longing souls for those from whom we part.
He must fulfill—in justice to His own creation's worth—
A life such as our baby's was, so short a time on earth!

"A babe in glory," (some one says) "is babe forevermore."
I do not know. I want her life to go on as before.
And yet! I'd have her wait awhile beyond those gates of pearl,
To see her as I saw her last, just precious baby girl!

And we, bereft, walk thorny path with bruised and bleeding feet;
We try to be more worthy of the one we hope to meet.
We never see a baby now but through our lens of tears,
A dearer, sweeter face shines forth — our angel babe appears!

Thy comfort, Lord! That when have passed these weary pilgrim days,
We'll clasp again our darling with her same sweet baby ways.
We'll think of her as smiling o'er the "prettles" of the sod,
(For so she called the flowers) in the summerland of God.

GRANDMOTHER.

SEASHORE DISTRICT CONFERENCE.

The District Conference for the Seashore District will convene at Biloxi, Miss., on May 4, beginning with a preaching service at 7:30 p.m. The first business session will be held Wednesday morning.

W. M. SULLIVAN, P. E.

Gulfport, Miss.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent.
Superannuate member, Mississippi Conference,
Brookhaven, Miss

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530
1081 3531

THE ADVOCATE CAMPAIGN FOR 1920.

The Ultimate Goal:

THE NEW ORLEANS CHRISTIAN ADVOCATE IN EVERY METHODIST HOME IN LOUISIANA AND MISSISSIPPI.

The Immediate Goal:

TEN THOUSAND PAID-IN-ADVANCE SUBSCRIBERS BY MARCH 15th.

The Object:

TO HELP ALL OUR PEOPLE TO BECOME INTELLIGENTLY INTERESTED IN THE WORK OF THE CHURCH AND EFFICIENTLY ENGAGED IN PROMOTING ITS INTERESTS BY INCREASING THEIR INFORMATION AND MINISTERING TO THEIR SPIRITUAL LIFE.

What the Advocate Is:

A SIXTEEN-PAGE RELIGIOUS NEWSPAPER, PUBLISHED FIFTY-TWO TIMES A YEAR, OWNED AND CONTROLLED BY THE LOUISIANA, THE MISSISSIPPI, AND THE NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The fifty-two issues aggregate 832 pages a year—some advertising, but mostly reading matter. Some of its features are:

Brief editorial comment upon matters of interest, and discussion of important movements and measures in the church and in the religious world generally

Helpful and interesting contributed and selected articles on various subjects.

The Home Circle—a department devoted especially to the children and young people. containing clean stories and poems, and many interesting and valuable bits of information.

Departments devoted to the interests of the Sunday school and the Woman's Missionary Society.

Many brief but interesting reports of the work of local churches throughout the three Conferences.

A column or more each week of notes that deal largely with people and events.

Full official announcements of quarterly conferences, and many other important official notices.

SOME THINGS THAT EVERY INTELLIGENT METHODIST OUGHT TO KEEP INFORMED ABOUT THIS YEAR:

The Evangelistic work of the Church.

The Plan of Unification.

The Educational Campaign.

Constitutional Prohibition and Other Moral Reforms.

The Issues Involved in the Interchurch World Movement.

THE ADVOCATE WILL FURNISH THE INFORMATION.

THE COST: AS LITTLE AS COULD BE EXPECTED— $1.50 A YEAR, IN ADVANCE.

This is less than three cents a week! There are fifteen Conference organs in our church; the subscription price of eight of them is $2.00 a year, and the price of one is $2.50 a year. The New Orleans Christian Advocate wants to maintain its present price of $1.50—but it needs the ten thousand paid-in-advance subscriptions by March 15 to do it.

NOW IS THE TIME FOR EVERYBODY TO HELP—ARE YOU HELPING?

There are 160,000 Methodists in Louisiana and Mississippi; surely 10,000 of them will willingly give $1.50 for their church paper for one year.

THE CAMPAIGN IS ON! SUCCESS IS ASSURED IF WE GO TO WORK! LET'S AT IT!

10,000 by March 15!

The Home Circle

CLIMBING UP THE HILL.

Never look behind, boys,
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up a hill.

First be sure you're right, boys.
Then with courage strong,
Strap your pack upon your back,
And tug, tug along;
Better let the lag-lout
Fill the lower bill,
And strike the farther stake pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers on the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys,
Brace yourselves and go;
Let the plodding land-pad
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill.

—James Whitcomb Riley.

HOW BESSIE WON THE BASKET.

Oh, such a careless, thoughtless and disobedient little girl as Bessie often was!

If you had lived in the house with her, these are a few of the questions which you would hear her ask every day:

"Who knows where my hat is?" "Has anybody seen my pencil?" "Fanny, where is my slate?" "Can't you tell me where my rake is?"

"Where are you going, Fanny?" she asked one morning, as her sister was leaving the room with a basket and a pair of scissors in her hand.

"To help Ben cut the flowers," Fanny replied.

"I think you might wait for me; and, Fanny, you said you would get me a little basket like yours; when will you give it to me?"

"I can not wait for you. When you have finished adding up those figures, you may come to the garden; but, remember, Bessie, you are not to come until your slate and books are put neatly away on the shelf. And, as for the basket, you shall have that as soon—" Fanny went out without finishing.

Bessie looked after her. What did she mean by not finishing what she was saying? But there was one thing sure, the longer she sat doing nothing, the longer it would be before she could go into the garden; for Fanny would send her right back if she came before the work was finished.

"Three and two are five, and five are ten," and so on till it was finished and proved correct. Then down went slate and pencil, and over to the open window bounded Bessie.

As she stood with one foot on the piazza, the memory of Fanny's words came back to her, and she stopped. She almost wished she had forgotten. Perhaps the flowers would be all cut. Oh, dear, what a bother!

"I just believe I'll wait till I come back to pick it up; Fanny'll never know, and it won't make a mite of difference.

"You're just going to act a story, Bessie Gray; and that's as bad as telling one with your tongue!" she said to herself. And, going back into the room, she picked up the slate, gathered the books from the table, and ran off with them to the library closet, to the particular corner of the shelf where they belonged.

But that corner was already occupied, for in the very spot where she had been going to lay the books stood the loveliest little basket, in the bottom of which lay a slip of paper on which was printed quite plainly:

"For the little girl who remembered to put away her slate and books—and, remembering, did it."—Annie L. Hannah, in the Christian Observer.

HOW THE FIRST BOOKS WERE MADE.

After the fall of the Roman Empire and after the time of Charlemagne, at the beginning of the Middle Ages, the olden-time books were forgotten by most men then living. Even so, some copies of the old books were saved, and one kind of book-making went on as usual. This was the making of wonderful copies of the Bible and writings of the early Church Fathers in the monasteries. Every monastery had its own little publishing department. The place in the monastery where the monks worked at book-making was called the Scriptorium, and it was only the older monks who were trusted to do this kind of work.

The copies of the Bible—and in fact, all the books made in those days—had leaves of parchment, and the printing was, of course, all done by hand by the use of a stylus. Those exquisite pages were illuminated in colors, and in every book there were beautiful, painted illustrations. Many of the hand-made books are still in existence and are carefully preserved in both private and public libraries and museums. When one is sold, it brings a fabulous price.

Often many monks used to work at the same time in copying a book. They tell us that one monk would read aloud while twenty others copied on parchment sheets what he read; thus twenty copies of the same book would be in process of making at the same time. It was not the custom to make copies of the Bible in this way because the Bible did not sell so readily as smaller, less costly books.

We are told, too, that the most beautiful copies of the Scriptures were made by monks who for years worked alone in their cells, printing by hand, painting and illuminating the precious pages all for the glory of God.—Epworth Herald.

A TRUE CAT TALE.

A cat that had several times been deprived of her kittens hid a litter of them in my aunt's barn. Cries could be heard from some quarter, but the kittens could not be found.

Between their mother and the family cat was a feud of long standing; and for this reason my uncle and the maid used to drive the mother away. My aunt never did so.

Pussy learned, at length, to make for the door when she heard footsteps, and also to look behind her. If she saw my aunt's face, she turned back.

One day auntie said to her, "Old cat, where do you keep your kittens? I haven't seen them yet." Immediately she went to the woodpile and called, and out came all the babies for inspection.—Selected.

OGLU AND HIS FIRST STICK OF CANDY.

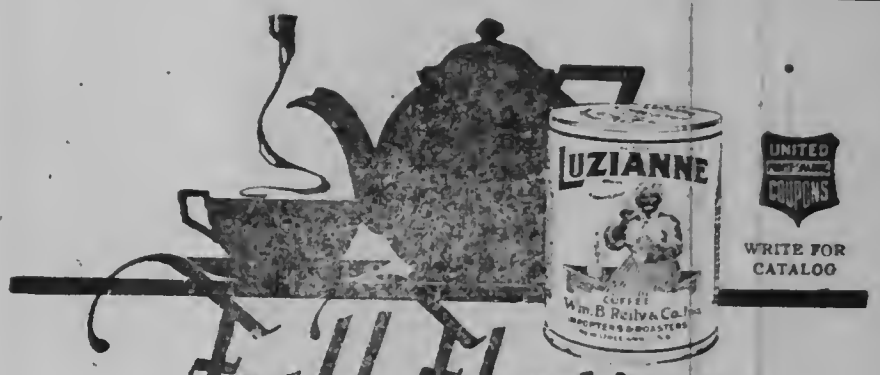
Little Oglu lived in the far-away Northland. His home was built of great blocks of snow. But he did not mind that, for he was dressed in the furs of wild animals which his father had killed.

One day, Oglu's mother had a surprise for him. She knew how much little boys liked candy, so she had prepared a stick of candy for her little son. But it was different from the kind your mother would give you.

Oglu's father helped his mother to make it, too. He had been hunting, and killed a reindeer and a bird. Perhaps you may think he should have brought home some sugar if there was to be any candy. But Oglu's mother smiled when she saw the reindeer and the bird, and carefully took the feet of the bird and began to pull out the bones. Then she blew up the bright, red skin until it looked almost ready to burst. She tied the end so that the air could not get out until she was ready to fill the skin with melted fat from the reindeer.

After the fat was poured into the strange-looking pouch, she set it away until it became very hard, then she gave it to Oglu. How happy he was to get it! He enjoyed his first stick of candy just as much as you enjoyed the first candy you ever ate.—Sunshine.

There are such things as spontaneous flashes of suggestion that come on the inspiration of the moment, but they come to those who have previously meditated long and earnestly on the questions involved; and even so, those exalted moods in the Christian life in which the soul mounts up on wings like an eagle come to those who have toiled along the road of faithful daily service.—Bryan Collier.



Full Flavor

With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Wm. B. Reily & Co. Inc.
New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DR. G. CAMPBELL MORGAN IN NEW ORLEANS.

Several notable happenings occurred in New Orleans last week. In the first place, there was a revival of the Mardi Gras celebration, which had fallen into "innocuous desuetude" during the war. The preparations for the celebration were not on as elaborate scale as usual, but the great Rex parade was given on Tuesday, and thousands of people, from the city itself and from a distance, thronged the streets, in spite of inclement weather, to view the spectacular procession. There was a general feeling that the old Carnival spirit was lacking, and there is some doubt as to whether or not the celebration will be continued in the future; but it was a notable event this year.

In the second place, General John J. Pershing was the honored guest of the city for two days. His coming was heralded beforehand, as it was fitting that it should be, as an event long to be remembered in the history of a city not unaccustomed to visits from celebrities. The people of the city honored themselves in showing honor to the great leader of our overseas army—a leader who proved himself worthy of the distinction he has achieved as one of the great commanders in the greatest war the world has ever known. It was fitting that he should be welcomed by the great crowds who delighted to do him honor—and tens of thousands of people, men, women and children, took advantage of the opportunities they had of seeing the illustrious leader of the American Expeditionary Forces.

In the third place, Maurice Maeterlinck, one of the most distinguished dramatists of modern times, spent a day in the city. He was not greeted by the popular demonstrations that marked the appearance of General Pershing, but he arrived in the Mayflower, the private car used by the presidents of the United States in their tours over the country; he was met by a company of prominent citizens, representing the business, intellectual and cultural life of the city; he was the recipient of every social courtesy that could be extended to him; and he was given columns of space in the newspapers, one of which sent two of the most capable members of its staff to board his train fifty miles away in order to interview him concerning his views upon questions that are interesting the thinking world to-day.

In the fourth place, Dr. G. Campbell Morgan, one of the best known ministers of the gospel in the world, came to New Orleans to deliver a series of addresses on subjects growing out of Biblical interpretation. No official notice, so far as we are aware, was taken of his arrival by the city authorities or by the organizations representing the civic, social and business life of the city; no crowds thronged the streets to catch a glimpse of the distinguished preacher; he delivered an address on Wednesday morning, to which the public generally was invited, free of charge—and there were fewer than a hundred people out to hear him; he spoke every evening for a week in one of the leading churches of the city—but the auditorium was not filled to capacity on any of the occasions when it was our privilege to hear him; the newspapers gave no more space to him than they give to scores of local happenings every day.

We do not know what these indications of public interest signify, or whether they signify anything at all or not. The Mardi Gras celebration represented the hilarious side of social enjoyment—and multiplied thousands did homage to Rex; the visit of General Pershing was the occasion of a patriotic outpouring of the people—and they proved their devotion to their country and their country's hero; the presence of Maeterlinck appealed to the widspread interest of intelligent people in the intellectual and philosophical problems of life—and that interest was shown in no uncertain way; the coming of Dr. Morgan was in connection with definite religious work—and comparatively few showed concern. "He that hath ears to hear, let him hear."

We do not propose in this account of Dr. Morgan's visit to New Orleans to discuss the theological views advanced by him in his various volumes dealing with such matters, but simply to express our opinion of him as a preacher of righteousness and interpreter of the fundamental principles of evangelical Christianity, as we had opportunity to form that opinion while listening to the addresses it was our privilege to hear. Limiting our statement as above, we do not hesitate to say that we have never heard his superior, and seldom his equal, as a preacher with power to grip the attention of those who are willing to think sympathetically with one who is attempting to interpret the supreme issues of life. Dr. Morgan is a great preacher; as we listened to him, we attempted to discover the secret of his power.

He has a striking personal appearance. He is considerably past middle age, but there is no sign of physical decay. His hair is gray, but it is abundant, and it crowns a head that of itself is suggestive of unusual intellectual endowments. He is rather tall and slender, an impression which is heightened by the strictly clerical garb he wears. His voice is not powerful, but it is clear in tone, with a carrying power that enables him to be heard by the entire congregation. It has the quality that we have come to associate with those who have grown up in England, though there is not the slightest sign of affectation. His enunciation is perfect—a virtue that cannot be claimed by all public speakers.

But personal appearance does not explain power; it may attract attention and predispose for or against, but it does not stir the mind and heart. In studying the man and his message, we were struck in the very beginning by his knowledge of the Bible. That is not to be wondered at on the part of one who has given oneself wholly to the presentation of its teachings, but it is an accomplishment altogether too rare even among those whose calling presupposes intimate familiarity with both the Old and New Testaments. Dr. Morgan, without the slightest display of learning, gives the impression of being so perfectly at home in the Inspired Writings, of having such comprehensive knowledge of their contents separately and in their relation to one another, that the hearer feels at once that he is in the presence of a man who is qualified to speak. There is an old saying that knowledge is power; the truth of that saying is never better demonstrated than in the case of the preacher who knows the Book upon which he is dependent for his message. We especially commend the suggestion contained herein to all young ministers.

Another secret of the power of this great preacher is the utter simplicity of his message. We presume there is no question as to the ability of Dr. Morgan to speak in terms of the abstract if occasion should require; but in the presentation of the gospel his evident determination is to make the way so plain that the wayfaring man, "though a fool," need not err therein. So simple is his message in fact that the casual listener might be inclined to think that it lacked the preparation the theme demanded; but a little reflection, accompanied by the attempt to reduce to similarly simple terms any of the great teachings of Jesus, will amply demonstrate the fact that such results can be attained only by the most profound reflection. After all, simplicity is one of the marks of true greatness. The highest tribute that can be paid to a great speaker is in the feeling that the hearer himself could have delivered the address equally well if he had been called upon. "Beaten oil" is the result of prolonged labor.

Still another element in explanation of the power of Dr. Morgan is his singleness of purpose. It is his own statement that he has but one mission in life—to try to interpret the Scriptures in a helpful way to those to whom he may chance to minister. He may be interested in social reform, industrial welfare, political progress—he probably is—but he confined himself on the occasions when we heard him to the one theme of the relation of the individual to Christ. Some men may achieve greatness in many things—but power is developed by the concentration of energies in one direction. Some men try to excel in many different lines of work; most of us are not ambitious enough to excel in one. When we can say, "This one thing I do"—and mean it with all our hearts—we may know something of the power of those who have moved the multitudes.

The last element in the preaching of Dr. Morgan that we call attention to, is his tremendous earnestness. He is not a dilettante in dealing with men's souls—he means business. He is not vehement of speech, and there is nothing cyclonic in his manner; but there is a certain dynamic intensity in the tones of his voice and in his comparatively few gestures that leaves no doubt as to where his heart is. Not even the most indifferent of listeners—and we saw none such—could apply the effeminate phrase, "a nice little speech," to his briefest utterance. His message deals with the eternal verities, and his own soul throbs with the awfulness of its meaning. Those who hear him believe in his sincerity, whether they accept his teaching or not. So will the world believe any man who puts himself—all of himself—into what he undertakes to accomplish.

It is a worthy tribute to the man and his message that his audiences grew in size from the very first. The preacher has not lost his place in the modern order.

PERSONAL AND OTHER NOTES.

"All goes well," is the cheering note that comes from Rev. B. F. Bullard, of Houlka, Miss.

Brother J. C. Bell, of Trenton, Miss., is another of the "Old Guard." He has been taking the Advocate since about 1872.

"We are making some progress along all lines on the Chatham charge," writes Rev. Geo. W. Warren, of Chatham, La.

Mr. Stephen S. Thomas, the newly appointed Centenary Secretary for the Louisiana Conference, has reached New Orleans and taken up his work.

Mrs. Lenora Boswell, wife of Dr. John W. Boswell, formerly editor of the New Orleans Christian Advocate, died on Tuesday, February 24, 1920.

A Fifth Ecumenical Conference of Methodism has been called by the Executive Committee of the Eastern Section, to meet in London in September, 1921.

Rev. C. C. Evans, our pastor at Canton, Miss., has the pleasure of serving a church that is well organized in all departments and that is actively at work.

Rev. Walter M. Campbell, of Belzoni, Miss., in sending us a fine list of subscribers from his charge, remarks that he is serving a fine people. We agree with him heartily.

Rev. C. C. Norton, a local preacher who served as a supply in the North Mississippi Conference last year, is pursuing his studies in the Graduate School of Emory University this year.

We learn from the South-Reporter that our congregation at Holly Springs, Miss., is planning to install a new pipe organ at an early date. It will be a fine instrument, with all modern appliances.

We came across this interesting item recently:

of the seven new missionaries sent to Belgium recently, five came from Little Rock, Ark. That city has no greater claim to distinction than this fact.

In requesting us to change the address of his Advocate, Rev. C. T. Barton writes from Long Branch, W. Va., that he has been transferred to the East Oklahoma Conference and stationed at Pensacola, Okla.

Mrs. B. F. Chambers, of Beach, Miss., in instructing us to send the Advocate to her son, takes occasion to say that the paper has been going to her home for forty or fifty years. The roll of the "Old Guard" is a noble one.

Dr. S. A. Steel's new book, containing three of his great lectures, has just been issued from the press. It is interesting and profitable reading—well worth the dollar it costs. It may be had of the author, whose address is Mansfield, La.

A great revival is being planned for this year at Bunkie, La., where Rev. Geo. Fox is pastor. Reliance is placed in the promises of the gospel and in the power of the preached Word. We pray that there may be a great ingathering for the Kingdom.

Dr. Marion Browning, who had planned a trip to Cuba, but was unable to leave at the appointed time on account of delay in securing his passport, now has the necessary papers and will make the trip a little later. He is at present living at China, Texas.

Our pastor at Main Street, Water Valley, Miss., Rev. L. P. Wasson, is preaching to growing congregations, and all the work of the church is prospering. A great revival is the earnest desire of the church this year, and it is being prayed for and worked for.

The Minutes of the Louisiana, the Mississippi, and the North Mississippi Conferences reached our table about the same time. They are all splendidly arranged and printed, and they contain a great deal of valuable information that is thus made easily accessible.

We rejoice with Rev. R. S. Walton and his good people of Winnfield, La., over the fact that the walls of their new church are just about completed, and that the roofing material has been ordered. The building when completed will be a credit to the community.

Dr. A. Gordon Bakewell, a distinguished Episcopal minister of New Orleans, died last Sunday afternoon, in the ninety-seventh year of his age. He had been rector of Trinity Chapel since 1884. Probably no minister in the city was more widely known or more greatly beloved.

Rev. J. R. Countiss, the great president of Grenada College, has announced that the North Mississippi Efficiency Conference will be held at the College, June 1-4. The program has been mapped out, and the speakers invited. We doubt not that it will be a great occasion.

Dr. A. C. Millar, editor of the Arkansas Methodist, has planned a trip over a large part of South America, beginning the latter part of this month. He is a trained observer and an interesting writer. We predict that many good things are in store for the readers of the paper which he edits so ably.

Our work at Jena, La., is making great progress under the leadership of Rev. Henry T. Young. Great revivals are being planned for and, under the blessing of God, they will come. The first quarterly conference increased the pastor's salary about 100 per cent above the figures for last year.

An interesting bulletin, issued by our church at Rolling Fork, Miss., has come to our desk. It contains a strong appeal by the board of stewards to the membership of the church for systematic and liberal support of the pastor—a subject in which our laymen are becoming more and more interested.

Rev. G. A. Morgan is meeting with encouraging success in his third year as pastor at Jonesboro, La. In addition to many kindnesses in the way of "poundings," etc., the salary has been fixed at $1400, and there is talk of a new church at Jonesboro. A Senior Epworth League has also been recently organized.

Our church at Hazlehurst, Miss., is steadily making progress in all lines of work. The membership is showing a gratifying growth, and the church is materially prosperous. The pastor's salary has been increased from $1500 to $2400 within two years. Rev. W. W. Graves is in his second year as pastor.

We take the following from the Arkansas Methodist: "The new pastor (Rev. W. B. Hogg, of Winfield Memorial Church, Little Rock) has made a very favorable impression on his church and on the city, and on favorable occasions is preaching to a crowded house." Brother Hogg is well known in Mississippi and Louisiana.

We have received a copy of the "Centenary Booster," a sprightly paper published by the students of Centenary College, Shreveport, La. It was doubly interesting to us because of our former connection with the institution—an institution which, we believe, is destined to play a large part in the development of Louisiana Methodism.

Rev. H. N. Harrison, of Slidell, La., was a pleasant caller at the Advocate office on Monday of this week. He reported that the local survey of the church has just about been completed, and that the Sunday school is splendidly organized and doing effective work. The congregations are good. On account of an epidemic of influenza, however, all public gatherings have been suspended for the present.

Rev. Alonzo Early, Louisiana Conference Sunday School Field Secretary, honored the Advocate office with a call on Saturday of last week. He spent last Sunday in the city, preaching at Carrollton Avenue in the morning and at Louisiana Avenue in the evening. He reports that great interest is being taken in the approaching meeting of the Wesley Bible Class Federation at Shreveport, March 16-18.

The Carrollton Avenue Methodist Church, of this city, celebrated the anniversary of the dedication of the original building, now used as a Sunday school building, on Wednesday evening of last week. After an interesting program had been rendered, refreshments were served and a delightful social hour was spent. This church has had a remarkable development since the erection of this first building more than thirty years ago.

The Methodist church at Marion, Miss., on the Lauderdale charge, Mississippi Conference, was destroyed by a cyclone on Dec. 7, 1919. The pastor, Rev. Otto Porter, writes that the membership, which is small, is making a faithful effort to rebuild, but that outside help is needed and would be greatly appreciated. Those who are able to help this worthy cause are invited to send their contributions to Brother Porter at Lauderdale, Miss.

At a church conference held on a recent date, our congregation at Winnsboro, La., unanimously decided to build a modern church, to cost not less than $40,000. This was a great day for Winnsboro Methodism, and we rejoice with the pastor, Rev. S. D. Howard, and all those who have entered so heartily into this great enterprise. Such movements grow out of faith and prayer; and they are carried to completion by the same forces.

We learn from the St. Louis Christian Advocate that Dr. Frank Seay, professor of New Testament Greek in Southern Methodist University, died of pneumonia, following influenza, on February 14. Dr. Seay, although still a young man, had achieved distinction in his chosen field of study, and he was looked upon as one of the most brilliant of the younger scholars of our church. The University and the church at large have suffered a great loss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. S. Lewis, Greenville, Miss., 7; Rev. A. A. Simms, Johns, Miss., 2; Rev. R. T. Ware, Mooringsport, La., 6; Rev. A. D. Martin, Bourg, La., 2; Miss Belle Shoemaker, Rose Hill, Miss., 2; Rev. J. J. Brooks, Dublin, Miss., 3; Rev. J. C. Ellis, New Augusta, Miss., 2; Rev. R. G. A. Carlisle, Rienzi, Miss., 10; Rev. T. A. Ferguson, Hermanville, Miss., 5; Rev. W. H. Lane, Jackson, Miss., 7; D. W. McLean, Longville, La., 2; Rev. W. A. Mangum, Bernice, La., 15; Miss Dora Tucker, Laurel, Miss., 2; Rev. L. A. McKeown, Merigold, Miss., 16; Rev. T. J. Hopper, Abbeville, Miss., 4; Rev. C. H. Ellis, Camden, Miss., 4; Rev. R. S. Lawson, Hesterville, Miss., 2; Rev. J. A. Smith, Philadelphia, Miss., 3; Rev. L. Hoffpauir, Sulphur, La., 2; Rev. H. C. Murphy, Natalbany, La., 5; Rev. W. E. Akin, Clinton, La., 5; Rev. O. W. Bradley, Corinth, Miss., 4; Rev. W. L. Blackwell, Decatur, Miss., 3; Rev. D. B. Boddie, Rochelle, La., 6; Rev. J. H. Grice, Vancleave, Miss., 9; Rev. C. P. Jones, Fayette, Miss., 3; Rev. Hilary S. Westbrook, Montrose, Miss., 3; Rev. R. E. Rutledge, Lake, Miss., 3; B. F. Goza, Magnolia, Miss., 5; Rev. J. C. McElroy, Chester, Miss., 4; Rev. C. Y. Higginbotham, Oak Ridge, Miss., 3; H. O. Hebert, Hebert, La., 3; Rev. W. I. White, Crawford, Miss., 3; Rev. J. A. Goad, Noxapater, Miss., 2; Miss Annie B. Ogletree, DeKalb, Miss. (by Rev. M. L. White), 19; Miss Mary Ellen Waddelle, DeKalb, Miss. (by Rev. M. L. White), 6; Rev. W. V. Shearer, Benoit, Miss., 2; Rev. L. E. Alford, Yazoo City, Miss., 3; Rev. C. A. Massey, Waynesboro, Miss., 2; Rev. J. H. Brooks, Okaiona, Miss., 7; Rev. E. M. Allen, Brooklyn, Miss., 2; Rev. G. B. Love, Marietta, Miss., 4; Rev. Walter M. Campbell, Belzoni, Miss., 14; Rev. R. W. Tucker, Crowley, La., 79.

REPORT ON SPECIALS FOR JANUARY, IN NORTH MISSISSIPPI CONFERENCE.

(1) Building and Partial Maintenance, in Jay School, Korea, Robinsonville Church, J. S. Duncan, Pastor.

(2) Native Assistant, Day Nursery, Chihuahua, Mex., Iuka Sunday school, Mrs. Laura H. Copeland, Teacher.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

(3) 3 Shares, Teacher, Laurens Institute, Monterey, Mex., New Albany Sunday school, Miss Laura Wallace, Teacher.

(4) 5 Shares, Reconstruction Work, Europe, Union Church, J. H. Brooks, Pastor.

(5) 1 Bible Woman, Songdo, West Korea, Senatobia Sunday school, Mrs. W. J. East, Teacher.

(6) 1 Scholarship, Hiroshima Girls' School, Hiroshima, Japan, Clarksdale Sunday school, J. H. Johnston, Superintendent.

Let every Sunday school and church take a special at once. Write me for blanks, or to ask any other help.

BEN P. JACO,
Winona, Miss.

NOTICE

To The Preachers of the Mississippi Conference:

Up to the present, the Treasurer of your Conference Claimants' Fund has received but $328.10. Please push this important collection. Do not let anything prevent your taking your collection and sending the amount to your General Treasurer, W. D. Davis, Brookhaven, Miss., designating Local Work, to which it will be applied. Do not fail—"the King's business requires haste."

J. M. MORSE,
Chairman of Board.

LIVING THE CHRISTIAN LIFE.

Look at that parish. There is a little band of men and women, clergy and laity. No one hears of them outside their own area, any more than they did of the Master outside Nazareth. And yet their secret lives, each led in its own sphere—why, I see it in parish after parish in the East End—influencing and affecting the whole of its surroundings. That is the visible church doing its work, the invisible work of that church in the world. Or, going into one of our households, I see one member standing true and firm when all else are against him or against her. Silently and gradually the whole of that household is influenced for the highest and the best. Yes, if you are that one you are doing the invisible work of the visible church in your area. I see a little band of church workers going into a factory and deciding that they will live there, feel there, work there—God only knows what it must cost them—for the sake of trying to spread a higher influence among that which is often so low and so lowering. They are doing the invisible work of the visible church in their area.—E. E. Holmes.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. NANNIE M. LIVERMAN, daughter of Mr. Charles and Mrs. Lucy E. Hungerford, was born in Georgia during 1845, and her parents moved to this State and settled in Keachie, in 1861, and here she spent most of her life. Sister Liverman was deeply pious from childhood; she joined the Methodist Episcopal Church, South, in early life and lived consistently through life. I first met her in 1877, while on the Shreveport District. I was in her mother's family and found them all pious. I married her to Brother Liverman, on February 25, 1880. They were in the active work five years after their marriage. Brother Liverman was superannuated in 1884. She went with him where his work demanded, and proved herself an efficient pastor's wife, and was successful as a mother. The children under her charge are all religious and some of them useful in the church. She was affectionate in the family and to friends. Her last thirty years have been in widowhood, and without doubt an example to all in sobriety and deep piety. She was a "Life Member of the American Bible Society," and sold many Bibles. She sent many Testaments to the soldiers during the late war. God's blessings rest upon her memory and works and sanctify them to his purpose and his richest graces upon the family and friends. Thus the meek and godly pass away and we can with joy give them up.

ROBERT RANDLE.

Monroe, La., Feb. 13, 1920.

MRS. ELIZABETH CURRIE was born on August 9, 1843. She married J. M. Currie, on June 30, 1858. To them were born thirteen children. She departed this life on February 1, 1920, leaving six daughters and two sons, 61 grandchildren, 46 great-grandchildren and 6 great-great-grandchildren. God has called a noble woman to her reward, for her life was a life of service, always faithful to her church, joyfully responding to its every call. Her charities were many, and, like Dorcas of old, she did much for the poor and needy. Wherever there was trouble she went to speak words of comfort and cheer. Her children and grandchildren were devoted to her, and during her last illness she had every comfort and care that loving hands could administer. Oh, how we will miss Grandmother Currie! May we strive to follow her example, for her life was an appeal to us to live more nobly; and may her going be the means of drawing us all nearer to Him. The funeral service was conducted by Brother E. H. Cooley, pastor of the Methodist church at Raleigh, Miss., and she was laid to rest by the side of her companion in the cemetery, there to await the resurrection. Her friend,

MRS. H. W. REYNOLDS.

Taylorsville, Miss., Feb. 13, 1920.

The subject of this sketch, MISS LULA COWAN, was born March 8, 1883, and received the summons to meet her God, February 7, 1920. She joined the M. E. Church, South, in early life, and in many respects was a great help to the church. She was willing to do what she could—noble in thought, high in purpose, possessing a great heart that radiated love and kindness wherever she went. One of her greatest pleasures was to attend church as long as she was able and take part in the song and prayer service. She had been in ill-health for several years, but with Christian fortitude and patience she had borne her suffering. Loved ones worked heroically to lengthen the span of life, but God said, "It is enough—come up higher." She was laid to rest in the family cemetery beside her lamented father, who was thrown from his buggy and killed about eight months ago, a large concourse of grief-stricken relatives and friends being present to mourn her departure. May God bless and sustain the aged mother, the three brothers and sister that she leaves behind.

W. B. INABNET.

Lapine, La., Feb. 11.

RESOLUTIONS.

Whereas God in his wisdom has called our dearly beloved friend and member, Mrs. Elizabeth Currie, to her Heavenly home and the Methodist Ladies' Aid has lost one of its most beloved and faithful members; therefore be it resolved:

1. That we humbly bow to God's will, but most sincerely lament her death.
2. That we cherish the memory of her Christian character and her devotion to every phase of church work, and her generous response to every appeal of charity, and especially her loyalty to Christ.
3. That the Ladies' Aid, the Methodist Church and our community have lost a most consecrated Christian.
4. That our hearts go out in deepest sympathy to the bereaved relatives, and we commend them to the Christ, who alone can give comfort to the broken-hearted, and peace to the soul.
5. That a copy of these resolutions be sent to the Signal, the New Orleans Christian Advocate for publication, and a copy be spread upon the minutes of the Ladies' Aid.

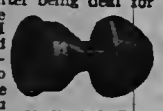
Signed by: Mrs. H. W. Reynolds, Mrs. J. S. Armour, Committee.

Chick Food Free

If you are really interested and expect to raise some baby chicks this spring then by all means write today to E. J. Reefer, poultry expert, 8252 Reefer Building, Kansas City, Missouri, who will send you full information about the care of baby chicks and tell you the experience of a man who has made a fortune out of poultry. —Adv.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks., Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Skin Tortured Babies Sleep
Mothers Rest
After Cuticura
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

HOLMES
is a
Reliable Store

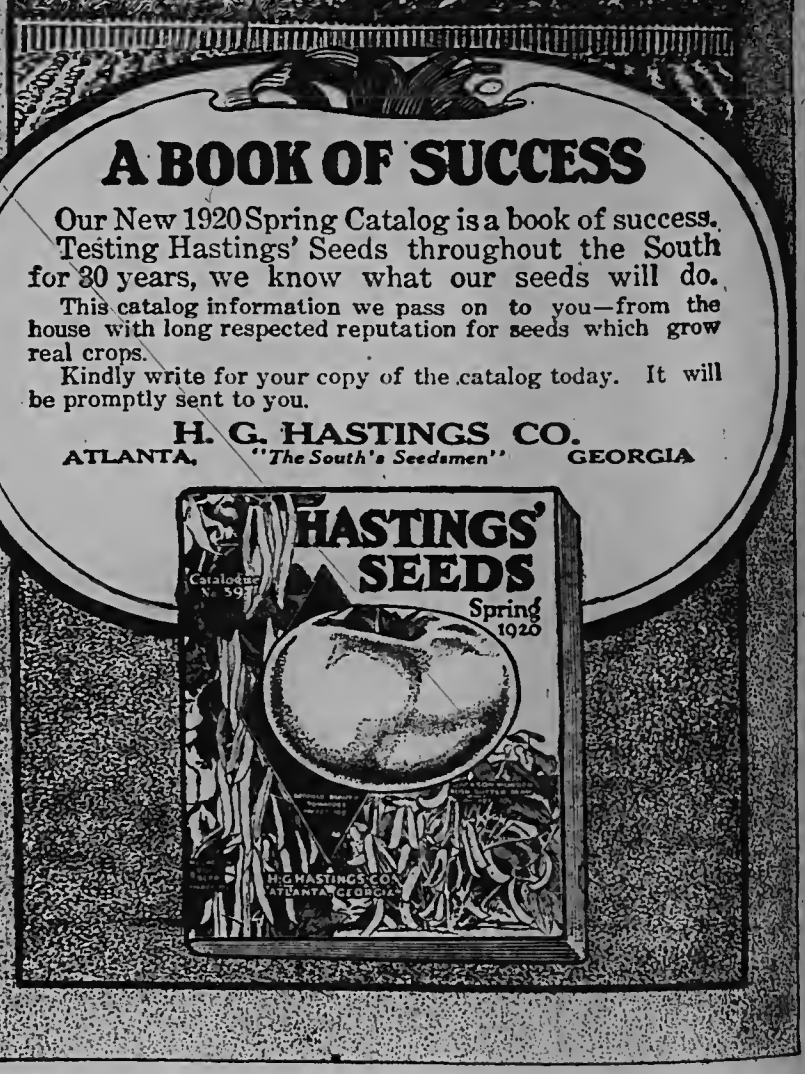
Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write. NitrA-germ, Savannah, Ga., for Book No. N-26.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

HASTINGS' SEEDS


A BOOK OF SUCCESS
Our New 1920 Spring Catalog is a book of success. Testing Hastings' Seeds throughout the South for 30 years, we know what our seeds will do.
This catalog information we pass on to you—from the house with long respected reputation for seeds which grow real crops.
Kindly write for your copy of the catalog today. It will be promptly sent to you.
H. G. HASTINGS CO.
ATLANTA, "The South's Seedsmen" GEORGIA
HASTINGS' SEEDS
Spring 1920
H. G. HASTINGS CO. ATLANTA GEORGIA

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerino. Any druggist can put this up or you can mix at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo**

CHARTER.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

BE IT KNOWN, That on this Thirty-first day of December, Nineteen Hundred and Nineteen, Before me, JOSEPH LAUTENSCHLAEGER, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly qualified, personally came and appeared the several persons whose names are hereinafter subscribed, all of full age of majority, who declared that availing themselves of the laws of this State, relative to the organization of corporations, they do hereby covenant and agree to form themselves into a Corporation for the objects and purposes, and under the following stipulations to-wit.:

ARTICLE I.

The name and title of this Corporation shall be the "RELIABLE AUTO SALES COMPANY, Inc." It shall enjoy corporate existence for a term of 99 years from date, unless sooner dissolved. It shall have, enjoy and exercise all rights, powers and privileges now granted by law, or hereafter granted, to corporations of this character, especially the right to hold, receive, purchase, alienate, sell, mortgage, pledge, rent or lease property, real, personal and mixed, in fact anything permitted by the law necessary and convenient for carrying out the objects and purposes of this Corporation.

ARTICLE II.

The domicile of this Corporation shall be in the City of New Orleans, Louisiana, where all citations, or other legal process, shall be served on the President and in his absence on the Secrtary-Treasurer.

ARTICLE III.

The objects and purposes of this Corporation are hereby delared to be the buying and selling of Autos, trucks, tractors and all their parts and accessories, and everything pertaining to that line of business; also the operation of a general garage, and anything else that may be necessary to or incidental to said business.

ARTICLE IV.

The Capital stock of this Corporation is hereby fixed at the sum of TEN THOUSAND DOLLARS, divided into 100 shares of the par value of One Hundred Dollars each, to be issued in the manner and for the consideration prescribed by law. All shares to be full paid and non-assessable. The Capital stock may be increased when found necessary by a vote of 2-3 of all the capital stock at a meeting called for that purpose.

ARTICLE V.

All the Corporate powers of this Corporation shall be vested in and exercised by a board of Directors to be composed of Three Stockholders, two of whom shall constitute a quorum. The following named stockholders shall constitute the first Board of Directors, viz.: Will J. Morgan, 344 Carondelet Street; Henry J. Prados, 5338 Perrier Street; Rufus H. Prados, Ray St. Louis, Miss., with the said Will J. Morgan, as President; Rufus H. Prados, as Vice President, and Henry J. Prados, as Secretary-Treasurer, and they shall hold their office until the first Monday of January, 1921., or until their successors are elected and qualified, on which day the election shall take place, or as soon thereafter as possible.

All stockholders' meetings, including the annual meeting for the election of officers and directors shall be preceded by written notice, delivered personally or mailed to the last known addresses of the stockholder, 15 days before such meeting; provided the stockholders shall always have the right to waive such notice.

If any vacancy occurs on the Board of Directors the stockholders shall name or elect a successor to fill the vacancy until the next general election. The election of Directors shall be by ballot, and each stockholder shall be entitled to one vote, in person or by proxy, for each share of the Capital stock owned by him.

ARTICLE VI.

No stockholder of this Corporation shall have the right to sell or pledge his stock, without first offering same to the stockholders, through the officers of this Corporation, upon allowing said stockholders TEN DAYS to purchase same, at BOOK VALUE, or receives same in PLEDGE, as may be desired by the owner of said stock, and no transfer of stock shall be binding upon this Corporation unless actually made on the Books of the Corporation, in the manner required by law.

ARTICLE VII.

The Charter of this Corporation may be modified or altered, or the Corporation may be dissolved, the capital increased or decreased, or liquidated in the manner as is now or may hereafter be prescribed by law.

THUS DONE and PASSED, at New Orleans, La., on the day and date first before written, in presence of Emannel L. Weil and Orrin Beegle, competent witnesses of lawful age, residing in this Parish, who hereunto sign their names with said Appearers and me Notary.

Original Signed:
WILL J. MORGAN, 30 shares.
RUFUS H. PRADOS, 1 share.
HENRY J. PRADOS, 30 shares.
EMANUEL L. WEIL
ORRIN BEEGLE
JOS. LAUTENSCHLAEGER,
Notary Public.

I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of Incorporation of the "Reliable Auto Sales Company, Inc.," was this day duly recorded in my office, in Book 1238, folio 209.

New Orleans, La., January 2d, 1920.

Signed: EMILE J. LEONARD,
Dy. R.

A true copy of the original.
JOS. LAUTENSCHLAEGER
Notary Public.

COLLEGE REVIVAL.

Last fall, I arranged with Rev. J. L. Neill to conduct a revival in Grenada College. The Standard Plan of the Evangelistic Committee was secured, a survey of the student body was made, listing those not church members and those not sure of the conversion, so that we might know the work before us. Sometime before the meeting began, four-minute addresses were given daily by members of the Y. W. C. A., and all chapel services were made distinctly evangelistic. As a result, the ground was well prepared for the work of the preacher. In fact, the night before his arrival one student was gloriously converted in her room, giving such testimony as is rarely heard even from the lips of mature Christians.

While no high-pressure methods were used at any time, the sermons of Brother Neill were earnest and Scriptural and the work done was not of a type to result in reaction or misgivings. Penitence was manifest and conversions were clear-cut and definite. As a part of the statistical results, there were seven who joined the student volunteers for life service; forty-four signed for part-time service; fifty-four pledged themselves to tithing, while one hundred per cent of the boarding pupils became members of the church. Other results equally fine cannot be tabulated.

May the revival fires spread from our schools like those that went out from Oxford in the days of the Wesleys and Whitefield, and may they bring results to America and to the world as glorious as those brought to England under the leadership of the man whose warming heart raised the temperature of the civilized world.

J. R. COUNTISS.

Grenada, Miss.

A NOTE FROM INDIAN BAYOU, LA.

Dear Brother Carley: Despite the bad weather and condition of the roads, together with other hindering causes, a new church is now going up at Hebron, which is on the Indian Bayou charge. In addition to this, I hope to see soon, and be able to report also, a new parsonage and another new church. Fraternally,

C. B. POWELL, P. C.

Indian Bayou, La., Feb. 13.

A GREAT SORROW.

Dear Brother Carley: The many friends who have been associated with Mrs G. C. Jones, of Belen, Miss., in the Woman's Missionary Conference of North Mississippi, will be grieved to learn of the death of her only child, Lulu. The sad news came that she had died suddenly in New York, where she was pursuing her studies in art and expression. Much of her time had been spent away from home in school, for her ambition was lofty and her ideals were high. She longed for perfection in her life preparation. Having had home influences when young that were distinctly religious, and devotion of loving parents lavished upon her, she had developed into a beautiful Christian character with splendid endowments, and was destined to wield a great influence for good. In the language of her sorrowing mother we say, "It is hard to give her up, but we bow to our Heavenly Father's will and he will sustain." Let prayers go up that God will sustain and comfort Sister Jones.

S. A. BROWN.

Lula, Miss., Feb 17.

Sick Chicks Saved

E. J. Reefer, the poultry expert, 5252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to cure it." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every batch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.—Adv.

FROM SAUCIER, MISS.

Dear Brother Carley: The first quarterly conference for the Saucier and Lyman charge was held Friday evening, February 6. Our presiding elder, Brother W. M. Sullivan, preached a great sermon to a large and appreciative congregation, after which the conference was held. Reports were up-to-date. An increase of $400 over that of last year was made for the pastor's salary. Our congregations are growing and the outlook for a good year is very encouraging.

D. W. ULMER, P. C.

Feb. 12, 1920.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia — it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hoods.—Adv.

WONDERFUL SHOWING IN WINONA DISTRICT.

S. L. Pope, presiding elder of the Winona District, has met with wonderful success in his first round of quarterly conferences. He has won the hearts of the people everywhere by his consecration, personality, devotion to duty.

Probably the most remarkable increase in the salaries of the preachers that has taken place in any district in Southern Methodism at any one time, has taken place in this district. They as as follows: Belzoni, $700; Carrollton, $380; Swift Town, $250; Winona station, $200; Dublin circuit, $1044; Moorehead, $550; Ruleville, $1000; Drew, $250; Indianola, $600; Inverness, $137; Schlater, $150; Tutwiler, $700; Greenwood, $400; Sunflower, $400; Webb, $400; Total, $7,863 increase for the district, with two charges to be heard from.

The reports from the preachers also show 275 sermons preached, 651 homes visited, 110 prayers in homes by ministers, 10 family altars reported, 15 communion services, 97 members received.

Brother Pope writes that he has secured the services of Bishop Kilgo for the dedication of the Itta Bena church, on April 18, and to conduct the district conference at Indianola, April 20-23.

McKibben, at Lambert, is well on his way for a new church; McGehee and Campbell are planning new churches for Indianola and Belzoni; Tucker, at Greenwood is planning a revival with Rev. Mr. Walker on April 25. The Elder says, "The temper of the district is good, and prospects look like a good year."

CHAS. D. McGEHEE,
Advocate Reporter for District.
Indianola, Miss.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

CATARRH DOES HARM

Whether It Is of the Nose, Throat, or Other Organs, Get Rid of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills,—they are a thorough cathartic, a gentle laxative.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful meal, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM
W. EDWARDS & SON, London, England
All Druggists or E. FOUGERA & CO. 90-92 Beekman St. N.Y.

A $20 CASH PRIZE

We have a book that should sell a million. By two careful little statistics, it answers the oft-asked question, "Who is the Beast of Revelation?" Is it the Kaiser or Nero? Is it Judas or King Saul or Antichrist raised from the dead? You will know [illegible] when you read this wonderful book. Price $1.25. But send us $1.00 cash and we will send the book and tell you about our $20.00 prize and how to get it.

PENTECOSTAL PUB. CO., Louisville, Ky.

Sunday School

MISSISSIPPI CONFERENCE NOTES

Our District Officers' Meeting at Port Gibson was well attended and perhaps the most enthusiastic meeting we have ever had in the Port Gibson District. The work was thoroughly discussed and we feel that our officers understand the work better than they ever have before. We came away from the meeting feeling that we would be able to do many things for the advancement of the cause of Christ this year.

May 4 and 5 the Conference-Wide Elementary Conference will be held at Capitol Street, Jackson, Miss. Presiding elders, preachers, Sunday schools superintendents, Elementary superintendents and Elementary teachers are all cordially invited. We are planning to have a real helpful program. We will make an effort to have demonstrative work from each department. There will be Departmental Conferences on Organizations and Methods. Miss Kennedy will be with us.

At each of the District Officers' meetings, it was decided to try to make a rapid tour of each district, touching each charge, in the interests of the District Institute, Sunday School Day, and the District Standard.

This will call for many volunteer workers. In due course of time we will make an effort to build these teams. I believe that you will meet us more than half way, and with this feeling in my heart I believe we will succeed.

If you have not put your name on Dr. Bulla's mailing list for the Evangelistic leaflets, you are missing some very fine stuff. I trust you may yet do this.

The Mississippi Conference Sunday School Board is now at home to the Sunday school workers at Room 3, Bule Bldg., Jackson, Miss. If you come to town, call on us; and if we can be of service to you, let us know.

Pray for the work and the workers.

Leaflets for Circuit Sunday School Works.

The Field Secretary is now prepared to supply the workers of the Conference with the leaflets listed herewith, all of which have to do with the work of the circuit Sunday school: Keeping Open All the Year; The Story of Miss Joella; Religious Education in a Rural Community; Solving the Country Church and Sunday School Problem; A Circuit Teacher Training School; Big Enough for a Big Job; The Average Membership of the Circuit School; How Some Presiding Elders Have Helped the Sunday School to Better Things; A List of Books for Circuit Sunday School Workers to Read; Some Possible Sources of Help for Your Problems; Elementary Work in the One-Room School; Plans of Work for Organized Bible Classes (Round Table Leaflet with questions for discussion).

Other leaflets which will be available at an early date are as follows: The Four Times a Year Circuit Institute; A Standard Institute Program for Circuit Schools; A Success Talk for Farm Boys About Books; Singing in the Country School; Report blank for use in Circuit Institutes.

JOHN C. CHAMBERS.

PROVISIONAL PROGRAM FOR LOUISIANA WESLEY BIBLE CLASS FEDERATION.

Noel Memorial Methodist Church, Shreveport, La., March 16-18, 1920.

FIRST SESSION

Tuesday Afternoon, March 16.

2:30, Devotional, Rev. C. B. Carter.
2:50, Welcome, Rev. W. W. Drake, Presiding Elder, C. B. Carter.
3:10, Response, C. O. Beauchamp. W. S. Holmes.
3:30, Song.
3:35, Symposium, Educational Program of the Church School.
4:05, Address, "Course of Study," A. M. Mayo.
4:35, Address, "Teaching," Dr. J. M. Henry.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

"Evangelism," Dr. N. E. Joyner.
5:05, Appointment of Committees.

SECOND SESSION

Tuesday Night, March 16.

7:30, Devotional, Rev. C. D. Atkinson.
7:45, Address, T. W. Holloman.
8:15, Song.
8:20, Address, Rev. C. A. Battle.

THIRD SESSION

Wednesday Forenoon, March 17.

9:00, Elementary Department Conference, in charge of Miss Minnie E. Kennedy, Superintendent of Elementary Department of M. E. Church, South, Nashville, Tenn. This Conference will be held in special room in the church entertaining the Federation.
Devotional, Rev. H. W. Cudd.
9:00, Intermediate-Senior Department Conference, in charge of Mr. M. W. Brabham, Specialist, General S. S. Board, Nashville, Tenn. A special room provided for in Noel Church.
Devotional, Rev. Leland Clegg.
9:00, Young People and Adult Department Conference, in charge of Rev. W. C. Owen, Superintendent of Young People's and Adult Department of M. E. Church, South, Nashville, Tenn. Room in Noel Memorial Church.
Devotional, Rev. F. R. Power.

Note: All conferences of departments will meet promptly at 9:00 a.m. at the places assigned and continue in session until 10:45, when they will have 15 minutes before assembling at the federation auditorium for the morning session.

11:00, Devotional, Rev. H. W. Bowman
11:15, Address, Miss Minnie E. Kennedy

FOURTH SESSION.

Wednesday Afternoon, March 17.

2:00, All conferences of departments will meet at same place assigned for the morning session and will continue in session until 4:00.
Devotional leaders for afternoon sessions:
Elementary, Rev. J. C. Price.
Intermediate-Senior, Rev. W. R. Harvell.
Young People and Adult, Rev. R. H. Wynn, D.D.
4:15, Devotional, Rev. J. G. Snelling.
4:30, Business session and conference for all departments.
District Wesley Bible Class Recognition service, led by Rev. Alonzo Early, Field Secretary, Louisiana Conference.

FIFTH SESSION

Wednesday Night, March 17.

7:30, Devotional, Rev. A. S. Lutz.
7:45, Address, M. W. Brabham.
8:15, Address, Dr. W. R. Bourne, President Centenary College

SIXTH SESSION

Thursday Morning, March 18.

9:00, All conferences will meet at their regular place for the morning session.
Devotional leaders for each session:
Elementary, Rev. K. W. Dodson.
Intermediate-Senior, Rev. R. S. Walton.
Young People and Adult, Rev. George Fox.
11:00, Devotional, Rev. H. W. May.
11:15, Address, Rev. W. C. Owen.
Adjournment.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Edwards, at Learned, Feb. 22.
Brandon and Pelahatchie, at Greenfield, Feb. 29.
Canton, March 7.
Fannin, at Oakdale, March 13, 14.
Jackson, Galloway Memorial, a.m., March 21.
Jackson, Rankin Street, 7:30 p.m., March 21.
Florence, at Braxton, 11 a.m., Mar. 28.
Mendenhall, March 28, 29.
Madison, at Ridgeland, April 3, 4.
Jackson, Capitol Street, April 4.
Bolton, at Raymond, April 11.
Camden, at Forest Grove, April 17.
Sharon, at Lone Pine, April 18.
Satartia, at Mt. Olivet, April 24.
Lintonia, at Anding, April 25.
Flora, at Bentonia, April 25, 26.
Terry, at Spring Ridge, May 2.
Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 11-13.

J. M. MORSE, P. E.

FOR Health's SAKE

Disease germs are usually active at this season. Get rid of them by using J. I. T. Disinfectant and Germ Destroyer freely in the home, in the office, and in all public places.

J. I. T. Disinfectant is free from the usual objectional odors, and can be sprayed anywhere, as it will not injure the finest draperies, rugs or walls.

FOR HEALTH'S SAKE, USE IT—IT'S AN ENEMY OF THE "FLU."

J. I. T. Disinfectant is endorsed by the Louisiana State Board of Health, and is for sale by all druggists.

SOUTHERN DRUG COMPANY, SHREVEPORT, LA.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts to the Acre With

NitrA-germ TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

15 EGGS A DAY FROM 23 HENS, IN WINTER

Mr. Duni's Hens Increased Every Day. Plan is Easily Tried.

"We have 23 chickens and hadn't had an egg all winter. In five days after feeding Don Sung, we got four to five eggs a day; in three weeks, we were getting 10 to 12 eggs a day; in five weeks we got 15 to 19 eggs a day."—John Duni, Box 102, Cherry Valley, Pa.

Mr. Duni started giving his hens Don Sung in January, in zero weather. He now keeps his hens busy in cold weather, when hens usually stop laying. A trial costs nothing. Here's our offer:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 462 Columbia Bldg., Indianapolis, Ind.—Adv.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

WANTED: COMPOSERS of VERSE or MUSIC to write me at once. Brilliant opportunity for good talent. Address, Burrell VanBuren, R14 Grand Opera House, Chicago.

TO THE PASTORS AND EPWORTH LEAGUERS, MISSISSIPPI CONFERENCE.

The Mississippi Conference Epworth League Conference will hold its 18th annual session at Vicksburg, June 15-18. The theme of the programme will be, "Evangelism." We are very anxious to have as many of our pastors and presiding elders present as can possibly be with us, so make your plans now to attend.

There was mailed from the Central Office at Nashville, literature to all pastors for making the Epworth League Survey, February 8-15. This literature was late getting out, and if you have not already made your survey, please do so as soon as possible and report to your district secretary; in other words, as nearly as possible carry out the plans given you by the Central Office. We are very anxious to have this survey, not only where there are Epworth Leagues, but in all churches where there are no Epworth Leagues, so that we may have the number of young people there are between the ages of 16 and 30. We especially appeal to the pastors to have the survey made where there are no Leagues as well as where there are Leagues.

If you need the services of the District Secretary for organizing new Leagues, the help will be gladly given. The list of the officers, including District Secretaries, is given for your information.

Officers Epworth League Board, Mississippi Conference.

President, W. D. Hawkins, Box 592, Meridian, Miss.; Vice-President, Rev. J. O. Ware, Centerville, Miss.; Secretary, Rev. W. A. Terry, McComb, Miss.; Treasurer, Rev. L. F. Alford, Laurel, Miss.

Conference Officers.

President, W. D. Hawkins, Box 592, Meridian, Miss.; Vice-President, W. F. Harrington, Hatticsburg, Miss.; Secretary, Miss Erma Kile, 1142 N. W. Street, Jackson, Miss.; Treasurer, Rev. L. F. Alford, Laurel, Miss.; Epworth Era Agent, Miss Mary L. Parker, 2015 Washington Street, Vicksburg, Miss.; Junior Supt., Miss Mary Flowers, Summit, Miss.; Supt. Devotional Dept., J. H. Weems, Hattiesburg, Miss.; Supt. Social Service Dept., Mrs. H. R. McKee, Homewood, Miss.; Supt. Rec. and Culture Dept., Miss Wessie Brumfield, Tylertown; Supt. Missionary Dept., Miss Laura Rankin, Box 133, Gulfport; Supt. Life Service, Miss Addie Creely, St. Bnkinb Dept., Jackson; Supt. Evangelism, W. D. Hawkins, Box 592. Meridian, Miss.

District Secretaries.

Brookhaven—Lee Craft, Brookhaven, Miss.; Hattiesburg—S. T. Lewis, 430 Mable St., Hattiesburg; Jackson—Miss Vera Britt, Bailey Ave., Jackson; Meridian—Miss Eula Fikes, Box 592, Meridian; Newton—Mrs. J. E. Holt, Box 55, Laurel; Port Gibson—Wray Bowle, Vicksburg; Seashore—O. J. Powers, Gulfport.

ROLLING FORK, MISS., AND ELSE.

Dear Brother Carley: It seems to be quite fashionable to talk about the weather these days, and there is no cause for marvel at this, for the weather is so changeable that it presents itself as a brand-new subject each day. I suppose it would be difficult to find a place where the weather makes a greater impression on the people than the Delta, for when it rains, we bog through the mud, and when it is dry we suffocate with dust.

For the past fifteen months or more, we have suffered very little from dust, but we have been blessed (?) with a superabundance of mud, yet we are growing. The building of sidewalks, residences, and business houses; the installing of a municipal light plant; the building a better water system; improving our telephone facilities—all give our town the appearance of a busy place.

This building boom is not restricted to Rolling Fork, but Cary, our other preaching place, is building also. And the building that is going on at these two places is not only of material things, but our church work is progressing. Under the efficient superintendence of Mr. J. G. Parham at Rolling Fork, and Dr. H. S. Goodman at Cary, our Sunday schools are steadily improving. Within the last few months, there has been a marked increase in church attendance.

Our presiding elder, Rev. J. R. Jones, was with us, February 8 and 9. He preached two excellent sermons on Sunday, and held our first quarterly conference for the current year, in a very pleasing manner. The stewards assessed $2,000 for the pastor, and spoke of the future of the church only in terms of optimism.

On February 10, in response to a cordial invitation, we attended the quarterly conference at Anguilla, where the indefatigable J. E. J. Ferguson is entering very auspiciously on the fourth year of his pastorate at that place. The pastor, his wife, church officials, and a few elect ladies had planned a banquet in the parsonage for the conference occasion. The weather was very inclement, so but a small company was present, but the occasion was a delightful one. After the feast, the church work generally was discussed, and the quarterly conference was held. The stewards assessed $2,000 for their pastor. That is an advance from $700 in the four years that Brother Ferguson has served the Anguilla charge. The finishing of a neat little frame church, begun by Brother E. L. Alford, at Anguilla, and the building of the Kate Field Memorial Church at Anguilla, which is a perfect little gem, and does credit to the builders, are monuments to him of which he may well be proud.

I am sure that Brother Jones will not object to my saying, at this juncture, that he told me that there is an advance to date on pastors' salaries in the district of approximately $5,000, and he is quite sure there will be a total advance on the entire district of $6,000.

With regards to you, and all in your sanctum, and with wishes for a year of great success to the Advocate, I am, Yours fraternally,

T. J. O'NEILL.

Rolling Fork, Miss.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence. 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werleln Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Ollvier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence. 1319 North Rampart Street, telephone, Hemlock 468.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. E. N. Evans (Angie-Talisheek charge); residence, 1628 Milan Street.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples Harmless, soothing, fragrant.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

ADVICE FOR YOUNG GIRLS AND MOTHERS

Helena, Ark.:—"I wish I could tell to every girl on the verge of womanhood, especially those who are troubled with irregularity and suppression, my experience. At the age of fifteen I had several months of suppression, then typhoid fever set in and later I developed a hacking cough. The doctor gave me up. But someone kindly advised my mother to give me Dr. Pierce's Favorite Prescription and I can truthfully say that it saved my life. They gave me just two bottles of it, but the first few doses gave visible results and in five weeks from the time they first gave the 'Favorite Prescription' to me I was able to do almost as much work as before I was ill. I felt like a new person.

"I have recommended 'Favorite Prescription' personally to other young girls and have never seen a case where it did not benefit, and eventually cure."—Mrs. Eliza Wallace, 201 Perry St.

Jackson, Miss.:—"I was weak, nervous and run-down in health in my early married life and seemed to have inward trouble. I took several bottles of Dr. Pierce's Favorite Prescription and found it to be just the tonic my system required. The 'Prescription' gave me renewed health and strength and I take pleasure in recommending."—Mrs. E. A. Holliday, 946 Central St.

New Orleans, La.:—"For years my only ailment has been sluggish liver which caused me to be habitually constipated and to suffer severely with sick-headaches. The greatest relief I have ever had has been from Dr. Pierce's Pleasant Pellets. They are not only effective but they are mild and do not cause the slightest distress. I am no longer a sufferer with sick-headaches, thanks to Dr. Pierce."—Mrs. Josephine Cassidey, 5249 Laurel St.

MEN AND WOMEN

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness often disappear when the kidneys are out of order or diseased. For good results use Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size bottle by Parcel Post, also pamphlet. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. When writing mention this paper.—Adv.

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

Sure Relief

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

HEADACHE

Bad for Health

Upsets Nerves

Go to Drug Store - Try

CAPUDINE

BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

NR Tonight Tomorrow Alright

Get a 25c. Box.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

NitrA-germ

TRADE MARK

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, saves $5 dollars. Write NitrA-germ, Savannah, Ga., for Book No. P-26.

A Pretty Face

should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

RHEUMATIC PAIN

Rub It Right Out—Try This!

Rheumatism is "pain only."

Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Rub soothing, penetrating "St. Jacobs Oil" directly into the sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" conquers pain. It is a harmless rheumatism cure which never disappoints and does not blister.

Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure await you. Get it! "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings

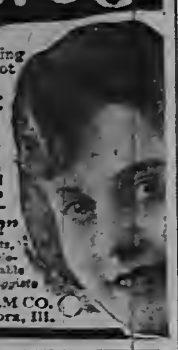
Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write **Warner Drug Company, Nashville, Tenn.**—Adv.

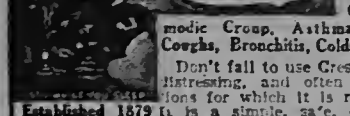
2 Tons of Pea-Vine Hay
with
NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

Freckles



are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use
STILLMAN'S FRECKLE CREAM
Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—
"Wouldst Thou Be Fair?"
Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists*
STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.



The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Foley's Honey and Tar
COMPOUND
IT IS JUST WHAT CHILDREN ought to have for feverish colds, coughs, "snuffles," and that tight, wheezing breathing. It stops croup, too. It eases and checks whooping cough, measles cough and bronchial coughs.

Every User a Friend

"My little girl had been having the croup every few nights, so I began giving her a few drops of Foley's Honey and Tar every two or three hours. That night she slept well, never coughed any, and next day her cold was gone!"—Mrs. R. M. Ranley, Stanford, Ky.

"My three children had a very severe attack of whooping cough. The first few doses of Foley's Honey and Tar gave them great relief, and it did them good."—Mrs. E. C. Hostler, Grand Island, Neb.

Foley's Honey and Tar has been used for more than thirty years in thousands of homes for relief from coughs, colds, spasmodic croup, tickling throat, hoarseness, whooping cough, bronchial coughs and the coughs that follow influenza or la grippe.

TIRES 1/3 LESS
Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. $800 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted
Service Auto Equipment Corporation
931 Service Bldg. Kansas City, Mo.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Attention, Please!

All auxiliaries of the Mississippi Conference will please send names of their delegates to the annual conference at Jackson, March 2-5, to Mrs. H. R. Shands, 607 N. State Street, Jackson, Miss.

Let me insist on a compliance with the request already made of the conference officers by the Recording Secretary, Miss Porter, that you have your reports typewritten, preferably three copies, so that the printing of the Minutes may not be delayed.

MRS. H. L. McCLESKEY,
Cor. Sec., Miss. Conf.

Program of the Ninth Annual Meeting of the Missionary Society of the Mississippi Conference, Methodist Episcopal Church, South, Jackson, Miss., Galloway Memorial Church, March 2 to 5, 1920.

Tuesday, March 2—Opening Session: 3:30 p.m., Workers Conference, Mrs. Z. D. Clark, Supt. of Young People's Work. Evening Session: 7:30 p.m., Devotional Session, Rev. J. M. Morse. Announcements. Address by Dr. W. B. Beauchamp; Celebration of Lord's Supper, Rev. Chas. W. Crisler. Benediction. Reception in church parlors.

Wednesday, March 3—Morning Session: 9 a.m., Devotional Service, Miss Ella Wayne Ormond, Secretary Meridian District; 9:30 a.m., Roll Call and Organization; 10:30 a.m., The President's Message, Mrs. B. F. Lewis; Report of Meeting of Executive Committee. Reports of Officers: Corresponding Secretary, Mrs. H. L. McClesky; Treasurer, Mrs. William Hemingway. Introduction and Announcements. 12 m., Bible Half Hour, Rev. Chas. W. Crisler. Lunch at church.

Afternoon Session: 2:30 p.m., Devotional Service, Mrs. W. H. Bradley, Supt. of Children's Work.

Reports of District Officers: Brookhaven District—Miss Bessie Kearney; Hattiesburg District—Mrs. T. B. Cottrell; Jackson District—Mrs. T. B. Gaddis; Meridian District—Miss Ella Wayne Ormond; Newton District—Mrs. J. H. Hill; Port Gibson District—Mrs. Ernest Bennett; Seashore District. Announcement of Committees. Adjournment. Reception by Ladies of Galloway Memorial.

Evening Session: 7:30 p.m., Devotional Service, Mrs. Chas. B. Galloway; Address on Foreign Work, Mrs. J. H. McCoy, Administrative Secretary of Deaconess and City Mission Work. Benediction.

Thursday, March 4—Morning Session: 9 a.m., Devotional Service, Mrs. Ernest Bennett. Reports of Superintendents: Supplies, Mrs. C. R. McQueen; Young People's Work, Mrs. Z. D. Clark; Children's Work, Mrs. W. H. Bradley. Pledge Hour. Introductions and Announcements. 12 m., Bible Half Hour, Rev. Chas. W. Crisler. Lunch at church.

Afternoon Session: 2:30 p.m., Devotional Service, Deaconess Lois Tinsley. Reports of Superintendents: Publicity, Mrs. H. O. Thompson; Social Service, Mrs. C. S. Butterfield. Announcements. 6 p.m., Tea at Orphanage.

Evening Session: 7:30 p.m., Devotional Service, Deaconess Mollie Wormack; Remarks by Deaconess Mollie Wormack and Deaconess Lois Tinsley; Address, "Home Mission Work," Mrs. J. H. McCoy. Benediction.

Friday, March 5—Morning Session; 9 a.m., Devotional Service, Mrs. C. H. Thames. 9:30 a.m., Election of Officers; Election of Delegates to Council Meeting; Selection of Place of Next Annual Meeting; Reports of Committees. 11:30 a.m., Bible Half Hour, Rev. Chas. W. Crisler. Adjournment. Lunch at church.

NORTH MISSISSIPPI CONFERENCE

Announcement.

The Eighth Annual Meeting of the Woman's Missionary Society, North Mississippi Conference, will be held at Kosciusko, Miss., March 2-5, 1920.

The names of all delegates should be sent to Mrs. J. W. Allen, Chairmau of Entertainment Committee.

We are particularly fortunate in securing for this meeting Mrs. J. W. Downs, Council Secretary of the Home Department, and Miss Ida Worth, a missionary to Japan. Watch for the program for further announcements.

Mrs. J. W. CONGER, Pres.
Mrs. G. C. JONES, Sec'y.

A Serious Defect at Headquarters.

Will the members of the auxiliaries bear with a most serious shortcoming in the office of the Superintendent of Study and Publicity? We have not succeeded in developing nor have we been endowed with powers of second sight, prevision, telepathy or with any other occult means of knowing when your officers' names are changed by election, removal or otherwise. A change on your books does not automatically bring about a change on ours. We wish it were so. We have no means of knowing these things, nor of the significant things you are doing in your societies save as you send word into the office.

Please use pen, ink and paper!

Mrs. L. G. FANT.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—First Round.

Poplarville, 11 a. m., February 29.
Picayune, 7:30 p. m., February 29.
Carriere and Mission, at McNeil, 11 a. m., March 1.

W. M. SULLIVAN, P. E.

Meridian District—First Round.

Enterprise, Feb. 29.
Buckatunna, at State Line, Feb. 29, March 1.
Porterville, at Union, March 7.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—First Round.

Leakesville, at Leakesville, Feb. 28, 29.
Lucedale, p.m., March 1.
Richton, at Richton, March 2.
Avera, at Avera, March 6, 7.

W. B. JONES, P. E.

Port Gibson Dist.—First Round.

Hermanville, Feb. 28, 29.
Roxie, at Knoxville, Mch. 6, 7.
Nebo, Mch. 8.

J. R. JONES, P. E.

Newton Dist.—First Round.

Shiloh, at Shiloh, Feb. 28, 29.

J. A. MOORE, P. E.

Why Chicks Die

E. J. Reefer, the poultry expert, 0252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.—Adv.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking
RAMON'S LIVER PILLS

A CENTURY OF SERVICE.

In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.—Adv.

Sage Tea Darkens Hair to Any Shade

Don't Stay Gray! Here's a Simple Recipe that Anybody can Apply with a Hair Brush.

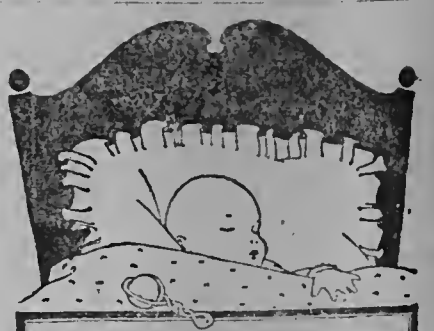
The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is muussy and out-of-date. Nowadays, by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.—Adv.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and soothing. 60c at your druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.



Comfortable, Healthful Nights for Baby

follow the use of the safe, pleasant, purely vegetable, guaranteed non-alcoholic, non-narcotic preparation
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Medical skill has never devised a safer or more satisfactory remedy for overcoming colic, diarrhoea, flatulency, constipation and similar disorders. Thousands of parents owe baby's abounding health to Mrs. Winslow's Syrup. They find it never fails to bring quick and gratifying results. Pleasant to take, pleasant to give. Open published formula appears on every label.

At All Druggists

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

To Relieve Catarrhal Deafness and Head Noises

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it 1-4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by CHAS. A. SMITH DRUG CO., ATLANTA, GA.

FROST PROOF CABBAGE PLANTS.

Early Jersey: Charleston Wakefield, Succession; Flat Dutch. By Express; F. O. B. here, 1,000, $2.00; 5,000 at $1.75; 10,000 at $1.50. Post Paid; 100, 35c; 300, $1.00: 500, $1.50; 1,000, $2.50. Full count and delivery guaranteed.

D. F. JAMISON,
Summerville, S. C.

Uric Acid in Meat Clogs the Kidneys

Take a Glass of Salts if Your Back Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.—Adv.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy. 60c at your Druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

CABBAGE PLANTS

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

P. D. FULWOOD. Tifton. Ga.

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv.

FROM SUMMIT, MISS.

Dear Brother Carley: On December 12, I arrived at Summit and found that my predecessor, Brother W. T. Griffin, had done a good work. The local Summit board had already organized, and the fifth day I was here gave me a month's salary in advance, which they expect to do through the year. Summit is a four-point work, with gravel roads to all the churches except a few miles, and that is being finished. These roads look good to a man used to "gumbo mud" in the Yazoo Delta.

The ladies have spent $150 inside the parsonage, and more to follow. They had a delightful supper prepared on my family's arrival, December 27.

We have Junior and Senior Epworth Leagues, and four Sunday schools. On Christmas morning we had a sunrise prayer service, and God's presence was wonderfully felt. Our mid-week prayer service is increasing in interest, in numbers, and the Sunday school interest and attendance are unusually good.

On Sunday, February 1, the stewards had a get-together meeting at Summit, with five visiting stewards and all the local board present. We had a very pleasant and profitable meeting. Our congregations are good. Our first quarterly conference was held on the night of February 4. The grand total of the financial report was $642.42. The pastor's assessment was increased $600. Eight visiting preachers were present.

After quarterly conference, it being the pastor's birthday, my wife served a luncheon at the parsonage that all present seemed to enjoy. Brother Enoch Carruth presented a nice gold fountain pen to the pastor for the local board, which I prize very highly. Brother J. T. Leggett cut the cake, and Brother Bunyard, the local Baptist pastor, acted as toastmaster.

Last but not least, we are to begin a revival here on February 15. Brother Jas. V. Bennett doing the preaching. We are expecting God to come in great power and save souls. Let the brethren pray for the services.

ALGIE S. OLIVER.
February 10, 1920.

PLEASANT RECOLLECTIONS.

Dear Brother Carley: I have just been reading "Recollections of Rev. J. D. Newsom," by Rev. Isaac D. Borders, and it brings to my memory scenes of my early childhood, when dear Brother Newsom would come to spend the night with my dear old grandfather, who has long since gone to Heaven. I remember riding on his horse with him to our country church, three miles from our home, and he gave me the first Sunday school papers that I had ever seen. I read them with great interest and learned the little prayer, "Now I lay me down to sleep," and decided to kneel down and repeat it at night. I feel that this led to my early conviction and afterwards conversion. The memory of this dear servant of God will always be sweet to me. I know that grandfather and he sit together in heavenly places talking of Christ Jesus.

Grandfather was an old retired circuit rider and I think Brother Newsom felt towards him as a son taking counsel of a father. Little they knew that they were making deep impressions on the little child that played around them, but their memories are sweet to me as I walk down the pathway of life. I am sure these dear friends have long since clasped hands in glory and are still singing the praises of the Savior they both loved so well.

MRS. O. M. CROSSWELL.
Oxford, Miss.

NOTES FROM MANGHAM, LA.

We have just held our first quarterly conference. Our new "beloved" was present and "made good." Everybody fell in love with Brother Atkinson. Our official board kindly advanced the assessment for ministerial support $430 over that of last year. The Mangham charge now carries an assessment of $2,500 for the pastor and the presiding elder. My people have raised a purse to purchase a new car for their pastor. A new stove for the kitchen, an elegant buffet for the dining room and a cabinet mantel for the parlor are some of the latest things added to the parsonage. Arrangements are being made to repaint our home, which is one of the very best in the Louisiana Conference. We are fortunate to be in the hands of such excellent people! Mrs. Alford has been selected by our Missionary Society to represent them at the State Conference; they will furnish her the money for expenses. Yours truly,

J. MARTIN ALFORD.
Feb. 14, 1920.

"MAKING MEN."

Dear Brother Carley: In your Editorial Comment, "Making Men," you bring to mind much food for thought. Whilst you admit that you do not know where the trouble is, at the same time you have, in a measure, answered the question from the simple fact that you have sifted the probable cause down to three sources.

I believe that all right-thinking men will agree with me when I say (as you suggest) that the lack of "making men" lies in the home, in the school, and very much so in the religious training. I do not think that it would be putting it too strong to say that 90 per cent of our homes do not give the proper training in good citizenship, duty to country, etc., nor do I think it will be a discredit to say that 95 per cent of our common schools, and 98 per cent of our "great" (?) schools are not doing much in the making of men, and I know I am safe in saying that 99 per cent of our people fall completely in giving the most needed of all—Religious Training.

Let us hear from some who are able to show up the wrong, and to impress upon us the application of the remedy.

H. C. LIPSCOMB.
Oaknolia, La.

To Fortify the System Against Colds, Grip and Influenza

take GROVE'S TASTELESS Chill TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c.

DO ALL MY HOUSEWORK

Before I took Lydia E. Pinkham's Vegetable Compound I could hardly stand, says Mrs. Kwarcinski.

Chicago, Ill.—"I suffered with displacement and irregularities and I did not know what to do. My mother advised me to take Lydia E. Pinkham's Vegetable Compound and use the Sanative Wash so I took her advice and used these remedies and cured myself. I feel fine and do all my housework which I could not do before, as I could hardly stand up and I have three healthy children. You can use this letter if you wish, for your remedy is certainly wonderful for sick, run down women."—Mrs. A. KWARCINSKI, 3627 W. Oakdale Ave., Chicago, Ill.

For forty years Lydia E. Pinkham's Vegetable Compound has been making women strong and well, relieving backache, nervousness, ulceration, and inflammation, weakness, displacements, irregularities and periodic pains. It has also proved invaluable in preparing for childbirth and the Change of Life.

Women who suffer are invited to write for free and helpful advice to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. It is free and always helpful.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

THE OWL TONIC

Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

STOMACH TROUBLES

AN IRRITABLE, faut finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

Obituaries

MRS. EGLANTINE SPELL departed this life on December 10, after a long illness. She was born in Vermillion Parish, May 3, 1849, was converted when a mere child, and joined the church of her parents at Indian Bayou, La. In December, 1864, she was married to Monroe Spell. To them 15 children were born, of whom one daughter and eight sons survive. Sister Spell leaves one brother, Rev. J. I. Hoffpauir, and one sister. She was always submissive to the will of God, and was often heard to shout His praises. She loved the old-time religion, and the old songs were her delight. Her body was laid to rest beside her husband and children, in the old Indian Bayou cemetery, on December 11, the service being conducted by Rev. C. B. Powell, pastor of the Indian Bayou Methodist Church. Brother Ivy Hoffpauir sang the old song of her choice, "O Come, Angel Band." It was sweet melody to those present.

T. H. HOFFPAUIR.

Estherwood, La.

Back To Health By Nature's Route

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,

Box 17G, Shelton, S. C.

Gentlemen.—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

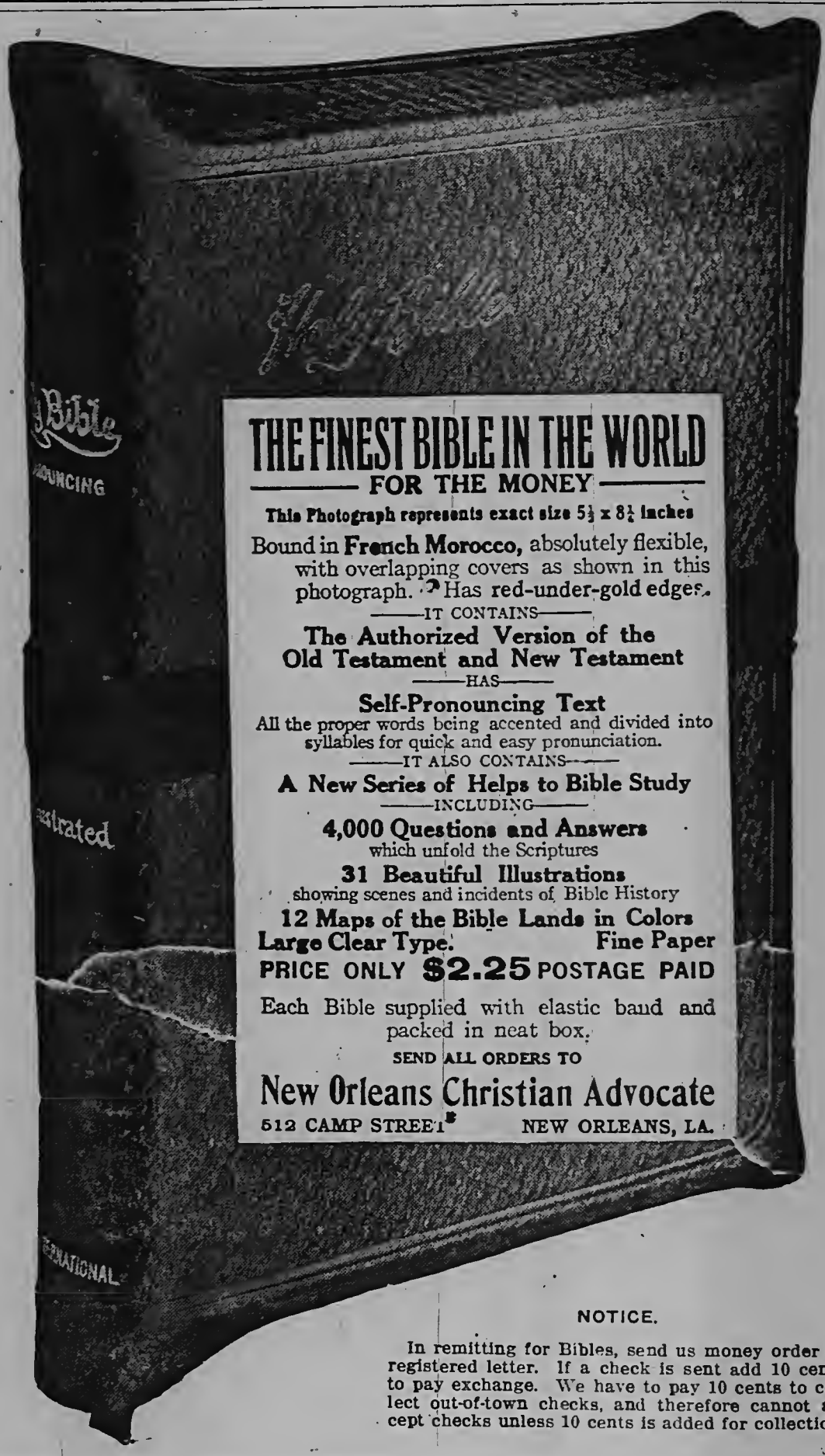
NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.



THE FINEST BIBLE IN THE WORLD FOR THE MONEY

This Photograph represents exact size 5½ x 8¼ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has red-under-gold edges.

—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. Fine Paper

PRICE ONLY $2.25 POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

SEND ALL ORDERS TO

New Orleans Christian Advocate

512 CAMP STREET NEW ORLEANS, LA.

NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round.

Merigold, at Alligator, Feb. 29, a.m.
Rosedale, Mar. 7, a.m.
Greenville, Mar. 7, p.m.
Lula, at Dundee, Mar. 14, a.m.
Clarksdale, Mar. 14, p.m.
Glen Allen, at Avon, Mar. 21, a.m.
Leland, Mar. 21, p.m.
Shaw, at Litton, Mar. 28, a.m.
Hollandale, Mar. 28, p.m.
Benoit, April 4, a.m.
Boyle, at Shipman's Chapel, Apr. 4, p.m.
Friars Point, Apr. 11, a.m.
Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Lambert, at Marks, Feb. 29.
Greenwood, a.m., Mar. 7.
Winona Station, p.m., Mar. 7.
Drew, a.m., Mar. 14.
Ruleville, p.m., Mar. 14.
Belzoni, a.m., Mar. 21.
Moorehead, p.m., Mar. 21.
Sunflower, at Blaine, a.m., Mar. 28.
Inverness, at Isola, p.m., Mar. 28.
Winona Circuit, at Columbiana, April 3, 4.
Schlater, April 11.
Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3341.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 4, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

TAKING TIME TO HURRY.

A good many of us would probably gain much if we would learn the simple lesson that it usually takes time to hurry. We can plunge headlong into an undertaking, feeling that there is no time to lose—a perfectly proper feeling—and yet lose so much time by failure to understand the situation and by poor preparation for the work in hand, that we become guilty of the very thing we sought to avoid. With all our hurrying, let us remember to take plenty of time for it.

PERFECTLY DONE.

According to a recent press report, the Massachusetts State Commission on the Necessaries of Life, after a carefui investigation, has declared that the basic reason for the high price of shoes lies in the price of leather, and that the manufacturer, the leather jobber, the tanner and the packer have been the greatest gainers, the retail dealers having made little if any more profit than in 1913. The Commission may be right—we know nothing about it—but we are sure of one thing: the difficult art of "passing the buck" has been perfectly practiced in this case, the important thing in said art being the lodging of responsibility on "the other fellow." We dare say each class mentioned in the finding of the Commission could, in turn, clear its skirts of any wrong-doing.

ONE THING THE MATTER.

It would be a presumptuous man who would undertake to enumerate the ills that afflict the world to-day. Certainly one of the most evident, however, is the misuse of wealth, to which the attention of the people has been directed in all ages. We have no disposition to hold those serious-minded, conscientious men who have treated their possessions as a trust for the benefit of their fellow-men, responsible for the follies of those who are lacking in sense and propriety both; but popular prejudice against plutocrats is always strengthened by the vulgar displays of rich fools. We do not know whether there is any truth in the report or not, but we read the other day that a wealthy woman, widow of an American millionaire, who was recently married to a member of the royal family of Greece, had as a part of her trousseau 90 pairs of shoes and 45 dozen pairs of stockings, for which she paid $40,000. To the ordinary hard-working, home-loving citizen of any nationality, it is difficult to realize that anybody could be willing to spend so much money for purely personal adornment, especially at a time when practically all of Europe is on the verge of starvation. Five dollars a month will save the life of a starving Armenian orphan—and a woman spends $40,000 for shoes and stockings! That is one of the things that are the matter with the world to-day.

PROHIBITION THREATENED.

We have maintained all along that those who are opposed to prohibition would leave no stone unturned to bring the Eighteenth Amendment into disrepute and to nullify every effort to enforce the provisions of the Federal law. The fact that the Amendment was adopted in the regularly prescribed way, by an overwhelming majority, does not seem to have any weight with those who prefer to have their own views become the law of the land. As they were persistent and flagrant violators of the law before prohibition became effective, so now they are deliberately undertaking to set aside the action of Congress and of the more than three-fourths of the legislatures of the States. We presume that the anti-prohibitionists have unlimited funds to support them in their fight—it has been generally understood that they have millions of dollars at their command. It is unfortunately true that money can accomplish wonders against apparently insurmountable obstacles. A system of propaganda can be carried on by means of it that will reach to the most remote sections of the nation; and adroit lawyers and publicity agents can be employed who are able to prepare statements that would "deceive the very elect." We merely wish to warn our readers to be on their guard against the propaganda that is now being carried on under all possible guises, the sole purpose of which is to destroy the effectiveness of national prohibition. Unless we are constantly on guard, there is real danger that an artificial reversion of feeling will be brought about that will nullify the legislation we have fought so hard and so long to have enacted.

RAILROADS IN PRIVATE HANDS AGAIN.

On March 1, the railroads passed again into private ownership. It will be readily understood that the period of Government ownership was so abnormal in many ways that a satisfactory test of such ownership was impossible. It was a military necessity for the railroads to be taken over by the Government, and the management had to be in keeping with such necessity. It is true that there was considerable dissatisfaction with that management, and many criticisms—some of them justifiable, perhaps—were directed against the Railroad Administration. There has been a strong feeling in some quarters that those who were opposed to Government control did not hesitate to do what they could to bring such control into disrepute. Be that as it may, the fact remains that the question of the better way is still unsettled. But the private owners have a magnificent opportunity to justify the claim they have made all along that they could render better service to the public than could the Government. They have had ample opportunity to study the situation from a kind of detached point of view, and they should have gained much knowledge. We await the outcome of the new-old order with much interest—and with the hope that there will be great improvement in railway service.

A HEIGHT AND A FALL.

Major Rudolph W. Schroeder, test pilot at McCook Field, established a world's airplane altitude record last week, reaching a height of 36,020 feet. But at that height the oxygen-supplying apparatus failed to work, the aviator became unconscious, and his machine fell more than five miles. In an almost miraculous way, he regained consciousness long enough to effect a safe landing, and then lapsed into unconsciousness. A simple lesson from this dramatic happening applies to the spiritual realm: we may make high attainments in the spiritual life, but if we lose touch with the source of spiritual strength, a fall is inevitable. Happily for us, we are not dependent upon any mechanical device for our supply of divine grace. We may have it always if we will.

OPPORTUNITY.

A familiar phrase is, "taking advantage of opportunity." The suggestion is that opportunities come sauntering along every day with the hope, perhaps, that some quick-thinking, nimble-fingered gentleman will reach out and seize them before they pass beyond reach. There may be something in this suggestion—opportunities do sometimes deliberately and, as it were, insolently flaunt themselves in the face of those with whom they fain would keep company. But, as a rule, the man who wants an opportunity goes out and looks for it. There is a plenty of them—we firmly believe that—but they have a kind of way of skulking along in out-of-the-way places and dodging behind corners. Sometimes the best way to get hold of one is to gather together the raw material and make it. Since we have come to think about it, we believe that is the best way, after all.

A PITY.

It is not necessary for us to reaffirm our interest in the work of the Near East Relief. We have given it such encouragement from time to time as we were able to give, and we shall continue to do so. But we cannot refrain from saying that it is a pity that so worthy a cause should be willing to lend its name to the iniquitous institution of horse racing in order that it might add to its receipts for its sacred work. We can understand how the need of money for the starving orphans of Armenia might make it appear that any method not condemned by law is justifiable to secure the urgently needed funds, and we have no harsh word to say of those who sponsored a "Near East Handicap" or something of that kind, at a local race track recently; but we regret that this organization should have given any semblance of approval to a "sport" that is confessedly dependent upon gambling for its maintenance. We believe in the Near East Relief, and we shall continue to support it; but we do not want to see it mixed up with horse racing.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 26, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

GREATNESS.

By C. B. Scudder.

The flowers made fragrant by the frost,
The roots that deepen in the drought,
The souls that trust when all is lost,
And build again faith's firm redoubt,
These in enduring greatness grow,
They drink life's fountain to the full,
Jehovah's secret place they know,
And laugh at the impossible.

—In Christian Advocate.

THE SPIRITUAL STATUS OF CHILDREN.

By Rev. John W. Ramsey.

PART I.

Calvinism, in its iron-bound creed, taught that, from the foundation of the world, a certain number of men and angels were elected, by the unchangeable decree of God, to be saved; and a certain number were reprobated to eternal damnation, and no individual of either of these specific numbers could, by any effort of his own, change or alter God's unchangeable decree. Since all men were once infants, children, very naturally, must be included in both classes; so the Primitive Baptist Church, being thoroughly Calvinistic and conscious of her consistency with her own creed (which cannot be said of other Calvinistic churches), did not hesitate to proclaim from her pulpits the logical sequence of such a "horrible decree:" "There are infants in hell a span long." But such teaching became repulsive to the intelligence and moral consciousness of all thoughtful people; so, when Arminianism arose, enunciating the doctrine of a universal atonement and the consequent possible salvation of all men, it found ready acceptance among thinking people, and modified and softened the hardness of the doctrinal systems of all the denominations which had adopted the creed of Calvinism. Presbyterianism, urged irresistibly by the sentiment of her own membership as well as that of the world, within recent years so altered her creed by an interpretative footnote as to admit to heaven infants dying in infancy, but with the distinct understanding and definite arrangement that none but elect infants shall die in infancy which, indeed, is a convenient arrangement to escape the logical inference of their Calvinistic creed. The Missionary Baptist Church, in preaching that all children are born into the world in a lost condition, presents a similar aspect of Calvinistic teaching. In fact, Calvinism so long dominated the theological systems of the church that even Arminianism with its modifications of the creeds of the world was not able to swing itself entirely away from Calvinistic teaching. Hence, the doctrinal exponents of Methodism, which alone of all the churches represents Arminianism in the world to-day, disclose a tinge of Calvinism in their writings when speaking of the spiritual status of children. It might be more accurate to say that the exponential expressions of these writers and authors evince a decided tendency toward the amended doctrinal standards of Calvinism concerning the relation of children to the kingdom. As an evidence of the truth of this statement, I quote the words of one or two writers of Methodist theology. Doctor Watson says: "The benefits of Christ's death are coextensive with the sin of Adam, hence all children dying in infancy partake of the free gift. Infants are not indeed born justified; nor are they capable of that voluntary acceptance of the free gift which is necessary in the case of adults; but, on the other hand, they cannot reject it. The process by which grace is communicated to infants is not revealed; the manner doubtless differs from that employed toward adults." Doctor Raymond asserts: "Children are born into the world sustaining, through the atonement, such relation to the moral kingdom of God as that they are proper subjects of God's regenerating grace, and those dying in infancy come into actual possession of all those blessings."

Thus, it is easily discernible that the creeds of all the churches, except the Articles of Faith of Methodism, are thoroughly Calvinistic in their expressions concerning the spiritual status of children, and even Methodist theologians, as indicated in the above quotations, have not escaped the contagion of Calvinism which has warped the doctrinal thoughts of the Christian world through the centuries.

The attention of the reader is directed to the statements in the above quotations. Dr. Watson says, "The benefits of Christ's death are coextensive with Adam's sin, hence all infants dying in infancy are partakers of the free gift." The question here arises, Do infants which do not die in infancy partake of the free gift, and if not, is there virtue in dying that only infants dying in infancy partake of the free gift? Note again: "The process by which grace is communicated to (dying) infants has not been revealed; the manner doubtless differs from that employed toward adults." While, as he says, the process of communicating grace has not been reavealed, yet, at the same time, he assumes that the process of communication is through the process of dying. I have to say, however, that the manner of communicating grace to dying infants is identical with the process of communicating grace to infants that do not die, viz., through the atonement of Jesus Christ. If the word "dying" be eliminated from the statement of Dr. Watson, I am willing to accept what he says about the difference in the manner of communicating grace to infants and adults because the communication to adults is through the medium of faith, while the process of communication to infants, living as well as dying, is upon the basis of the atonement, since they are incapable of exercising faith. Dr. Raymond also predicates the communication of grace upon death, for he says, "Infants are proper subjects of God's regenerating grace, and those dying in infancy come into the actual possession of all those blessings."

However, some modern Methodist writers have come to recognize the impossibility of maintaining the position of these earlier theologians, and are beginning to discern the inconsistency of their teachings with a universal atonement which, of course, is coextensive with the sin of Adam. For instance, Dr. John W. Boswell, Assistant Editor of our Sunday School Literature, in a sermon published in the columns of the Christian Advocate (Nashville), expressed his thought on the relation of children to the kingdom in the following words: "That relation is a saving relation. If this be not true, the opposite is, viz., children are born under condemnation and, dying in infancy, are lost. There are two alternatives: One is that infants have no moral nature and can neither be saved nor lost. Annihilation must follow. The other is that infants are saved by some special provision of the atonement. This is mere presumption. There is no intimation of such a thing in the Word of God." I might add that neither infants nor adults can be saved on presumption, but all must be saved on the plan of salvation which has been revealed in the Bible, and to go beyond that is presumption indeed. I am not sure that I understand precisely what Dr. Boswell means by the term "saving" relation. If he had said saved relation, his meaning would have been clear. Assuming, however, that the latter term conveys his thought, it is evident that he does not entertain the conception of the relation of children to the kingdom as was held by the older Methodist theologians. If I am correct in this interpretation of the significance of Dr. Boswell's language, he is an example of the modern trend of thought in Methodist theology concerning the spiritual status of children in their relation to the kingdom.

So, then, I may tabulate the diverse credal attitudes of the churches and their theologians on this vital subject as follows:

1. Primitive Baptist: "There are infants in hell a span long because some infants dying in infancy are non-elect." To know this to be true involves the presumption of remarkable powers of prevision; but, to say the least of it, it is entirely consistent with the main proposition of predestinarianism, the fundamental principle of Calvinism which has crystallized itself in the creeds of all the churches, except Methodism, but which they no longer dare to preach to intelligent congregations.

2. Presbyterianism: "All infants dying in infancy are elect." This connotes, of course, the proposition that no non-elect infants die in infancy. Unless some special revelation has been given them, I am unable to comprehend how our Presbyterian friends know the truth of either of these propositions, both of which indicate the possession of more than ordinary wisdom.

3. The Missionary Baptist Church: "All infants are born into the world with their souls already lost, and those dying in infancy are classed with idiots and insane and are saved upon the same basis—their incapability to reject the truth." This might very properly be termed negative salvation.

4. The Old Methodist Theologians: "All infants dying in infancy are saved by some mysterious operation of divine grace whereby they are prepared for heaven." The chief trouble with this theory is that it is only a surmise conceived as a solution of an imaginary theological difficulty which does not exist, having for its support no scriptural basis whatever. Dr. Boswell, to whom reference has already been made, truly says: "There is no indication of such a thing in the Word of God. It is only presumption." Salvation by presumption is absurd in the extreme, and I think I am safe in challenging the world to produce a single passage of scripture to sustain the advocacy of the old theologians in their presumptive theory of "dying grace."

5. Present-day Methodist Theology: All children born into the world are, by virtue of the atonement of Jesus Christ, born in the kingdom, and those dying in infancy go to heaven. No mysterious operation of divine grace is necessary to prepare them for heaven because, being already members of the kingdom on earth, they have a right to the heavenly kingdom. The thing that places them in the spiritual kingdom at birth, admits them to heaven at death, viz., the atonement of Jesus Christ.

The "horrible decree," as taught by the Primitive Baptists, that non-elect infants, in case of death, are lost, is based upon the doctrine of unconditional election; the teaching of Presbyterianism that no elect infants die in infancy is based upon a theory invented to escape the logical consequences of the "horrible decree" of Calvinism; the doctrine of the Missionary Baptists that all infants are born into the world lost, and dying in infancy are to be placed in the same category with idiots and insane, is false; the "dying grace" theory of the old Methodist theologians is without scriptural support—and all of them are based upon a limited atonement. The only doctrine consistent with a universal atonement, as taught by the Methodist Church, is the doctrine that all infants are born into the world inside the kingdom and, in case of death, go to heaven by virtue of that fact.

Bucatunna, Miss.

(To be continued)

I have always believed that a man's work was given to him; that it is not so much to be sought as to be accepted; that it is floated to one's feet like the infant Moses to Pharaoh's daughter.—MacLeod.

THE PROPOSED PLAN FOR THE UNIFICATION OF AMERICAN METHODISM.

By Bishop Edwin D. Mouzon.

The Commission on the Unification of American Methodism has completed its work. With the statement that the proposed Constitution of the Methodist Church is the best possible under our instructions and under the circumstances which confronted us, we have laid this Constitution before the Church. It now goes to the General Conference for approval or rejection.

There can be no doubt that we face a solemn hour in the history of Methodism. For if the two Methodisms do not come together on this basis, they are not likely to come together in the lifetime of the men who have labored for six years on this Commission. For one, the writer of this paper believes that we have departed in no essential particular from our instructions, but have kept faith with the great church which we represent.

It is certain that there will be objections in certain quarters to certain essential provisions of the report of the Commission. It is not claimed that this is a perfect document. But it is claimed that it is the best possible under our instructions. And it is hoped that when the membership of the two churches come fully to understand it, they also will see that we have done our best. It should be remembered in this connection that when, after laboring for four months, the Constitutional Convention of 1787 laid the proposed Constitution for the United States before the American people, it did not fully satisfy anybody. Fifty-five delegates were at one time or another in attendance; but only thirty-nine signed the finished instrument. Some ardent patriots did everything in their power to prevent its adoption by the States. Patrick Henry went so far as to declare that the conduct of the delegates to the Philadelphia Convention should be investigated. He even wanted George Washington, "who saved us by his valor," to give a "reason for his conduct." But wise men were ready to acquiesce. Hamilton, who openly expressed his disapproval of the Constitution, gave his support, declaring that it was impossible "to deliberate between anarchy and convulsion on one side, and the chance of good" on the other. Benjamin Franklin urged unanimity of action, even if the Constitution did not suit everybody. "The older I grow," he said, "the more apt I am to doubt my own judgment." And so in many things he stood ready to defer to the judgment of the majority. I do not doubt for one moment that we have here, in the proposed Constitution for a re-united Methodism, an instrument which if put into operation will prove as epoch-making in the affairs of the church as the adoption of the Federal Constitution has proved in the affairs of the nation. Immediately above, Hamilton was quoted as saying that it is impossible "to deliberate between anarchy and convulsion on one side and the chance of good" on the other. It would be absurd, of course, to say that these are the alternatives before American Methodism to-day; but candidly I do not see how it is possible for broad-visioned and forward-looking men to deliberate very long between a dis-united and divided Methodism on the one hand and the chance of a unified and harmonious Methodism on the other. For myself I stand for the Unification of American Methodism on the basis of the proposed Constitution. And I thank God that I do!

Especial attention is called in this article to the ample provisions which are made for the protection of minorities. The Southern Church is in this, the interested party. We go into the union with a membership of something more than two million; the Methodist Episcopal Church has a membership of something less than four million. Our people had a right to expect that their commissioners would very carefully guard the interests of the minority in this Constitution. And it should be said that the commissioners of the Methodist Episcopal Church were just as careful in this matter as we were. They agreed to every suggestion made by us in the interest of protecting minorities. And what is more, they themselves suggested ways in which the interests of the minority might be protected. There has been a fear in some minds that if we went into this union we would be utterly swallowed up and that in a few years a strong Northern majority might be in position to disregard concessions which they have made and undo provisions which have been agreed upon for the protection of the minority. Indeed one was heard to say: "Personally I should be entirely satisfied with the proposed plan, if only I knew it would not be changed in a few years." Well, I feel sure that most readers of this article will be convinced that every protection possible has been given, and that it may very justly be charged that the re-organized church, operating under this Constitution, will be exceedingly conservative in the matter of making Constitutional changes.

Study carefully the following points:

1. There are six White Regional Conferences—three predominantly or wholly northern, and three predominantly or wholly southern. The three Southern Regional Conferences are as follows:

(1) Delaware, Maryland, District of Columbia, Virginia, W. Virginia, Kentucky, North Carolina and that part of the Holston Conference of the two Churches lying in Tennessee.

(2) Tennessee with the exception of a part of the Holston Conference as indicated above, South Carolina, Georgia, Florida, Alabama and Mississippi.

(3) Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico and Arizona.

These Regional Conferences have been arranged as indicated for several reasons—for convenience of railroad travel, because of homogeneity of interests, and also in order to give a proper "balance of power"—forgive the word—in the General Conference. Each of these Regional Conferences is to have not less than one hundred delegates in the General Conference, and no Regional Conference can have more than one-fifth of the total membership of the General Conference.

2. The full power of the Regional Conference over distinctively Regional affairs gives large protection to the minority.

This, by way of illustration, enables a Regional Conference to own and control such educational institutions as Emory University in Atlanta, Georgia, and Southern Methodist University in Dallas, Texas. The unfortunate history of Vanderbilt University and its loss to the church were in the minds of our commissioners when this provision was written into the Constitution. It is also provided that "each Regional Conference shall have power to elect from time to time the number of bishops allotted to it and said bishops shall be confirmed by the General Conference and ordained by the bishops, unless two-thirds of the members of the General Conference, present and voting, shall object to said confirmation." This guarantees to every section of the church proper representation in the College of Bishops and the kind of episcopal oversight that such Regional Conference finds to be best. That is to say, each Regional Conference is to elect its own bishops from among its own men and these bishops are to reside in that part of the church by which they were elected—except in special cases satisfactory to all concerned.

The General Conference is given power to retire bishops for inefficiency or unacceptability. And it ought to have that power. An inefficient or unacceptible bishop ought to be retired just as an inefficient presiding elder or an inefficient pastor or an inefficient missionary secretary ought to be retired. But note carefully this proviso: "Provided, that it shall require a two-thirds vote to retire a bishop without the concurrence of the Regional Conference in which his official residence is fixed." If before the year 1844 there had been some such provision as this in the Constitution of American Methodism, the North would not have felt itself called upon to take such extreme measures as were taken in the case of Bishop Andrew, and it is at least possible that American Methodism might not have been bisected at that time.

3. The provision made for voting by Regional delegations in the General Conference very carefully guards the interests of the minority. Study carefully this paragraph taken from the report of the Commission:

"Whenever a majority of each of two Regional delegations in the United States shall so request, a vote shall be taken on any pending motion or resolution, including amendments to the Constitution, by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegation voting as one body, to adopt said motion or resolution, provided, however, that no motion or resolution shall be adopted that does not receive a majority vote of the members of the General Conference present and voting."

That is to say that if any Regional delegation in the General Conference feel that the rights and privileges of the Jurisdiction which they represent, are in danger, they may join with one other Regional delegation in requiring that the vote on any pending motion or resolution, including amendments to the Constitution, shall be taken by Regional delegations, each Regional delegation voting as one body, and it shall require the concurrence of two-thirds of the Regional delegations in the United States to adopt said motion or resolution. Is it not increasingly evident as we proceed with our study of the proposed plan for the Unification of American Methodism, that the interests of minorities have been very carefully protected?

4. And in this connection let attention be called to the fact, mentioned incidentally above, that the number of delegates from each Regional Conference in the General Conference is limited at both extremes. There can never be less than a certain number and there can never be more than a certain number. There shall never be less than one hundred delegates from each White Regional Conference; and "the number of delegates from any one of the said Jurisdictions shall not exceed twenty per cent of the total membership of the General Conference." It will be remembered that there are six White Regional Conferences. It is provided, therefore, that no one Regional Conference shall ever have a preponderating influence in the General Conference. It can never have more than one-fifth of the total membership of the General Conference. The wisdom of this is immediately evident.

5. The careful manner in which hasty legislation is guarded against is specially seen in the provision for amending the Constitution. The concurrence of the Annual Conferences and the General Conference is, of course, required—a two-thirds vote of the General Conference being necessary, and three-fourths of all the members of the several Annual Conferences present and voting. Besides, if any two Regional delegations in the General Conference request it, then the voting shall be by Regional delegations as indicated above. It is quite evident that if the two Methodisms adopt the proposed Constitution, each church will enter into the union with the feeling that its rights and interests are very carefully guarded. For it will be very difficult for the East to carry through a measure which is disapproved by the West, and it will not be easy for the North to carry through a measure which the South believes to be hurtful to its interests. And all this will make, not for a divided church, but for a united church moving forward as a mighty army of the Lord against the forces of iniquity.

6. One who has studied this Constitution has observed that power is given to the General Conference to "change the boundaries of the Regional Jurisdictions." The fear may arise in the minds of some that this gives to the General Conference the power to do away with the arrangement whereby the church is to have, at the beginning, six White Regional Conferences—three Northern and three Southern. There are no grounds, whatsoever, for any such fear, for observe (1) "that the boundaries of a Regional Jurisdiction shall not be changed without its consent for a period of three quadrenniums succeeding the adoption of this Constitution." That is to say that for twelve years following the adoption of this Constitution the boundaries of the Regional Jurisdictions are absolutely fixed, unless the Regional Conference itself shall consent to the change. This is a wise pro-

vision. It gives an opportunity to try out carefully the arrangements herein made, and prevents an early effort to change the boundaries of a Regional Jurisdiction before, in the actual workings of the church, it has been demonstrated whether or not the best possible arrangements have been made. And observe (2) the following provision: the General Conference "shall not take away territory from any Regional Jurisdiction without its consent, save by the concurrent vote of two successive General Conferences." In view of these provisions may I not ask: Where are the grounds for fear that we of the South are shortly to be swallowed up and forgotten? I will confess that one objection that I have to this Constitution is that it has made changes too difficult. I apprehend that in certain sections of our own church it is going to be seriously objected to on this very ground. And it was only because our brethren of the Methodist Episcopal Church trusted us and believed us fully, when we assured them that, no more than they, do we desire to perpetuate sectionalism in the United States, and, no more than they, do we desire to create a group of little churches in a Great Church, that they consented gladly to write into the Constitution these various provisions which give such large and satisfactory protection to minorities.

7. The last item I will mention is a provision which the Southern members of the Commission did not ask for and could not ask for. It came out of the magnanimity of the brethren of the Methodist Episcopal Church. It is this: The first General Conference of the re-organized church is to be composed of eight hundred delegates—four hundred from the Northern Church and four hundred from the Southern Church. Thus, just as in the preparation of the proposed Constitution for a re-united Methodism, we have sat together, an equal number from each church; so in the first great General Conference of the Methodist Church we are to sit together, one minister from the Southern Church for each minister from the Northern Church, and one layman from the Southern Church for each layman from the Northern Church. Is not this fair? Is it not more than fair? Is it not evident that our brethren of the Methodist Episcopal Church are entirely willing to trust us? Is it not time that we should give evidence that we are entirely willing to trust them?

"HOW MUCH YOU SORRY?"

By Brother T. B. Holloman.

The above question I recall among the stories of my childhood. An Indian had lost his wigwam by fire; shortly afterwards he met a white man, friend, who referred to the misfortune, saying, "I'm mighty sorry for you, Jack," whereupon the red man said, "You sorry how much—five dollar?" Jesus tells of a certain man who went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment, wounded him, and left him half dead; by chance a priest came that way and looked upon him, saying—doubtless—"Poor fellow!" and passed on the other side; then came a Levite, who also looked upon him and said, "Poor fellow!" and passed on the other side; next came one of those strangers, "a Samaritan, who, seeing him, went up to him, bound up his wounds, pouring in wine and oil, set him on his own beast, took care of him,"—had compassion which reached down to the very last penny in hand, with orders for future care if need be. Sorry $5! When I was a lad my father sent me on a mission some sixty miles from home, and where I was a total stranger. At the end of the second day I found that I had lost my way and, Joseph-like, was wandering in the fields; and, boy-like I began thinking of the possibilities of a night in the woods, and thereupon began to seek a shelter, only to be refused not only once or twice; as the darkness thickened, I called at an humble cottage by the way and asked for lodging, to be greeted with a cheerful "come in—we'll do our best"—a young couple with first babe cooing upon its mothers breast; a living room, two shed rooms, one a kitchen, the other for friends; no Brussels carpet, with corresponding entertainment; but no hospitality with liveried servants has ever been extended to this writer above the welcome to that simple meal and little room by the wall. Sorry five dollars? Yes; but not a penny would they accept.

"I was a stranger and you took me in."—"Given to hospitality"—and "In as much as ye did it unto one of the least of these, my brethren, you have done it unto me."

Mansfield has been more noble than them all in her hospitality to her "worn-out" guest; no formal "Depart in peace; be you warmed and filled," but, "Let us build you a house—a home—that we may have you in our midst." And, by the way, if our great church doesn't get ashamed of herself and take better care of such fellows as Sam Steel and Bunk Adams it won't be the fault of Luther Todd in his campaign for the Superannuate Endowment Fund.

How many of the Advocate subscribers will read the appeal on the 3th page, issue of February 12th, to feel convinced that we have been content to say, "Poor Carley!" and then pass by on the other side? Few of us can plead not guilty—most of us are Jubalums.

Henry, have you ever had experience with the flu? It's the sneakenest greediest pest that ever came my way; it has no more respect for good, honest, clean, country folks than for those who fill up the slums and low places of our cities. One case appeared in our neighborhood high school last week and now its thicker than hops all round. In the rooms opposite us is a family of father, mother and six children; one of the boys came home with a "bad cold." but now its "flu," and all are having their turn. Then the little German parasite, or Irish Mike-robe found his way into our apartments with the result that this preacher is learning many lessons and taking many stunts in the arts of the trained nurse, domestic science department and good housekeeping. If it keeps up many days, he'll be ready to serve as chef in some Waldorf or other great hostelry—it's his to observe the sick and do many things. And these drawn-out stories are the result of a visit this morning from some neighboring young men who had heard of our extremity and came saying, "What can we do? for we have heard of your need." Others had sent saying, "We are sorry; if you need us send word" (as though a fellow could nurse nine people, ranging from a babe six months old to a grandmother, and have time to send anywhere, and more especially when there was no one to send). But these boys (God bless them) came, took off their coats, grabbed two axes and made the chips fly, so that Jack Frost may do his worst for a season without disturbing our comfort. The worst is past with some, others are resting comfortably, so we said, "Thank you boys; the clouds are rifting and you needn't expose yourselves." Now Mansfield can't treat Sam Steel, with all his high steeple experiences, better than these boys have done for this forgotten man, lost in the woods of Yazoo—none of your "Poor fellow, I'm sorry for you," but "Just let us help to the last pennyweight of our ability." As for myself I am still saying, "It's better to be born lucky than rich." Good luck to the Advocate force; if the "flu" slips in, just send for the doctor.

Phoenix, Miss., Feb. 14.

AN EXPLANATION.

Dear Brother Carley: I note in your issue of Feb. 26, the following introduction to the article of Rev. V. C. Curtis:

"Ma Editor: As no article from either one of the Mississippi Conferences has been permitted to appear in the Nashville Advocate in response to the criticisms of the action of these two bodies with reference to the 'Standard Plan,' published in that organ, editorial and otherwise, and claiming a right to be heard, I offer you this article for publication in the New Orleans Christian Advocate. The manuscript was sent to the Nashville Advocate but the editor returned it, giving as his reason that the Minute Men have nothing to do with the previous discussion. The reader can judge for himself whether or not the point is well taken. "V. C. CURTIS."

Permit me to say that Brother Curtis does not give the full statement of the facts in the case. I have received only two articles from Mississippi Conferences on the question involved. One was from Dr. R. A. Meek. I returned his article with the following note:

"January 12, 1920.

"Dr. R. A. Meek,
Sardis, Miss.

"Dear Brother: We return your article for the reason that we do not desire to consider for publiction anything of a controversial nature on the action of the Mississippi Conferences until the meeting at Jackson, Miss., shall have materialized or failed to materialize on the 22d of this month. After that date if the Mississippi Conferences feel that they should have a hearing in the Advocate we shall gladly consider any expression from them, either collectively or individually.

"With best wishes, I am

"Yours fraternally,

"T. N. IVEY."

The only article which we have received since then is the article by Brother Curtis. I returned it with the statement that it injected a new question (the Minute Men) into the discussion and with the request that he eliminate this part of it and return the article. I have not heard anything from him since. The columns of the Advocate are open as they have been to the Mississippi Conferences in this matter, but we must insist as per our notice in the Christian Advocate that discussion on either side must be limited to the original points involved. Fraternally,

T. N. IVEY.

IN MEMORY OF REV. T. J. EMBREE.

Rev. T. J. Embree was born at Livington, Tenn., December 15, 1861, and died at Slidell, La., December 7, 1919. He was educated in the common branches and finished the academic course at Athens, Tenn., in 1880, and began his life work as a school teacher. He believed in strict obedience to school rules and good order in the school room, as it takes both to make a success at that occupation; and yet we never found him harsh or unkind to his pupils, for he had a kind and friendly disposition and a natural talent for winning the esteem of young people and children; by gaining their love and confidence he was able to lead rather then drive. He was well-read, had a fine memory and great patience with any who naturally wanted to advance.

Brother Embree was twice married. He married Miss Brenna Tally on January 4, 1888. To this union were born two sons, Frank W. Embree, of Palestine, Tex., and Tom, Jr., of Henderson, Tex. On December 21, 1902, he married Miss Nonnie McMain, of Elmer, La., and two living children survive this union, Pauline, aged 7 years, and Finley, aged 4 years.

Brother Embree was reared a Presbyterian, but in early life he embraced the Methodist faith and became an active member in the Methodist Episcopal Church, South. Later, he became cold and indifferent, and backslidden in heart and life, and for many years was neglectful of his duty to his God; but through it all he held firmly to the Methodist faith and felt God's hand so true to a lost soul that he never spoke lightly of God's goodness to lost men, or doubted God's power when we meet the conditions. Even when a lost sinner he said he enjoyed a laugh and joke with men, but could not take a part in light conversation concerning the King of kings.

In 1910 God wonderfully got hold of Brother Embree and he fully surrendered his life and talents to him who doeth all things well, and answered the call to tell a lost world about Jesus and his power to save. From that call he never wavered, but proved to a lost and gainsaying world that Jesus is mighty to save, and strong to deliver all who are bound by sin and want to be redeemed by the precious blood of Christ.

Brother Embree entered the ministry in a business-like way. He said he had lost so much of his early life he would love to live to redeem the time and bring as many to God as he could, and to rear his children and be a blessing to his family; but if God ordered his lot otherwise, it was all right, for his time and talents were in God's hands and he would follow wherever the Master led.

His trimphant death on Sunday morning, December 7, 1919, proved that his life had not been lived in vain, and that he had not trusted in a God who

does not reward faithful servants. Just a few weeks before he left this world, and while his mental vision was clear, he called his faithful wife to him and told her that he was perfectly resigned to God's will and that all was well with him and that everything was straight in his past life. Glory to God, his promise is true; God's Word says, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." No pastor was ever held in greater esteem or more greatly loved than was Brother Embree; and that love was proved to him in his last illness among the people of Slidell. Praise the Lord for a people who show their faith by their works. We feel sure God will reward these faithful servants.

When Brother Embree was accepted into the Methodist Conference he took the correspondence course through the Vanderbilt University and finished it in four years. He was sent to the Ringgold charge and served it two years, then to Plain Dealing where he served four years; the last four years of his life he spent on the Slidell charge. During these last four years he served both his God and his country, as he was one of the Committee on war work; and no man gave more freely to his time and substance than did Brother Embree.

M. ROSSITTER.

THE INTERCHURCH WORLD MOVEMENT.

By Rev. G. S. Harmon.

Much has been written and said about the Interchurch World Movement. Some of it has been wise; some otherwise; some through crass ignorance; and a good bit from bitter prejudice.

The Movement was born in the heart of a distinguished Presbyterian preacher who conceived the idea that just as the Allies co-operating together won a notable victory, which none of them could have done separately nor all of them operating independently, yet without losing their national characteristics or autonomy, so might the churches, co-operating together in many of the things which all are seeking to do separately, secure a tremendous advantage against the forces of evil without forfeiting their denominational integrity.

Responding to a call issued by the Foreign Mission Board of the Presbyterian Church, South, more than a hundred of the outstanding preachers and laymen of the leading denominations held a meeting in New York in December, 1918, and agreed that the highest efficiency could be secured by such a co-operative movement. A call was sent forth from that meeting which resulted in the gathering at Cleveland, Ohio, in the spring of 1919, of over five hundred preachers, members of boards, and laymen representing twenty-eight denominations. After much discussion and thought, the Movement was launched in faith and prayer, and it has grown by leaps and bounds. With few exceptions the great evangelical churches have accepted the Interchurch Movement, and the personnel of its official corps both at headquarters and throughout the States, consists of many of the most prominent and successful preachers and laymen drawn from practically all the evangelical churches of the nation, who believe it to be one of the mightiest movements inspired by the Spirit of the Living God within the history of the church.

Concisely stated, the Interchurch World Movement has for its object nothing more nor less than to provide a means by which the various evangelical churches of North America may come together for co-operation in dealing with the world problems which confront the church to-day, so that waste efforts may be eliminated and that the full force of their energies may be concentrated on the service they are called upon to render humanity. It is an instrumentality of education, of co-operation and co-ordination of administrative agencies which is designed to serve, not supplant.

The Interchurch World Movement is not seeking to promote a union of the churches. It is not attempting to bring about a combination of ecclesiastical bodies. It does not propose a merging of any organization with another. It does not ask any denominational organization to give up any of its distinctive features or relinquish any of its doctrines. It does not invite or want any church to surrender a single one of its rights. It is not an authoritative body, but rather an advisory one. It has no ulterior motives, but is perfectly frank and fair in all the statements of its plans and purposes.

For practical purposes the Interchurch Movement is a co-operative clearing-house through which all the churches working together may do a world's job which none can do single-handed, nor all working independently. At least it hasn't been done. With one hundred and fifty-eight organizations at work in the United States the statisticians report less than fifty million of the more than one hundred million population as members of churches, and about fifty per cent of those who do belong as merely nominal members, and something like seventy-five million non-attendants. And in the foreign fields barely the fringes of the mighty billion of Christless heathen have been touched. Those churches and individuals who boast of their exclusiveness and ability to work alone would better look the world facts and the world needs in the face.

The Interchurch World Movement has set itself the task of discovering and grouping the facts concerning the world's needs; of building a program of inspiration and education based on these facts. The facts are being ascertained by means of a world-wide survey and the needs of the world as revealed by this survey are, through the churches, being budgeted in terms of men and money sufficient to meet them. A great spiritual campaign will seek the enlistment of the entire life of consecrated men and women.

In the financial campaign the Movement does not seek to displace or interfere with the autonomy and responsibility of administration of the co-operating churches. The funds raised among the co-operating constituencies are to be sent directly to the regular treasurers of those bodies, and funds not received through regular denominational treasurers will be distributed on a pro rata basis. Large financial campaigns heretofore have cost from seven to twelve per cent of the total. It is expected that the cost of this campaign will be about four per cent, effecting a considerable saving to the co-operating churches. Several churches that have already had financial campaigns for funds for the next five years are entering on other phases of the Movement.

The immediate expenses of the Movement are being met through credits established by the boards of the co-operating denominations. These boards do not advance money, but they do provide credit on which the Movement can borrow. More than twenty churches operating separately would spend a vast amount of money which would not be noticed, but when their interests are brought together under one clearing-house agency it naturally attracts attention.

Criticism has been brought to bear upon the Movement for leasing the Greenhut Building in New York for three and one half million dollars for a period of ten years. This was a master stroke of business ability, not only securing adequate quarters for every department of the Interchurch Movement under one roof, but giving an opportunity through sub-rental of portions of the building to reduce the rent of the Movement to a minimum, compared to the rent and expenses of many church organizations in the same city. Several great business concerns have already offered the Interchurch people a handsome bonus for the lease, and the building could be disposed of any day for largely more than the lease price.

It has also been suggested that because New York, where the Interchurch Movement has its headquarters, has less than half a million church members among its population of six million the Movement should first give itself to converting that place; which is equivalent to saying that the headquarters of the Methodist Episcopal Church, South, located at Nashville, should close its great Publishing House, Board of Missions, Board of Education, Epworth League Board and all other of its activities until Nashville is converted, and "they say" that Nashville is "some wicked city."

If the Interchurch Movement possessed elements of danger and tendencies that are hurtful, it is inconceivable to think that some of the bishops, editors, members of the Board of Missions and of the Board of Education, presiding elders, pastors and laymen of the Methodist Episcopal Church, South, would have entered heartily into its organization and are enlisted in its promotion. And this is equally true of the Presbyterians, Northern Baptists, Episcopalians, Congregationalists and many others of the denominations whose prominent leaders and people have endorsed and are promoting the Movement.

With its Rural and City and Foreign Surveys; its great evangelistic efforts; its Life Work and Spiritual Resources Departments; its Financial Campaign, and other features, all wrought out through the co-operating denominations, the Interchurch World Movement is destined to accomplish vast results in the Master's Kingdom.

Jackson, Miss., Feb. 24, 1920.

IF YOU

Have made the survey of your church families, your Sunday school constituency, your Epworth League, and your community, according to the Standard Plan.

THEN YOU

Have the information you have long wanted and needed. The facts are in hand; and you have found facts to be very convincing things. You have the names and addresses of the unchurched in your community.

WILL YOU

Now meet those people face to face, take them by the hand, look them in the eye, and in Christ's name beseech them to be reconciled to God? Your own spirit will quicken and glow

WHEN YOU

See how readily these hungry hearts respond to your diligent and loving interest in their salvation—some of them have wondered why you have not spoken to them before. They may have said: "No man cares for my soul." Now they know one does—

IT'S YOU.

Evangelistic Committee, Louisiana Conference.

REPORT ON SPECIALS FOR JANUARY IN THE MISSISSIPPI CONFERENCE.

(1) Day School, China, $60, for one year, Class No. 1, Senior Dept., Capitol Street, Jackson, Mr. M. S. Enochs, Correspondent.

(2) 2 shares, support of Dr. D. L. Mumpower, Africa, $50, for one year, Epworth League, Shubuta, Miss Mary Weems, Correspondent.

(3) 1 share, drugs, Africa, $25, for one year, Shubuta, Miss.

(4) 1 Japanese Kindergartner, Seoul, Korea, $150 for five years (total $750), Sunday school, Hawkins Memorial, Meridian, Miss., Mrs. G. W. Benson, Correspondent.

Up to January 1, 1920, there had been placed in the Mississippi Conference in Specials, $145,755. For January the Specials amounted to $885, which now makes a total of $156,640.

W. D. HAWKINS,
Conference Missionary Secretary.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530
1081 3531

HOW THE INDIVIDUAL CAN AID IN PROHIBITION ENFORCEMENT.

By Daniel C. Roper,
Commissioner of Internal Revenue.

"How can I, an individual, aid in the enforcement of the prohibition laws?"

Noting the nation-wide appeal issued by the Bureau of Internal Revenue for the co-operation of "all good citizens" in the administration of the National Prohibition Act, this question, doubtless, has arisen in the minds of many who are willing and anxious to be of service and yet lack immediate knowledge of bow best to proceed. My purpose, in this article, is to answer it.

First, let us determine what is meant by "good citizen." The "good" citizen is not the exceptional citizen; he is the man wbose respect for law and order is inborn. He is the one of the majority of the great and sovereign American people, in whom I have ever-abiding faith. As director of an agency which in the last year has collected more than $6,000,000,000 in taxes, I know whereof I speak when I say that the average citizen is the honest citizen. Without the whole-hearted co-operation of our citizens generally, the task imposed upon the Commissioner of Internal Revenue as chief enforcement officer of the prohibition laws would, indeed, appear tremendous. But experience of a few sbort months has proved that my confidence in seeking their support has not been misplaced.

The situation which confronts us may be described in few words. The period of controversy has passed. Prohibition is here. It is a part of the Constitution of the United States. And the 18tb Amendment has been established and will be obeyed by the people as all other laws of the United States are respected and obeyed.

I base my conviction upon the knowledge that every thougbtful citizen is interested in enforcing the laws of this country. Upon such sentiment depends the maintenance of our institutions and the protection of life and property. Without it there would result chaos and anarchy.

Tberefore, it is my belief that the Bureau of Internal Revenue, in tbe enforcement of the prohibition laws will meet with no insuperable difficulties, but rather that its troubles will lessen with each succeeding month.

Big accomplishments may be summed up as the result of individual effort plus organized endeavor. Enforcement of the National Prohibition Act is centralized in the Bureau of Internal Revenue, but responsibillity for its effectual administration extends to tbe officers, wbose sworn duty it is to uphold tbe Constitution of the United States, of every State, city, county and town within tbe broad confines of this country, and, in tbe final analysis, to the American people tbemselves. The people, through tbeir representatives in Congress, and in the State legislatures, have beld that prohibition is necessary; they have made it a part of the supreme laws. But the Bureau of Internal Revenue is not resting under tbe comfortable assumption that passive acquiescence is a statute by the believers therein will bring about the objects to be attained. Our appeal is for the active co-operation of the law-abiding citizen.

There are many ways by which service can be rendered. Encouraged by tbe splendid co-operation of the clergy of America in creating a right public spirit towards tbe administration of tbe tax laws, I have recently addressed to 125,000 clergymen of every denomination a letter urging their support and that of the members of their congregation in the administration of the prohibition laws.

"Your own church members," I said, "will give unhesitating adherence to the prohibition laws; but it is necessary that they do more. To coordinate and give force and direction to their individual efforts, it is strongly urged that a committee of law enforcement be appointed to receive all complaints of violations of law, and to lodge such complaints, togetber witb the evidence obtained, with the proper authorities. The active support of such a committee backed by the influence of your members, will be a very great help to local officers—Federal, State and county—in enforcing the law. Whenever any officer fails in his duty, public sentiment should secure his removal."

If, as it is boped and believed, this suggestion is adopted by the churches of the country, it may be truly said that we have enlisted in the cause of prohibition enforcement an all-powerful army of the righteous-minded. To organizations interested in the enforcement of prohibition—and this may be said to apply to every board of trade, cbamber of commerce, civic, social and religious organization in the country—I bave offered the following suggestions:

"1. Organize and work for the development of a strong, bealthy public sentiment in favor of obedience to law in general and the prohibition law in particular. This can be accomplished through sermons from the pulpit, and by means of public lectures and addresses; through articles written by prominent men in each locality and published in newspapers and pamphlets, as well as througb the efforts of teachers in the public schools.

"2. Support the local officials in the performance of their duties under the law. Advise these officials that all good citizens are looking to them for effective and impartial enforcement of the law. Encourage officers who perform their duties faithfully, and vigorously condemn those who fail to perform their duty.

"3. In some States and municipalities the law and ordinances do not permit of full co-operation between local and Federal officers. In such instances, outside organizations can render great service by endeavoring to have the laws of their States and their municipal ordinances so changed and strengthened as to require effective co-operation between local, State and Federal officers.

"4. Organizations sbould keep in close contact with the Federal Prohibition Director, and his assistants, in their States; keep tbem advised as to enforcement results, and co-operate with them in correcting defective administration."

Membersbip in such organization is open to every law-abiding and responsible citizen. In them lies tbe opportunity to be of real service. Organized for public welfare and representing tbe best in their community, the influence of sucb bodies in urging obedience to tbe statutes will have far-reaching effect.

"What of the work of the Bureau of Internal Revenue?" may be asked. Within the Bureau there has been organized an agency for the enforcement of probibition whose activities will reach the farthest boundaries of this country and its possessions.

In each State is a Federal probibition director. Also the country bas been sub-divided into ten units in charge of as many Federal supervising agents. Under each of these officers is a force of Federal officers for the enforcement of the law. Successful admistration, bowever, must be measured largely by the manner in which other than Federal authorities meet their requirements.

In local communities—State, county and municipal—local officers are expected to take the initiative—to keep their own house in order. If they neglect this duty, the Federal prohibition officers will enforce the law and also bring to the attention of the law-abiding citizens of such communities the failure or dereliction of the local officers to assume tbeir responsibilities.

Enforcement must be general. It must be uniform. Those who violate tbe prohibition laws will be made swiftly to suffer tbeir penalities. The hand of the law is far-reacbing, and will be exercised witb justice to all and favoritism to none. As an officer of tbe Federal Government I can bave no different standard with respect to the enforcement of prohibition than witb respect to the enforcement of any other law.

But, as I have said, no law can be effectively enforced witbout the assistance and co-operation of the law-abiding elements. To every right-thinking man and woman is given his or her part, whicb is to observe the law, to insist on the observance of the law by others, to aid by advice, information and outspoken encouragement, the enforcement officers of the municipality, the State and the Nation. Here lies for every one an important opportunity to demonstrate the qualities of good citizenship and to promote the cause of Americanism against every encroachment of lawlessness and disorder.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The source of modern idolatry lies in a wrong conception of God. The revelation of God contained in the Bible so far transcends any mere human statement as to His Being and Person, that I wonder that any should be led astray by the latter. One modern cult says, "God is love." St. John said the same; but he did not mean that the God of Christ and his church was a mere abstract passion, a vague, indefinite fancy without personality. No, he meant that Love was the essential, the supreme expression of our Heavenly Father as an existent, living person or being.

Another pretentious school cries out—"God is Mind." No doubt God's thoughts are not as our thoughts and these are crytallized in nature and grace. But God is not any one mental nor passional phenomona. He is all in all, and only stands perfectly revealed to the world in the life, person and teaching of his Son, our Lord. Here let us rest our faitb and be satisfied, not turning after vain idols. Surely he was a person—"the express image and likeness of the Father"—and not a fad, nor a mere quality of mind or heart.

* * *

He wrote what some judged a very instructive article on boys, in which he seems to have forgotten that he ever was one. For he took the amazing ground that from fourteen to seventeen, boys had no conscience. Then this doctrinaire placed all boys in the same class and forthwith proceeded to elucidate. Now, the boys I have known and loved and taught were as different in disposition, temperament, talents and gifts, etc., as a wren from an eagle. Traits of cbaracter that were highly developed in some, were dormant in others. But don't tell me a boy has no conscience! They have all sorts and varieties of consciences. Tbe average boy's conscience is a vivid thing; when guilty of some forbidden act, he feels mean all the way tbrough, mind, soul and body. Boys are only men in embryo, and men are only boys, full-fledged or partly so. If you don't believe me, watch both at play.

* * *

A superannuated preacher deserves all he gets and more. He deserves more considerate thought, a less maudlin sentiment, at the bands of his friendly advocates. To represent him as a veteran of tbe Cross with tropbies and laurels crowning bis baloed bead and tben in few added paragraphs plead for him as though he were a shivery mendicant lying at the gates begging, is a shame and—well, it just isn't true. During the last twenty-five years the Louisiana Conference has been honored by a noble band of heroic ministers who have been placed on the retired list; and if any one of these ever had more pain, want, or suffering, than is incident to advanced age, I have not known him, nor known of him. The ministry of a true man weaves itself into the hearts and memories of the people and the tender friendships of bygone years are not forgotten. Of course the church should provide for them, and tbis provision should be on the grounds of service in years and deeds; but a richer heritage is theirs, held in memory's storehouse.

Now a little personal touch to empbasize my point. Of the class wbo joined the Louisiana Conference in 1883 at Mansfield, there remain three still in active service, Dan Barr, Henry Boltz and Steve Davies. Of the last mentioned modesty forbids me to say much, but if the church does not provide for us when the "drums beat for returning," you just watch us live on. There will be a grievous famine in tbe land when we shall not have food, raiment and shelter. This is not written boastfully, but ratber as a counter statement to some of the arguments made for our veterans that lack the real spirit of virile manliness.

Grand Cane, La.

The Home Circle

THE BY-AND-BY BOY.

He lives in the house of things-never-done,
The by-and-by boy I know—
The lights of the windows are broken and out,
And they let in the rain and snow.

In-a-minute's the schedule he works on, you see,
And duty waits on a side track;
His intentions are good—there's no fault found with them—
The doing's the thing that they lack!

"And what happens," you say, "to the by-and-by boy?"
Let any one answer who can—
Unless he soon changes his name, he becomes,
'Tis certain, a Too-Late Man!

—Adelbert F. Caldwell, in Child's Gem.

THE SPIRIT OF THANKFULNESS.

"I do think that Thanksgiving is beautiful," said pretty little Mrs. Winship, looking up from her fleecy knitting. "It does one so much good to try to actually count up one's blessings. I think I am thankful for everything as it comes along, but when I come to think up my mercies as I do at Thanksgiving I'm so thankful I can hardly bear it."

"Humph!" said Miss Ann, with a ring of bitterness in her voice; "it's all very well for you to talk about thankfulness, and to feel it; you've had nothing to do but beautiful things all your life long. Helen Winship, you ought to be thankful. Think of the difference in our lives; you are dainty and pretty as a picture; you've been petted by everybody all your life. You have always had a beautiful home, and never had hard work to do. But I was homely as a hedge fence in January always; no one ever kissed or petted me, I suppose you think I don't care for those things, but I used to long for them so it seemed to me my heart would break. You may well be thankful from the depths of your heart, but I fail to see any cause for my being so."

Mrs. Winship's eyes filled with tears, and her voice was very tender. "I know it, Annie," she said, going back to her friend's girlish name, "I've ever so much to be thankful for, a thousand times more than I deserve. I wish I could share some of it with you; but, dear, I've a thought for you. Because you have gone without, you know better than I do, for instance, how other hearts ache for the things they go without, and how much you can do. It is more blessed to make others happy than it is to be ourselves, is it not, Annie?"

Miss Ann dropped her sewing and looked out of the window. Rob and Annie, her dead brother's children, were coming down the street; she had taken them four years ago when they were left orphans. She remembered now, as she watched them coming along toward the house in a grave, unchildlike fashion, how Annie had cried for a pretty white apron that she could wear once in a while, and Rob had pleaded, with something like a quiver in his boyish voice, for some clothes that didn't look as if they belonged to his great-grandfather. Had she ever bestowed upon them any of the petting and loving ways she had so longed for herself in her young days? It seemed to Miss Ann that the scales fell from her eyes.

"I've treated those children just exactly as I've been complaining that I was treated," she said, turning to Mrs. Winship.

"But you will not any longer, will you, dear?"

"I've been a blind, selfish woman, but my eyes are opened now, and I don't believe I'll shut them so again. You can go home now, Helen. You've been a good angel to me, but I want to be alone now for a little while to think it out. But you may be sure of one thing. I'm thankful for you, if for nothing else."

So Mrs. Winship went home, and Miss Ann went up to her own room, shut the door, and bolted it. She never told any one what she thought or did the hour she was shut up there, but when she came out she called the children to her.

"I want you to get ready to go down the street with me," she said. "Thanksgiving is coming, and I think we must have some new clothes for it. Rob, you need a new suit, I believe, and Annie, you shall have some white aprons for every day, and a pretty new dress for best. Can you both be ready in fifteen minutes?"

"Oh! Aunt Ann, are you really going to buy me a new suit?" asked Rob.

"Yes, my boy, that is what I intend to do."

Rob hesitated a moment, then put out his hand. "I can't tell you how much I thank you," he said, "but I'll work just as hard as ever I can, truly I will, to help pay for it. I've got fifty cents that I've been saving toward getting it myself, and I will give it to you now."

"No, Rob, I want to get the clothes for you myself, so keep your money for a knife or anything else like that you want."

"Oh, Aunt Ann, can I get a knife?" cried Rob.

"If you want one, you may, and if your fifty cents won't get a good one, I'll give you enough more."

Rob looked at his aunt in amazement for a moment, then, obeying a sudden impulse, he threw his arms around her and gave her a vehement, boyish hug, after which operation he turned a couple of somersaults on the kitchen floor.

"I had to, or I should a-busted," he said to Annie afterward.

"Well, well," said Aunt Ann, looking as flustered as couldd be, "why, really, what is the boy doing! I guess, Annie, we will have to look for a new doliy while Rob is getting his knife, won't we? Why, bless me, child, what are you crying for?"

"I can't help it, I'm so happy," sobbed Annie. "I've wanted a nice, pretty doliy, so it most seemed to me I couldn't bear it."

Well, that was only the beginning. Miss Ann never did things by halves. She taught herself to be tender and loving, and instead of thinking about herself all the time and murmuring at her troubles, she turned her attention to those about her, and tried to give pleasure to others.

"I'm thankful with all my heart and soul," she whispered to Mrs. Winship as she came out of church Thanksgiving Day.

"I do actually believe Aunt Ann is growing pretty," said Annie to Rob. "Seems to me she is."

"I believe so, too," he answered. "Anyhow, she is good."

And Miss Ann, who happened to overhear this conversation, "thanked God and took courage."—Christian Intelligencer.

HER WORK.

A mother once said to a popular teacher who had been adored by her pupils for a score of years: "What a wide and beneficial influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and measles and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life, rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half dozen in your home?"

"Is it possible that you can think so?" exclaimed the tired mother, incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."—Herald and Presbyter.

THE WORLD'S LONGEST TUNNEL.

The Simplon Tunnel is the longest tunnel in the world, being over twelve miles in length. The boring of this famous tunnel through the Alps occupied ten thousand men almost ten years, and cost over fifteen million dollars. The wonderful feature of this tunnel is the immense distanco below the top of the mountain through which it runs. The tunnel climbs up into the heart of the Alps, and yet at the highest point there is over a mile of the lofty peak above it. It could have run nearer the top of the mountain, but that would have made the grade too steep for the trains to climb. On the Swiss side, the entrance to the tunnel is 2,249 feet above sea level, and on the Italian side it is 2,079 feet. The Alps are pierced by two other tunnels, the Saint Gothard and the Mont Cenis.—From "Items of Interest," in Kind Words.

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it—good old Luzianne. At your dealer's you will find it—with our guarantee behind it—good old Luzianne.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reily & Co. Inc. New Orleans

UNITED COUPONS

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

LOUISIANA BIBLE CLASS FEDERATION.

The Louisiana Bible Class Federation will hold its annual meeting at Noel Memorial Methodist Church, Shreveport, La., March 16-18. A splendid program has been arranged by the indefatigable Sunday School Field Secretary, Rev. Alonzo Early, generous hospitality is assured by the good people of Shreveport, and interest in the approaching meeting is growing daily. It is confidently predicted that this will be one of the most enthusiastic and successful meetings in the history of the Federation.

Busy pastors and laymen, men and women, are finding it increasingly difficult to attend all the meetings held for their special benefit in connection with causes in which they are greatly interested. Almost every week, it seems, there is a call to go somewhere for a conference or an institute or something of the kind. Some of these calls it is impossible to respond to, but we hope as many as can possibly do so will go to the Shreveport meeting. After all has been said and done, it remains true that it is through the Sunday school that we have the most effective point of contact with community life in developing Christian character and in strengthening religious work. Even if the old idea, that the Sunday school is simply a place for children, still obtained, it would be one of our most efficient means of establishing the Kingdom of God on earth. But the modern Sunday school embraces every age in its program, and it is second to no other organization in the church in importance and usefulness. We cannot afford to do less than throw all our energies into the work of making it increasingly useful in the development of our religious life. Perhaps we can afford to neglect some things—but the Sunday school is not one of them.

A FINE IDEA.

There was recently held at the Baptist Bible Institute in New Orleans a Workers' School, for the special benefit of the Baptist preachers of the State who labor in the rural sections. This gathering was planned by Dr. George H. Crutcher, Corresponding Secretary of the Louisiana Baptist Convention, and the expenses of those in attendance were defrayed by the Executive Board of the Convention. According to a statement appearing in the local press, the idea back of the gathering was to give these preachers in rural sections, whose opportunities and privileges are limited, some acquaintance with the life of a great city, in order that they might have a broader view of the problems of modern conditions, and thus be better equipped for leadership among the people whom they serve.

We cannot do less than commend the Baptists for their aggressive interest in the establishment of their faith throughout the South, and their willingness to invest large amounts of money in their enterprises. They seem to know exactly what they want to do, and they are going about the doing of it in a most determined and business-like way. They realize that they must have trained leaders for their work in all communities, and they are making it possible for their preachers in the humblest circumstances to come into contact with the outstanding leaders of their denomination. About 150 country preachers were in attendance upon the School just held—who can estimate the influence of such a gathering upon these men from the rural sections? We are thoroughly satisfied that it will be worth to the Baptist Church much more than the amount spent to make it possible. Other churches might very well adapt the idea to their own needs.

PERSONAL AND OTHER NOTES.

Rev. Wm. I. White, of Crawford Miss., is serving his present charge for the second year. He reports that the outlook is encouraging.

The work at Keener Memorial, Baton Rouge, La., moves on encouragingly, according to a recent report from Rev. J. W. Booth, the pastor.

Rev. W. B. Baker, of Verona, Miss., gives an encouraging account of the work in his charge. The outlook for the year is good in every way.

Brother W. A. Wilkinson, of Woodville, Miss., has been a continuous subscriber to the Advocate since 1866. We are proud of our noble company of the "Old Guard."

We learn that a considerable sum of money is being expended for improvements on the parsonage at Bucatunna, Miss., where Rev. John W. Ramsey is pastor.

We learn with sorrow of the recent passing away of Mr. L. P. Cochran, an honored citizen of Marshall County, Mississippi, and loyal member of the Methodist Church. He was buried at Holly Springs on Feb. 20.

Mrs. J. R. Countiss, wife of the distinguished president of Grenada College, Grenada, Miss., was in New Orleans last week to be with her daughter, Mrs. S. C. Tecot, during an attack of the "flu," which, we are glad to say, proved not to be serious.

Rev. J. B. King, of Benton, Miss., says he enjoys working for the Advocate—and we are willing to vouch for his ability to get results. He has already secured more than the quota of subscriptions assigned his charge, and there are "more to come." Good!

Central Church, Columbus, Miss., is making splendid progress under the leadership of Rev. T. E. Gregory. The Sunday school is doing fine work, the spiritual interest is deepening, the membership is growing, and the financial side of the work is prosperous.

We are authorized by Rev. J. M. Morse, presiding elder of the Jackson District, Mississippi Conference, to announce that Rev. J. T. McVey has been released from the Lake City charge, and that Rev. T. B. Holloman, D.D., has been appointed preacher in charge.

Brother J. G. Cammack, formerly a member of the Mississippi Conference, but now living in Los Angeles, Calif., in renewing his subscription to the Advocate speaks of the fine county and the fine people who live there—many of whom were originally from Mississippi.

Brother Jno. P. Rembert, of Longview, Texas, in renewing his subschiption for two years, remarks that these renewals carry him through his forty-fifth year as a subscriber to the Advocate. He is a former Mississippi laymen, though he has been in Texas for eight years.

The recent meeting at Centenary College, Shreveport, La., conducted by Dr. R. S. Stewart, was a most inspiring and helpful one. It was the testimony of the student body that the earnest messages of the preacher had brought them into closer touch with spiritual things.

Sister Mary J. Pipkin, of Lookout, La., has been a reader of the Advocate since 1862. Although she is now in her ninety-second year, she still reads it with interest and appreciation. In her letter she adds a prayer for the office force and all the readers of the paper, for which she has our grateful thanks.

Mr. J. G. Kennedy, formerly a leading layman of the Carrollton Avenue Methodist Church of this city, but now of Jackson, Miss., dropped in at the Advocate office a little while on Wednesday of last week. He gave a fine account of the work of Galloway Memorial Church, of Jackson, which he now attends.

We have received from Rev. Claude M. Simpson, presiding elder of the Gainesville District, North Texas Conference, the printed report of the district work for the first quarter. It is interesting reading. We are especially glad to see that definite reports were made by the pastoral charges concerning the efforts to extend the circulation of the Texas Christian Advocate—the official organ of the Conference.

Dr. A. J. Cauthen, Missionary Secretary of the South Carolina Conference, reports that there has been an increase of $10,000 in the assessment for ministerial support this year as compared with last year in the Florence District, an increase that is attributed largely to the influence of the Centenary Movement. The average salary in the Florence District is $2112, not including the presiding elder's salary, which is $4000.

Dr. A. C. Millar, editor of the Arkansas Methodist, accompanied by his son, George D., spent a day or two in New Orleans last week preparatory to taking ship for an extended trip to South America. Panama, Colombia, Ecuador, Peru, and Chile were to be included in their itinerary. The trip will probably take seven or eight weeks. It gave us great pleasure to have them call at the Advocate office while they were in the city.

The many friends of Mrs. Gayle C. Beanland, formerly Miss Lillian Williams, will be glad to know that she is delighted with her work at Doula Cameroun, West Africa, where she and her husband are engaged in missionary work in connection with the American Presbyterian Mission. Mrs. Beanland as Miss Williams was one of the best known primary teachers in Mississippi. Her father, Rev. W. M. Williams, is one of the leading members of the Mississippi Conference.

We take the following note from the Pacific Methodist Advocate of February 19: "A gentleman who heard the Rev. J. Loyd Decell in the special services at Coquille, Oregon, says that he is a very great preacher, full of evangelistic fire and power. California has already learned this. Brother Decell is already easily one of our leaders in the West." Such high commendation is no surprise to those who are familiar with Brother Decell's efficient work in the Mississippi Conference.

The District Bulletin of the Columbia District, North Mississippi Conference, of which Rev. W. L. Duren is presiding elder, is full of interesting and valuable information and helpful suggestions. Here is an item: "One of the pastors in the District visited forty-three homes and found that only two of them had family prayer; only two church papers were taken; twelve of these homes did not even ask a blessing at the table; and there were twenty-four persons over ten years old who were not members of any church." Among things to be stressed immediately, the presiding elder mentions Sunday schools, the Conference organ, and the Centenary pledges.

At a special meeting of the Board of Missions on February 25, the Board appropriated $500,000 of the Centenary funds raised for reconstruction work in Europe to carry on that work with special reference to immediate relief in Poland and Czecho-Slovakia. The Board also passed a resolution urging Congress to respond to the appeal of President Wilson to help the starving peoples of Europe and Asia. The Executive Committee of the Board has requested Bishop James Cannon, Jr., to act as chairman of a committee to investigate conditions in these countries and to cable recommendations for immediate action by the Executive Committee. Bishop Cannon will be assisted in this investigation by our newly appointed workers to Belgium, Dr. Sloan and Professor McKnight.

One of the most interesting things we have come across in a long time is the digest of the preachers' reports of the Greenville District, North Mississippi Conference, for the first quarter, ending Feb. 15. Among the items of information, are the following: number of churches in the charge; members received on profession of faith and by certificate; present total membership; number of prayer meetings held; number of pastoral visits made; number of Sunday school pupils; number of Woman's Missionary Societies, with the number of members; number of church papers taken; amount assessed last year and this year for pastor's salary, with the amount paid this year; the amount collected on the benevolences. Rev. V. C. Curtis is the enterprising presiding elder of the Greenville District.

CHANGE OF DATE FOR TWO IMPORTANT MEETINGS.

Conditions have arisen unexpectedly which make it necessary to change the date for the meeting of the representatives of Conference Boards of Finance from April 23-24 as previously announced, to May 7-8, Planters Hotel, St. Louis, Mo.

Also, and for the same reason, the Annual Meeting of the General Board of Finance is changed from April 26-27 as previously announced, to May 10-11, Planters Hotel, St. Louis, Mo.

"SHOP TALK."

We have used the general heading, "Shop Talk," in connection with the following paragraphs because we want to say several things about the circulation of the Advocate that we believe will be of interest to all our readers. We do not mean to suggest, however, that the matter herein is not of importance also. We have set out to increase the circulation of the paper to a point where it will worthily represent the great constituency which it serves. We are steadily going ahead, and we want everybody to help in every way possible. We are glad to say that we are receiving most encouraging practical sympathy and co-operation.

* * *

That Minimum of 10,000.

It was clearly understood by the Publishing Committee in inaugurating the campaign for a minimum of 10,000 subscribers by March 15, that it would require at least that number at the regular subscription price of $1.50 a year to meet the requirements of the situation. The special "Every Family" proposition that was made later, by which a considerable number of new subscriptions was added to our list, did not in any degree lessen the financial stress through which we are passing in common with all other periodicals. For that reason we are not counting these subscriptions at the special rate in the 10,000. We hope none of our friends will so count them.

* * *

Results of the "Every Family" Proposition.

We give below the results of the "Every Family" proposition as they have been tabulated to date. In some cases the figures include the membership of more than one church in a charge; in others, a single church is represented. There are still a few churches to be enrolled—those which had taken definite steps looking to the acceptance of the offer before it was withdrawn, but which have been somewhat delayed in carrying out their plans. The list at present is as follows:

Bernice, La., Rev. W. A. Mangum, pastor..... 83
First Church, Baton Rouge, La., Rev. N. E. Joyner, pastor 359
Trinity Church, Ruston, La., Dr. R. H. Wynn, pastor 211
Holly Springs, Miss., Rev. W. R. Lott, pastor..121
Eunice, La., Rev. P. H. Fontaine, pastor..... 53
New Albany, Miss., Rev. J. E. Stephens, pastor.123
Franklinton, La., Rev. J. B. Fulton, pastor (by T. M. Babington) 101
Pleasant Hill, La., Rev. P. O. Lowrey, pastor.. 61
Pontotoc, Miss., Rev. H. P. Lewis, pastor..... 86
Florence, Miss., Rev. C. H. Strait, pastor..... 30
Fernwood, Miss., Rev. A. M. Broadfoot, pastor.124
Epworth Church, New Orleans, Rev. J. E. Selfe, pastor 65
Ruleville, Miss., Rev. W. S. Shipman, pastor... 83
Jonesboro, La., Rev. G. A. Morgan, pastor..... 38
Grenada, Miss., Rev. W. W. Woollard, pastor..135
Lucedale, Miss., Rev. J. L. Greenway, pastor.. 51
Rosedale, Miss., Rev. Jno. W. Robertson, pastor 36
Drew, Miss., Rev. W. N. Duncan, pastor..... 73
First Church, Water Valley, Miss., Rev. L. P. Wasson, pastor 168
West Point, Miss., Rev. Carroll Varner, pastor.159
Louisville, Miss., Rev. Jesse F. Watson, pastor. 30
Dubach, La., Rev. J. A. McCormack, pastor.... 28
Port Gibson, Miss., Rev. M. L. Burton, pastor.. 55
Tunica, Miss., Rev. C. A. Parks, pastor..... 50
Potts Camp, Miss., Rev. M. A. Burns, pastor... 46
Sumrall, Miss., Rev. H. Mellard, pastor..... 69

The following lists were sent in before the minimum of 25 was fixed:

Pass Christian, Miss., Rev. Jno. L. Sutton, pastor 8
St. Joseph, La., Rev. R. F. Harrell, pastor (by W. R. Baker) 22
Mangham, La., Rev. J. M. Alford, pastor..... 20
Victoria, Miss., Rev. T. H. Porter, pastor..... 23
Ringgold, La., Rev. A. L. Harper, pastor..... 15
Lula, Miss., Rev. S. A. Brown, pastor..... 20
Robinsonville, Miss., Rev. Julian S. Duncan, pastor 9

* * *

The Conference Quotas.

In carrying out the recommendation of the Publishing Committee with reference to the 10,000 subscriptions by March 15, the Boards of Christian Literature of our three Conferences included in their reports the allotment of the number necessary from each Conference to the Districts, with the request that these allotments be apportioned to the charges by the District Stewards. The reports of these Boards were adopted by their respective Conferences, and, therefore, are the action of the Conferences themselves. It was definitely understood that the allotment included renewals as well as new subscriptions, except in the Mississippi Conference, where only the new subscriptions are allotted. It is necessary to secure the specified number of new subscriptions in addition to all the renewals in order for that Conference to meet its quota. The apportionment is as follows:

Louisiana Conference.

(Including renewals and new subscriptions)

Alexandria District 300
Baton Rouge District 300
Lafayette District 300
Monroe District 350
New Orleans District 300
Ruston District 350
Shreveport District 400

Total.....2300

North Mississippi Conference.

(Including renewals and new subscriptions)

Aberdeen District 516
Columbus District 436
Corinth District 550
Durant District 588
Greenville District 450
Holly Springs District 400
Sardis District 400
Winona District 400

Total.....3740

Mississippi Conference.

(New subscriptions only allotted)

Brookhaven District 160
Jackson District 160
Hattiesburg District 155
Meridian District 160
Newton District 155
Port Gibson District 155
Seashore District 155

Total.....1100

In reference to the above, we cannot forego the remark that the apportionment to the various pastoral charges of the Districts is so small in most cases that practically no difficulty ought to be experienced in securing the full number. We are sure that the number allotted could be largely increased in a great many cases.

* * *

How About The New Orleans?

The Alabama Christian Advocate, after having gained the largest circulation of any Conference organ in the church, approximately 25,000, has issued the following appeal to its friends to keep it in the lead:

"Considering the fact that only a few years ago the Alabama Christian Advocate was about to suspend publication, the fact that its friends rallied and have given it the largest circulation of any Conference organ in the church, shows what team work can do. Other papers have learned the secret and all our Conference organs are reaching out after a larger field of usefulness. The Wesleyan, with the State that claims to be the Empire Commonwealth of the South back of it, is seeking and deserves a larger circulation. The St. Louis Advocate has for its patronizing Conferences, Missouri, Southwest Missouri, St. Louis, Illinois, Denver. Dr. Smith has had on a campaign to push his circulation to the top. He is meeting with great success. The Texas Advocate, with eight Conferences, occupying a territory large enough for the population of a mighty empire, is reaching out for first place. The North Carolina Advocate, with the big circulation of nearly 20,000, is trying to turn us down and go ahead. What are we going to do about it? Will the good pastors and people of Alabama and West Florida Methodism, after having won first place, be content to let North Carolina, or Wesleyan, or Arkansas, or St. Louis, or Texas, or some other of our splendid contemporaries, push us out and win the honors? A little pleasant rivalry can do no harm, and may help all of our papers. We are telling our friends the facts, so that if they want the old Alabama to continue in the lead they may get busy and send us speedily as possible a few thousands more of readers, else we may have to give first place to some other journal."

We congratulate the Alabama Christian Advocate upon the magnificent circulation it has reached under the able editorship of Dr. Branscomb, and we hope that it will continue to increase; we have the same wish, too, for the Wesleyan, the St. Louis, the Texas, the North Carolina, the Arkansas, and all the other splendid Conference organs that come to our table. But we wonder that our good friend, Dr. Branscomb, did not think to include the New Orleans Christian Advocate as the possible winner of the circulation crown. Without calling in question the quality of the Methodism served by our contemporaries, we simply remark that we have, according to the latest statistics, 161,804 Methodists in Louisiana and Mississippi who are second to none in their loyalty, intelligence, faithfulness and ability to do things. We are not making any boasts—but we miss our guess if the old New Orleans does not begin to catch up with the leaders as the months go by. We know the mettle of the preachers and people who claim the New Orleans Christian Advocate as their "home paper."

* * *

Our Circulation.

We are sure our readers will be interested in knowing our circulation figures at the present time. In looking over the record kept by the Business Manager, we find that we have sent out papers each week this year as follows:

January 1.....7350
January 8.....7850
January 15.....8250
January 22.....8250
January 29.....8400
February 5.....8650
February 12.....8900
February 19.....9150
February 26.....9400

We must call attention to the fact, however, that these figures include the subscriptions received on the "Every Family" proposition—subscriptions received at a rate that, as matters have developed, have added to rather than lessened our financial burdens. We have by no means nearly attained the minimum goal of 10,000 subscribers as contemplated in the campaign instituted by the Publishing Committee. The whole plan involved that number AT THE REGULAR RATE OF $1.50 A YEAR. If all of us could have foreseen the advances in cost still to come when the campaign was proposed, it is altogether likely that a considerably larger number would have been asked for as absolutely necessary. WE HAVE NOT REACHED THE GOAL OF THE CAMPAIGN UNTIL WE HAVE AT LEAST 10,000 SUBSCRIBERS AT $1.50 EACH. LET US NEVER FORGET THAT.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. B. F. Bullard, Houlka, Miss., 6; Rev. George Fox, Bunkie, La., 6; Miss Selah E. Perry, Satartia, Miss., 4; Rev. R. W. Tucker, Crowley, La., 3; Rev. W. W. Hopper, Lorman, Miss., 2; E. M. Craft, McComb, Miss., 3; Rev. James M. Smith, Union, Miss., 2; Rev. S. J. Davies, Grand Cane, La., 8; Miss Fay Thomas, Hernando, Miss., 2; Rev. J. A. Wells, Gloster, Miss., 2; Rev. C. H. Ellis, Camden, Miss., 2; Rev. Geo. W. Warren, Chatham, La., 3; Rev. Geo. G. Yeager, Vaughan, Miss., 2; Rev. S. D. Howard, Winnsboro, La., 2; Rev. R. S. Walton, Winnfield, La., 14; Rev. J. B. Randolph, Winona, Miss., 19; Rev. Hilary S. Westbrook, Montrose, Miss., 3; Rev. H. E. Carter, Iuka, Miss., 2; Rev. C. T. Floyd, Byhalia, Miss., 2; Rev. J. B. King, Benton, Miss., 13; Rev. A. S. Brisco, Winona, Miss., 2; Rev. A. M. Bennett, Macon, Miss., 14; Rev. N. J. Golding, Sherman, Miss., 8; Rev. R. L. Ellis, Caledonia, Miss., 12; Rev. T. B. Cottrell, Mt. Olive, Miss., 2; Geo. L. Carley, Gulfport, Miss., 2; Rev. D. B. Boddie, Rochelle, La., 2; Rev. W. C. Beasley, New Albany, Miss., 6; Rev. S. S. Holladay, Pelican, La., 3; F. A. Howell, Durant, Miss., 11; Rev. R. M. Evans, Buena Vista, Miss., 2; Rev. H. M. Young, Europa, Miss., 2; Rev. W. E. Akin, Clinton, La., 4; Rev. R. H. Clegg, Harperville, Miss., 2; Rev. W. B. Baker, Verona, Miss., 11; Rev. A. F. Moore, Sardis, Miss., 2; Rev. W. J. Porter, Columbia, La., 10; Rev. John W. Ramsey, Bucatunna, Miss., 3; Rev. Wm. I. White, Crawford, Miss., 5; Rev. Sidney A. Seegers, Shreveport, La., 2; Rev. W. J. Dawson, Woodville, Miss., 6; Rev. J. W. Booth, Baton Rouge, La., 3; Rev. W. M. Williams, Purvis, Miss., 2.

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $5, delivered. Write NitrA-germ, Savannah, Ga. for Book No. [illegible]

"I am well! -your chickens and stock well?"
If not- give them
Bee Dee
Stock & Poultry Medicine
The old reliable
BLACK-DRAUGHT
for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!

Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 80% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,500 on $1,000 claim in 12 years.

For information write

J. R. Shumaker, Secretary, 818 Broadway, Nashville, Tenn.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

HOLMES

is a

Reliable Store

WHEELER

Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LOUISA B. MARTIN, died January 21, 1920, at the home of her daughter, Mrs. N. B. Hunter, in Waterproof, La., at the age of 88 years. She was the fourth daughter of Peter and Agnes Hunter. Her parents, with others, moved to Waterproof by flatboat in the early days before either steamboats or railways had ever been invented. She married Louis P. Turner, January 9, 1853. To this union four children were born, two dying in infancy. Just as the dark cloud of Civil War overshadowed us, her companion died in 1860. Left alone with a little daughter, now Mrs. Hunter, and a little son, the late Mr. Z. York Turner, she had to struggle through that awful period that sorely tried the souls of men. Her slaves were freed and property confiscated and she and her little children had to refugee to Charlton Hall plantation, "between the lines," as it were, where anxieties daily increased. After the close of the war, she met and married Capt A. P. Martin. They again established a home in Waterproof, where Sister Martin ever proved a blessing to those about her. Capt. Martin died in 1909, thus again leaving her alone, but surrounded by a loving daughter, grandchildren, great-grandchildren, nieces and other loved ones who strove to make her declining years happy. She joined the Methodist Church at the age of 22, and ever lived a consistent member of same. Her Christian duties were faithfully performed and she was never happier than when ministering to her pastor or his family. She remembered when the Louisiana Conference was small enough to be entertained in Waterproof, in 1855. Her hospitality was unbounded, and on Sunday afternoon her home was usually the gathering place for the young people of the town, of all creeds. She was beloved by white and black alike and never hestitated in her charities, no matter what the race or condition. Her going was as peaceful as only the passing of a Christian can be. For months an invalid, she longed for the "Sweet fields of Eden." Sister Hunter writes her going was so peaceful with "Bless the Lord, oh, my soul, Bless the Lord," almost constantly on her lips. "Blessed are the dead who die in the Lord." It won't be long till we meet "Over there in the sunbright clime." May the blessings and comfort of her dear Savior and ours be with and cherish the stricken loved ones. So live that when your summons comes, you, too, will be ready and anxious for the Savior to say, "It is enough, come up higher."

Her friend and former pastor,
R. A. DAVIS.

New Orleans, La., Feb. 23.

The subject of this sketch, MR. J. WILLIS WRIGHT, was born January 13, 1849; and received the summons to come up higher November 28, 1919. He professed faith in Christ and united with the M. E. Church, South, early in life. He served his church as steward for 40 years or more. No pastor ever had a better friend than Brother Wright. He suffered a great deal for three years before he died, but without a murmur. He seemed to be perfectly resigned to God's will. It was our privilege to visit him quite often in his last days, and it was an inspiration to us to hear him talk of the bright future awaiting him. In his departure the church sustained a great loss, though our loss is his gain. The home-going of a Christian is precious in the sight of the Lord Jesus. Brother Wright was a faithful steward, a diligent worker, tender and sympathetic, carefully looking after all the interest of the church. He was married, December 26, 1876, to Miss Leona Robinson, who died in January, 1885. To this union were born five children, three boys and two girls, all living except one of the girls. He was married the second time to Miss Clemmie Hightower, May 11, 1893. To this union were born seven children, all living. The writer, assisted by Brother L. M. Lipscomb, conducted the funeral services in old New Hope church, where he had been a member for 50 or more years; then we quietly laid his body to rest beside his first wife to await the resurrection morn. A true and faithful man has finished his task here and entered upon the rest of God's true children. Servant of God, well done; we shall meet again where there is no more sickness, pain or death.

W. J. WOOD.

Little WILLIAM MATTHEWS, son of Mr. and Mrs. M. L. Matthews, was born May 12, 1916, and departed this life December 24, 1919. His death came as a shock to all of us, as he was sick only a few hours. God permitted him to live with loved ones and friends long enough to entwine himself about their affections as a precious child always does. To have to give up a loved one at any time is sad. We are sometimes prone to ask the question, Why does God come and take our little one's from us? The answer then comes, He has a place in Heaven for them, for Christ says, "of such is the Kingdom of Heaven." Were it not for the privilege of meeting our loved one's in Heaven, as we can't bring them back to us, the ordeal would be unbearable. But thank God for that privilege! The funeral service was conducted at the home at Bude, Miss., by the writer, after which the little form was carried to Brookhaven cemetery and laid away, to rest to await the resurrection morn. May God bless and comfort the loved ones and friends.

PAUL H. GRICE, Pastor.

Meadville, Miss., Feb. 20, 1920.

As you grow ready for it, somewhere or other you will find what is needful for you in a book.—George MacDonald.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

BE SURE TO TRY

BLANTON'S CREAMO

BETTER THAN BUTTER

CHURNED IN CREAM

FOR SALE AT ALL FIRST CLASS GROCERS

Would You Lend Your HORSE to a Stranger to Test the Effect of Some New Drug?

Think of this if offered substitutes and imitations instead of

Blackman's Medicated Salt Brick

DON'T EXPERIMENT

Dr. Blackman discovered the exact proportions of medicines needed, and for 15 years Blackman's has put new life into live stock. Ask any veterinarian about the merits of ingredients as printed on the package. To avoid imitations see that the package bears the name BLACKMAN.

BLACKMAN STOCK REMEDY CO., Chattanooga, Tennessee

Edward Henry Walsdorf

ETHICAL PHARMACEUTICALS

FOR PHYSICIANS' PRESCRIPTIONS

742 POYDRAS STREET 900 PETERS AVENUE

NEW ORLEANS, LA.

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists. Price 25 and 50 cents.

Where Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,

Box 17H, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA Pittman.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you —Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twings, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

GRENADA COLLEGE REVIVAL.

The faculty and student body of Grenada College decided early in the session that they would carry out the Standard Plan for the Evangelistic Campaign in the colleges. It was the privilege of the writer to be the guest of the college during the campaign and give such assistance as he could in making it a success.

There are many reasons for giving this statement to the New Orleans Advocate, but chief among them is the desire that each pastor in the North Mississippi Conference may know something of the results of the meeting in order that those results may be properly conserved when the girls return to their respective local churches at the close of school.

Two services were held each day for exactly a week, beginning Wednesday night, February 4, and closing Wednesday at noon, February 11. Fourteen services were held. The morning service each day was at the chapel hour and lasted for only thirty minutes and the evening service was at 7 o'clock and held in the study hall, lasting for an hour, the girls remaining in the hall after the service was over for their study period. An opportunity was given at the close of the night service each day during the meeting for public profession on the part of those who had been converted at any time during the day. There were 84 clear-cut conversions, and no one could look into the faces of any of these girls or take them by the hand without knowing that they were really "new creatures in Christ Jesus." Fifty-five girls decided to become Christian stewards and tithe their income; nine volunteered for special missionary work, seven in the foreign field and two in the home field. There were twelve additions to the church, eight to the Methodist Church, who were baptized and received into the church by Rev. W. W. Woollard, pastor of the Grenada Methodist Church. Four asked for membership in the Baptist Church and their names were turned over to Brother Stanley, pastor of the local Baptist Church in Grenada, who baptized and received them into the church. The meeting closed with every girl on the campus a member of some Christian church, but above everything else, a professing Christian.

The details preceding the special services were handled by the faculty and student body, led by Brother Countiss and the .Y. W. C. A. Cabinet. The revival was on in full force before the special services began. I was told on reaching the campus that one of the girls awoke during the preceding night under deep conviction for sin. She was saved before the meeting opened.

I have very little fear for the spiritual lives of these girls as long as they remain on the campus, but I do dread, for some of them, the influences they will have to face when they return to their homes, and I wish every pastor in the North Mississippi Conference could have heard the frank statements made by some of the girls concerning the situations they would have to meet when they got back with the girls with whom they had been "chumming" at home, and I trust before they return to their homes all of these chums will have been gloriously saved as a result of the spring Evangelistic Campaign.

I give here an experience which will show the situation as felt by some of the girls themselves. At the Saturday night service, one of the finest girls on the campus was saved, but a few minutes after the service closed came back sobbing as if her heart would break, and stated that after getting to her room she got to thinking about the little organization to which she belonged in her home town; that she had taken dancing lessons for four years and it looked as if she just had to dance when she went back home. She stated that she knew she had been saved that night and she did not know what on earth to do because she knew she could not be a Christian and dance. Among other things, I asked her if she really felt that she could not go to heaven if she danced and she stated that she knew that she could not. After talking with her some two or three minutes, the crying instantly turned into laughter as she said that she did not want to dance anyhow.

Only one opportunity was given to the girls for public testimony and the girl referred to above, in giving her testimony said she was never so happy in all of her life and that it "just beat dancing all to pieces." The testimony of another girl was that she had grown six feet taller spiritually during the meeting and did not know what on earth would happen if she kept on growing.

Every student on Grenada College campus will be ready to assist the pastor and Sunday school superintendent in religious work during the summer, and I appeal to you to use them to the fullest extent, which I feel sure you will be glad to do.

Surely no man in the North Mississippi Conference has such a tremendous responsibility on his shoulders as has Brother Countiss. The uncertainty of labor sends him some mornings to fire the furnace, other mornings to milk the cows and absolutely everything conveivable between these two items and that of teaching a few college classes and being president of the college. He seems always to be in a good humor and never slights any of his work, and some day will surely have said to him, "Well done, thou good and faithful servant." Mrs. Countiss is a veritable mother to the girls and it looks as if the Lord might have as definitely called these two choice spirits into this particular work as He ever called one into the ministry or foreign missions. J. L. NEILL.

Nashville, Tenn.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box

The Spirit of God ever whispers: "Be not high-minded, but fear. Remember that you are running a race, and the prize is not yet won. Keep yourself under, both body and soul; bring yourself into subjection, lest, after all, you be a castaway." So speaks the Spirit of God to the souls of Christians, even the most saintly, while they are yet in this world.—Selected.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

Give me an ideal which will stand the strain of weaving into human stuff on the loom of the real.—Henry Van Dyke.

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful h, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent alcohol Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES 30c & 60c

Use MURINE Night Morning
Keep Your Eyes Clean - Clear and Healthy
Write for Free Eye Care Book Murine Co. Chicago, U.S.A.

FOR Health's SAKE

Disease germs are usually active at this season. Get rid of them by using J. I. T. Disinfectant and Germ Destroyer freely in the home, in the office, and in all public places.

J. I. T. Disinfectant is free from the usual objectional odors, and can be sprayed anywhere, as it will not injure the finest draperies, rugs or walls.

FOR HEALTH'S SAKE, USE IT—IT'S AN ENEMY OF THE "FLU."

J. I. T. Disinfectant is endorsed by the Louisiana State Board of Health, and is for sale by all druggists.

SOUTHERN DRUG COMPANY,
SHREVEPORT, LA.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts to the Acre With NitrA-germ TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

Sunday School

FACTS ABOUT THE LOUISIANA FEDERATION.

What It Is.

It is an organization of the Wesley Bible Class Workers of the Louisiana Conference and it holds an annual meeting for three days. Its meeting is the only real representative gathering of Louisiana Methodists which is State-wide. All ages of Methodists are represented; men, women, boys and girls, preachers and laymen. This year we are inviting the Elementary workers to join us and Miss Kennedy will have charge of an Elementary Conference for their benefit. The meetings are open to everybody.

Why It Is.

The meetings are for the purpose of receiving inspiration and acquiring information. It is to help Methodist Sunday school organized Bible Class workers get a better conception of the greatness of their task and to get ideas as to how to accomplish things worth while.

When It Is.

March 16, 17, 18—the very best time of the week and of the year. Draw a red ink line round those dates on your calendar and make your plans to be there. The meeting begins at 2:30, Tuesday afternoon and closes at 12, Thursday noon.

Where It Is.

At Shreveport. If you will look on the map of the State, you will see that it is easily accessible, having many fine railroad lines from every part of the State. There are enough trains going in every direction every day, so that a large crowd can be easily accommodated. There are many miles of model roads, so that many will attend the Federation coming in automobiles. We are urging those near by to use their autos.

Who Are To Go.

Presiding elders, pastors, Sunday school superintendents, officers and teachers, and a representative of your Bible classes and Elementary department. The most important one to go, is YOU.

As To The Program.

Read the program published last week and you will see that it is full of splendid things from the opening to the close. It has inspirational addresses and schools of method for every department. You cannot help but be pleased with it.

Some Of The Benefits.

No one can estimate all of them. It may mean the revolutionizing of yourself and your class, perhaps of your entire Sunday school. Bring a willing mind and an earnest heart and you will undoubtedly receive help, and upon your return to your own school be a great help to others. One of the finest benefits is the genuine Christian fellowship, the like of which is experienced at no other meeting of which we know. Come and test it and you will be as sure of it as we are.

As To Arrangements.

The meeting will be in Noel Memorial Methodist Church, of which Rev. W. W. Drake is the pastor, and free entertainment is to be given by the generous-hearted people. The chairman of the Entertainment Committee at Shreveport, is Judge G. W. Banks, whom you should notify at once that you are going. It is very important that this committee get your name as a delegate. Notify the committee not later than March 10.

As To District Recognition.

On Wednesday afternoon, each district in the Conference will be assigned special pews in the auditorium and from these districts some one will give the number of Wesley Bible Classes in the district enrollment of the Wesley Bible classes and enrollment of other Bible classes not enrolled and registered.

Lastly.

First—Make up your mind to go. Second—Go. Third—Be sure to register after you get there. Bring at least three things with you, yourself, your heart and a smile. Having these you will be sure to enjoy this great occasion.

ALONZO EARLY,
Sunday School Field Secretary.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 50c.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Suppose your boy should go to a strange city to cast his lot among the people and your church was too helpless to look after his soul—what would you think about it?

Is your church too weak and indifferent to look after the new people that have moved into your town? If it is too lazy to seek and save the lost, it is time to cry aloud and spare not.

The February number of the Church School is worth its weight in gold to the teacher that has a desire to improve. Ask your superintendent for the copy you ought to have. Dr. Chappell's editorial is the call of a prophet of God. He has the vision of a seer and the compassionate heart of a saint.

Cursed be he that doeth the work of the Lord negligently. This should be written upon walls of our churches and upon our doorposts. This applies to much of the work we bring to the Lord as a reasonable sacrifice. May God help us to put our all into his service.

If you have six hundred sheep and are sheltering and feeding only three hundred, how long will the flock last? What kind of a shepherd is it that makes only a passing comment when the wolves devour a dozen or more of the choicest lambs? This is not an imaginary picture.

The Greenwood church has in it untold possibilities for good. Brother Tucker and his superintendent, Brother W. E. Beall, see their opportunity. They are organizing with the view of bringing in five hundred people into their Sunday school. Fifteen of the teachers have ordered books to study, that they may be better prepared to do the great work of teaching. All agreed to study Evangelism. A group of fine young women are eager to take the course in leadership. A few years ago the church building at Greenwood was one of the best in the Conference; it is now entirely inadequate to serve the purpose of teaching religion or giving religious education.

The following churches agreed to study Evangelism at the prayer meeting hour: Sunflower, Ruleville, Webb, and Marks. We have got to teach evangelism systematically and constantly if we have any number of our people to practice evangelism. We must teach Missions regularly and under the power of the Holy Spirit if we make our people really missionary. I pray that some one of our liberal churches will ask the Sunday School Board to hold a Sunday School Conference some time in May to last two or three days. We must get our Sunday school people together if we make the progress that other Conferences are making. We must do this if we mean to give our children and young people the instruction they deserve. Write me if you think your church will help get behind such an undertaking.

MISSISSIPPI CONFERENCE NOTES

Last Sunday was spent at Utica. We had a most pleasant time. Went to

(Continued on Next Page)

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books

Foley's Honey and Tar COMPOUND

STOPS THAT DISTRESSING COUGH—checks it quickly and surely, clears the throat of phlegm and mucus, and coats the raw, inflamed surfaces with a healing, soothing medicine.

Don't Cough Until Weak

"I am an old lady, 75 years old, and I had a very bad cough from having la grippe. I thought it a good time to try Foley's Honey and Tar Compound, and I sent and got a bottle, and it stopped my cough, and I got better. So now I am around the house again." —Mrs. Mary Kisby, Spokane, Wash.

We can prove no imitation or substitute is as good as the genuine Foley's Honey and Tar.

THE MOST AND BEST.

The importance of economy has been impressed on our minds in recent years. We want to know that we are getting the most and best for our money, no matter what we spend it for.

In the matter of medicine there is probably no more economical course of treatment than Hood's Sarsaparilla and Peptiron—a real iron tonic—taken in conjunction, one before eating and the other after.

The combination of these two great medicines brings into co-operation such well-known substances as sarsaparilla, iron, nux and pepsin, best for the blood, nerves and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron.

In cases where a laxative is needed Hood's Pills should be taken.—Adv.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Stop That Headache! It's Stopping Your Work

Use Dr. Miles' Anti-Pain Pills

For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Bear Creek in the afternoon and had the privilege of meeting this loyal little band. The Utica school, with what they promise to do, grades 85 per cent; they have promised to make their school 100 per cent, and I feel that they will do it. The school at Bear Creek is inactive just now. I trust the way will open for them to start up again soon.

I attended the first quarterly conference at Capitol Street Wednesday night. It was a fine conference. They are making great plans for the coming year and I feel sure that God will help them to carry some of them out. Contests between Capitol Street and Brookhaven have awakened an interest that did not exist before. They have each scored one Sunday, and both their schools report a larger attendance than ever before. I am glad this has stimulated both schools to greater things.

The latter part of April and the first of May we hope to make a rapid tour of all the charges in the Conference in the interest of the Sunday school work, and if there are any Sunday school workers who would like to help us in this effort, please let us know.

Write us your tronbles and your victories. Use the Sunday School Board; we are here really, truly to serve all of the work and the workers. Pray for me. JOHN C. CHAMBERS.

AT WORK AT D'LO, MISS.

Notwithstanding inclement weather and sickness, our school as a whole shows an increase in average attendance, while our married ladies' and gentlemen's classes have increased at least 25 per cent within the last two months. Our offerings remain good, the average weekly contribution for the past quarter being $20.73.

We have completed the "Visitation Campaign," with encouraging results, and are now preparing for the "Evangelistic Campaign." During this time we will have a 3-minute, soul-stirring talk each Sunday by a member. The warmth from the spiritual fires has already been felt.

Our aim is to win every lost soul in D'Lo for Christ. Pray for us.

S. G. ARMSTRONG, Supt.

THE LADIES' AID SOCIETY, AT HERMANVILLE, MISS.

For a time, our work was at a standstill, but now every member is awake, with the realization of what is before them. The success of two recent undertakings of the Ladies' Aid Society was apparent in the goodly returns.

At an apron party given at the home of Mrs. S. H. Cleveland, our efficient president, about sixty-five dollars were received. The funds being raised now will be used in painting and repairing the church and parsonage. Not less pleasing were the results of the "Valentine Shower," when gifts of furnishings for bedroom, dining-room, and kitchen were received for the parsonage.

Our membership is steadily growing, even reaching into the communities of other churches which have no organizations of their own.

The ladies of the Society find great pleasure in knowing that Mrs. T. A. Ferguson, wife of our beloved pastor, is ever ready to lend a helping hand; and the success of our undertakings is, in no small measure, due to this fact.

Our leader will soon be moving away from town, but not so far that we will need to give up her services as president. For this we are thankful, as it would be difficult to find another who could take her place.

Mrs. C. N. BRIDGER,
Correspondent.

FROM SALLIS, MISS.

Dear Brother Carley: I thought a line or two from me would not be out of place from this part of the work. On our return here for the third year, we were received again by the best, biggest-hearted, most loyal people that are to be found anywhere.

Brother R. O. Brown, the faithful presiding elder of the Durant District, being detained at home on account of illness, sent Brother A. C. McCorkle to hold our first quarterly conference. At the 11 o'clock hour on Saturday, the 14th inst., Brother McCorkle brought us a strong and stirring message on the subejct of the Superannuate Endowment Fund. He then proceeded, after refreshments, to hold the quarterly conference, the board of stewards making a $122 salary for the presiding elder and a $1000 salary for the preachers in charge, which is $222 over last year. The finances are in advance of any former year. At the conclusion of the service on Sunday, our church here was dedicated.

We are starting better this year than any former year. The prospects are bright for a glorious year.

Yours sincerely,
T. L. OAKES, P. C.

APPRECIATION OF THE VETERANS.

Dear Brother Carley: On February 14, I had an interesting and profitable experience—I sat for awhile and listened to a conversation between Revs. W. W. Simmons and T. W. Adams. Yes, it was interesting indeed to listen to their past experiences and get their ideas of preaching and preachers. Brother Adams was in the cabinet ten years and Brother Simmons eight years, and of course they have had ample opportunities to learn some things. While they are not on the "effective" list, their hearts are in the work and they are interested in every movement of the church. Brother Adams was visiting his daughter here and plying his trade as advertised in the Advocate. His health has improved since Conference. Brother Simmons has been confined to his bed for two or three weeks, but at this writing is able to sit up a part of the time. My hat is off to these "war-horses," who have grown gray in the harness and who worked and sacrificed so much more than the average preacher of to-day does. J. A. WELLS.

Gloster, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Lake Arthur, Mar. 7.
Rayne, at Branch, Mar. 14.
Sulphur and Vinton, at V., Mar. 21.
Eunice, at Basile, April 4.
Gueydan and Estherwood, at E., April 11.
Opelousas, April 18.
Indian Bayou, May 2, a.m.
Crowley, May 2, p.m.
Morgan City, May 9, a.m.
Franklin, May 9, p.m.
Abbeville and Kaplan, at K., May 16.
Lafayette, May 23, a.m.
Lake Charles, May 24, p.m.
New Iberia, May 30.

H. W. BOWMAN, P. E.

FOUR QUESTIONS WITH MYSELF.

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid or shirk it.—J. Campbell White.

OVERWORKED WOMEN SHOULD HEED THIS ADVICE

New Orleans, La.:—"My mother has always relied on Dr. Pierce's medicines for use in her family. When I was a girl, thru over-work I became in very poor health. I lost in flesh, became very weak and nervous and my limbs and back ached all the time. I suffered from functional irregularity and was a physical wreck when my mother had me take Dr. Pierce's Favorite Prescription, and just a few bottles completely restored me to good health."—Mrs. E. Giesler, 710 Octavia St.

Killed by Poisons

All scientists agree that poisonous products in the blood are climinated by the kidneys and liver. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. Dr. Pierce of the Invalids' Hotel, Buffalo, N.Y., says that you should drink plenty of water to flush the kidneys. Then procure Anuric. This Anuric drives the uric acid out. Scientific men have learned that in gout, also rheumatism, poisonous uric acid crystals are deposited in or about the joints, in the muscles—where inflammation is set up.

Geneva, Ark.:—"I had a bad spell of kidney and bladder trouble. Was in a sanitarium twice and had medicine from two doctors and took four or five different kinds of kidney and bladder medicines. I then bought Anuric Tablets, and I am cured sound and well—have no symptoms of my old trouble. Can walk two miles and back and do my housework and washing, am 'tough as a pine knot.' Anuric is the best medicine I ever tried My husband, too, says it is fine."—Mrs. Jennie B. Langdon, Route 1, Box 63.

END OF EIGHT YEARS MISERY

Used Lydia E. Pinkham's Vegetable Compound and Recovered.

Newark, N. J.—"The doctor said I had an organic trouble and treated me for several weeks. At times I could not walk at all and I suffered with my back and limbs so I often had to stay in bed. I suffered off and on for eight years. Finally I heard that Lydia E. Pinkham's Vegetable Compound was a good medicine and tried it with splendid effect. I can now do my housework and my washing. I have recommended your Vegetable Compound and your Blood Medicine and three of my friends are taking them to advantage. You can use my name for a testimonial."—Mrs. Theresa Coventry, 75 Burnett St., Newark, N. J.

You are invited to write for free advice

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's **Free. E. J. Reefer, Poultry Expert, 3253 Poultry Bldg., Kansas City, Mo.**

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write. **NitrA-germ, Savannah, Ga., for Book No. P-26.**

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

SOOTHES

Eczema burns, bites, stings, bruises, old sores and other skin injuries.

Ka-Dene OINTMENT

50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

HEALS

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Church Furniture

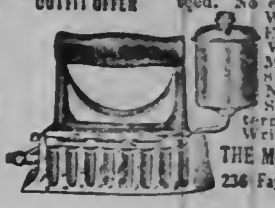
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE CUTFIT OFFER

$30 to $40 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.



THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 50c.

2 Tons of Pea-Vine Hay

with

NitrA-germ

Half a ton without it. Improves your crop all kind. Easy to handle. Costs $1 per acre; acres $3. delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. 1-A.

OUCH! MY BACK! RUB LUMBAGO PAIN AWAY

Rub Backache away with small trial bottle of old "St. Jacobs Oil."

When your back is sore and lame or lumbago, sciatica or rheumatism has you stiffened up, don't suffer! Get a small trial bottle of old, honest "St. Jacobs Oil" at any drug store, pour a little in your hand and rub it right on your aching back, and by the time you count fifty, the soreness and lameness is gone.

Don't stay crippled! This soothing, penetrating oil needs to be used only once. It takes the pain right out and ends the misery. It is magical, yet absolutely harmless and doesn't burn the skin.

Nothing else stops lumbago, sciatica, backache or rheumatism so promptly. It never disappoints.

World's Best Roofing at Factory Prices

"Reo" Chimney Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

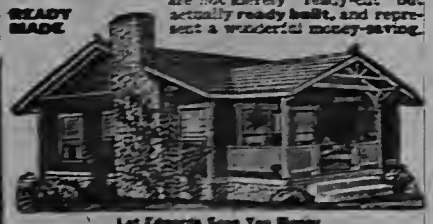
Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

READY MADE



Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

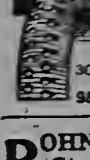
Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2252

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO., 2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book



TIRES 1/3 LESS

Perfect new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. $000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 981 Service Bldg. Kansas City, Mo.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Obituaries

On October 28, 1919, little OLLIE, daughter of J. F. and F. E. Hill, was called by the death angel to take up her abode in heaven. We cannot say this of all who are called, but Jesus took a little child in his arms and blessed it, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and we have no doubt as to where Ollie is. Had Ollie lived two days longer, she would have been six years old. Her name was placed on the Cradle Roll of the Mount Olivet Sunday school in her infancy, and she was a member of the Card Class when the death angel called her home. Ollie had just begun in literary school when the fatal illness, which was only of a few days' duration, took hold on her, and she bore the same without a murmur. She was preceded to heaven several years by a little brother, who was taken at about the same age as she. Father, mother, and one brother are left to mourn her sudden taking away, which seems almost unbearable, but at the same time we must remember that "The Lord giveth, and that he taketh away," and that he has only taken his own, who will await our coming.

Her Superintendent,
W. R. WILSON.
Central Academy, Miss.

RESOLUTIONS.

Whereas, God in his wisdom has seen fit to call to eternal rest our beloved friend and sister, Mrs. J. L. Burrow, who has for many years occupied a very important place in our midst, maintaining under all circumstances a character untarnished and a reputation above reproach, therefore be it resolved:

First—That we, the members of the Woman's Missionary Society of Byhalia, Miss., feel that we have sustained a great loss; but in our grief, we rejoice that our loss is her eternal gain, that she has passed from death unto life.

Second—That the life of this faithful member, loving wife and mother, constant friend and helper, may prove a daily inspiration to her loved ones and to the members of our Society.

Third—That we extend to the family, who will so much miss her dear face and motherly advice, our deepest sympathy.

Fourth—That a copy of these resolutions be sent the family, a copy to the Nashville Advocate, a copy to the New Orleans Christian Advocate, and a copy to the South-Reporter for publication.

Signed by: Mrs. J. L. Yeary, Mrs. Walter Shinnault, Mrs. C. T. Floyd.

FROM ACKERMAN, MISS.

Dear Brother Carley: We can never know to-day what to-morrow will bring; life is uncertain, death is sure. At the last session of North Mississippi Conference, Bishop J. C. Kilgo read us out for Ackerman charge, and on Wednesday, December 3, 1919, we found ourselves in the good town of Ackerman. We made our way to the parsonage, and found there a number of ladies, anxiously waiting to welcome the new pastor and his family. Upon arriving at the parsonage, we were introduced to the good people there, and shown a good, warm fire. After a few minutes of pleasant conevrsation, and a hearty welcome by all, we were left alone. After the good people had gone, we took a stroll through the parsonage and found it well furnished, and many tokens of love and appreciation; upon entering the dining room, we found the table ready spread with a most delicious dinner.

We have never been more pleasantly situated then we are here at Ackerman. The people are exceedingly kind to us. They have already brought us under many obligations to them. When we had to leave Corinth, we did so with a heavy heart, because we loved those people there, but we have already learned to love these people. May God in His goodness enable us to show them at least in some degree that we do love and appreciate them.

Carley, we have lots of people here who love God and are doing their best to serve Him. We have a good live Sunday school at all of our churches, each one doing some very fine work. Twice a month I am blessed with the privilege of sitting with the Bible class in Ackerman, of which J. Lem Seawright is teacher, and more than once have I been moved to tears as he talked to us of God and His goodness to us. We have one Woman's Missionary Society, that is doing some good work in helping to put more spiritual life into the church, and at the same time they are keeping the parsonage well furnished. At their first meeting in January they adopted an orphan at our orphanage, in Jackson, Miss. They are now clothing their new adoption.

Our first quarterly conference was held yesterday (February 23). It was a great day with us, everybody in a good humor and good spirits. Everybody seemed to be interested in the great work of the church. Eighteen out of twenty-two official members were present. They gave the pastor a raise in salary of more than 25 per cent over that of last year, with everything paid in full to date.

We must not forget to tell you about our four junior stewards. They are less than fifteen years of age, yet they are stewards in the great M. E. Church, South. They are from Weir, Miss., and were all in their places. They made their own report, which was 100 per cent. It was something new to our presiding elder pro tem., Brother A. C. McCorkle, who was acting for our presiding elder, Rev. R. O. Brown, who was ill with the "flu." Yet he recognized them, and after finding out the kind of work that they were doing among the children, he said that if he had to do without one of the two, that he would do without the Epworth Leagues. McCorkle would make a good presiding elder; while here he gave us two very fine sermons, to the delight of all.

God is doing great things for us. We have received eight into the church, and baptized two infants since Conference. Thus, we are moving on, working, hoping, expecting, and praying for a great revival in all of our churches this year.

Fraternally,
A. L. DAVENPORT.
February 24, 1920.

HE HAS FAST HOLD.

There is a simple child's story which always seems to me to convey a profound and too often forgotten truth. It is the tale of the boy who, with his father, was climbing some steep and dangerous place and to whom a voice from below suddenly called up: "Have you fast hold of your father?" "No," was the immediate answer, "but he has fast hold on me." That is the first, the main thing—not the sense of our keeping hold of God (if it were all, how weak, how ready to fall we all should be!), but rather the sense that our Heavenly Father has hold of us, and that, because he is greater than all, no one is able to pluck us out of his hand.

"And so I go on, not knowing.
I would not if I might.
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with God by faith
Than walk alone by sight."

—George Milligan.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

If I cannot realize my Ideal, I can at least idealize my Real.—Gannett.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.—Adv.

TETTERINE

For the Complexion

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

FREE TO

Pile Sufferers

Don't Be Cut—Until You Try This New Home Relief That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

Let Me Prove This Free.

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now, TO-DAY.—Adv.

Free Pile Remedy.

E. R. Page,
450-F Page Bldg., Marshall, Mich.

Please send free trial of your method to:

.....

.....

.....

FREE FORD AUTO TO AGENTS

Here's an opportunity to earn big money—$6 to $12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightout from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.

MAKE $50 A WEEK EASY.

No experience necessary—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once. We furnish our representatives with a free automobile. Just send postal for particulars and money making offer. AMERICAN PRODUCTS CO., 1357 Amer. Bldg., Cincinnati, O.

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles. Also mention the New Orleans Christian Advocate.

"Nothing Better As A Laxative"

Asheville Lady Finds Black-Draught An Effective Remedy in Her Family for Common Ailments of the Digestive Organs.

Asheville, N. C.— Mrs. A. K. Jarvis, 44 Woodrow Avenue, this city, says: "I have used and heard of Thedford's Black-Draught for years, and I certainly have found it splendid for headache, sour stomach, indigestion and other ills that come from a deranged liver.

"My husband and I keep Black-Draught in the house and think it is splendid to keep off sickness. I have used it in small doses as a laxative, and there is nothing better.

"Black-Draught is a mild liver medicine . . . any child can take it. I have found it splendid with them for colds."

Thedford's Black-Draught has benefited thousands in relieving liver ailments. It helps to drive bile poisons and other unhealthful matters out of the system.

Black-Draught is a stand-by in thousands of family medicine chests. It should be in yours. Its use should help to keep the whole family well. Prompt treatment is often half the battle against many ailments.

Get some from your druggist to-day. —Adv.

CABBAGE PLANTS

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

P. D. FULWOOD, Tifton, Ga.

It is in men as in soils where sometimes there is a vein of gold that the owner knows not of.—Swift.

Comb Sage Tea in Faded or Gray Hair

If Mixed with Sulphur It Darkens So Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft

FROM THE MONTPELIER CHARGE.

Dear Brother Carley: I want a little space in the Advocate to tell about three great things.

First, about what a great charge the Montpelier charge is: As no doubt you know, at the North Mississippi Conference in Aberdeen I was assigned to the Montpelier charge, Aberdeen District. As our parsonage was burned Conference week, I didn't have a parsonage to move into; so, as I own a house in Winona, with the consent of all concerned I moved to Winona. I went to work on my charge and found six fine churches, and the best people in the Conference. I received a great welcome, and was very much pleased with the outlook. Everybody seems to be optimistic.

Secondly, on the first Sunday in February Brother Jaco was with me and preached three fine sermons for me on the Centenary work; on Monday morning following, Brother Dorsey, our presiding elder came to us and preached a very fine sermon and held a great quarterly conference for us. The good people raised the preacher's salary, and also bought a nice parsonage at Woodland. We hope to get possession of it in a few months. Brother Dorsey did us fine work as an elder—he is a great man.

Thirdly and lastly, not least however, we announced some weeks ago that we would have our revival meeting at Woodland, to begin the third Sunday in this month. We very fortunately secured the services of Brother C. E. Hendley, of Artesia, Miss., to do the singing for us. The pastor did the preaching and Brother Hendley did the leading in song; and the good people of Woodland worked with us and we had a great revival meeting—received five members on profession of faith. The Lord was with us in great power. We had the best singing I ever heard in my life; Brother Hendley is one of the finest singers in the South. Everybody did everything they could for the meeting. It was good to be there.

We are praying for a great revival at every church on our charge. Brother Hendley has kindly consented to sing for me in one other meeting on my charge this year; it is a great treat to any preacher to have him. Pray for us that this may be the greatest year of our ministerial life.

Fraternally,
T. J. HALFACRE.

Winona, Miss., Feb. 23.

FROM THE BENTON CHARGE.

Dear Brother Carley: Please allow me just a little space in the Advocate for a few lines from the Benton charge. We arrived here in December, and I filled my first appointment on the fourth Sunday in December. We found a fine people here (Yazoo County people, you know), and they gave us a cordial reception. We are delighted with the work and believe we are going to have a good year. Brother Morse, our good presiding elder, was with us on the 12th inst., and preached us a fine and helpful sermon from 2 Cor. 12:9: "My grace is sufficient for thee: for my strength is made perfect in weakness." Brother Morse is not only a good presiding elder but also a good preacher; his sermons are always good. After the service, the ladies served a fine dinner and, believe me, everybody enjoyed it. After the repast we held our quarterly conference. It was a pleasant occasion. The presiding elder urged the stewards to give a raise on the pastor's salary. This was readily agreed to, and a raise of $200 over last year was made. These people believe in taking care of their pastor.

I expect to secure more than my quota of subscribers to the Advocate. It is my purpose to more than double the number. We are earnestly praying for great revivals in all our churches.

Wishing you and all the Advocate readers a prosperous year, I am,

Yours sincerely,
J. B. KING.

Benton, Miss., Feb. 21.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

In The Grip Of A Man's Hand—

You Find Strength or Weakness—

What Does Your Grip Show?

Have you the firm, forceful power of a man whose blood is rich in iron—the kind that inspires confidence and wins success—or have you the feeble, hesitating clasp of a weakling, whose blood needs iron? Nuxated Iron builds strong, keen, red-blooded men and women.

If you are not strong or well, you owe it to yourself to start taking Nuxated Iron to-day and watch its strength-giving, upbuilding effect. In two weeks' time see for yourself what sort of a change has taken place in the grip of your hand and the amount of strength and endurance you possess.

NUXATED IRON

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Mayhew ct., at Sessums, preaching, Feb. 22.
West Point, Feb. 29-Mar. 1.
Mathiston ct., at Double Springs, Mar. 6, 7.
Mashulaville ct., at Middleton, Mar. 13, 14.
Bellefontaine ct., at South Union, Mar. 20, 21.
Eupora and Maben, at Maben, Mar. 21, 22.
Sturgis ct., at Pleasant Hill, Mar. 27, 28.
Longview ct., at Smyrna, April 3, 4, a.m.
Starkville, April 4, p.m., 5.
Macon ct., at Center Point, April 10, 11, a.m.
Macon, April 11, p.m., 12.
Brooksville ct., at New Bethel, April 17, 18, a.m.
Artesia, April 18, p.m., 19.
Cedar Bluff, at Siloam, April 24, 25.
Shuqualak ct., at Center Valley, May 1, 2.
Mayhew ct. (quarterly conference), at Sessums, May 3.
Crawford and Shaefers, at Shaefers, May 8, 9, a.m.
Central Church, at New Hope, May 7, 9, p.m.
Caledonia ct., at Caledonia, May 15, 16, a.m.
First Church, May 16, p.m., 18.

The District Conference will meet at Brooksville, April 19, 20 and 21. Let every preacher and delegate make arrangements to attend the whole session; and let us work and pray that this may be the best District Conference we have ever had.

W. L. DUREN, P. E.

Durant Dist.—Second Round.

Durant, Mar. 7, 8.
Duck Hill, at Chaple Hill, Mar. 10.
Kilmichael, at Stewart, Mar. 13, 14.
Lexington, Mar. 17.
Ebenezer, at Coxburg, Mar. 21, 22.
Pickens, at Goodman, Mar. 24.
Vaiden and West, at Vaiden, Mar. 28.
Tchula, Mar. 31.
Sidon and Cruger, at Cruger, April 1.
Kosciusko ct., at Marvin, April 4, 5.
Hesterville ct., at Shady Grove, April 11, 12.
Kosciusko sta., April 13.
Sallis, at McAdams, April 14.
McCool, at Liberty Hill, April 15.
Ackerman, at Weir, April 16.
Chester ct., at Antioch, April 17, 18.
Coila, at Enon, April 25.
Noxapater, April 27.
Louisville sta., April 28.
Center Ridge ct., at ———, April 29.
Louisville ct., at ———, April 30.
Black Hawk, at Emory, May 2.
Acona sta., May 2, 3.

R. O. BROWN, P. E.

Aberdeen District—Second Round.

Tupelo station, March 14, 15.
Amory and Nettleton, at Amory, March 21, 22,
Okolona station, March 28, 29.
Verona, at Union, March 31.
Pontotoc station, April 4, 5.
Houston station, April 11, 12.
Aberdeen station, April 18, 19.
Nettleton ct., at Evergreen, April 21.
Prairie and Strongs, at Prairie, April 25, 26.
Shannon, at Center Grove, April 27.
Houlka, at Wesley, April 30.
Algoma, at Ebenezer, May 1, 2.
Fulton, at Fulton, May 7.
Smithville, at Smithville, May 8, 9.
Tremont, at Hopewell, May 9, 10.
Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Greenville Dist.—Second Round.

Rosedale, Mar. 7, a.m.
Greenville, Mar. 7, p.m.
Lula, at Dundee, Mar. 14, a.m.
Clarksdale, Mar. 14, p.m.
Glen Allen, at Avon, Mar. 21, a.m.
Leland, Mar. 21, p.m.
Shaw, at Litton, Mar. 28, a.m.
Hollandale, Mar. 28, p.m.
Benoit, April 4, a.m.
Boyle, at Shipman's Chapel, Apr. 4, p.m.
Friars Point, Apr. 11, a.m.
Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Greenwood, a.m., Mar. 7.
Winona station, p.m., Mar. 7.
Drew, a.m., Mar. 14.
Ruleville, p.m., Mar. 14.
Belzoni, a.m., Mar. 21.
Moorehead, p.m., Mar. 21.
Sunflower, at Blaine, a.m., Mar. 28.
Inverness, at Isola, p.m., Mar. 28.
Winona circuit, at Columbiana, April 3, 4.
Schlater, April 11.
Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

First Church, Gulfport, 7:30 p.m., Mar. 7.
Coalville, at White Plains, Mar. 13, 14.
Ocean Springs (Wed.) 7:30 p.m., Mar. 17.
Lumberton, Mar. 21, 22.
Logtown, (Wed.) 7:30 p.m., Mar. 24.
Vancleave, at Red Hill, Mar. 27, 28.
Hub, at Hub (Thurs.) 7:30 p.m., April 1.
Columbia (Friday, 7:30 p.m.). April 2.
Brooklyn and Bond, at Bond, April 3, 4.
Long Beach, at Mississippi City, April 10, 11.
Mentorum, at Pine Grove, April 17, 18.
Saucier and Lyman, at Poplarhead, April 24, 25.
Pass Christian (Wed.) 7:30 p.m., April 28.
Bay St. Louis, May 1, 2.
Biloxi, Main St. (Friday) 7:30 p.m., May 7.
Pascagoula, May 8, 9.
Moss Point, May 9, 10.
Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.

The District Conference at Biloxi will open with preaching and the Sacrament of the Lord's Supper, 7:30 p.m., May 4. Brethren, elect your delegates and send names to Rev. M. B. Sharbrough, Biloxi, Miss., also to me at Gulfport. The committees will be announced in due time.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Canton, March 7.
Fannin, at Oakdale, March 13, 14.
Jackson, Galloway Memorial, a.m., March 21.
Jackson, Rankin Street, 7:30 p.m., March 21.
Florence, at Braxton, 11 a.m., Mar. 28.
Mendenhall, March 28, 29.
Madison, at Ridgeland, April 3, 4.
Jackson, Capitol Street, April 4.
Bolton, at Raymond, April 11.
Camden, at Forest Grove, April 17.
Sharon, at Lone Pine, April 18.
Satartia, at Mt. Olivet, April 24.
Lintonia, at Anding, April 25.
Flora, at Bentonia, April 25, 26.
Terry, at Spring Ridge, May 2.
Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 11-13.

J. M. MORSE, P. E.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

For Church, Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Shave, Bathe and Shampoo with one Soap.— Cuticura

Cuticura Soap is the favorite for safety razor shaving.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3342.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 11, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

UNSEEN BURDENS.

Some of the most heavily laden souls carry burdens that cannot be seen. A smiling face may hide a heart that is quivering in anguish—a cheerful word may conceal a consuming sorrow. It is well, perhaps, that it is so. If we could see all the burdens under which our friends labor, our own hearts would break with the agony of their woe. How blessed to remember, though, that an Unseen Helper gives strength for the unseen burden! With His help, all burdens become easy.

LINING UP.

Race track gambling in Louisiana is doomed. We have taken occasion several times lately to call attention to the evils of such gambling, especially as it is practiced in New Orleans, and to make mention of the fact that various representative organizations of the city are urging the adoption of legislation that will effectually stop it. The latest action of this kind was taken by the Members' Council of the Association of Commerce on Thursday of last week, when a resolution protesting against the vice was adopted by an overwhelming majority. The interest taken in this matter is indicated by the fact that a standing rule of the Council, to the effect that a resolution introduced at one meeting must go over for action until the next, was set aside and the resolution was adopted "with a whoop," as the report of the proceedings in one of the daily newspapers expressed it. The forces are lining up rapidly and powerfully; therefore, we say that horse racing is doomed in Louisiana.

CONSISTENCY.

Consistency in matters of principle is naturally looked for and expected in people who profess to have regard for the opinions of their fellow-men. The habit of "saying one thing, and doing another," very quickly brings into disrepute even the most likable individual. Many a man has lost his influence in a community because his practice was not in keeping with his profession. And yet there is constantly danger of our forgetting the fact that even our most trivial words and actions have their part in the sum total of the things by which people judge us. We might almost say that it is the little things that determine the estimation in which we are held by our friends generally. It is only the principle of consistency in all things that will enable us to maintain our character as well as reputation through the long days of trial. Consistency is a virtue, however, only when it keeps us in the right.

A NEWS ITEM.

"Prohibition does not prohibit"—but we noticed in a great Southern daily a few days ago that the fact that two men had been arrested and fined in a near-by city for being intoxicated was counted worthy of space as an item of news. In the "wet" days, of course no mention would have been made of it. The prohibition law is not perfect, but it seems to be working pretty well.

A FAITHFUL SERVANT.

The recent final financial statement of the National War Work Council of the Young Men's Christian Association furnishes full and exact information as to the extent and nature of the work performed in behalf of our naval and military forces, both overseas and at home. From April 26, 1917 to December 31, 1919, the total receipts amounted to the huge sum of $161,722,649.42. Of this amount, $129,082,917.43 was expended in carrying out the various forms of work that the Association had undertaken, leaving an unexpended balance of $32,639,731.99. The reasons for this balance are to be found in the fact that the naval and military forces have been demobilized much more rapidly than was originally contemplated, that the Government has assumed responsibility for much of the work formerly done by the Association, that the French Government has generously remitted the large item of railway transportation, and that salvage operations overseas have been remarkably successful. The statement is too voluminous for reproduction, but it furnishes indisputable proof that this great organization kept careful account of all funds entrusted to it, and that it expended them carefully and wisely. We have heard some criticism of the Association's work, of course; but here we have a satisfactory report of its activities. In spite of all that has been said to the contrary, we cannot escape the conviction that it has been in all things a faithful servant; it deserves, therefore, the commendation of those in whose behalf it labored.

GONE, BUT NOT FORGOTTEN.

A press dispatch from London announces that Oxford University has abolished Greek, as a compulsory subject of study, from its curriculum. It is hard to tell from the account whether the students received the announcement with joy or sorrow—"two hundred undergraduates attired in ancient Greek costumes and carrying rose bowls, in imitation of Greek vases, marched through the town." We are of the opinion, however, that the celebration was one of joy. The sentiment against the study of the "dead languages" has become so strong of late that the teachers of the classics are almost without an occupation—and the average undergraduate is glad of it. But we cannot forget the debt we owe to the ancients, whose learning and wisdom have been handed down to us in the wonderfully flexible and sonorous Greek language, and we have not the slightest doubt that the time will come again when the study of Greek will be revived with as much enthusiasm as men showed during the Renaissance. Perhaps it is as well not to make the study compulsory; the inherent love of beauty and of learning will keep the language alive through all the centuries, and when the utilitarian conception that education is for the sole purpose of enabling one to make a living has passed away—as it ought to disappear, and will—men will turn again to the esthetic subjects of their own free will and accord. "A thing of beauty is a joy forever."

A FORTUNATE CITY.

Mining experts who have examined the situation have recently declared that the city of Richmond, Va., is situated over a vein of coal amounting to billions of tons. It is impossible, of course, to predict what this good fortune may mean for the future industrial development of the city, but we may rest assured that it will constitute one of its great material resources for years to come. It is estimated that it will require from $3,000,000 to $5,000,000 properly to develop the newly discovered field, but it is not thought that there will be any difficulty in securing the necessary amount of capital. When we remember that Richmond (along with all other cities) is in easy reach, also, of the infinite resources of Heaven, we cannot but wonder what its future will be. It will find its millions of dollars to dig its treasure from the earth below; will it take advantage of the riches above that are equally accessible? For that matter, most of our cities would do well to turn their attention to the skies for awhile—the source whence all true treasure comes. Fortunate Richmond? Yes, and fortunate all cities which look to Heaven for their wealth.

A POOR KIND OF SYMPATHY.

According to published reports, no male employee of the Federal Reserve Bank of Chicago may marry unless he is receiving a salary of at least $125 a month. An official of the bank gave the following explanation: "Before prices took the war-time jump, the bank would permit employees getting only $1000 a year to marry. But now the line is drawn at $125 a month, unless the prospective bridegroom can show the chief clerk that his bride has a job and will keep on working, or that their families will help them. We do not want our employees to step into a situation where they may find themselves in desperate need of money, and we are afraid a marriage on short funds is likely to put a man in that situation." We suppose sympathy of any kind is to be duly appreciated; but it is a poor kind of sympathy that causes a great financial institution to forbid its employees to marry because they might get into financial difficulties, while at the same time it continues to pay salaries that it frankly says are not sufficient to support a family. It is a fundamental teaching of morals that a man is worth more than money—but the business world does not seem to have grasped the truth as yet. A practical expression of genuine sympathy would be the raising of salaries to the point where a self-respecting man could afford to marry without losing his position. There is something tremendously wrong in an industrial system that makes it impossible for the laborer to take his place in the divinely sanctioned social order as head of a family.

New Orleans Christian Advocate

OFFICE, No. 812 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE SPIRITUAL STATUS OF CHILDREN.

By Rev. John W. Ramsey.

(Continued from Last Issue)

PART II.

The position that, in case of death, infants are in need of some mysterious operation of divine grace to fit them for heaven is shot through with Calvinism and has its basis in the doctrine of original sin or depravity. The unscriptural idea underlying the whole conception is that depravity, or the inherited bias or tendency to sin, excludes from the kingdom and, therefore, from heaven; so, the theologians, in order to escape, according to their erroneous reasoning, the logical consequence of the doctrine of depravity which, as they have mistakenly conceived, is the damnation of dying infants, invented the "dying grace" theory. The question may be asked, Do you reject the doctrine of depravity? I reply, I do not, because all men know it to be true by experience. Besides, it is taught in the Bible as evidenced by this one quotation: "By one man sin entered into the world, and death by sin; and so death passed upon all men; for that all men have sinned." Rom. 5:12. Many similar passages from Holy Writ might be produced to establish the fact, as well as the doctrine, of depravity. No, I do not repudiate the doctrine of depravity, but I do reject, with all the expulsive powers of my soul, the erroneous and exceedingly dangerous conclusions and inferences which theologians have deduced from it, viz., exclusion from the kingdom with the logical sequence of eternal damnation of infants dying in infancy, and, hence, the necessity of the invention of the "dying grace" theory. The truth is that, while all men are born into the world handicapped by the evil tendencies of depravity, no one is excluded from the kingdom by depravity, and no one is responsible for it except Adam, the progenitor of the human race. As an individual of the race, I may and do suffer as a result of Adam's sin, but I deny my responsibility for it, and in view of the atonement, I refuse to accept the teaching of any man who would exclude my child from the kingdom because of Adam's sin. The truth is, depravity or original sin, if you please, does not, as theologians have falsely assumed, exclude from the kingdom or anything else. The only result of depravity is to render men prone to evil, but men are not personally responsible for this proneness; and the only thing which excludes from the kingdom is sin, meaning thereby personal transgression. Depravity in itself is only the accummulation of ancestral inheritances through the centuries which makes personal transgression easy—that's all.

The theologians, erroneously assuming that the removal of the natural tendency to sin is essential to inclusion in the kingdom, have also postulated upon this theory the necessity of Regeneration, or the New Birth; whereas, it is not depravity, but the taint consequent upon personal sin which necessitates regeneration. It is easily within the terrain of the perceivable that if depravity necessitates the New Birth, depravity is eradicated by the same operation of grace; but both observation and experience demonstrate, beyond reasonable controversy, that the inborn tendency toward sin remains in the regenerate and is not removed even by a second work of grace, as is claimed by our "second blessing" friends. This inherited tendency toward sin is that twist in the grain of human nature, a part of the physical and moral constitutions of men, which can be removed only by the process and dissolution of death. It is more than remarkable that, in all of their mental peregrinations, the theologians did not discover the real truth that the atonement of Jesus Christ is a solution for the whole problem. If they had made this glorious discovery, they would never have been under the necessity of inventing the "dying grace" theory to solve for them their doctrinal perplexities—perplexities, indeed, which had no existence except as they were conceived by the minds of men.

Since, as we have seen, only the stain of personal sin, of which small children and infants are incapable, is the only thing which necessitates regeneration, it follows that they do not need to be regenerated in the same sense as adults. It is true, Jesus said, "Ye must be born again," but it must be remembered that he was not talking to a child, but to a full grown man, Nicodemus, a ruler of the Jews. When speaking of children he said, "Of such is the kingdom of heaven." That is, children belong to, or are members of, the kingdom. On another occasion, placing a little child in the midst of the disciples, he said, "Except ye be converted and become as this child, ye shall not enter the kingdom." In other words, the adult must be converted to bring him into the same relation to the kingdom as the child already holds. Yet, the theologians tell us that the child must be regenerated to get into the kingdom. Now, it must be candidly admitted that when the child arrives at the years of discretion, the exact period depending upon the degree of knowledge attained and the training received, something must happen, but it cannot properly be called regeneration, since regeneration implies cleansing; but the child has not sinned and, therefore, needs no cleansing. What then? Coming to the period of accountability, this is what happens: Either the child accepts, rejects, or neglects to accept, Jesus Christ as a personal Savior. If he rejects, or neglects to accept, either act constituting sin, he passes out of the kingdom and now needs to be regenerated to enter the kingdom from which he was excluded by his own act. If he accepts, he merely remains in the kingdom of which he is a member, not by regeneration, but through the atonement.

I have said that children are born into the world already inside the kingdom by virtue of the atonement of Jesus Christ. Now, let us see what the Old and New Testaments have to say of the spiritual status of children, for, after all, the Bible must be accepted as the end of all controversy. Even before his birth, Samuel was dedicated to God—1 Sam. 1:11. On the eighth day after birth, according to the commandment of God, Isaac was circumcised in recognition of his membership in the kingdom—Gen. 21:4. Many other instances could be cited from the Old Testament, but these two will suffice as an example of all. Turning now to the New Testament, we find the following examples: John the Baptist was filled with the Holy Ghost from his mother's womb—Luke 1:15. In Matt. 21:15, 16, we read that when the priests protested against the acclaim of praise offered to Jesus by the children in the temple, Jesus replied, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" Then, there are the instances, to which reference has already been made, of the child in the midst, and of Jesus saying to his disciples, who would have forbidden the mothers from bringing their children to him, "Suffer the children to come unto me, and forbid them not; for of such is the kingdom of heaven." Writing to Timothy, Paul said, "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation." We cannot fail to recall, in this connection, the many household baptisms, which, of course, included the children, performed by the apostles for no assignable reason other than that the children were members of the kingdom. So, from these examples, the irresistible conclusion is forced upon us that children are born into the world as members of the kingdom, and we baptize them in recognition of that fact. Furthermore, St. Paul taught the same blessed truth in his letter to the Romans when he said: "Therefore, as by the offense of one, judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Evidently, the Apostle here intends to teach that the atonement is as wide in its scope as was the sin of Adam; otherwise, the atonement is a failure, and the doctrine of the Baptists that all children are born into the world lost is true. But I thank God that I believe with all my heart that the atonement is co-extensive with the sin of old father Adam, and, therefore, if the sin of Adam put the children out of the kingdom, the atonement of Jesus Christ, who on every possible occasion did not hesitate to reveal his love for the children, put them back in the kingdom which is their birthright, despite the Calvinism of all the churches, and the efforts of all the theologians with Calvinistic tendencies to cast them out.

The Calvinistic error in regard to the children, hoary with age, ignores the fact that the grace of God is older than the fall of Adam and that when he fell, he fell on the cross of Christ with all his posterity with him. Therefore, the evangelistic efforts of the church should be directed, not toward the conversion of childhood, but toward directing it in the path of life where its baby feet were set from the day of birth by the grace of the atonement of Jesus Christ.

Bucatunna, Miss.

A PLAIN STATEMENT IN REGARD TO THE ACTION OF THE JOINT COMMISSION ON UNIFICATION WHICH WAS RECENTLY IN SESSION AT LOUISVILLE.

By Thos. D. Samford.

(This article by Judge Samford, a distinguished member of the Joint Commission, is reprinted from the Alabama Christian Advocate at the request of several of our readers.—Editor.)

Editor Advocate: Since I have been a member of the Joint Commission for the unification of the Northern Methodist and Southern Methodist Churches I have consistently refrained from making any statements for publication in regard to any progress made or lack of progress made as the result of the labors of this Commission. What little I have had to say I have said in the Commission and to the Commissioners, and have left all statements to be made by and through the regular authorized channels. But so many inqulries have been made of me as to what was accomplished and as to what was done by the Commission at its recent meeting in Louisville, and so many statements have gone out from Louisville and elsewhere in regard to that meeting which I consider misleading and mystifying, I really deem it my duty to my church, and especially to the membership in the two Alabama Conferences, to make a candid statement on the subject.

It would take a paper of much greater length than I have the time now to write or than you have the space to print to give anything like a full statement of the subject; suffice it to say: we have met a number of times in a number of places covering a period of several years, first and last, and the discussions in the Joint Commission, to say nothing of the endless talk in the separate Commissions, will fill several large volumes and thousands of printed pages, and there has never been a single paragraph finally agreed upon which either Commission has indicated a willingness to adopt and recommend to its church or its General Conference.

It is true that a majority of the Joint Commission at Louisville adopted a carefully worded resolution transmitting a so-called plan to the respective General Conferences of the two churches, but the plan was in no sense endorsed nor recommended by either Commission; and the well-nigh

unanimous comment by the Southern Commissioners formally stated in the Commission and out of it, in effect, was: this plan does not meet our views and we do not recommend it, but, a number of the Commissioners added, it is the best plan under all the circumstances we are now able to conclude, and we simply transmit it to the General Conference for whatever action it may see fit to take. The solemn truth is, the two churches are so widely at variance in many respects along certain lines, it must be apparent to every thoughtful student of the situation that the effort at unification is premature and that an unnatural, inharmonious and forced compact is in no true sense an agreement and will do more harm than good. If a real, genuine unification of the two churches is ever to come, haste must be made very slowly.

It must be said, the Commissioners have been painstaking and laborious and have devoted a great deal of time and thought to the solution of the many complex problems involved in the subject of unification, and they all deserve the thanks of the church for their earnest and unselfish efforts to work out a feasible plan, but, in my humble judgment, they just have not been able to do it. And instead of passing a resolution merely transmitting a patched-up plan, which neither Commission recommends, we sought to report that we have made an earnest effort but have simply failed to agree on any feasible plan which we are willing to endorse. I believe the plan, which for convenience I shall designate as the Louisville plan, is neither within the letter nor the spirit of the resolution of the General Conference of our church authorizing the appointment of the Commission. For this reason I voted against even the resolution merely to transmit. Bishop Denny, Bishop Ainsworth, Dr. Dickey, Judge McGowan and I voted in the negative. It was stated that if Judge White had been present he would have voted in the negative. A number of others voted to transmit who frankly stated they were opposed to the plan and reserved the right to oppose its adoption by the General Conference and the church.

Many objections to the plan in relation to various subjects will doubtless be elaborated from time to time. For the present I make mention of that one involving the status of the colored members in the reorganized church, as this is the one concerning which the church seems most interested. On this subject the plan to be submitted contained what many believe to be an absolute and almost total yielding to the demands of our Northern brethren. I almost used the word "surrender," but "yielding" is perhaps a more respectful word to use, and certainly nothing has been done nor said from the beginning to the end of the negotiations which has not been in the highest degree brotherly and Christian. I hope, therefore, I may not say or write anything that will be out of harmony with that spirit. I will briefly state the process by which the yielding was done.

When we first met at Baltimore the Southern Commission formulated a statement setting forth the basic principles upon which it felt justified in conducting the negotiations. One of these was that we must recognize race consciousness. This was accepted to mean the most decent and comprehensive statement of the South's conception of the negro problem. No further progress was made at this meeting on this subject. It will be remembered that the Oklahoma resolution specifically suggested that the Southern church felt that the colored membership should be constituted into a separate organization with a General Conference of its own and without representation in the General Conference of the proposed reorganized church.

At the second meeting months afterwards at Traverse City a majority of a sub-committee suggested a very limited representation of the colored membership in the General Conference of the proposed reorganized church, but the Joint Commission handled the subject very delicately and proceeded no further, doubtless fearing a rupture, a majority of the Southern Commissioners at that time being unwilling to make the concession insisted upon by the Northern brethren. At that time the Northern brethren were insisting more on the principle of colored representation in the General Conference than on the amount, and the Southern Commissioners had not yielded their stand on the "basic principle" of "recognition of race consciousness."

At the third meeting in Savannah in January, 1918, the Northern Commissioners—or a certain number of them—proposed a very limited representation of the colored membership in the General Conference, the supreme law-making body of the church. After a lengthy and notable debate on the subject the Southern Commission by a majority vote yielded the principle, and it was accordingly agreed that the colored membership of the Northern church should have and be limited to ten delegates in the General Conference.

The Joint Commission thereupon adjourned at Savannah to meet a few weeks later at St. Louis. At the St. Louis meeting the Northern Commission backed out of their Savannah agreement. The Savannah agreement was only tentative, of course, and they had a right to back out. The St. Louis meeting came to an abrupt close and no agreement had been reached.

Subsequently in May, 1918, the General Conference of the Southern church convened in Atlanta and reaffirmed the Oklahoma resolution containing the suggestion in regard to the status of the negro in the reorganized church and provided for the continuance of a Commission, which Commission is composed largely of the members of the old Commission.

This new Commission or revised Commission, upon invitation of the Northern brethren, met in joint session at Cleveland in July, 1919, and there the Northern Commission stated frankly, clearly and emphatically that they would not negotiate except upon a basis of proportionate representation for the colored membership. This was not agreed to at the time by the Southern Commission and an ad interim committee of fourteen members was appointed to meet and restate the entire plan, including the status of the negro. Thereupon, the Joint Commission adjourned, apparently having accomplished nothing except to appoint a committee.

The ad interim committee subsequently met at Richmond and appointed a sub-committee of four, who drafted a plan which was transmitted to the Joint Commission, but without recommendation. The Joint Commission met in Louisville in January, and out of the deliberations there came the plan which I have referred to as the Louisville plan. In this plan it is proposed to give the colored membership in the proposed reorganized church full proportionate representation in the General Conference — the supreme law-making body of the church; and to give to the colored Conferences in the proposed reorganized church the same proportionate voting power as the white Conferences have on all constitutional questions which must be sent down to the Annual Conferences for passage.

Now, this is a very vital question in our church, South. It is the same question, or a part of the same question, which in another form separated the two churches back yonder in the days of our fathers. It is still fresh in the minds of a large part of the older membership of the Southern church, who have during all these years worshiped and enjoyed their religion in the church as it is. I was not willing and I am not willing to shock all these old saints to the point of thrusting them out of the church which they have loved and supported through times which tested their faith and loyalty. I was not willing and I am not willing by any act of mine to reflect upon the memory of our sainted dead who suffered humiliation and sacrifices unutterable to build the M. E. Church, South, which is to-day one of the most virile and spiritual forces on earth.

I have been during all the years of my manhood in thorough sympathy with our Southern Anglo-Saxon civilization, which has wrought a pure type of Americanism which is now the greatest bulwark of our republic. This Anglo-Saxon civilization, for the best interest of both races, and in furtherance of peace and harmony and good will, and, I believe, too, the glory of God, has provided separate accommodations for the white and black races on street cars, railroad trains, places of amusement and all public gatherings; separate schools and separate churches, separate marriage laws and a practical disfranchisement of the immature and ignorant colored voter; and this Southern civilization has unalterably decreed that this immature and undeveloped race shall not make the laws for our Government. Now, I was not willing and I am not willing to stand for all this as a Christian citizen and eviscerate it and proclaim it all wicked and unworthy by favoring the very policy in church government that I have resolutely opposed in social life and civil affairs.

I have been a steadfast friend to the colored people as a race and as individuals. Everybody who knows me and knows my life knows this to be true; and I believe my convictions on these questions are not only for the social, political and religious betterment of the white race, but for the black race as well. I will not here elaborate my views on these questions, but I have thought them out in the fear of God and face to face with conditions which I think I understand.

Again, the adoption of the Louisville plan, in effect, would be little less than a shameful and unforgivable desertion of the C. M. E. Church, which was set apart and instituted by the Southern Methodist Church, and which for half a century has been the closest ally of our church among the colored people, and the membership of which to-day constitute the most conservative element among the colored people of the South. I will not now further discuss this phase of the subject; but I believe it will loom large in the minds and hearts of the people before they will consent for such injustice to be done.

I am glad the Louisville plan was not recommended by our Commission, for I do not believe it will be acceptable to the church.—Alabama Christian Advocate.

TRIBUTE TO NEWSPAPER WORK.

It has often been said that the religious papers of the country are not adequately appreciated and that most of them have a rather trying experience in these days of the high price of paper and the high cost of printing. On the other side of the case is a rather unusual illustration of how some people do appreciate the work of some religious publications.

The Watchman-Examiner, a leading religious publication of New York, with more than 100 years of age back of it, recently announced that it would have to increase its subscription price 50 cents a year to cover partly the increased cost of paper. Some generous-hearted subscriber, whose name has not been published, fearing that this would lessen the circulation of the paper, sent to the editor his check for $5000 with the request that it be used for the purpose of enabling the paper to continue its subscription rate without advance. The editor announced that if another $5000 check should be forthcoming for the same purpose, it would be possible to carry on the work for another year without any increase in the rate of subscription. And the following week's issue brought forth the announcement that the second check for $5000 had been received.

The Manufacturers Record has been in existence for a good many years. It has seen the ups and downs of religious and secular papers alike, but it has never before found a case where two men from an unselfish desire to advance the interest of a publication voluntarily contributed $5000 each to the cause. The fact that two men have done this in the case of the Watchman-Examiner is a hopeful sign that the religious papers of the country are at last to come into their own, with a recognition on the part of the public of their very great value to laymen as well as to ministers. Perchance there is also an awakening realization on the part of the people to the full value of all good newspapers. We hope so.—Manufacturers Record.

He leadeth me in the paths of righteousness for his name's sake.—Ps. 23:3.

MRS. D. C. LANGFORD—AN APPRECIATION.

No language that might be used to portray the virtues or tell of our appreciation of a consecrated Christian life, would be considered extravagant in expressing the love and appreciation of all who knew her, for Mrs. D. C. Langford. She was born in 1854, and was first married to Mr. Henry Bryan, who died in 1882. In November, 1883, she was happily married to Rev. D. C. Langford, of the Mississippi Conference. For 31 years she was the wife of an itinerant minister, sharing all his joys and sorrows, his successes and failures, his trials and triumphs. During all these years she was a blessing to him, his home and his children.

As stated at the funeral service, when the time came for Brother Langford to ask for the superannuated relation, it was a real honor to the town of Morton that he and his wife should select that place in which to build their home and spend their remaining days. The people loved them and felt that their presence was a real benediction.

On the afternoon of October 21, 1919, Sister Langford suffered a fainting spell in the cemetery while working about her husband's grave. She soon revived, and that night told those who were with her to go to sleep, that she felt much better. Sometime during the night her spirit took its flight for its home on high.

When the message came to me the next morning telling of her departure, after the first shock of the sad news I said, How greatly she was blessed—no long days and weeks and months of suffering, no weary waiting on this side looking to the other shore longing to depart. She went to sleep in the evening, and in the morning awoke in the Father's house.

She loved God and loved His church and was always found in her place at every service if able to be present. She will be greatly missed by the church, the Missionary Society and the good people of Morton, but by none more than her pastor.

JAS. G. GALLOWAY.

Forest, Miss.

TOO MUCH MUSTARD.

By Rev. James H. Felts.

Mr. Editor: We have too many doctors. A doctor is a necessary nuisance, and an abomination in the sight of Christian scientists; nevertheless he is a luxury not to be denied the poorest sufferer. Most of them are honorable, industrious, faithful. Many of them are really capable. All of them practice on us poor mortals from the cradle to the dissecting room. Some of them are pretentious quacks, fattening on the credulity of the "dear people." But there are doctors and doctors. Modern "movements" are furnishing a most luxuriantly bountiful crop. Just now they are telling us how to hasten the "millennium dawn" at so much per hasten. A blind faith may accomplish wonders. A "faith without works is dead"—a worthless something. That is the prize pole.

The ordinary pastor (that means most of us) is being flattered, courted, complimented, called the key man; impelled, cajoled, encouraged, pushed, shoved, sought, deluged with mail, posters, signs, methods, calls to world movements and world meets; belabored, implored, besought, instructed, distracted. He is called Up-to-date, Down-to-date or Out-of-date, according to the readiness and success of his response to the multitudinous calls of the doctors.

He is instructed to observe certain days, such as Children's Day, Mothers' Day, Fathers' Day, Father and Son Day, Anti-Saloon Day, Temperance Day, Sanitation Day, Swat-the-fly Day, Oil-the-mosquito Day, Law and Order Day, American Day, Good Literature Day, Better Orchards Day, Thrift Day, Good Roads Day, Better Babies Day, Education Day, Uplift Day, and all the other days, including T. B. Day, Hospital Day, Woman's Day (she already has it), and (Have you any more "caps," Mr. Devil?) I am listening for Tombstone Day, Insurance Day, Organ and Piano Day, and P.E. Real-estate Week. (It would not show proper respect and appreciation to observe less than a week for the P. E.'s.) I desist. No one man can name them all without taking the rest cure. "The live pastor is doing it." Alas, poor Domine! Peace to his ashes!

The end is not yet. He must raise all the money these doctors (specialists) are sent out to raise. When a new finance doctor (a few happy exceptions) is born, he goes to his desk, "calls the dogs—Burleson woods—and says: "Now Tige, if I don't tree a coon, it's your fault. You know the trail, the habitat of the game. Bark, old fellow." But these operating specialists come high. Tige has barked till he is so hoarse he can't whine. Also, his feet have gotten tender. All he can do is "grin," wag his tail and look like six-bits at a fashionable cafe.

We have a growing list of specialists in, around, and near our own church more numerous than Solomon's concubines, and he had so many he couldn't name them all. "Stars of the first magnitude," as busy as a new P. E. They all have the "no cure, no pay" remedy, and they range from the Interchurch World Movement to obliterating, wiping out, forever destroying the imaginary line between Yankee Doodle and Dixie. We ordinary pastors are told, by mail, that every "live one" is attending this special Con-fer-ence, Meet, Institute, Convention, Assembly, Congress, regardless of the fact that they often meet the same date hundreds of miles apart. "The leading doctors" are at both places ;"at one and the same time." Two such calls are before me now. Beats the fancy circus rider of former years. She rode two horses at once, but they were close together, and headed the same way, at the same rate of speed.

It begins to seem to me that every fellow who can hatch an idea, even from borrowed eggs, calls a conference, publishes a paper, sends out literature, and proceeds to uplift. I have been uplifted till the air is getting too thin for me to breathe. Some of these experts can hatch a non-fertile, stale egg, give it a World Movement, and "she goes." Who is financing this H. C. of Uplift? Another drive coming? "Bark, Tige."

"Friend 'o mine," when Jesus Christ in the human heart fails to make a man generous, liberal with his finances, fraternal in his spirit, loyal in his attitude, missionary to the core, clean in his citizenship, progressive in his work, awake to the growing demands of His kingdom—all the calls of all the doctors in all creation will be without avail. There will be nothing left but Christian Science. As that is neither Christian nor science, not even good nonsense, what is a fellow to do? If he does nothing, he is an unmitigated donkey; if he tries all, be is an unadulterated donkey; if he is against Union, he is a prejudiced donkey; if he is for Union, he is a bootlicking donkey. One donkey figured in sacred history as somewhat stubborn, refusing to advance—just stood his ground. And the angel of the Lord was there. Believe I will try that plan—just stick to my hush in the Methodist Episcopal Church, South. It's sure good enough, broad enough, progressive enough for me. Besides, I doubt if God is in these great, noisy, pretentious World Movements any more than He is in that form of Spiritism that has gripped England, and has landed in America. Prayer, consecration, New Testament giving, a heart hungry for Christ, a vision colored by Calvary, a well ordered agency through which to speak and work is just about enough for any man. It takes no legion of specialists to tell us these things. Just a few men could "spy out the land." A few more could handle our finances, and they ought to be laymen. Most of our specialists would render the church better service in the pastorate. Laymen could and would do their work better. We need real, live, progressive business men in the "departments" of church work. Fewer salaries and larger would get them. The Laymen's Movement will never move till laymen are put at the head, heart and feet of it. We could command the best talent if we would. They wouldn't call on the preachers to do the work for them, either. Hear it?

They were eating and talking. One of them was carelessly pouring while talking. The talk was chiefly hot air, the stuff poured tabasco. Between breaths of hot air he injected tabasco-covered food. Hot air, hot sauce, and food mixed. Silence, save for a peculiar intake of breath. Tears gushed, muscles contracted, stomach heaved, mouth "flew open," food turned for a moment like clothes in a patent washing machine—then came the deluge. When he was able to speak again, he said, gently, but fervently, "Too Much Mustard." Well, that is about what I think of most of these movements, shovements, pullments. More Christian simplicity and less confusion of tongues would certainly help some. So it seems to me. Selah.

After these "few, feeble remarks," I await the coming of the next specialist, expert, movement, wondering if Job knew.

Columbus, Miss.

MISSISSIPPI METHODIST HOSPITAL.

Nothing seems to be more characteristic of the present age than the spirit of change and progress to be found in the business and material world. Modern means of locomotion and communication have so affected men's thoughts and methods that the world hardly seems the same place that it was a score of years ago. Now, if the work of the church is to keep pace with the needs of the world, it stands to reason that its policies and practices must adjust themselves to these altered conditions.

For a number of years past, perhaps a hundred, the chief policy of Methodism has been to propagate the gospel by evangelistic means—the church depended almost entirely upon its ministry for increase in its membership and influence. To-day, we are beginning to realize that Christian education and social service work must be given places side by side with the work of the pulpit. The world is coming to a clear conception of the brotherhood of man and the consequent duty of expressing loving kindness through deeds of mercy to those who have no claim upon us, save that of common brotherhood. Now if the world at large can, through its manifold charitable organizations, show itself aware of this fraternal principle, would it not be a shame for the church to fail to recognize it? Indeed, it seems to me, that if the church is to live, it must fight some of its battles against evil with the modern weapons of the institutional church, which provides not only for men's spiritual needs, but for their social and physical betterment.

Fifty years ago, the churchman who advocated the erection of a Methodist Hospital for the Mississippi Conferences would have been laughed to scorn. To-day, the intelligent thinker is forced, by the progress of the times, to recognize the demand for such an institution. Methodism has often led the vanguard of Christian progress in mission fields, and in many important moral battles here at home, such as the great fight for prohibition. Then does it not seem strange that in the recognition of the need of church hospitals it should be, even now, behind most other denominations? We see that it is all the more peculiar that this should be the case when we remember that Wesley, the great founder of our church, recognized and made use of the principle of reaching men's hearts through ministry to their diseased bodies. But long ere this, we find the Master Himself giving much of his best service to heal the sick and afflicted. He was not only the Great Physician of souls, but also of broken and bruised bodies. Then, in later times, we have had wonderful practical demonstrations on the mission fields of how the gospel may win its way into hearts and homes that would otherwise be closed to Christianity. Why, then, can any true Methodist fail to see the need of denominational, Christian hospitals?

We are glad to believe that most of our church members are awake to the necessity of having a great Methodist Hospital for the Mississippi Conference. The movement was set on foot more than a year ago. The work has advanced as far as the selection of the following committee: I. W. Cooper, Chairman; C. W. Crisler, Secretary; Rev. P. D. Hardin, Mr. John A. McLeod, Mr. L. N. Dantzler, Mr. G. S. Otis, Mr. C. W. Cochran, Rev. H. B. Watkins, Rev. L. L. Roberts, Rev. H. M. Ellis, Rev. J. T. Leggett, Rev. J. S. Wise, Rev.

W. H. Saunders, Mr. James Hand, Mr. W. M. Buie, Rev. J. M. Morse, Mr. S. E. Moreton.

This committee has had several meetings, and has selected, in Hattieshurg, a building site. Within a few weeks, the committee expects to put on a drive, in the bounds of the Mississippi Conference, for half a million dollars, to buy and equip this great institution. If we are to have the Hospital, we should have one of the best in the land—one of which we may be justly proud, because it will be ready to give the most efficient service and will represent the love and loyalty of all forward-looking Methodists.

Several facts have heen thoroughly demonstrated to us hy the national and other "drives" which have been so successfully put through within the past few years. One of these proofs is that we have only to catch the vision of the need and the beauty of any great enterprise and our people are amply ahle and willing to handle the financial part of the work. Let us pray God that he will give Mississippi Methodists the necessary vision to accomplish this great end.

The experience of leaders in all these financial drives has shown another thing—that the spirit of co-operation, which is the vital principle of all business, must he active throughout the entire campaign. Without the full, earnest, prompt co-operation of the ministers and laymen of our churches, the Committee can not expect to succeed. But it surely is not too much to hope and believe that Mississippi Methodists will arise to the greatness of the occasion and by munificent gifts prove themselves worthy of their "day and generation," and of their great church.

I. W. COOPER, Chairman.

Brookhaven, Miss.

AN URGENT APPEAL FOR THE SUPERANNUATES.

My Dear Brother Carley: At the recent session of the North Mississippi Conference, the Board of Finance asked the Bishop, and the Conference unanimously endorsed it, to appoint a man to go into the field to raise two hundred and sixty-five thousand dollars for our superannuates; the first fifteen thousand to be used in meeting and supplying the immediate needs of our superannuates, this being unusually great and urgent, caused hy the cost of living. While everything that keeps body and soul together has advanced, their income last year (1919) was even less than the previous year. The other two hundred and fifty thousand is to be used as an endowment fund. This request of the Board was granted, and Bishop Kilgo appointed Brother A. C. McCorkle to go and seek relief for these helpless and dependent ones.

Even the preachers seem to be unusually interested and the laymen were enthusiastic, and I understand that one or more of them said "that if the preachers did not make some move to relieve the present distress and prevent future want among themselves, that they, the laymen, would take up the matter and appeal to the people for relief for the helpless and dependent ones." Such enthusiasm among our laymen was indeed encouraging.

The Conference man is in the field, hut the unusual wet winter has made it hard for him to get his message of facts to the people; but with the opening of spring and hetter weather conditions, he will be able to go most anywhere. And of course the brethren will do everything to make his coming worth while. Give him a chance, brethren, to present the cold, naked facts to the people and surely they will do the rest. My dear brethren, if you ever expect to become interested and do anything for this fund, now is the time. What we do should be done quickly, if we meet this urgent need and hush this cry of want. Why should we wait for Brother McCorkle to come and tell it all? Can't we and won't we have the way well prepared for him? I am of the opinion that we have hundreds of laymen in the North Mississippi Conference who, if they knew the actual condition of the worthy ones, would be only too glad to help. Won't we speak for these who cannot speak for themselves? And do we remember them and this great effort we are making, in our prayers in the home circle and in the public congregation? God help us as pastors to help and not hinder, for it is very easy for pastors to get in the way of the success of anything of this kind. If he, the pastor, has a sub-normal temperature, we may not be surprised at the zero condition of his congregation. May God help us, my brethren, to warm up to this great undertaking for Christ's sake, for the sake of neglected and sometimes suffering humanity. Why should these men and great women, who have made this country what it is, fit to live in, he hrushed aside and made to stand at the hack door of a great and rich church and beg for a crust of bread, yea, glad to get the crumbs that fall from the rich man's table? Are such conditions satisfactory to the active ministry, and the laity of the North Mississippi Conference? I think not. I earnestly helieve that when our people are informed of the actual conditions that prevail, they will gladly bring relief. God grant that they may! W. S. SHIPMAN,

President of the Board of Finance, North Mississippi Conf.

Ruleville, Miss.

JOHN WESLEY

Was churchman enough to believe in the sacredness of divine orders. He believed in an evangelical interpretation of the sacraments; he did not stop there, but

WAS EVANGELISTIC

In spirit and preaching. He went day and night from place to place preaching a present salvation from sin. This he declared to all conditions of men. His ministry was free from bigotry or personal gain. When dying he cried,

"THE BEST OF ALL

Is, God is with us." And God is with us yet. He is the same Savior of men as then; and he expects us to he the worthy spiritual children of so earnest a leader.

HUMAN EFFORTS

To help men in social or political ways will he fruitless without the gospel of personal salvation from sin. Such a gospel demands and will produce

A NEW CREATURE.

Evangelistic Committee, Louisiana Conference.

STATISTICS.

By Rev. M. L. Burton.

The Journal of the Mississippi Conference, 1919, is out, and a creditable piece of work indeed. In looking over its pages, however, especially the pages devoted to statistics, one is reminded that things human are never absolutely perfect. When it comes to making a statistical report, it seems that errors will creep in. It is not my purpose to enter a wholesale criticism, hut to state the case, and suggest a remedy.

At the Conference at McComh, the Bishop advised withholding that part of the statistical report referring to membership, until the elders could supervise and correct. So we assume that the membership table for 1918 is correct. Taking that as a basis, we find that Crawford Street, Vicksburg, in 1918, reported 574 members, and in 1919, 567 members, when the report shows that 64 were received by profession and otherwise, 9 removed, leaving a net gain of 58, and a total membership of 632. Again, Jackson, Galloway Memorial, reported in 1918, 1563 members. In 1919, 1655 members, a gain of 92, when the reports indicate 203 received, and 61 removed, leaving a net gain of 142, and a total membership of 1705. Central, Meridian, reported 1179 members in 1918: In 1919, 1279 members, a gain of 100; the report shows 181 received, 71 removed, leaving a net gain of 110, and a total membership of 1289. Do not think these are sinners above "other Galileans," for we find numbers of instances, but these three are enough. One station reports a loss of 98, whereas it should be a net gain of 8, according to the report. One circuit reports a loss of nearly 300, another 140, and another 104. One district is nearly 500 members short, where there should be a gain.

These reports are made hy the preachers, turned over to the auditors, then to the statistical secretaries, who copy, and then to the editor. The preacher may make the mistake, the statistical secretary may make the mistake, the typesetter may make a mistake and the proofreader let it get by, but it matters not who makes the mistake, it is nevertheless a mistake, and a serious mistake when it comes to counting the membership of a church.

The remedy that I would suggest, would he the appointment of a man whose business it should be to check the membership column of the pastor's report, and where a discrepancy occurs, call the pastor's attention, and have it corrected before report goes to the statistical secretary. Then let the statistical secretary verify his totals, and we will get a more correct record of our membership.

Port Gibson, Miss.

CENTENARY DISBURSES $395,000 TO RAISE PREACHERS' SALARIES.

In practically all the Conferences of our church the mission charges have been graded A-B-C, according to the period during which it is expected that they will remain missions. As a result of the Centenary, which has turned back to the Conference Boards ten per cent of all money collected, all married preachers in our connection who are members of the Conference, with few exceptions, now receive a minimum of $1000 per year. Before the Centenary we had 3943 preachers who received less than this amount.

The Centenary has recently disbursed $395,454.94 to the Boards for the purpose of raising salaries. Some Conferences have not yet received their portions, but checks will be mailed them as soon as the treasurers' bonds are made.

MEETING OF BOARD OF EDUCATION.

The regular annual meeting of the General Conference Board of Education will be held in Nashville, Tenn., April 27, 28, 1920.

W. E. HOGAN, Assistant Sec'y.

How glad the dawn of each new day,
Since I have learned to know
That Love doth ever point the way
'Tis right for me to go.

Though many paths at time appear,
Perplexed I need not be;
The shining cross doth still make clear
The one right path for me.

Serene, nor fearful of regret,
I take the path Love shows;
The end I may not see, but yet
My guide is God, who knows.

—Agnes G. Smith.

Crying over spilled milk does not do any good. The thing to do is to go after another pailful.—Exchange.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

"He went about preaching the gospel of the kingdom"

By teaching and example Christ lays upon his Church the supreme duty of Evangelism.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—Evangelism.

"Pray ye the Lord of the harvest, that he send forth laborers into his harvest"—Intercession and Life Service.

"If ye have not been fatihful in the unrighteous mammon (money), who will commit to your trust the true riches? If ye have not been faithful in that which is another's, who will give you that which is your own?—Stewardship.

The Centenary revival presents Christ's full message—of Salvation, Prayer, Stewardship, and Life Service.

It means the regeneration of the individual and the entire consecration of himself, his time, his talents, and his possessions to Christ and the tasks of the Kingdom of God.

Carry out the full program by presenting all the causes of vital interest.

For the standard plans, helps, and literature—all free—address

DEPARTMENT OF EVANGELISM

The Missionary Centenary

CENTENARY BUILDING NASHVILLE, TENN.

CALENDAR OF THE CENTENARY REVIVAL

MARCH 21-APRIL 4.

Continuous Evangelistic Campaign in every Church, embracing all causes.

March 21—Sermons on Family Altar.
March 21-27—Enlist homes in Family Altar League.
March 28—Sermons on Stewardship and Tithing.
March 28-April 3—Enroll all members in Methodist Million.
April 4—Reception of members, sermons on Life Service, and call for volunteers.

The Home Circle

NAMING THE FINGERS.

This is little Tommy Thumb,
Round and smooth as any plum;
This is busy Peter Pointer,
Surely he's a double-jointer.
This is mighty Tohy Tall;
He's the higgest one of all.
Tbis is dainty Reuben Ring;
He's too fine for anything.
And this little wee one, maybe,
Is tbe pretty Finger-baby.
All the five we've counted now.
Busy fingers in a row,
Every finger knows the way
How to work and how to play;
Yet together work they hest,
Eacb one helping all the rest.

—Laura E. Richards.

THE NAUGHTY BLUE JAY.

"I do wish I was pretty like Cousin Eleanor," Dora Bell said wistfully as she looked at her own plain face in the mirror.

"My little girl must remember that 'handsome is as handsome does,' though," Dora's motber answered smilingly as she calmly brushed the brick-red curls.

"Yes, but I'd like to be 'handsome is' and 'handsome does' both," Dora said deeidedly.

Mrs. Bell tenderly kissed the little face upturned to hers. "But if you had to cboose, dear," she asked, "would you rather be good or be pretty?"

Dora was silent. She was thinking very hard. "Don't answer me now. Tell to-morrow morning," her mother said.

She finished dressing the little girl for school, and then she told her a nice surprise. "Grandpa's downstairs, and he's going to walk to school with you this morning."

"Oh! oh!" Dora eried happily.

A few minutes later her grandfather and she started merrily down the street. It was nearly half a mile to the schoolhouse, and before they had gone a quarter of the distance something happened which Dora will never forget as long as she lives. They were passing a high brick building, when they saw a beautiful bird perched upon the branch of a maple tree ahead of them.

"O Dora! Look at the pretty hlue jay," grandpa said quietly.

It was a bird not quite so large as a dove perhaps, but very handsome.

Dora, who dearly loved beauty in all its forms, feasted her eyes upon it. Its feathers were an exquisite shade of blue, just the shade Dora liked. And, oh, what a dear little erest adorned its head! Suddenly the hird flew restlessly to another treo and then to another and back again. All the while it uttered a loud, screeching sound that was most disagreeable.

"The noise is alarming those sparrows," grandpa said softly as he pointed up. "Look, look!"

Almost before the words were out of his mouth the thing had happened. The hlue jay had discovered the sparrows' nests on the window cornices of the high building. Quick as lightning it flew up to them and began tearing them down. The father and mother sparrows were crazy with grief and fear. They chattered and scolded and pleaded, but the blue jay was relentlessly cruel. It tore down nests, destroyed eggs, tumbled out unfeathered birdlings to the pavement, and killed right and left without merey. When it had done all the harm it could there, it flew off in seareh of other mischief.

"The blue jay is one of the most cruel birds we have," said grandpa as he and Dora resumed their walk. "He has no friends among birds. He has only one useful trait. Like nearly all birds, he does destroy many injurious insects. This is the one thing in his favor. He is a great eoward, fights only with weaker birds than himself, and runs even from his equals. He spends nearly his whole time looking for nests of birds smaller than himself. When he has found them, he does just what you saw him doing this morning. Whenever you notiee a hlue jay make his appearance in a neighborhood, you will presently hear the other birds cry with fright."

"What a hateful thing!" Dora exclaimed indignantly.

"He's very beautiful," grandpa said admiringly as the blue jay flew in front of them again.

"I think I'd rather be good than beautiful, though," the little girl replied softly under her hreath.—Exchange.

A BIT OF ROYAL DISCIPLINE.

The following story relates to a bit of insubordination on the part of King Edward when a child.

One day at the Windsor Palace he stood at a French window looking out upon the gardens when he should have been studying. The governess remonstrated with him, but to no avail. Finally she told him that if he did not learn the lessons she would have to put him in a corner.

"I won't learn," answered the youngster; "and I won't stand in a corner, for I am the Prince of Wales!" At this he kicked vigorously at the window and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait till I return." When he came back he carried a Bible.

"Listen, now," he admonished the boy, "to what the boly Apostle Paul says to you and other children in your position. He then read Gal. 4:1-2: "'Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the Father.' It is true," continued Prince Albert, "that you are the Prince of Wales, and if you conduct yourself properly you may beeome a man of high station, and even after the death of your mother may become King of England. But now you are a little boy, who must obey his tutors and governors. Besides, I must impress upon you a saying of the wise Solomon in Prov. 12:24: 'He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes.'" At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God."—Pacific Baptist.

FAMOUS ARTISTS.

In the year 1755, when Paris was at its gayest and people gave no thought to the terrible days to come, throngs attended the annual exhibitions of the paintings of Jean Baptiste Greuze. The eighteenth century was a very artificial age; the galleries were filled with pictures of dainty shepherdesses and gallant shepherds whose gay apparel would never have withstood a shower. In the latter half of the century simplicity became the fad, and Greuze pictures of cottage life fitted the taste of the times.

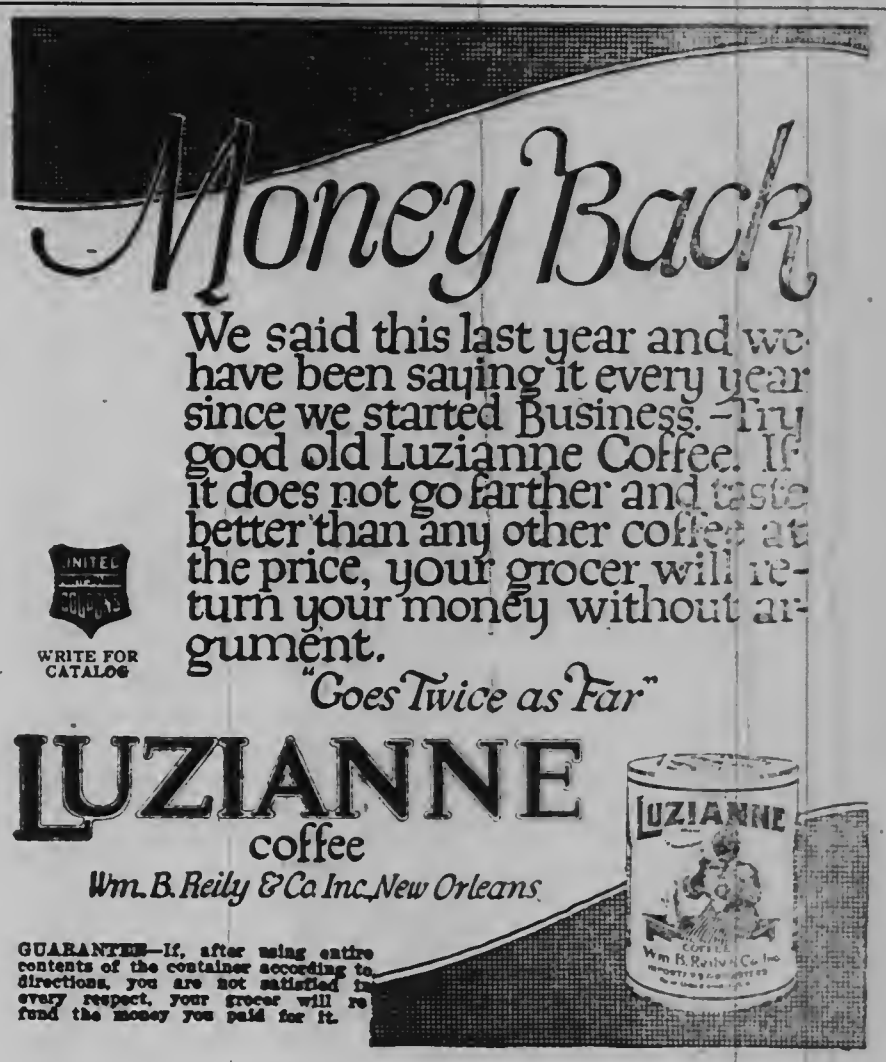
People had no praises high enough for the artist, and he had quite as good an opinion of himself as had the public. After he came to Paris he was convineed that nothing save the jealousy of his fellow artists could stand in his way to fame. After a stay of two years in Italy he thought to distinguish himself as an historical painter, and when called upon for a picture to be presented in the Academy should he be elected a member, he chose to paint an historical event. Great was his chagrin when he learned that he had been elected on the merits of his earlier pictures of cottage life.

Greuze will always be known, not by his historieal pictures or his domestic ones, but by the beautiful heads of boys and girls. "Innocence," the "Listening Girl" and "The Broken Pitcher" are ones with which we all are familiar. The end of Greuze's life was a very sad one. The Revolution put him out of favor, his noble patrons going to the guillotine. A few of his pupils were faithful to him, but his last years were spent in poverty.—Exchange.

A MORNING PRAYER.

I thank thee, Lord, for sleep and rest,
For all the things that I love best.
Now guide me through another day,
And hless my work and bless my play;
Lord, make me strong for noble ends,
Protect and hless my loving friends.
Of all mankind good Christians make,
All this I ask for Jesus' sake. Amen.

—Christian Work.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
UNITED COFFEE COMPANIES
WRITE FOR CATALOG
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B. Reily & Co. Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
COFFEE
Wm. B. Reily & Co. Inc.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

LET THE CAMPAIGN CONTINUE.

Although March 15 was the date originally fixed by the Publishing Committee for the close of the special Advocate Campaign, information coming to the office shows that a great many pastors have not yet been in position to carry it out. In some cases, this has been due to sickness; in others, to inclement weather and consequent bad roads; in others, various causes have interfered with the work that was directed by the Annual Conferences to be done in circulating the Conference organ. In view of these facts, we earnestly hope that those who have not yet made the campaign will not imagine that the time has passed for doing so. We are far from the goal set by the Publishing Committee, and the need is altogether too urgent for us to stop short of it.

We do not want to be too insistent about this matter; but we wish all our friends would seriously consider the situation as it exists. The Advocate is published solely because the Conferences feel that there is a real need of a church paper for general circulation among the people. There is no profit accruing to any individual through its publication—it is managed solely in the interest and for the benefit of the church. In normal times it has been self-sustaining; but everybody knows that the cost of everything is so out of proportion to what it was a few years ago that prices have advanced enormously. Our people are paying more for practically everything they buy, EXCEPT THE NEW ORLEANS CHRISTIAN ADVOCATE—it is still being sold at $1.50 a year. The only possible way that we can see by which that price can be maintained is to decrease the cost per unit by increasing the volume of production—and we are not sure that that will accomplish it. But it is the only resource we have at present, and we are utterly dependent upon our friends to increase the subscription list at the full price.

We cannot feel that the Campaign has really been successful until a real effort has been made in all pastoral charges to secure subscriptions. If for any reason a canvass is not made, a proper presentation of the matter from the pulpit would probably secure gratifying results. We feel that it is only right that the members of every church in Louisiana and Mississippi should at least have the opportunity to subscribe to the Advocate; they cannot have it unless the matter is brought to their attention. A real campaign will enlist a very large percentage of all our pastors in the three Conferences.

ARE WE AT IT?

The time for the evangelistic campaign throughout the church is at hand. We have been thinking about it, praying about it, talking about it, writing it—but are we at it? This is a serious question. There is always danger that we neglect the thing itself for details connected with it. We must do a certain amount of preliminary preparation for the accomplishment of any great task; but we ought not to spend all our time on preliminaries.

We rather suspect that the revival is going to begin inside the church. In fact, we feel sure that it will begin there if it assumes very large proportions. We have small sympathy with the view that the great majority of church members are cold and indifferent in their religious life; we believe that most of them are earnest and sincere in their efforts to live right and render service to God and their fellow-men. Even then, there is lacking the holy enthusiasm that is characteristic of those who have been "revived" in their religious experience. The restoration of the "joy of salvation" to those who have not felt the thrill of intimate fellowship with the Divine for a long time, will start a glow in the church itself that will inevitably attract many from the outside.

We need to be at the revival by prayer, self-examination, and renewed consecration of our own lives as individuals to the service of God and the church. Might and power have their place in the accomplishment of any undertaking, but it is by the operation of divine grace within the heart that people are stirred to fruitful religious endeavor. If our own hearts are not so stirred, we cannot do very much toward "starting" a revival in our churches and communities.

We do not believe that the future of the church is dependent upon our having at this time what we have been calling "a widespread revival;" a faithful remnant will be preserved in any case, who, sooner or later, will comply with the conditions that will restore it to its proper place in the life of the people. But it is not the preservation of the church as an organization that we are concerned about—it will be preserved in spite of what we do, if not because of it; we are concerned about the salvation of men and women who are looking to the church for spiritual help and guidance. The church is called upon to function in a normal way in these abnormal times. We have not the figures at hand for our own denomination, but recent statistics of the Methodist Episcopal Church show a loss of more than 71,000 in the white Conferences in the United States in 1919. Various explanations are given to account for the loss, but the fact remains that that church is numerically weaker than it was twelve months ago.

What are we doing? What are we expecting to accomplish? Have we any plans? Do we expect a revival? ARE WE AT IT?

DEATH OF REV. J. B. FULTON.

The death of Rev. J. B. Fulton, our pastor at Franklinton, La., on Thursday of last week, was a great shock to the church and his many friends throughout the State. He was stricken with influenza about ten days previously, and was thought to be making satisfactory progress toward recovery; but pneumonia developed and his weakened system was unable to withstand the additional shock.

Brother Fulton was just in the prime of life, and was giving full proof of his ministry in the important town of Franklinton, where he was greatly beloved. One who is in position to know whereof he speaks, informed us that unusual success was attending his work this year, and that all departments of the church were steadily going forward under his capable leadership. His death will be a great loss, not only to the community in which he labored, but also to the larger work of the church throughout the State.

Brother Fulton is survived by his wife and seven children, to whom we extend heartfelt sympathy in their great sorrow. The remains were carried to Campti, La., for interment, accompanied by members of the family and Rev. F. N. Sweeney, pastor of the Franklinton circuit. The funeral services were in charge of Rev. A. S. Lutz, presiding elder of the Baton Rouge District.

We hope to have a suitable memoir for publication in due time.

DEATH OF MRS. JOHN W. BOSWELL.

We stopped the press February 26 to insert the telegraphic announcement of the death of Mrs. John W. Boswell at the home of her son in Nashville, Tenn., on February 24. This announcement brought sorrow, we are sure, to hundreds of our readers, to whom the name Boswell is a synonym of faithfnluess, loyalty, consecration, Christian character. Dr. John W. Boswell is one of the saints of Methodism. At present Assistant Sunday School Editor, he has for many years occupied important and responsible positions in the work of the church. As editor of the New Orleans Christian Advocate he won his way to the hearts of thousands who were not privileged to know him personally. His clear thinking, perspicuous writing, devotion to the truth, loyalty to the Southern Methodist Church, lovable disposition, are outstanding characteristics of his life. In the great sorrow that has come to him he may be assured that he has the loving sympathy of a host of friends, known and unknown, who remember him and his children tenderly in their prayers at a throne of grace. His own faith will sustain him in his sorrow—but the tender love of his friends will comfort him in the hours of his loneliness. He has treasures on both sides of the River.

PERSONAL AND OTHER NOTES.

Rev. W. J. Wood of Duck Hill, Miss., reports that everything goes well on his chargo.

Dr. John T. Sawyer preached last Sunday night at the Canal Street Presbyterian Church, and reports having had a most delightful service.

We learn from the Brookhaven Leader, that 304 students have been registered at Whitworth College this term—the largest enrollment in its history.

Rev. Dan Kelly, one of the Mississippi Conference evangelists, will assist the pastor, Rev. T. H. Mills, in a meeting at Amite, La., beginning on May 19.

Brother T. P. Price, of Greenwood, Miss., has been a subscriber to the Advocate for forty-four years. He is entitled to high rank in the "Old Guard."

"I am expecting a great year," writes Rev. M. L. White, of DeKalb, Miss. He is hard at work himself, and he finds that the people are ready to co-operate with him.

Rev. H. B. Vandenburg has made a good beginning on his work at Standard, La. He is diligently trying to secure at least his quota of subscriptions for the Advocate.

"We are learning to love the people here more and more," writes Rev. A. L. Davenport from Ackerman, Miss. All indications point to a fine report from Ackerman this year.

The Class Meeting Advocate is a newly established monthly publication in Philadelphia, Pa., devoted to the specific work of restoring the old-time class meeting in Methodism.

In spite of much sickness in his family, Rev. A. T. McIlwain, our pastor at Senatobia, Miss., is able to report that the work is moving along well. The pastor's salary has been increased $400, making it $2000 this year.

Mrs. C. W. Bailey, of Big Creek, Miss., in renewing her subscription to the Advocate, takes occasion to say that she endorses fully the position of Dr. Jno. W. Boswell concerning the unification of American Methodism.

Rev. Carroll Varner, of West Point, Miss., is serving a well organized church. The Sunday school, the Woman's Missionary Society, and the board of stewards are worthy of special mention for the fine work they are doing.

We learn from an exchange that Rev. J. D. Swaggerty has been appointed assistant pastor of Wesley Memorial Church, Atlanta, Ga. Brother Swaggerty, some years ago, was in charge of the music at First Church, Shreveport, La.

It has been definitely announced that Dr. H. A. Boaz has accepted the presidency of Southern Methodist University. His successor as Secretary of the Board of Church Extension will be elected at the meeting of the Board in April.

At the recent session of the Lake Charles District Conference, Rev. Lastie N. Hoffpauir, who was located at his own request to enter evan-

gelistic work, was unanimously recommended for readmission into tbe Louisiana Annual Conference.

Dr. I.W. Cooper, president of Whitworth College, Brookhaven, Miss., has announced that Bishop Jno. C. Kilgo will preach the Commencement sermon for the College on Sunday, May 9, at 11 o'clock. The editor of the Advocate will deliver the Commencement address on Monday evening, May 10, at 8:15 o'clock.

The second round of quarterly conference appointments for the Meridian District, which reacbed us too late for insertion in this issue, will appear in full next week. The first few dates are as follows: Meridian, Central, Mareh 14; Meridian, Fifth Street, Mareh 14; Daleville, at Soule Chapel, March 21; Meridian, Hawkins Memorial, March 21.

"City growing, church growing, preacher happy," is tbe way Rev. J. Tillery Lewis deseribes the situation at Charleston, Miss. A teacher-training class has recently been organized in the Sunday scbool, with all the teachers as members, and the board of stewards has made arrangements to pay the pastor a living salary. No wonder Brother Lewis is happy.

A note from Rev. Harry W. May, presiding elder of the Alexandria District, Louisiana Conference, brings the gratifying information that the recent meeting at Oakdale, where Rev. J. Lambuth Evans is pastor, was a great success. Rev. Dan Kelly preached five times to great congregations. There were 24 accessions to the church at the two services on Sunday.

Rev. W. L. Duren, presiding elder of the Columbus District, North Mississippi Conferenee, has sent a special eard to every preacher in his district calling attention to the apportionment of eacb cbarge in the campaign for securing subscriptions to the Advocate. This is a fine thing to do—one that is sure to bear fruit. We commend this plan to all coneerned.

The Sixty-Third Anniversary of the National Association of Local Preachers of the Methodist Episcopal Church in America will be held at Upland, Indiana, next fall. Any local preacher in America who is interested in this organization can get full information coneerning it by communicating with the secretary, Rev. D. H. Kenney, 2020 Poplar Street, Philadelphia, Pa.

A personal note from Rev. J. A. Moore, presiding elder of the Newton District, Mississippi Conference, states that the work of the district is going forward satisfactorily. Substantial increase has been made for ministerial support, the total being in the neigbborhood of $6000 in advance of last year. The preachers are hopeful and are planning for a great year in revival work.

Rev. J. G. Snelling, presiding elder of the New Orleans District, went to Washington City last week to appear before tbe War Work Commission of our cburcb in the interest of the new building enterprised in Algiers. He was successful in having $20,000 appropriated—an action eminently proper, since the Algiers church is in position to minister effectively to the men at the Algiers Naval Station.

Rev. J. S. Purcell and family, of Crystal Springs, Miss., have been greatly afflicted by the disease that bas come to be looked upon as a scourge—the influenza. All of them were in bed at one time, some of them seriously sick, and one little girl succumbed. Our deepest sympathy goes out to them in their sorrow, and we are sure that the prayers of many friends will ascend in their behalf.

Rev. T. B. Cottrell is serving his fourth year as pastor at Mt. Olive, Miss., and the prospects are that it will be the best of the four. The first quarterly conference was held reeently, with good reports from all departments, the pastor's salary being increased $200 over last year. The presiding elder, Rev. W. B. Jones, transacted the business of the conference with dispach, and preached two fine sermons, to the edifieation of the hearers.

Rev. A. H. Parker, of Belcher, La., bas just recovered from a seven weeks' illness from pneumonia, following influenza. He has not preached a sermon since the fourth Sunday in December, though he bopes to be able to fill his appointments regularly now. Rev. J. M. Brown, one of the honored superannuate members of the Conference, who lives at Belcber, has been rendering most helpful service during the illness of the pastor.

Announcement bas been made that the conference under the auspices of the Interchurch World Movements scheduled to meet at Hattiesburg, Miss., on Mareh 10-12, has been combined with the conference at New Orleans, March 15-17. The change was made on account of the comparatively small number of Mississippi ministers who were in the territory of the Hattiesburg conferenee, it being equally convenient for them to assemble at New Orleans.

Rev. Harry W. Rickey, the pastor, does not hesitate to declare that Lafayette is the best town in the Lake Charles District, Louisiana Conference. In substantiation of his claim, he mentions a Sunday school with fourteen elasses that fills the church, the best attended Epworth League in the district, one of the best organized Woman's Missionary Societies he ever saw, and the doubling of the pastor's salary in two years. He evidently has good grounds for his claim.

We regret to learn that Rev. W. F. Henderson, Jr., our faithful pastor at Bonita, La., has been ill most of the time since Conference, having spent eight weeks in bed. In spite of it all, however, the work has gone on as well as could be expected under the circumstances. The people have been exceedingly kind to the preacher, seeing to it that all his needs were provided for. Plans are being made for revival meetings just as soon as conditions are favorable for holding them.

We regret to learn that Rev. S. L. Riggs, of Lake Arthur, La., has had illness in his family practically all of this year. His wife is receiving medical treatment in New Orleans, and his son, Leonard, has just lately recovered from pneumonia following an attack of influenza. Brother Riggs was the host of the recent session of the Lake Charles District Conference, which was a pleasant and profitable occasion in spite of the fact that the attendance was cut down somewhat on account of sickness.

Rev. W. L. Doss, Jr., has an unusually exacting work at Homer, La., the center of one of the greatest oil fields in the country. Thousands of people are coming and going all the time, and conditions are not especially conducive to religious activities. It is Brother Doss's opinion that a special man should be appointed to the work in the oil fields—in which opinion we agree with him fully. It is all one man can do to look after the interests of the church in the town itself. The board of stewards at Homer has fixed the pastor's salary at $2500 for this year.

We learn from the Oxford Eagle, of recent date, that Rev. L. M. Lipscomb, our pastor at Oxford, Miss., is preaching very fine sermons to large congregations—information whien is not surprising to those who know Brother Lipscomb's ability. We learn from private sources that the work of the church at Oxford is prospering in every way. Dr. W. S. Leathers, Dean of the Medical School of the University, is chairman of the board of stewards—a wide-awake man in any position. Dr. Alfred W. Milden, professor of Greek Language and Literature in the University, is superintendent of the Sunday school, and under his inspiring leadership, the school is making splendid progress. It is a matter for congratulation that our work in this important educational center is so well manned.

AN URGENT MATTER.

The Manager of the Advocate is revising the mailing list. In doing so, he finds hundreds of subscribers who are in arrears from one to three months. These names will have to be dropped unless the renewals are received promptly. We cannot continue to send the Advocate to those who give no indication that they want it. The shortage of paper has become alarming, and the price of what can be had is so far in advance of previous prices that it is a serious problem to meet bills promptly. There is an actual loss on papers sent to those who do not renew their subscriptions. We earnestly ask every subscriber to look at the label on his paper—the date of expiration is given thereon—and if he is in arrears, to send his renewal promptly. It is a small item to the individual—but the aggregate means much to us. The Manager is sending out statements to those whose subscriptions have expired within the last three months. We hope no one will disregard the statement when it is received. The terms of subscription are $1.50 a year in advance. It is impossible to do business on a safe basis on any other terms. Please send in your renewals at once.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions reeently: Rev. T. B. Cottrell, Mount Olive, Miss., 9; Rev. H. B. Vandenburg, Standard, La., 3; Rev. M. L. White, DeKalb, Miss., 2; Rev. Thomas H. Mills, Amite, La., 5; Rev. A. T. Mellwain, Senatobia, Miss., 2; Rev. J. L. Lay, Calhoun, La., 4; Rev. M. B. Sharbrough, Biloxi, Miss., 4; Rev. W. L. Doss, Jr., Homer, La., 19; Rev. J. M. Wyatt, Shelby, Miss., 7; Rev. John W. Chisholm, Brandon, Miss., 2; Rev. Jno. F. Foster, Franklin, La., 5; Rev. Claude P. Jones, Fayette, Miss., 2; Rev. W. J. Walters, Daleville, Miss., 3; Rev. M. A. Massey, Fannin, Miss., 22; Rev. J. A. Brody, Randolph, Miss., 2; Rev. J. H. Moore, Pascagoula, Miss., 5; Rev. Wm. Schuhle, Logansport, La., 7; Rev. A. A. Simms, Johns, Miss., 2; Rev. C. Y. Higginbotham, Oak Ridge, Miss., 2; C. C. Hutchinson, Caspiana, La., 3; T. C. Sledge, Sunflower, Miss., 2; Rev. V. R. Landrum, Harleston, Miss., 3; Mrs. W. P. Swearingen, DeKalb, Miss., 2; Rev. A. L. Davenport, Ackerman, Miss., 2; Rev. P. M. Carraway, Sicily Island, La., 4; Rev. S. L. Riggs, Lake Arthur, La., 2; Rev. A. S. Byrd, Vossburg, Miss., 4.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

THE SHATTERED VIOLIN.

A distinguished musician ordered a manufacturer of violins to make for him the very best instrument possible. He told him to use the best material, to take all the time he needed, and to utilize his most efficient skill in its construction. At last the violin was completed and the manufacturer sent for the musician to come and give it a trial. But when he came and drew the bow across the strings his face became clouded, and lifting it up he brought it down upon the counter and smashed it to pieces. Then handing the price to the manufacturer he left the shop. But the manufacturer was not satisfied with mere pay. His reputation was at stake. So gathering up the fragments he skillfully put them together again. After he had succeeded in remodeling the instrument out of the pieces, he sent once more for the musician. This time as he drew the bow across the strings the frown of disapproval did not appear, and he told the manufacturer that at last he had suceeeded in making the very kind of an instrument he had so long desired. "Now what is your price?" he inquired. "Nothing at all," was the reply. "It is the same violin you smashed to pieces some time ago. I put the fragments together and out of them you have been able to prodnee this beautiful music." God can take the fragments of a shattered life and so put them together by his omnipotent graces that under the touch of the Holy Spirit there will go forth music good enough for earth and sweet enough for heaven. Oh, the life reforming and heart-regenerating powers of the Holy Spirit!—C. N. Broadhurst.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings, $5. Utility pen, $3. (Rev.) H. C. Castles, McComb, Miss.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Electric Vitalizer

Marked Price $5. Dr. Frank M. Weeks, Atlanta, Ga.

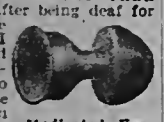
Don't Buy Nitrate Fertilizer
Produce It yourself—Use
NitrA-germ
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. [illegible]

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

HOLMES
is a
Reliable Store

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat. Nov. 3, 1908.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Freckles
are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use
STILLMAN'S FRECKLE CREAM
Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—

"Wouldst Thou Be Fair?" Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists
STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

LORENA GILLIS, wife of Earl B. Gillis, and daughter of Benton M. and Minnie Bales Carruth, was born in McComb, Miss., February 5, 1892, and died at the place of her birth, July 7, 1919. For twenty-seven years, five months and two days her earthly life proved a blessing in home, church and community. She united with the church of her parents, the Methodist Church at Osyka, Miss., in 1908, during the pastorate of Rev. J. S. Parker, who preceded her to heaven. Two years later the writer became her pastor, and during a pastorate of three years he found her a modest, quiet and refined Christian girl. On February 1, 1914, she was married to Earl B. Gillis, a Christian young man of the First Baptist Church at McComb. To this union there was born one child, Earl B., Jr., who was but three weeks old at the time of his mother's death. For two and a half years prior to her death, the writer was again her pastor, and found the woman a strong Christian worker as the girl was. She was a teacher in our Sunday school at Centenary, McComb, at the time of her death. Her life was not light and frivolous, but was concerned about the higher things. She lived a victorious life and died a triumphant death.

"How well she fell asleep!
Like some proud river, widening toward the sea;
Calmly and grandly, silently and deep,
Life joined eternity."

To her devoted parents, loyal husband and hopeful son, together with loved ones, friends one and all, we extend our sympathy and pray for their reunion in Heaven.

J. LOYD DECELL.
Fresno, Calif.

DR. WILLIAM WARREN ROBERTSON, son of J. F. and Rhoda Ellis Robertson, was born near Hazlehurst, Copiah County, Miss., May 14, 1864, and died on the New Orleans to McComb train, September 29, 1919, being 55 years, 4 months and 15 days old. Dr. Robertson united with the Methodist Episcopal Church, South, during his student days at Vanderbilt University, Nashville, Tenn. From the medical department of this institution he graduated with honors in his early manhood, and located at McComb, Miss., where for 28 years he engaged successfully in the practice of his profession. Five years before his death he was the efficient postmaster at McComb. At McComb, Miss., on the 28th day or November, 1889, he was married to Miss Blanche Bishop. For nearly thirty years they walked up life's way. Their home was blessed with four children: Mrs. Harry Schroeder, Miss Mai Clare, William and Warren Ellis. His devoted wife, their four children, and his three sisters and three brothers yet remain to "follow on." At the time of his death, and for a number of years before, he was a member of the board of stewards of Centenary Church, McComb. He loved his church and attended regularly upon its ordinances. He was always "the pastor's doctor" when in the regular practice and his friend and counsellor after retirement to the post-office. Dr. Robertson was a man of strong conviction, easily placed upon any question at issue, always true to his friends and fair to his opponents. Some time before his death, in conversation with his former pastor, twice presiding elder, and long-time friend, the Rev. J. T. Leggett, he expressed the opinion that he would not live long and gave assurance of his rightness with God. This testimony was given to the writer, his pastor then, more than once. So to us the end came suddenly, an unexpected, crushing blow to his family, yet:

"Death cannot come
To him untimely who is fit to die;
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

His body was borne from the altars of Centenary Church, and placed in its last resting place in the New Cemetery, to await the resurrection morn. "Alas, my brother!" "Friend, All Hail!" J. LOYD DECELL.
Fresno, Calif.

MRS. ADA PENNINGTON, daughter of Matthew and Jane Hearn, was born three miles west of Holly Springs, Miss., March 5, 1857, and died at her home at Mahon, Miss., January 25, 1920. She joined the Methodist Church in the summer of 1875, and lived a consistent member of the same until death. She married J. W. Pennington, December 16, 1875, by whom she is survived together with their two daughters, Mrs. N. M. Mims and Miss May Pennington, of Mahon, Miss. It is said of her by all who knew her that she was a devoted wife, an affectionate mother, a helpful neighbor and a modest Christian character. And none knew her but to love her. Her pastor,

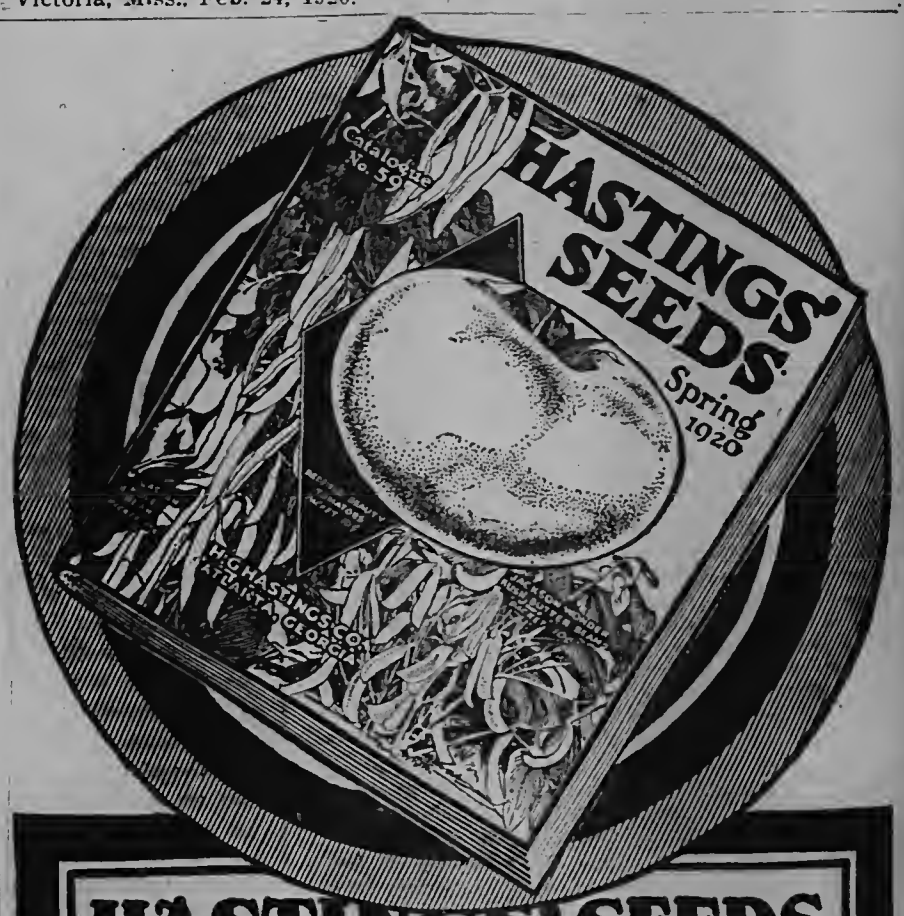
T. H. PORTER.
Victoria, Miss., Feb. 24, 1920.

Sage and Sulphur Darkens Gray Hair

It's Grandmother's Recipe to Restore Color, Gloss and Attractiveness.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.—Adv.



HASTINGS' SEEDS
THE biggest and most prosperous year in history for the South is due this year. The returns will come first to the Farmer and Gardener who make the greatest success. Hastings' Seeds are the successful seeds of the South and this big new Spring catalog points the way to success. Kindly write for it today—a postal card will do. It comes post-haste.
H. G. HASTINGS CO.
"The South's Seedsmen" Atlanta, Georgia

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

BOILS VANISH

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. 'Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

Exchange Your Old Body For A New One

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for according to standard medical books the human body contains sixty-seven and one-half per cent of water. Now, disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17-J, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Mashulaville ct., at Middleton, Mar. 13, 14.
Bellefontaine ct., at South Union, Mar. 20, 21.
Eupora and Maben, at Maben, Mar. 21, 22.
Sturgis ct., at Pleasant Hill, Mar. 27, 28.
Longview ct., at Smyrna, April 3, 4, a.m.
Starkville, April 4, p.m.; 5.
Macon ct., at Center Point, April 10, 11, a.m.
Macon, April 11, p.m., 12.
Brooksville ct., at New Bethel, April 17, 18, a.m.
Artesia, April 18, p.m., 19.
Cedar Bluff, at Siloam, April 24, 25.
Shuqualak ct., at Center Valley, May 1, 2.
Mayhew ct. (quarterly conference), at Sessums, May 3.
Crawford and Shaefers, at Shaefers, May 8, 9, a.m.
Central Church, at New Hope, May 7, 9, p.m.
Caledonia ct., at Caledonia, May 15, 16, a.m.
First Church, May 16, p.m., 18.

The District Conference will meet at Brooksville, April 19, 20 and 21. Let every preacher and delegate make arrangements to attend the whole session; and let us work and pray that this may be the best District Conference we have ever had.

W. L. DUREN, P. E.

Durant Dist.—Second Round.

Kilmichael, at Stewart, Mar. 13, 14.
Lexington, Mar. 17.
Ebenezer, at Coxburg, Mar. 21, 22.
Pickens, at Goodman, Mar. 24.
Valden and West, at Valden, Mar. 28.
Tchula, Mar. 31.
Sidon and Cruger, at Cruger, April 1.
Kosciusko ct., at Marvin, April 4, 5.
Hesterville ct., at Shady Grove, April 11, 12.
Kosciusko sta., April 13.
Sallis, at McAdams, April 14.
McCool, at Liberty Hill, April 15.
Ackerman, at Weir, April 16.
Chester ct., at Antioch, April 17, 18.
Coila, at Enon, April 25.
Noxapater, April 27.
Louisville sta., April 28.
Center Ridge ct., at ———, April 29.
Louisville ct., at ———, April 30.
Black Hawk, at Emory, May 2.
Acona sta., May 2, 3.

R. O. BROWN, P. E.

Aberdeen District—Second Round.

Tupelo station, March 14, 15.
Amory and Nettleton, at Amory, March 21, 22,
Okolona station, March 28, 29.
Verona, at Union, March 31.
Pontotoc station, April 4, 5.
Houston station, April 11, 12.
Aberdeen station, April 18, 19.
Nettleton ct., at Evergreen, April 21.
Prairie and Strongs, at Prairie, April 25, 26.
Shannon, at Center Grove, April 27.
Houlka, at Wesley, April 30.
Algoma, at Ebenezer, May 1, 2.
Fulton, at Fulton, May 7.
Smithville, at Smithville, May 8, 9.
Tremont, at Hopewell, May 9, 10.
Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Greenville Dist.—Second Round.

Lula, at Dundee, Mar. 14, a.m.
Clarksdale, Mar. 14, p.m.
Glen Allen, at Avon, Mar. 21, a.m.
Leland, Mar. 21, p.m.
Shaw, at Litton, Mar. 28, a.m.
Hollandale, Mar. 28, p.m.
Benoit, April 4, a.m.
Boyle, at Shipman's Chapel, Apr. 4, p.m.
Friars Point, Apr. 11, a.m.
Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Drew, a.m., Mar. 14.
Ruleville, p.m., Mar. 14.
Belzoni, a.m., Mar. 21.
Moorehead, p.m., Mar. 21.
Sunflower, at Blaine, a.m., Mar. 28.
Inverness, at Isola, p.m., Mar. 28.
Winona circuit, at Columbiana, April 3, 4.
Schlater, April 11.
Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, prosiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsloy, Felicity Church; residenco, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. E. N. Evans (Angie-Talisheek charge); residence, 1628 Milan Street.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful meal, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A tea-spoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $1 per acre, 5 acres $5, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Foley's Honey and Tar COMPOUND

IS PLEASANT TO TAKE, and soothes the raw, inflamed surfaces; stops the rasping, strangling feeling in the throat. It is made of the purest, freshest and finest ingredients to be had, contains no opiates or other harmful drugs, and costs twice as much to make as any imitation of it.

Every User a Friend

"My little boy had a severe attack of croup and I honestly believe he would have died if it had not been for Foley's Honey and Tar. Two doses relieved him and he went to sleep and was troubled no more."—Mrs. W. H. Thornton, 3523 W. 10th St., Little Rock, Ark.

"I am in my eighty-seventh year and I was troubled with a tickling in my throat. I am very glad to tell you that Foley's Honey and Tar has stopped that."—Geo. P. Randall, Dayton, Nev.

Foley's Honey and Tar is recommended for coughs, colds, hoarseness, tickling of the throat, spasmodic croup, whooping cough, la grippe and bronchial coughs.

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY ROCHE'S HERBAL EMBROCATION ALSO IN BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, London, England — All Druggists or E. FOUGERA & CO., 90-92 Beekman St. N. Y.

SWAMP-ROOT.

Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it. Address Dr Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

FOR
Health's
SAKE

Disease germs are usually active at this season. Get rid of them by using J. I. T. Disinfectant and Germ Destroyer freely in the home, in the office, and in all public places.

J. I. T. Disinfectant is free from the usual objectional odors, and can be sprayed anywhere, as it will not injure the finest draperies, rugs or walls.

FOR HEALTH'S SAKE, USE IT—IT'S AN ENEMY OF THE "FLU."

J. I. T. Disinfectant is endorsed by the Louisiana State Board of Health, and is for sale by all druggists.

SOUTHERN DRUG COMPANY,
SHREVEPORT, LA.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts
to the Acre With
NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. A-26.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

You have until the first of April to take a Missionary Special in your Sunday school. Most of the specials are only $50.00 a year. Write Mrs. W. T. Boswell, New Albany, and ask for one before it is too late.

A lack of interest on the part of a teacher is often a lack of information; study one of the Teacher-Training books and see if your interest will not increase.

When a man trifles with God's work, he is trifling. The only promise that God makes to such is a curse.

How many of our Bible classes desire to hold a Wesley Bible Class Federation this year? A request from a hundred classes would help to bring it to pass.

We have a larger number of schools striving to attain the Third Rank Standard than at any time in the history of our work. Do you desire to have your school in this list?

Mr. Marvin Geiger of Webb is one of the most enthusiastic superintendents in the Conference. He is delighted with the graded lessons. His school expects to attain the Third Rank Standard by the 20th of April.

Those who attended the fifth Sunday meeting at Tula came in spite of cold, wind, snow, and rain. Brothers Holder and Lott launched the meeting Thursday afternoon. Mrs. Fant and I joined them Friday at noon and the working presiding elder kept us busy for three days. Mrs. Fant organized a Woman's Missionary Society and set up the Beginners' and Primary Departments in the Sunday school. Three of the teachers ordered books to study. The people agreed to add five rooms to their building and furnish them for the purpose of giving the children religious education. Brother Holder is breaking his best record.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Wesley Bible Class Federation is before the mind of all the Methodists of Louisiana, and it should be. This great meeting of our church has a right to the best patronage and support of our people. If we can get the delegates from our Bible Classes to attend this school of methods, it will be a blessing to the church and Sunday school for years to come.

There is to be a meeting of the Interchurch World Movement at New Orleans the same week, and many of the pastors are planning now a way in which they can attend both meetings. You know my interest in the Federation, and yet I must not be blind to this great World Movement. If the Methodist pastors fail to get the vision of this great Interchurch World Movement, the cause of Christ will suffer, and perhaps indefinitely. But let me say this to you, dear pastors and Sunday school superintendents: It will be absolutely necessary for you to make a most careful selection of delegates to the Wesley Bible Class Federation if you cannot be present all the time. We are all very sorry the two meetings are coming the same week.

Will see you at Shreveport, Tuesday, March 16, 17 and 18.

Cordially yours,
ALONZO EARLY.

MISSISSIPPI CONFERENCE NOTES.

We have had some weather the past week that has prohibited any public gatherings. In spite of this, Mrs. H. D. Owen, of Vaughan, Miss., is putting in the Cradle Roll in their Sunday school.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

All of the classes in the Brookhaven Sunday school that were unorganized have been organized. Mrs. L. H. Owen has been made Director of Teacher-Training. Two classes have been organized, consisting of the teachers and the Elementary Department, under Mrs. C. S. Butterfield, and the teachers in the other departments under Mr. W. D. Davis. This is a very fine movement. I feel sure that God will bless them in their efforts.

The District Institutes are going to be held earlier this year. We desire to have the Sunday school workers from as many schools as will volunteer to go to the neighboring charges and present the claim of the District Institute. We are trying to make the District Institutes practical and helpful, and are making an effort to have programs arranged that will increase the efficiency not only in organizations but spiritual advantages for the workers.

I am pleading for help. We have a very few fine letters coming to the office. We not only desire letters of this type, but those who are having difficulties we would like to hear from. If we can help you, we desire to do so.

The Sunday school programs have been ordered for every charge, to be sent to the pastor; if yours does not reach you in ample time, please notify me.

We are making every effort to make this the best year we have ever had.

Mrs. Catchings, the superintendent of the Georgetown Sunday school, reports that they are going to strive to make their Sunday school 100 per cent. This is a fine feature and I feel sure that the making of the school 100 per cent will bring a new life and power to the church.

Rev. J. H. Jolly, of Heidelberg, reports that he thinks that the school at Heidelberg will reach 100 per cent by the District Institute.

Do not forget to pray for the workers. Tell us your successes, tell us your troubles. Let us help you in your work. Yours in Him,
JOHN C. CHAMBERS.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 2253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

FROM PORTERVILLE, MISS.

Dear Brother Carley: We arrived at this place on Jan. 3, and found a good fire and a nice dinner waiting at the parsonage. I have completed my second round on the charge, which is composed of five appointments. I have been in the homes of seventy-two families, and have never met a more generous and hospitable people anywhere. They have given us two splendid showers which we appreciate to the fullest. We are expecting our presiding elder, Rev. G. H. Thompson, on the 7th, to hold our first quarterly conference, which we hope will be a spiritual uplift to the entire charge.

The people at Porterville are planning to paint and remodel the church; the good people of Briggs Chapel are discussing the rebuilding of their church, which burned two years ago.

We are planning and praying for a great revival all over this work, and we ask the prayers of all.

J. N. BROADWAY, P. C.
March 4, 1920.

You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness in word and act and by the spirit of your life.—Selected.

MAKE MONEY
ODD HOURS

Your time is valuable. Are you utilizing it as you should? Peanuts, Velvet Beans, Soy Beans and Cowpeas are planted in your immediate section. You can take on the sale of NitrA-germ, earn extra money, and at the same time bring about better and more profitable farming among your friends.

NitrA-germ improves the crop and land. It is not an experiment and thousands of farmers are using it yearly.

Our representatives make big money and if you will write for our book and let us explain to you our mode of working you will become an enthusiastic and successful representative.

Address Sales Manager, Box 363, Savannah, Ga. See our NitrA-germ ads in this paper.—Adv.

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

CATARRH

is quickly relieved by the application of **Turner's Penetrating Balm.** Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the **Turner Chemical Corporation, Bristol, Tennessee.**

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Give Stomach What it Needs

The Alkaline Effect of Stuart's Dyspepsia Tablets Usually Corrects the Stomach Faults that Provoke Attacks of Indigestion or Dyspepsia.

To sit back after a good meal and know there is not going to be sour risings, gas, drowsiness and discomfort is the logical result of using Stuart's Dyspepsia Tablets immediately after eating. Most people believe they can trace each attack of indigestion to the something they ate and can still "taste." And it surprises them, invariably, to note how quickly relief comes after using one or two of these tablets. Whether it is highly seasoned food, rich pastry, the heavy hearty foods or some one particular offender the relief comes just the same. Those who are susceptible to attacks of indigestion or dyspepsia should try Stuart's Dyspepsia Tablets as they supply the stomach with an alkaline effect just as it does naturally when it is working in a perfectly healthy condition.

Stuart's Dyspepsia Tablets are so widely known and used that you can get them in any drug store in the United States and Canada at 50 cents a box.—Adv.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

HOW ABOUT YOUR SALARY?

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

A $20 CASH PRIZE

We have a book that should sell a million. By two careful Bible students. It answers the oft-asked question, "Who is the beast of Revelation?" Is it the Kaiser or Nero? Is it Judas or King Saul or Antiochues raised from the dead? You will know all about "the beast" when you read this wonderful book. Price $1.25. But send us $1.00 cash and we will send the book and tell you about our $20.00 prize and how to get it. PENTECOSTAL PUB. CO., Louisville, Ky.

W. B. THOMPSON & CO.,

Cotton Factors

Commission Merchants and Stave Factors

808 Perdido Street New Orleans

FROM JEFFERSON STREET, NATCHEZ.

Dear Brother Carley: I am sending you a note which I have deferred writing until our plans were more complete for this great old church.

Last evening we closed a contract with the Moller Organ Co., at Hagerstown, Maryland, to install a $7500 instrument. This is an achievement the good ladies have worked for for some time, and I am sure will be a means of inspiring our people to take much pleasure in the services of the sanctuary and the worship of the Lord. This instrument will have the Echo and the Chimes, and will be equipped with three manuals and will be one of the finest instruments in this part of the State.

We have also let the contract for much interior finishing and improvement, new painting of all the walls, new lights and other decorations, which will make this one of the most beautiful auditoriums to be found anywhere in the whole church.

At the last meeting of our official board the reports revealed the fact that the general condition of the church is better than ever before in its history. At the close of the last Conference year a good sum was carried over to meet the needs at the very start of the new year. The Sunday collections have been gratifying, all the bills paid up to date, and the allowance for the support of the ministry sufficiently advanced to meet the needs caused by the advance in the cost of living. Our people are at work to advance all the interests of the church, and we hope to have a real revival as soon as possible.

Brother J. R. Jones, our new presiding elder, was with us on his first round early in the year, and found his way to the homes and hearts of the congregation, and preached us two inspiring and helpful sermons. His management of the business of the church soon revealed to our officials that he is a man of affairs, and that the church's interest will move forward under his leadership. The emphasis he puts on the spiritual matters of the Kingdom is evidence that he realizes it is the business of the church to convert people, cultivate Christian character and spread righteousness throughout the land. The preachers and people of the district are ready to rally to his leadership, and you may look for a forward movement in the bounds of the Port Gibson District.

The appointments in the district made by the Bishop and his cabinet are all proving to be good. The pastors that remained for another year are making good; those who remained in the district, but moved to other pastorates, have hit a high mark; and the new ones who came into the district are meeting with very gratifying success. May we all pray and work for the greatest revival the church has ever had.

If the church ever needed a revival, it is now, and I am sure that God knows we need it and is ready to give it if we meet the demands. If it does not come, we can blame none but ourselves as churches and preachers. The good father did not have to be begged to take the prodigal in when he came home, and God will not have to be persuaded to pour out the Holy Ghost on the ministry, on the church and on the people. We must have the power, but we will have to get right with God.

W. H. SAUNDERS.

OUR DAILY INTERCESSION FOR MARCH.

All loyal and well-informed Methodists are now thinking and praying over the revival. Our prayer suggestions for the month have to do entirely with the salient phases of this most timely and important task of the church.

Day.

1. That the Holy Spirit may guide all pastors in laying plans for reaching the persons listed in the Survey.
2. Evangelistic Committee in the local church.
3. Unidentified Methodists.
4. Unconverted people who prefer the Methodist Church.
5. Unsaved persons who have no church choice.
6. That conviction may come upon the unsaved for whom the local church is directly responsible.
7. Sunday Afternoon Prayer Service: For divine direction in selecting the committees suggested in the Standard Plan for Evangelism.
8. Conference evangelistic campaign directors.
9. District evangelistic campaign directors.
10. Presiding elders.
11. Evangelistic director in the local church.
12. Evangelistic: General, conference and district.
13. That Pentecostal power for preaching may come upon pastors.
14. The revival campaign in Cuba.
15. The revival campaign in Mexico.
16. The revival campaign in the Texas and Western Mexican Missions.
17. The revival campaign in the Brewer Indian Mission.
18. The revival campaign in Brazil, Africa and our Oriental fields.
19. Spiritual awakening in Europe.
20. That the desire and purpose to bring the unsaved to Christ may possess the entire membership of the church, beginning with ME.

First Week, March 21-28.

That the Family Altar may be established in every Methodist home.

Epworth League sunrise prayer meetings.

Daily prayer meetings of Bible classes and other groups.

General themes for prayer during the week:

1. That the Holy Spirit may anoint all workers;

2. That the Holy Spirit may convict sinners in and out of the church.

Second Week, March 28-April 4.

That pastors may clearly present Christ's doctrine of Christian Stewardship.

That Committees securing pledges to the tithe may be given heavenly wisdom and power.

Continued group prayer-meetings.

General themes for prayer during the week:

1. That church membership may not be substituted for the surrendered life.

2. That the members of the church may have the witness of the Spirit, and the church become a witnessing church.

3. That the young people of the church may discover the divine plan for their lives.

S. A. NEBLETT,
Intercession Secretary.

Struggle diligently against your impatience and strive to be amiable and gentle, in season and out of season, toward every one, however much they may vex and annoy you; and be sure God will bless your efforts.—St. Francis de Sales.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefer, Poultry Expert, 3253 Poultry Bldg., Kansas City, Mo.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. P-26.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

TIRES 1/3 Less

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 931 Service Bldg. Kansas City, Mo.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom more than one ounce is needed to clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength, as this is sold under guarantee of money back if it fails to remove freckles.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 50c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.
1521 Atlantic Ave. Brooklyn New York City

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 7 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-20.

Vapo Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS
The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

BOHNE & WILT. Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Better Than Pills For Liver Ills.

You can't feel so good but what NR will make you feel better.

Get a 25c. Box.

Nature's Remedy NR-TABLETS-NR A.H. LEWIS MEDICINE CO. ST. LOUIS, U.S.A. 25-TABLETS-NR

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Conference at Lake Charles.

The recent Annual Meeting of the Conference Woman's Missionary Society, held at Lake Charles during the last week of February, was a splendid success in every way.

There was a large number of delegates in attendance, also visitors who added greatly to the joy of the occasion.

Lake Charles is a beautiful little city situated in the romantic country of the Teche and stretching around the shore of the gentle lake from which it gets its name. Many typically hospitable Southern homes lend charm to the spirit of the place, making all who were entertained during the Conference feel that they had spent pleasant days, days of refreshing and re-creating. The missionary women of Louisiana will a long time remember with grateful thanks the genial and untiring care of the pastor and his wife, Rev. and Mrs. W. W. Holmes, and of the many hostesses who welcomed them into their dwellings. Such a lovely reception was tendered the guests on the first evening of their arrival, by Mr. and Mrs. Moss; after this evening was spent with its charming program of song and story, and of greetings for old friends and many new acquaintances, there were no more strangers, but a bond of good fellowship established for the busy days to follow.

The presence of a "Council guest" was missed by one, but going a long way to fill the place was the presence of five of our sweet deaconesses. Their talks at the noon-day quiet hour and at other times, were an inspiration to us. To hear the reports of the useful work done by our deaconesses in their many fields of service makes one glad for a way to help, by prayer and by gifts to the work.

Mr. and Mrs. J. A. Stockwell, our own Louisiana missionaries to Africa, are at their home in Lake Charles for a season because of health conditions; their presence at the meeting was an unusual privilege. The conditions of life in Africa were made very real to us in a stereopticon lecture given by Mr. Stockwell. "I was sick and in prison and ye visited me not" has been long the cry of the Dark Continent to enlightened America.

The Rev. Mr. Lutz, chairman of the Loulsiana Conference Committee on Evangelism, addressed the Conference, giving much information, and bespeaking the best of effort in the oncoming evangelistic campaign throughout the church.

The Corresponding Secretary, Mrs. Holt, showed by her report a good percentage of increase in most of the divisions of work; especially encouraging is the steady growth of the "Pledge" every year. This report will be published in full in this issue, or the next, of the Advocate.

The Treasurer, Mrs. J. J. Holmes, of Minden, could not leave her home, because of sickness in the family, so her account of the work was read by Mrs. Holt. Mrs. Holmes has served as treasurer of the Conference Society for 28 years, and has done such thorough work that it is with true gratitude we think of it, and with regret we learn that circumstances prevent her holding this office longer. A gift was sent to Mrs. Holmes just to remind her a bit of the love and esteem the women have for her.

The Superintendent of Young People, Mrs. Cunningham, brought forcefully to the minds of her hearers their responsibility for the family altar, their responsibility to awaken in the lives of young people a true and complete stewardship, their responsibility to show young people how the church needs them first—other organizations should have the surplus.

The Young People of **Mansfield were** awarded the loving cup for the best work done this year.

The Superintendent of Junior Division, Mrs. Elmer Drew, was absent unavoidably; her report showed some good things being done for and by the Juniors. The children of Oakdale brought the "Cup" up with them and triumphantly took it home again.

The work done by the Superintendent of Mission Study and Publicity, Mrs. Wynn, has appealed to us all through the year: it is through her that we have received much of our literature, that the "Woman's Page" in the Advocate has had timely assistance: and that mission study has become more extensive than ever before.

Mrs. W. W. Holmes has lent force and enthusiasm to Social Service; besides the presentation of a fine summary of the year's work, a real demonstration of a community club for Negroes was given at the Colored Methodist Church. The delegates attended en masse and were pleased with the program rendered. Some of the topics discussed for the edification of the colored race are along practical lines, such as health talks, talks on ventilation, on how to care for the home, how to become a better citizen, the town beautiful, etc. Surely much good can be done by careful handling of such subjects, and by a tactful and kindly example of the good will of our own people toward them.

A talk given by Mrs. A. I. Townsley on "State Censorship for the Moving Pictures," was listened to with keen interest, and a request was made to have the information on this subject printed in leaflet form and circulated through the auxiliaries for arousing interest in, and action for, better shows. A committee was appointed, with the State Superintendent of Social Service as chairman, for seeking the co-operation of other church organizations, of clergymen, of school teachers, and of federated club women, to the end that we might obtain State censorship of our moving pictures.

The excellent report of Superintendent of Supplies, Mrs. Baker, will speak for itself in a later issue of the Advocate.

Our President, Mrs. Niebergall, presided over all sessions of the Conference with untiring care and gracious comment as the work of the officers and of all committees was reviewed in order. The real message of the President to the women of the State was to do to-day's work so well that the work of the morrow may reach its fullest fruition, and that as mothers and as women of the Methodist Church we give ourselves unstintingly in prayer that our young women and young men may give themselves in the life service for which the church is calling.

The Conference officers for 1920 are: President, Mrs. C. F. Niebergall, 57 Neron Place, New Orleans; Vice-President, Mrs. R. H. Harper, 5830 Prytania Street, New Orleans; Superintendent of Young People, Mrs. B. F. Key, 2637 Highland Avenue, Shreveport, La.; Superintendent of Junior Divisions, Mrs. Elmer Drew, Mansfield, La.; Superintendent of Mission Study, Mrs. W. T. Cunningham, Natchitoches, La.; Superintendent of Publicity, Mrs. V. G. Hyams, Natchitoches, La.; Superintendent of Social Service, Mrs. W. W. Holmes, Lake Charles, La.; Superintendent of Supplies, Mrs. H. L. Baker, Plattenville, La.; Corresponding Secretary, Mrs. A. P. Holt, Crowley, La.; Recording Secretary, Mrs. G. S. Brown, 2123 Adams Street, New Orleans; Treasurer, Mrs. C. C. Carver, Rayne, La.

District Secretaries: Alexandria—Mrs. T. E. Brown, Oakdale, La. Baton Rouge—Mrs. C. S. Stewart, Amite, La. Lake Charles—Mrs. J. E. McWilliams, Lake Charles, La. Monroe—Mrs. J. C. Calhoun, Rayville, La. New Orleans—Mrs. J. D. Rumph, 5822 Perrier Street, New Orleans. Ruston—Mrs. S. J. Harrell, Haughton, La. Shreveport—Mrs. J. D. Wolwerth, Keithville, La. Editor Woman's Page, New Orleans Christian Advocate—Mrs. J. G. Snelling, 4721 Prytania Street, New Orleans.

BACK HURT ALL THE TIME

Mrs. Hill Says Lydia E. Pinkham's Vegetable Compound Removed The Cause.

Knoxville, Tenn.—"My back hurt me [illegible], I was all run down, could not eat and my head bothered me, all caused by female trouble. I was three years with these troubles and doctors did me no good. Your medicine helped my sister so she advised me to take it. I took Lydia E. Pinkham's Vegetable Compound and the Liver Pills and used Lydia E. Pinkham's Sanative Wash and now I am well, can eat heartily and work. I give you my thanks for your great medicines. You may publish my letter and I will tell everyone what your medicines did for me."—Mrs. PEARL HILL, 418 Jacksboro St., Knoxville, Tennessee.

Hundreds of such letters expressing gratitude for the good Lydia E. Pinkham's Vegetable Compound has accomplished are constantly being received, proving the reliability of this grand old remedy.

If you are ill do not drag along and continue to suffer day in and day out but at once take Lydia E. Pinkham's Vegetable Compound, a woman's remedy for woman's ills.

WHAT NEIGHBORS SAY
Troubled with Dyspepsia Stomach and Liver

New Orleans, La.:—"I could not eat anything greasy for it would make me so sick at my stomach that I could not do my work. It would make me dizzy, and I had to sit down and wait until the spell passed. Then there would be a sour risings from my stomach. I was told to take Dr. Pierce's Golden Medical Discovery, which I did, and I must say that it cured me. I have not felt any of this trouble ever since. I would recommend the 'Medical Discovery' to all who have dyspepsia."—JULES GERVAIS, 2740 Frenchman St.

Vicksburg, Miss.:—"When I had the Influenza my head pained me a great deal and I would have frequent sick-headaches. I tried various remedies recommended to me but did not get any relief until I took Dr. Pierce's Pleasant Pellets, which the druggist advised. They gave me almost instant relief. I also found them excellent as a laxative and they were very mild and easy to take. "I take pleasure in recommending Dr. Pierce's Pleasant Pellets to every person suffering with sick-headaches or in need of a laxative medicine."—CHARLES RUSE, 801 Adams St.

Belle Rose, La.:—"I want every one to know how deeply I regard Dr. Pierce and his 'Golden Medical Discovery Tablets.' This is the only medicine that I could say did me good from the very *first* bottle I used. I had been suffering for 20 years and tried all the doctors around here but didn't get any relief.

"The 'Golden Medical Discovery Tablets' are the best in the world; I'll never be without them as long as I am able to get them, and will always recommend them. I am glad to have this published."—MRS. L. LAMBERT, Box 44.

Try Renwar For Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from **Warner Drug Company, Nashville, Tenn.** —Adv.

CABBAGE PLANTS

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

P. D. FULWOOD, Tifton, Ga.

Less Meat if Back and Kidneys Hurt

Take a Glass of Salts to Flush Kidneys If Bladder Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, of if bladder keys aren't acting right, or if bladder Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.—Adv.

Everything About Cuticura Soap Suggests Efficiency

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

THE COUNTRY CHURCH.

Dear Brother Carley: Please indulge me a little in behalf of our rural churches. For at least thirty-five years, the tendency has been to focalize our forces on the towns and cities, to the neglect of our rural population; and the result has checked our progress. But since we are combining our forces for the conquest of the nations through the Centenary and the Interchurch World Movements, I hereby make an appeal to the ministry, the younger brethren especially, to give more attention to the country churches.

My early recollections cherish the memory of a circuit rider (R. Parvin), who often, before preaching, called the children to the front seats and taught them to sing. I also remember his naming certain places where he had preached—Lick Skillet, Buck Snort Hollow, Nip and Tuck, Opossum Walk, and The Regions Beyond. The last three places were in the bounds of my second charge, in Union Parish, Louisiana, which I served in 1890-92. Since that time some of the leading men of our State have come from that same section, including two of our governors, and one of our supreme judges, the latter having been reared at Opossum Walk. When he was making the race for his present position, he said to me, "You are the preacher who taught me to sing 'Happy Day.'"

It so often happens that when a preacher who, perchance, was dug up near the Regions Beyond, and a few successful farmers from near Buck Snort Hollow, or Nip and Tuck, get together in a little town, they decide to make it a station, as the other appointments of the charge don't pay very much; therefore Brother B, who often has the larger family, and has the extra expense of a conveyance and of being away from home much of the time, is placed in charge of the rural section, while Brother A serves the station with two or three times the salary.

My first charge paid $300 the year before, and one of the churches paid $200 of that amount; but at my first quarterly conference, in order to make an adjacent town a thousand dollar station, the $200 church was taken, and a $50 church added. While my receipts that year were less than $300, it was one of the greatest years of my life. I received the experience of perfect love, held two of the best meetings I was ever in, and won the heart of my life companion. Don't neglect the churches in the country.

My present charge consists of two good towns—Columbia and Grayson—and one country church—Boeuf River. From the latter I returned at noon on the 9th ult., having spent four days and two hours. During that time I crossed Ouachita River twice, Boeuf River four times and Lafourche four times; traveled eleven miles in Ford cars, two in a wagon, two in a buggy, three and a half in canoes, twenty on horseback, and walked seven, having used six horses, one wagon, one buggy, two saddles, two canoes, three Ford cars, and six flatboats, at a cost of $2.10. I visited thirty homes, conducting worship in twenty-three of them, held one church conference, conducted a Good Order League mass meeting, and preached three times. If I live until March 21, 1920, I shall be 59 years old.

W. J. PORTER, P. C.

Columbia, La.

For Colds or Influenza

Use as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

There is only one person in the world to whom we may be severe. There is one who deserves it and on whom we may vent all our severity, and that person is our own self.—Exchange.

It is more difficult to regenerate than to create, to regain Paradise than to form it at the first. Not only are the power and goodness of God needed for this work, but also his wisdom. Preaching may be abolish, but the gospel preached is the wisdom of God. The highest intellectuality has been exercised in working out the world's redemption.—W. F. Adeney.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

OUCH! LAME BACK

Rub Backache, Lumbago, Soreness and Stiffness Away—Try This!

Back hurt you? Can't straighten up without feeling sudden pains, sharp aches and twinges? Now listen! That's lumbago, sciatica or maybe from a strain, and you'll get blessed relief the moment you rub your back with soothing, penetrating "St. Jacobs Oil." Nothing else takes out soreness, lameness and stiffness so quickly. You simply rub it on and out comes the pain. It is perfectly harmless and doesn't burn or discolor the skin.

Limber up! Don't suffer! Get a small trial bottle from any drug store, and after using it just once, you'll forget that you ever had backache, lumbago or sciatica, because your back will never hurt or cause any more misery. It never disappoints and has been recommended for 60 years.

THE OWL TONIC

Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

NUXATED IRON

"Say, Doctor, This Prescription Works Like Magic."

Physician Says Nuxated Iron Quickly Puts Astonishing Strength and Energy Into the Veins of Men and Brings Roses to the Cheeks of Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital Outdoor Dept., New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous and run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron Recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of satisfaction or money refunded.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Purvis, at Purvis, Mar. 17.
Hattiesburg, Court Street, Mar. 21, April 21.
Sumrall, Mar. 24
Seminary, at Pleasant Ridge, Mar. 27, 28.
Oloh, at East Columbia, April 3, 4.
Prentiss, at Bassfield, April 10, 11.
Hattiesburg, Main Street, 11 a.m. April 18, 19.
Hattiesburg, Broad Street, 7:30 p.m. April 18, 20.
Magee, at Pleasant Hill, April 25.
Ellisville, at Moselle, 11 a.m., April 28.
Williamsburg, at Good Hope, May 1, 2.
Hattiesburg Circuit, at Eastabutchie, May 5.
Mount Olive, at Mount Olive, May 7.
Collins, at Bethel, May 8, 9.
Richton, at Ovette, May 16, 17.
New Augusta, at Beaumont, May 22, 23.
Silver Creek, at New Hebron, May 29, 30.
Avera, at ———, June 3.
Leakesville, at Pine Grove, 11 a.m., June 4.
Lucedale, June 5, 6.
Heidelberg, at Sandersville, June 13, 14.
Eucutta, at New Hope, 11 a.m., June 15.
Taylorsville, at ———, June 17.

The District Conference will meet in the Broad Street Church, Hattiesburg, Tuesday, May 18, 2:30 p.m. The District Sunday School Institute will meet at the same time and place. The pastors will please furnish a list of their delegates in due time.

W. B. JONES, P. E.

Corinth Dist.—Second Round.

New Albany station, Mar. 14, 15.
Booneville station, Mar. 21, 22.
Corinth, First Church, Mar. 27, 28.
Corinth, South Side, Mar. 28, 29.
Iuka station, April 3, 4.
Ripley station, April 11, 12.
Sherman ct., at Belden, April 13.
Wheeler ct., at Asbury, April 17, 18.
Guntown and Baldwin, at Baldwin, April 18, 19.
Booneville ct., at Carolina, April 20.
New Albany ct., at Mt. Olivet, April 24 (Saturday).
Myrtle ct., at Myrtle, April 25, 26.
Hickory Flat ct., at Ebenezer, April 27.
Chalybeate ct., at Mt. Pleasant, April 30.
Dumas ct., at Weirs Chapel, May 1, 2.
Blue Mountain ct., at Raineys, May 4.
Mantachie ct., at Union View, May 8, 9.
Mooresville ct., at Oak Hill, May 10.
Kossuth ct., at Kossuth, May 15, 16.
Rienzi ct., at Thrasher, May 17.
Corinth ct., at Gaines chapel, May 18.
Burnsville ct., at Chapel Hill, May 19.
Iuka ct., at Harmony, May 20.
Tishomingo ct., at Paradise, May 22.
Golden ct., at Patterson, May 23, 24.
Silver Springs ct., at Mt. Carmel, May 29, 30.
Marietta ct., at ———, May 31.

W. W. MITCHELL, P. E.

Port Gibson Dist.—Second Round.

Harriston, at Mispah, Mar. 14.
Fayette, Mar. 21.
Vicksburg, Crawford St., Mar. 28.
Vicksburg, Gibson Memorial, Mar. 28, 29, 7:30 p.m.
Washington, Kingston, April 4.
Natchez, April 4, 7:30 p.m.
Centerville and Stephenson, at Stephenson, April 11.
Woodville circuit, at Friendship, April 17, 18.
Woodville, April 18, 7:30 p.m.
Port Gibson, April 25.
Rocky Springs, at Willows, April 26.
Gloster and Liberty, at Liberty, May 1, 2.
Mayersville, at Fitlers, May 9.
Rolling Fork, at Cary, May 10.
Anguilla, at Sunflower, May 11.
Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Rodie, at ———, June 5.
Nebo, at ———, June 6.

The District Conference and Sunday School Institute will meet in Crawford Street Church, Vicksburg, at 2:30 o'clock, p. m., on May 5. Let the delegates be elected and their names sent to Rev. N. B. Harmon, Vicksburg, Mississippi, and to me also.

Please let all members of the Conference arrange to attend the whole session; and let us all pray that this may be a real spiritual conference..

J. R. JONES, P. E.

Newton Dist.—Second Round.

Homewood, at Gasque, March 13, 10 a.m., 14, 3 p.m.
Trenton, at Burns, March 13, 3 p.m., 14, 11 a.m.
Raleigh, at Pleasant Hill, March 20,21.
Neshoba, at Coy, March 27, 28.
Deemer, at Hope, April 3, 4, 11 a.m.
Philadelphia, April 4, 7:30 p.m., 5, 8 a.m.
Harpervilie and Lena, at Forkville, April 10, 11, 11 a.m.
Forest and Morton, at Morton, April 11, 7:30 p.m., 12, 9 a.m.
Chunky, at Suqualena, April 17, 18.
Rose Hill, at Homewood, April 24, 25.
Montrose, at Louin, May 1, 2, 11 a.m.
Bay Springs, at Gilchrist, Fordney Camps, May 2, 3 p.m. and 7:30 p.m.
Carthage, at Rocky Point, May 8, 9, 11 a.m.
Walnut Grove, at Freeny, May 9, 3 p.m.
Union, at Mount Zion, May 15, 16
Newton, May 22, 23.
Lake, at Lake, May 29, 30.
Decatur and Hickory, at Decatur, June 5, 6.
Laurel, Kingston, June 11, 7:30 p.m., 13, 3 p.m.
Laurel, West End, June 12, 7:30 p.m., 13, 7:30 p.m.
Laurel, First Church, June 13, 11 a.m., 14, 9 a.m.
Shiloh, at Finkbine Camps, June 19, 20.
Sunday School Institute, at Walnut Grove, May 25, beginning at 9.a.m.
The District Conference will convene at Walnut Grove, 9 a.m., May 26.

J. A. MOORE, P. E.

Seashore Dist.—Second Round.

Ocean Springs, 7:30 p.m., Mar. 17.
Logtown, (Wed.) 7:30 p.m., Mar. 24.
Vancleave, at Red Hill, Mar. 27, 28.
Hub, at Hub (Thurs.) 7:30 p.m., Lumberton, Mar. 21, 22. April 1.
Columbia (Friday, 7:30 p.m.), April 2.
Brooklyn and Bond, at Bond, April 3, 4.
Long Beach, at Mississippi City, April 10, 11.
Mentorum, at Pine Grove, April 17, 18.
Saucier and Lyman, at Poplarhead, April 24, 25.
Pass Christian (Wed.) 7:30 p.m., April 28.
Bay St. Louis, May 1, 2.
Biloxi, Main St., (Friday) 7:30 p.m., May 7.
Pascagoula, May 8, 9.
Moss Point, May 9, 10.
Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.

The District Conference at Biloxi will open with preaching and the Sacrament of the Lord's Supper, 7:30 p.m., May 4. Brethren, elect your delegates and send names to Rev. M. B. Sharbrough, Biloxi, Miss., also to me at Gulfport. The committees will be announced in due time.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Jackson, Galloway Memorial, a.m., March 21.
Jackson, Rankin Street, 7:30 p.m., March 21.
Florence, at Braxton, 11 a.m., Mar. 28.
Mendenhall, March 28, 29.
Madison, at Ridgeland, April 3, 4.
Jackson, Capitol Street, April 4.
Bolton, at Raymond, April 11.
Camden, at Forest Grove, April 17.
Sharon, at Lone Pine, April 18.
Satartia, at Mt. Olivet, April 24.
Lintonia, at Anding, April 25.
Flora, at Bentonia, April 25, 26.
Terry, at Spring Ridge, May 2.
Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 11-13.

J. M. MORSE, P. E.

And be you sure that sorrow without resolute effort at amendment is one of the most contemptible of all human frailties, deserving to be despised by men, and certain to be rejected by God.—Temple.

Rumors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.—Adv.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

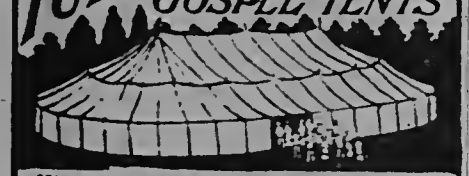
Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

"FULTON QUALITY" GOSPEL TENTS



You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker. Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3343.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 18, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THERE IS NO DOUBLE STANDARD.

There is no double standard of morals. For ages the world has tried to believe that there is, and it has wickedly allowed men to do things for which it damned women. The standard has not been too high for women—nobody would be willing to defend that position—but the standard for men has been too miserably low. Gradually the world is beginning to learn that the God of women is the God of men, too, and that He judges them by exactly the same law. It would be a strange thing if He did not; the eternal principles of truth and justice make no distinction as to sex—what is sin for a woman is sin for a man. The sordid stories of unfaithfulness that pollute the pages of the secular press teach at least one lesson—for every fallen woman, there is a fallen man. The mission of the gospel is to save both.

A LOW PERCENTAGE.

According to a recent announcement of the Department of Justice, the efforts of the Government to check profiteering have resulted in 1046 prosecutions under the Lever act, but there have been only 107 convictions. The presumption, of course, is that those acquitted were innocent of the charges against them; but it would seem strange that the evidence to indict should be insufficient to convict in so many cases. We have no disposition to charge the officials of the Government with incompetency or lack of sincerity in their efforts to correct the evils of the money-mad age in which we live; but it is very evident that the profiteer is as able to beat the law as he is the people. After all, public opinion is about the only thing that will affect the situation at large. A few weeks of doing without on the part of the people generally would very likely bring down prices more quickly than a court-full of prosecutions.

BETTER HURRY.

Unless the brewers want one of their strong arguments for the continuation of their business swept away before their very eyes, they will have to hurry in their efforts to have the Eighteenth Amendment rendered null and void. Their plea at one time was that thousands of helpless men would be thrown out of employment and that millions of invested capital would be confiscated by the adoption of prohibition. But the dire result does not seem to have materialized. We quote the following headlines from a recent issue of one of the leading daily newspapers in New Orleans: "Breweries prospering In New Role of Soft Drink Factories. Great Industry Springs Up in New Orleans with Advent of National Prohibition—Employ More Men Now Than During Wet Times." These lines tell their own story—prohibition is an economic blessing. More buildings erected, more capital invested, more men employed, greater profits reaped—the brewers really ought to become heavy contributors to the Anti-Saloon League.

A GREATER SOUTH.

Our pride in the South is based, not upon sectional prejudice or provincial narrowness, but upon a fair appraisement of its contribution to the life of the nation in the past and of its resources that hold such promise for the future. It is well known that this section is freer than any other part of the country of the forces that are opposed to the institutions of our Government; that the bitter antagonism between capital and labor is not so manifest as in other sections; that pure democracy finds its fullest expression here; and that strict adherence to simple religious faith is characteristic of our people as a whole. With these things in its favor, and with the possibilities of material and intellectual development that are so evident, there is every reason to look forward to a greater South that will rival in its achievements the most brilliant period in the history of any land. Its responsibilities, however, are commensurate with its possibilities. We are not so presumptuous as to say that the future of the country is dependent upon the line of progress that is followed by the South; but a tremendous influence from this section will help shape the destiny of the nation. Perhaps in no other part of America has the church such an opportunity to mould the thought and life of the people as it has here. To the church, therefore, we have a right to look for a statesman-like comprehension of its task, a business-like marshaling of its resources, and a Christ-like exercise of its powers. If the church fail, little hope is left.

TOO SILLY TO BE SERIOUS.

A distinguished "capitalist," of New York, was a visitor in New Orleans a few days ago. While here he found occasion to express himself concerning horse racing. His opinion might be discounted in advance, since it was stated that he is a member of the New York Jockey Club, but his argument in favor of racing is so puerile as to fall of its own weight. His own words, as quoted in a daily newspaper, were: "The importance of cavalry was shown during the war; without thoroughbred horses there can be no cavalry, and without the races there would be no thoroughbreds." If anybody seriously supposes that a great Government is dependent upon those whose business it is to supply gamblers with a necessary part of their equipment for an important branch of its military forces, he is welcome to his opinion; but he must not become offended if an ordinary citizen smiles at his fatuity. To the best of our knowledge and belief, the value of racing to the Government is a subject that is never stressed except when race track followers are hard put to it to find a defense for their "sport." Anyway, if the Government is dependent upon racing for its supply of cavalry, it is high time for it to find some other source of supply. It is no more right for the Government to encourage gambling than it is for an individual to do so; and racing as an institution is inseparable from gambling.

QUAINT, BUT CORRECT.

We recently came across this bit of wisdom, quaintly but correctly expressed: "When in a fix, sweating will get you farther than swearing; let mules do the kicking." Profanity and complaint never helped anybody to overcome a difficult situation—the best remedy is hard work intelligently directed. Wasted energy is a dead loss—and profanity is the quintessence of such loss, considered even from the standpoint of economics, to say nothing of morals. It is interesting to note in this connection that one of the great railway systems of the country has lately posted an order prohibiting the use of profanity by its employees while on duty. Doubtless the moral element entered into the prohibition, but it was good business sense, nevertheless. Less swearing and more sweating would make better business—and better men.

A SIGN OF PROGRESS.

A press dispatch from Orange, Texas, announces that the congregation of the Mt. Zion Baptist Church, colored, has undertaken to raise $50,000 for a new building. We look upon this as a distinct sign of progress in the history of a race that has accomplished wonders within a generation. The time was when the Negroes had neither the desire, apparently, for splendid temples of worship, nor the means with which to erect them. Now they have both, and we may look for even greater progress in the future than in the past. It is encouraging to note, also, that the white people of Orange are lending sympathetic assistance to the colored people in their laudable undertaking.

WHAT ARE NECESSITIES?

The mother of a fifteen-year-old boy has declared that her son requires $7500 annually for his support. This declaration was made in an application for this allowance from trust funds left by the boy's wealthy grandfather, and among the specifications to establish the claim was the item of $24.50 a month for gasoline for her son's automobile. This brings up the interesting question as to what really are necessities. It certainly must be a relative term. For example, we know several people who manage to get along fairly well without spending thirty cents a month for gasoline—except when they want to do a little cleaning of the family wardrobe; and an automobile is beyond the wildest imagining of luxury. But the people we have in mind had no millionaire grandfathers. The necessities of life are, after all, very few and very simple. The more we have, the more we want—and it is very easy for us to translate our wants in terms of need. When we have done that, the only limit we like to place upon ourselves is in what we can get, and most of us chafe under that restraint. The "simple life" is good for people of simple means and simple minds—all others like the "trimmings."

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE THRONE ROOM OF PRAYER.

(Matt. 18:19-20)

By Mrs. A. F. Calloway.

Will you meet me in the throne room,
Next our Savior's loving heart,
There to give Him praise and homage
From the depths of grateful hearts;
There to honor and to thank Him
For the blessings He imparts?

Will you meet me in the throne room
Where the Savior's always found,
With His ear inclined to listen
To the faintest, humblest sound,
From the lips of faltering children
Who would fain in grace abound?

Will you meet me in the throne room?
Oh, the joy of meeting there
With our gracious Heavenly Father,
And to tell Him all our care,
All our losses and our crosses,
Which His great heart longs to share!

Oh, ths blessed, blessed throne room
Fitted up for you and me,
Where our souls are always welcome,
Where we meet on bended knee
'Round our Father's loving footstool,
While He honors every plea!

Yes, this glad and glorious throne room
Is the trysting place of saints,
Jesus loves them, never fails them,
Gives surcease from all complaints;
And His promises, sweet and tender,
Refresh those whose hearts are faint.

In this tried and trusted throne room
We may find, oh, joy complete,
Knee-prints made by our sweet mothers,
Near the blessed mercy seat,
As they praised and plead and worshiped
At the dear Redeemer's feet.

May we not then, Christian mothers,
Make this throne room our retreat
From the problems, sore and vexing,
Lay them at the Master's feet,
Trusting Him to crystallize them
Into blessings pure and sweet?

Take our children, kindred, friends, dear,
Leave them there safe in His care;
He will keep them, He will mould them,
Make them jewels, rich and rare.
For His gladsome, glorious Kingdom
In which all who will, may share.

Will you then, dear friends, I crave it,
At the sunrise hour each day,
Meet me in this blissful throne room
Where we'll worship, praise and pray,
Where we'll keep sweet tryst with Jesus,
Who will never say us nay?

Oxford, Miss.

OUR KING SHALL SURELY COME.

By Wm. C. Allen.

But who shall abide the day of His coming? and who shall stand when He appeareth?—Malachi 3:2.

Many Christians of diverse communions are to-day asking one another, "What do you think about the second coming? Will not the Lord soon personally appear?"

History indicates that the early Christians believed that Christ came according to His promise when the Roman armies enveloped Jerusalem in the agonies of war. The signs of His coming, as He had assured them, were then literally fulfilled. When He ascended into heaven the angels told the little band of disciples who sorrowfully saw Him disappear, "this Jesus who was received up from you shall so come in like manner as ye beheld Him going into Heaven." For this reason many devout Christians are to-day believing that at some future period He may again personally come to earth for the deliverance of men.

But whilst men and women argue regarding the nature of the "second coming" of our Lord, we may forget or minimize His spiritual appearance in our hearts. Whenever we are convicted of sin or recognize an inward or outward call to righteous acts and living, there is a veritable advent of Jesus Christ. Shall we at present leave theories which at times seem somewhat debatable, and regarding which we dare not be too dogmatic, and acknowledge the supreme value of His visitations to our souls? Is this not of primary importance? Is not the solace and the strength of the interior work of the Divine Spirit lovingly taught throughout the New Testament in terms that we can not misunderstand? The Incarnation and Calvary are not complete without it. Does not this tired old world, which in so many ways rejects the Crucified One, sorely need to emphasize a spiritual version of the coming of its Lord?

But, asks the sacred writer, "who shall abide the day of His coming?" Are we willing to be purified by Him—as the prophet declared we must be—"with a refiner's fire?"

Other thoughts intrude. How often are we saddened when remembering the forms and faces of loved ones whom we shall see no more on earth. We recollect our delightful association with them and how their counsel and courage have helped us on our way. Their laughter was our laughter and our tears were theirs. The handclasp, the look of recognition, the exchange of sympathy and thought have for the moment ceased—we say that they have died. Some of our choicest friends have passed beyond our view, sainted parents have stepped out into the future, darling children have left our homes forever and sometimes the tenderest tie has seemed too rudely severed. To all of these Jesus has come. But what about ourselves? When shall the inevitable course of nature apply to us? How soon shall the angel of death fly over the mountain wall or across the sea and knock at our doors? We cannot stay him if we will—shall we be ready when he appears?

A splendid optimism is the heritage of those who really love their Savior and who with mingled faith and awe accept the soul-visitations of their Lord. If we are obedient to His calls to righteousness, may we not with quietude and trust safely leave all the problems of the future with Him? Shall we not be very tender of the sincere opinions of others who may view this wondrous subject from a different angle from ourselves? Then, if to-morrow our Christ shall come with all the panoply of heaven, with the triumphant shouts of the seraphic host, or if He shall once more appear in the humble form of a little child, or if to-day He wins us with the whispers of the still, small voice—all will be well. Whatever may be our finite explanation of His messages, or how long soever He may seem to tarry, we are very confident that to us in some way or other our King shall surely come!

Australia, 1920.

THE UNIFICATION OF METHODISM: THE REGIONAL CONFERENCES.

By Bishop Edwin D. Mouzon.

The proposed plan for the Unification of Methodism is built around the Regional Conference. The idea of the Regional Conference originated with Southern Methodists. Our brethren of the Methodist Episcopal Church have yielded this point for the sake of unification.

For years the Joint Commission on Federation had been feeling its way toward a plan of unification by re-organization. Here are the essential features of the plan as suggested by this Commission at the Chattanooga meeting in May, 1911, in so far as this plan deals with the White Regional Conferences:

"We suggest that the governing power in the reorganized church shall be vested in one General Conference and three or four quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctly connectional, and the Quadrennial Conference to have full power over distinctly local affairs.

"We suggest that the Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates, to be chosen by the Annual Conferences within their several jurisdictions, according to an equitable plan to be provided for.

"We suggest that the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith, and of one lay representative from each pastoral charge.

"We suggest that the Quadrennial Conferences shall name the bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference."

The whole church should be gratified to see how closely we have adhered to this plan and how successful we have been in working under those instructions. It is not claimed that this plan is perfect. It is not doubted that many wise men will be able to point out serious defects in it. But it is claimed that the plan is in harmony with our instructions and that it is a workable plan for the unification of American Methodism. No instrument of this kind was ever made perfect in advance of its being put into actual operation.

We make now a brief study of the proposed plan of unification in so far as it has to do with the Regional Conferences:

1. The General Conference endorsed the Chattanooga suggestion of three or four Regional Conferences. We present to the church a plan for six Regional Conferences. We found that the idea of the Regional Conference could not be successfully worked out in a Region as large and as populous as, for instance, that part of the country where the Methodist Episcopal Church, South, is now most numerous. To save the idea—to live up to our instructions—we were under the necessity of increasing the number of White Regional Conferences in the United States to six, as follows:

(1) Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and New Jersey.

(2) Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky, North Carolina and that part of Tennessee now embraced in the Holston Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

(3) South Carolina, Georgia, Florida, Alabama, Mississippi, and that part of Tennessee not included in the Holston Conferences.

(4) Ohio, Indiana, Illinois, Michigan, and Wisconsin.

(5) Minnesota, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii, and Alaska.

(6) Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico and Arizona.

The more carefully one studies this arrangement, the more it commends itself to one's judgment. In some quarters the objection is heard that we have cut the Southern Methodist Church into three segments, and have put in different Regions, States as similar in ideals and interests as, say, Texas and Georgia. If the Regional Conferences had all the powers of the General Conference—if the Regional Conferences were just little General Conferences—this would be a valid objection. But the Regional Conference is to legislate only concerning matters which are distinctively Regional, while a strong General Conference is to hold all the Regions together as one undivided church. There will no longer be any Southern Methodist Church, and there will no longer be any Northern Methodist Church. There will henceforth be one united Methodist Church. We have laid down a plan, not for the division of Methodism, but for the unification of Methodism.

In drawing up the plan for the six Regional Conferences named above, an attempt was made to have the membership of the church as nearly equal as possible in each of the jnrisdictions. The membership in the six White Regional Conferences is as follows: In Region 1, 1,050,827; in Region 2, 890,639; in Region 3, 832.298; in Region 4, 1,135,970; in Region 5, 744,645; in Region 6. 811,624. Note once more, that three of these Regions are Northern or predominantly Northern, and that three are Southern or predominantly Southern, and that there are common interests in each Region. The States of the United States were not grouped together in these Regional Conferences In order to keep sectionalism alive. There is no place for sectionalism in our united country, so far as sectionallsm may grow out of the history of 1844, or the history of the sixties. Because of a homogeneity of interests, the States naturally grouped themselves in these Regional Jurisdictions. Confessedly the great Northwestern Region is unsatisfactory; but that part of the country Is for the most part sparsely settled, and as one commissioner said, it requires "a great deal of geography" in the West to furnish large enough population for a Regional Conference.

In order to satisfy our people that this will not be a merely temporary arrangement, which, at the whim of a Northern majority in some General Conference, may in a few years be upset, the stability of this plan of Regional Jurisdictions has been given every reasonable guarantee. Observe: (1) The Constitution provides "that the boundaries of a Regional Jurisdiction shall not be changed without its consent for a period of three quadrenniums succeeding the adoption of this Constitution." This gives stability for twelve years at least. Observe (2) that the Constitution provides also that the General Conference "shall not take away territory from any Regional Jurisdiction without its consent, save by the concurrent vote of two successive General Conferences." That is to say, if any General Conference votes to take away territory from any Regional Jurisdiction and the Regional Conference objects, it will have four years to discuss the whole matter before the church, and it will require the vote of the next General Conference before the change in boundaries can be made. And observe (3) the Constitution also provides that "whenever a majority of each of two Regional delegations in the United States shall so request, a vote shall be taken on any pending motion or resolution by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegations in the United States, the members of each Regional delegation voting as one body, to adopt said motion or resolution." If these three provisions do not guarantee all the stability that this plan of Regional Conferences ought to have, it would be difficult for human ingenuity to find a way by which such stability could be guaranteed.

2. It was orlginally planned that there should be two sets of delegates to the Governing Conferences of the united church—one set of delegates to the General Conference and another set of delegates to each of the Regional Conferences. But grave difficulties arose in the way of making this a workable plan, and objections offered were which we were not able to overcome. We were not able to make progress until the suggestion was made that In each Regional Jurisdiction the same delegates represent the Annual Conferences both in the General Conference and in the Regional Conference. The proposed Constitution, therefore, provides that "each Regional Conference for White Membership In the United States shall be composed of the ministerial and lay delegates elected to the General Conference by the Annual Conferences within the territory of the said Regional Conference." The reasons which led us to adopt this plan are as follows:

(1) It was agreed that bishops were to be elected by the Regional Conferences and confirmed by the General Conference. If a Regional Conference were to meet two years, or one year, or six months, before the General Conference, and elect several men to the office of bishop and have them suspended In mid-air, so to speak, for the months intervening before the session of the General Conference, that would create an awkward situation fraught with all kinds of possible embarrassment. So the happy suggestion was made that the Regional Conference delegates and General Conference delegates be one and the same. Then the bishops for each Region could be elected by the Regional Conference delegates during the session of the General Conference. The General Conference could then confirm them and the bishops ordain them. (2) it was feared that if the Annual Conference should be represented in the General Conference by one set of delegates, and in the Regional Conferences by another set of delegates, the General Conference and the Regional Conferences might tend to pull apart. it was feared that there might be a tendency to develop a group of little churches in a Great Church. This fear may have been groundless, and the writer thinks that it was; but the fear was there, nevertheless, and had to be reckoned with. And since what we all desired was not a partition of Methodism into groups of little General Conferences- which would have been ruinous—hut the unification of Methodism under one strong General Conference, we acquiesced in the suggestion that the delegates to the General Conference be also the delegates to the Regional Conference. And as a matter of fact there are many advantages in having the same men in both the governing Conferences of Methodism. The strongest men ought always to be elected to the General Conference, and the strongest men ought also to be elected to the Regional Conferences. if two sets of delegates had been determined on, it might have come about that sometimes the men who failed of election to the General Conference would be chosen as delegates to the Regional Conference. All these possibilities had to be considered. According to the arrangement agreed upon, men of experience in Regional Conference affairs will be better able to attend to their duties as members of the General Conferences; and men who have had experience in General Conference affairs will be better able to attend to their duties as members of the Regional Conferences.

It may be in order to notice briefly one or two objections which have been urged. It is objected (1) that the members of a Regional Conference are only ex officio members. Ex officio is a Latin phrase. If one could find a little longer Latin phrase, it might look a little more dangerous. Does the fact that the president of a bank is ex officio a member of all important committees appointed by the board of directors, give him any less importance as a member of these several committees? Does the fact that the bishops of our church are ex officio members of the Board of Missions and the Board of Church Extension, cause them to take their membership on these boards any less seriously? The fact is our having determined that the delegates to the General Conference shall also be the delegates to the Regional Conferences, insures a stronger and more representative membership in the Regional Conferences. It is objected (2) that this is very much like one of the States of the Union doing away with its own State legislature and having its senators and representatives in Washington constitute its State Legislature. If there were as many Regional Conferences as there are States in the United States, there might be something in this objection. But the Regional Conference is to have its regular time for meetings and its place of meeting within the bounds of its own territory. I look forward to seeing the Regional Conference become a mighty force for good—a great inspirational and administrative Conference, as well as legislative in matters distinctively Regional. So necessary is some such Conference that certain men of light and leading have been heard to say that if by some lamentable tragedy the two Methodisms should at this time fail to come together, a system of Regional Conferences ought to be developed for the good of the church.

3. it remains that we call attention to the powers of the Regional Conference. These powers are, of course, subject to the limitations and restrictions of the Constitution of the church. "No Regional Conference shall make rules or regulations contrary to or in conflict with any rule or regulation made by the General Conference for the government and control of the connectional affairs of the church." The General Conference, that is to say, has to do with matters purely connectional, binding the whole church together; the Regional Conference has full power over all matters which are distinctively Regional, dealing with matters in which the Region as such is interested. The powers of the Regional Conference may be classified as: (1) Legislative, (2) Administrative, and (3) Electoral.

(1) The language of the Constitution is perfectly plain and satisfactory. It cannot be misunderstood. It reads as follows: "Each Regional Conference shall have full power over all distinctively Regional affairs within its area, including the power to fix the boundaries of Annual Conferences," etc. This is in exact conformity with the plan approved at Chattanooga In May, 1911.

(2) Nothing further need at this time be said touching the administrative powers of the Regional Conference.

(3) The Chattanooga paper contained the suggestion that the Regional Conference name the bishops and that the same be confirmed by the General Conference. This suggestion has been incorporated in the proposed plan for the reorganization of the church. Possibly the Methodist Episcopal Church, South, has been more interested in the electoral powers of the Regional Conference than in any one other thing. Our interest grows out of our history. Ours is still an episcopal church—a church having bishops—vitally interested in who they are, in what they have to do, and in how they are dealt with. It is the writer's opinion that episcopacy has nothing to fear from the rank and file of our ministers and members. An efficient episcopacy always vindicates itself. Only the bishops can destroy episcopacy in Methodism. Methodists believe In the episcopacy, and this is seen in the very structure of this Constitution, built as it is around the idea of the Regional Conference. Note carefully several things: (1) The bishops are elected by the Regional Conference and must be confirmed by the General Conference, unless two-thirds of the members of the General Conference shall object to said confirmation; (2) a bishop cannot be retired without the concurrence of the Regional Conference In which his official residence is fixed, except by a two-thirds vote of the General Conference; (3) a bishop shall be assigned by the General Conference for residential supervision to the Regional Jurisdiction by or for which he was elected.

These provisions certainly give adequate protection to the rights and privileges of the Regional Conference in its relation to the bishops.

But from the beginning of our history Methodism has been connectional. The bishops, as general superintendents, have had much to do with creating and preserving the spirit of connectionalism in Methodism. It is important, therefore, that the bishops should still be general superintendents. A purely diocesan episcopacy would certainly tend toward the breaking up of Methodist connectionalism. It is, therefore, provided that "any bishop, except as herein otherwise provided, may be assigned by the general superintendents to any Annual Conference for presidential supervision, if a majority of the resident bishops of the jurisdiction to which he is assigned shall concur in said assignment." And it is also provided that "the General Conference may assign a bishop to any jurisdiction for residential supervision with the consent of the delegates of the jurisdictions from which the bishop is to be taken and to which he is to be assigned." The importance of these provisions is immediately evident. There must be one Methodist Church In America.

It will, of course, be understood that no reference is made in this paper of the relation of the colored bishops to the church. Colored bishops are elected only by and for the Regional Conference containing the colored membership In the United States.

Let me be perfectly frank. The writer of this article is an advocate. He believes In unification. He favors unification on any plan that will not be

hurtful to Methodism and to the cause of Christ. He believes that the best interests of the Kingdom of God demand a united Methodism. He believes that before we yield to the temptation to waste our Centenary money in border warfare, we should settle the matter of the unification of American Methodism. He believes that it is the will of God that Methodism, which, from the beginning of American history, has had the first day of our opportunity has now come, and that if we are wise to know what Israel ought to do, we shall go forward to a place of larger influence in the nation and in the world. Let me make the words of another my own: "As one thinks of the world today, shaken as in an earthquake that brings clattering down about our ears the dearest dreams our hearts have cherished, it does seem that religion should grow great to meet her crisis and opportunity, and casting aside the littleness that in calmer days might find excuse, ought to speak great words about God and the Kingdom, lest men's hearts turn to water in them and their strength be gone."

Dallas, Texas.

FROM THE PELICAN PINES.

S. A. Steel.

I take it all back. I said that I favored the Interchurch Movement. I read the "Constitution" of the "Movement," and the first article safe-guarded the denominational title to property, which was such a contrast to the amazing folly of the Unification "Constitution," which surrenders all our titles to the Northern Methodists, that I was deeply impressed with it. But since they have selected Abraham Lincoln as the godfather of the Interchurch Movement, it lets me clear out. Carley, I'll go to heaven hy my lone self, and go through the woods, before I will tramp with a multitude who call Lincoln a Christian. If he was a Christian, my preaching for fifty-three years has been a lie, for I have from the first declared that faith in Christ is essential to he a Christian, and that we must confess him before men. And with Paul, I say now, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!"

Lincoln made no pretension to be a Christian, did not believe in the deity of Christ, never belonged to any church, and was killed in a theater. But he was an honest man, with a wholesome hatred of just such lickerish hypocrisy as this rot that makes him a saint. Taking him for the patron saint of the Interchurch Movement means that at the heart of the Movement there is a false ideal. It is simply putting darkness for light. It is indicative of spiritual anarchy. Every year, along in February, the North breaks out with this repulsive disease of Lincolnitis, and the Northern Methodists have it in its most virulent form. The whole South honors the memory of Mr. Lincoln as a man and as a patriot; but there is no greater lie gallivanting about this planet than that he was a Christian. They are short of saints up that way evidently. No mixing with them for me. They are wasting their literature when they send Interchurch pamphlets to me. I'm out.

Mansfield, La.

WHY PAY THE CENTENARY PLEDGE.

By Rev. E. G. Mohler.

The small percentage of the Centenary pledges paid of the first installment, tabulated in our Conference minutes should make us blush with shame. Where is the trouble? Is it that we preachers are not wholly committed to the Centenary program? If not, why not? It was ordered by our General Conference. Are we not a loyal part of a great whole? I am sure we desire to keep step with the onward march of our great church, that we believe in connectionalism and stand ready to obey the commands of our constituted authorities. I am committed to the entire program because of what it is, what it stands for and for what it has done and will do. Most assuredly God was in the movement from the beginning. He inspired it, therefore it is a sacred and vital movement. To go counter to it, fail to support it to the end, would be a calamity both to ourselves and to our church. Allow me to give a few reasons why we preachers should insist upon our people's paying their Centenary pledges.

1. It is a moral obligation, an honest debt to God made in good faith. The non-payment of same would react hurtfully upon the moral character of our people. To repudiate the contract would be dishonest and irreligious. The man who can pay his pledge, even though it entailed self-denial, and fails to do so, looks as if he considers his contract with God and his church to be no more than "a scrap of paper." Religious apostacy is bound to follow.

2. Our General Mission Board, a creature of the church, is depending upon us to finish the job. On the hasis of our subscriptions it has moved forward, advanced its firing lines, opened new fields, built new missions, enlarged old ones and projected larger plans. Shall we fail and embarrass our Mission Board at this stage of the game? God forbid! Personally I would just as soon fall down on my Conference collections. The preacher who will allow or encourage his people to squirm out of paying the Centenary pledge will have anything hut a dependahle constituency from which to get his support or Conference collections. We have been praying that God would raise up more men and women for the mission fields. Should God answer our prayers, are we sure we have done our part in making it possible for our General Board of Missions to equip and support them? Otherwise, we should stop praying for more missionaries and pray God to forgive our selfishness and short-sightedness. Pay our honest debt and then pray for the much-needed revival.

3. Church pride alone should make us desirous that every penny subscribed be paid. I do not want to he a part of a dismal failure, or admit to the world that Southern Methodism hasn't sense. unity and religion sufficient to make a success of the great movement. If we make a failure of this great program, in the future what right will we have to ask our laymen to join us in another great undertaking?

4. This is a selfish reason or motive. Ten per cent of the Centenary askings is to be returned to the several Conferences to be used to supplement the support of our underpaid preachers on the mission charges. Our Conference Mission Board can pay out only what it receives. All of us owe it to our hard-pressed preachers on the firing line to do our best to have the pledges paid.

5. We should urge and insist upon the payment of every cent of the pledges through gratitude to Almighty God for what the movement has done for our church thus far. As a result of the movement our church has received a larger vision and a great impetus. It has gone forward hy hounds and leaps to greater and nobler achievements never dreamed of before. Where the plan was honestly and prayerfully worked hy pastor and his people, to that pastor and church came a blessing.

Sardis, Miss.

THE SUPERANNUATE.

By Mrs. Robert Kemp.

A long time ago, the General Conference authorized the raising of an Endowment Fund for superannuated ministers. How my heart rejoiced! I felt sure a ready response adequate to their needs would do justice to this neglected clan. Year after year slipped by; contrihutions came slowly, while the tired worker laid down the burden of active service, finding rest, at last. in eternity.

When the Centenary Drive came on, how loyally and enthusiastically all Methodism joined to "put it over the top!" Again our superannuates were forgotten; great benefits came to every branch of our work, hut none to them personally. Year after year, he went to any work assigned, his wife loyally following, till that sad time came when he went home from Conference to tell her. "No appointment." The time they dreaded, but were never in a condition to avert, is upon them. They take up this burden as loyally as any in the past.

I hear our Conference is to raise a conference Superannuate Endowment Fund. I say "I hear," for it is too little advertised for me to be sure. I am glad to see the North Mississippi Conference is organizing for this work. Maybe the older brethren are too modest or too busy with other work to push this. To the younger, age seems too far away for a realization that some day this will be a vital matter to them.

It seems just the other day, but years ago, at a church conference at Canton, my husband was stating facts and figures very plainly; Brother Hollomon feeling sympathetic, I suppose, because of the embarrassed faces before him, said, "I did not know it was that bad, Brother Kemp." My husband replied, "Probably you did not, but I am sure your wife did, for I am the son of a Methodist minister and know parsonage secrets."

All ministers would provide for this time, but it is impossible; so let us make this Endowment Fund, a prompt success—a big one—so that no minister need ever fear the deprivation of superannuating—as some have in the past. Methodism—considered the best organized body ecclesiastically—is weak at this point. May we right the wrong to our veterans by making this one of the strongest points in our organization!

A few years ago, the Episcopal Church made a drive, to be raised in twelve months, for a sum sufficient to pay every rector $50.00 per month on his retirement. I could not share the optimism of a good friend of that denomination, who spoke of it as an accomplished fact, from the beginning. They succeeded—why can not we?

Gulfport, Miss.

"UNIFICATION—WHY NOT."

By Rev. W. D. Bass.

Dear Brother Carley: In your columns of February 12, I read the letter of my friend, and good evangelist, Rev. W. M. McIntosh, under the above caption. Please allow me space to say a few things. There is not anything so stirring the church at this time as the question of unification. Good people are in favor of it, and good people oppose it. I have done evangelistic work among the people and heard them talk until I desire to put in print what I know the minds of preachers and people to be in many Southern States. If unification is ever accomplished it will not be unanimous in Southern Methodism.

When I was a boy, it always made me feel sad to see bees swarm; sometimes they seemed determined to go, regardless of the blowing of horns and ringing of bells. They would fly up in the air and go round and round and then take a straight course north or south. Those remaining in the old hive would go to work and soon regain what they had lost, while those that went away would find a lodging place in some far-away tree and engage again in their loved employ.

Did we pursue the right course in 1844? The Lord would not have been our friend, and blessed our labors so abundantly if we had been on the wrong course all these years. God is not a party to wrong-doing. A great number among the clergy and laity are not possessed of any "prejudice" born in the early sixties. The war was 16 years after the church divided. We love our brethren of the North, and also our Southern Methodist Church is as dear as life to multiplied thousands. By trying to do things after the fashions of the world, we have lost our old-time spiritual power to an alarming extent. Our Lord commended the unjust steward for his timely precaution, foresight, and care, about the things of this life, Luke 16:8. Our duty is in the direction of the unsaved millions, who are not members of any church. Yes, "In unity there is strength." That is the "unity of the Spirit in the bond of peace," Eph. 4:3. God has never heen dependent upon large numbers to carry on His work. He told Gideon, "The people that are with thee are too many for me to give the Midianites into their hands, lest

Israel, vaunt themselves against me, saying, Mine own hand hath saved me," Judges, 7:2. The Lord reduced Gideon's thirty-two thousand men to only three hundred. God has not become weak and had to change His plans, "For I am the Lord, I change not," Matt. 3:6. The trouble is, the soldiers God has are not at work as they should be. The God of Joshua still liveth, "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you as he hath promised to do," Jos. 23:10. According to the Bible, which we preach, if we are willing to let God calculate for us, five good workers ought to save one hundred souls. (I must be allowed to say here, that the pastor and myself and only three other workers began a meeting in Wagoner, Okla., several years ago, and had one hundred additions to our church.) "And an hundred of you shall put ten thousand to flight," Lev. 26:8. If God is, indeed, with His workers, they can do greater things than that, "one chase a thousand, and two put ten thousand to flight," Deut. 32:30.

Brethren in the Lord, please hear me a word: I love everybody, North and South, East and West, and all over the world, because I love the Lord Jesus Christ. Our need to save the world is not more numbers, but our need is God with the numbers we have. The Lord has enough soldiers in either Methodist Church, North or South, to evangelize the population of the globe if there were no other branches of the Christian church in existence.

It is foreign to the design altogether, but the unification agitation now on is seriously hindering the work of the Holy Spirit. The Lord appointed only one hundred and twenty to begin the greatest revival of the ages—Pentecost. That was by prayer and preaching the Word. In the strength of the Lord we can take three Christians who will truly pray and work, and hold a successful revival anywhere. Common sense teaches that it is right and proper to plan intelligently for great revivals. We must be very careful, however, that our plans are such in the light of the Word that the Holy Spirit will approve, for without Him we can do nothing.

Mr. Editor, of course, I am aware of the fact that wiser men than I have had this matter of bringing the two churches together under prayerful and painstaking consideration, and will do whatever they think best in their godly judgment. I do not think that what I say in my humble way will turn the tide either way. Therefore, I do not see how it would do any harm for you to let me say in conclusion, that, judging by what I know about the minds of many people, I will utter the prophecy that when unification is accomplished there will remain a goodly number of bees in the old Southern hive, in some form. Too many bees in one great hive will not make honey in proportion; too many drones.

May the Lord direct all to His glory in the future as He has in the past and give us a world-wide revival, is my sincere prayer.

Corinth, Miss.

THE INTERCHURCH MOVEMENT.

By Rev. A. J. Gearheard.

I have been much concerned for some time about the Interchurch World Movement, which seems to be coming down upon us with such a voice of authority and such mighty tramping of armies as almost to overwhelm us. I do not ask what the movement is, but I am rather concerned about the method by which Southern Methodists seem to be committed to it. In the first place, there has been no action of the General Conference on the subject of our denomination's affiliating with such a movement. In the second place, it has never been before our Annual Conference for Conference action. Certainly the Boards at Nashville have no power to commit our church to the Movement, and the money raised by the Missionary Centenary certainly does not belong to that Movement.

Personally, I am afraid of it. It is so broad that it is thin. As a Methodist, I cannot see my way clear to co-operate with every one who is a member of some church organization. The Interchurch Bulletin of February 21 has the following paragraph:

"What the Interchurch World Movement will be in practice is illustrated in the case of Fargo College, of Fargo, North Dakota." The article goes on to state that said college has two Christian Scientists, an Episcopal bishop, a Presbyterian and a Baptist on its Board of Trustees, and that it will soon become a union college, and hopes to shut out all other colleges in its field.

The same issue has a statement from Dr. Jeremiah Jenks, with the evident approval of the Movement behind it, that "The churches are selling the Christian religion to the world." The Interchurch World Movement is preparing a world-wide selling campaign."

When the great conference of women was called recently and two women from Louisiana were to attend, the Movement called a Northern Methodist woman and a Unitarian woman to go and represent Christian womanhood in this great Interchurch program.

So, you see, the ideal worked out is an educational system governed by a mixture of Christian Scientists and the rest of us. We are going out to "sell" Christianity to the world, and when it comes to deliberating and planning executively we want brains, even if they be those of Unitarians who deny our Christ.

Our denomination has published its affiliation with the Movement in the Survey. Many of our preachers are swallowing the movement, hook and line, and there has gone out the impression that Methodists are among the leaders of the Movement. I am not yet ready to yoke up with Christian Scientists, Mormons, Unitarians and the like. There are appalling conditions in the world, but nothing to compare with the condition that will prevail when any movement makes bedfellows out of all the denominations quoted as co-operating in the Interchurch World Movement.

Bogalusa, La.

Methodism

Has met every demand made of her in the past and she has the resources in faith and men

To Bring

All assigned tasks to a successful conclusion. Being the largest of all evangelical churchos in

America

she has the largest obligation. But she cannot fulfill the world's or our Lord's expectations without the co-operation of all her people.

To Christ

We must, therefore, make a new consecration of ourselves, of our time and our powers

Through Prayer

Evangelistic Committee, Louisiana Conference.

"THE MINUTES OF THE MISSISSIPPI CONFERENCE."

Brethren of the Conference: As one of your Statistical Secretaries, I wish to say that I am not responsible for the discrepancies that appear in the Journal for the year 1919.

If you will carefully note the totals in Table No. 1, relating to membership, you will find a very substantial increase in membership in each district and also for the Conference as a whole.

The preachers did not report that way, and I took their reports as being as near accurate as could be gotten. To be explicit, instead of the figures as they appear in the Journal for the several districts, the following are the figures as reported by the preachers and will be verified by a little time at an adding machine:

Brookhaven District	9323
Hattiesburg District	8814
Jackson District	9130
Meridian District	9403
Newton District	9015
Port Gibson District	6804
Seashore District	7085
Total	59,574

You will note that this is a smaller membership than appears as the total in the Journal.

I call attention to this at the present time because, if we continue to add errors, the time will come when the error will be more noticeable.

It is easy to see how the large figures were brought in: Add the "Additions on Profession of Faith" to the column "Additions by Certificate and Otherwise," then deduct the number appearing in the column marked "Removals" and add that sum to the total of the preceding year and you have the large figures. That is all right in bookkeeping, where all figures may be checked and verified, but it won't work in dealing with the figures that come to us. I fail to see that we have authority to assume one column to be correct and the next column incorrect. As one of the Statistical Secretaries, I must assume that the preacher in charge of a work knows how many members are on that work, and when he reports 59,574, I cannot report for him 62,017.

Yours for greater accuracy,

GEO. P. McKEOWN.

Edwards, Miss.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The regular date for the meeting of the Board of Missions fell this year on May 5. Accordingly, that date has been set for this meeting.

The closing out of the second year of the Centenary, with all that is involved for the present and for the future, will make this meeting one of the most important and interesting in the history of the Board. Add to this the unprecedented conditions that confront us at home and abroad, and the enlarged vision of the church as to its responsibility, and the call for a full meeting to give adequate time for the consideration of the many questions that will arise is emphatic.

It is a matter that should command the earnest prayers of the church, that this historic Annual Meeting of the Board may be one in which divine wisdom may guide to such conclusions as will be in accordance with the mind of Christ for this great hour. W. W. PINSON, Secretary.

DO YOU WANT TO GO TO COLLEGE?

If there is a boy or a young man in the Jackson District, Mississippi Conference, who wants to prepare himself for the Methodist ministry and has not the money to pay his way through college, please let him communicate with me and we will see what can be done. C. L. RAY,

Canton, Miss.

NOTICE.

I purpose conducting a limited party through forty cities of interest in Europe, beginning June 23. If interested, write at once to W. G. Henry, Huntsville, Ala.

HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones. Jack. 1080 or Main 3530
1081 3531

A NOTE FROM DR. MEEK.

Dear Brother Carley: As Dr. T. N. Ivey saw fit to involve me in his reply to Rev. V. C. Curtis in your issue of March 4 by publishing a private communication that he had written me, I ask the privilege of making a statement in your columns that your readers may understand fully what took place. Why the Doctor saw fit to draw me into his controversy, as I had had nothing to say in the public prints, when a simple impersonal explanation would have made his position equally clear, I do not know. In view of the fact that he has done this, and that he seemingly would have it appear that he has been entirely fair and impartial, a backward glance at his course is, in my opinion, in order.

In the Nashville Christian Advocate of December 12, Dr. Ivey printed the action of the North Mississippi Conference concerning the standardized evangelistic campaign by request of Rev. T. H. Lipscomb, along with a private note from Brother Lipscomb, which I think plainly bore marks that it was not intended for publication. The brief note referred to did not at all discuss the resolutions which it accompanied, nor the principles involved. In the same issue of the Nashville Advocate the paper adopted by the Mississippi Conference was printed, along with an extended discussion of the controverted points by Rev. J. L. Neill, who had helped to formulate the so-called Standard Plan, and who had led in the effort to get it put into operation by the Mississippi Conference. Brother Neill's article was in effect an arraignment of the administration of Bishop Kilgo and the course taken by his Conference in dealing with this issue; and he ventured also to comment upon the action of the North Mississippi Conference as well as his own. Dr. Ivey, furthermore, delivered himself editorially, defending the Committee on Evangelism and discrediting the pronouncements of the Mississippi Conferences.

Believing that these Conferences had been misrepresented in some respects by the utterances of Brother Neill and Dr. Ivey, I felt that they were entitled to a hearing in the General Organ of the church in which their critics had spoken; so I offered Dr. Ivey an article reviewing the whole movement to put the Standard Plan through the Mississippi Conferences, including the proceedings of the meetings at Grenada and Jackson last October (at which Dr. Goddard was present), and in which I sought to give what I conceived to be the view-point of the Conferences as to the principles involved. My discussion was dispassionate, and there was not a harsh or unkind word in it.

As Dr. Ivey has stated, he returned my article, as I had requested him to do in case he could not print it soon, along with the note to me which he gave out in his reply to Brother Curtis. If the reader will recur to that note, he will see that the Doctor gave no sort of promise that he would publish my article later, but only that he would "consider" whatever might be sent him by members of the Mississippi Conferences after the proposed Jackson meeting had materialized or failed to do so. What did Dr. Ivey have to do with the Jackson meeting, no reference to which had been made publicly? Was not that a private matter involving only the Joint Evangelistic Committee, Bishop Kilgo, and the presiding elders of the two Mississippi Conferences? Does not this circumstance show how closely the Doctor was in touch with those on the other side of the matters at issue? Moreover, whatever might have been the outcome of a meeting such as was contemplated at Jackson, the Mississippi Conferences were justly entitled to be heard concerning the questions that Dr. Ivey and Brother Neill had raised in the Nashville Advocate. Having been publicly attacked, only by giving them an opportunity for defense in the same forum in which they had been arraigned could these bodies have been shown the consideration that was due them.

Following closely upon the date that had been suggested for the Jackson meeting, which did not "materialize," Dr. Ivey published a communication which was in part a reply of the Joint Committee on Evangelism to the Mississippi Conferences, and in part a belaboring prologue by Dr. Goddard. In the same issue of his paper Dr. Ivey also printed a statement that any replies to the Evangelistic Committee must "adhere closely to the specific points involved in what had lately appeared in the Christian Advocate." If he had read the article which I had offered him for publication, the Doctor must have known when he laid down this condition that it would thereby be excluded. Of course, I might have mutilated it and offered him a part of what I had written, but this my self-respect would hardly allow me to do, especially as the gentleman who was fixing the metes and bounds beyond which I should not range in the discussion (not as to my spirit, but as to the facts and the significance of them), had already shown himself to be a partisan on the other side.

Besides this, the Doctor had just permitted the Secretary of the Joint Committee on Evangelism to lug in matters not originally involved in the controversy, as for instance the offensive statements made concerning members of the Mississippi Conferences in connection with the Jackson meeting—a new and late development. Nor did he impose a restriction upon any except those replying to the Joint Committee. Why did he not make his restraint one of general application to both sides?

I desire also to say a word concerning the suggested Jackson meeting which Drs. Goddard and Ivey have brought to the public attention. It is not true that Bishop Kilgo and the Mississippi presiding elders were notified that they would be given an opportunity "to withdraw their charges," and that if they did not do so they would have to take the consequences, or words to that effect. We did receive a respectful communication from Dr. Goddard in which it was suggested that our attitude was due to a misunderstanding of the Evangelistic Committee and its work, and that the matters concerning which we were at variance might be adjusted if we could have a confereuce at Jackson. There was no intimation that we were expected to make a confession or a recantation. Nor was it the fault of the Bishop and presiding elders that the Jackson meeting was not held. It is my understanding that Bishop Kilgo most courteously offered to call it, but that he very properly reminded Dr. Goddard that the resolutions complained of were the pronouncements of Annual Conferences, which a bishop and presiding elders had no power to reverse. This, it seems, was what put a quietus on the get-together meeting that had been proposed.

It does not behoove me to answer for Brother Curtis, who is abundantly able to take care of himself. But this much I will say: The minute men episode was before the committee serving the North Mississippi Conference at Aberdeen, and, though not specifically mentioned in the resolutions adopted by that body, it furnished in part the basis for the action which it took. It was not in any sense a new and irrelevant matter lugged into the debate. It was a striking illustration of the objectionable methods that were being used in the evangelistic campaign which the Mississippi Conferences were being strenuously pressed to adopt.

From the foregoing recital of facts, the readers of the New Orleans Advocate may judge to what extent Dr. Ivey has been "fair and impartial."

R. A. MEEK.

Sardis, Miss.

Believe your beliefs and doubt your doubts. Do not make the mistake of doubting your beliefs and believing your doubts.—Charles F. Deems.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

"THE WORLD AT COLUMBUS."

Centenary Motion Picture.

The Centenary Commission is now releasing the six-reel motion picture made at the Centenary Celebration, entitled "The World at Columbus." This is the first motion picture ever sent out under the auspices, and with the endorsement, of any religious denomination.

This picture covers Methodist history and the origin of the Church, giving views of Oxford University, Wesley's Chapel in London, early meeting houses in America, and all the home and foreign fields. It covers the entire Centenary Celebration, including scenes of all the buildings, exhibits, parades, life plays, and the wonderful pageant "The Wayfarer." It also shows personal close-ups of such distinguished visitors as Mr. McAdoo, ex-President Taft, William J. Bryan, Secretary Daniels, Sergeant York, and Commander Reid of the N C—4.

The Paramount Screen Educator says that "The World at Columbus is probably the most pretentious film ever produced by a non-theatrical organization."

The purpose of this film is entirely religious. It aims to contrast paganism with Christianity, to show the supreme need of giving the gospel to all the world, to visualize the mighty Centenary program all over the earth, and to give a glimpse of the great Christian pageant "The Wayfarer."

Musical suggestions from the world's greatest music, especially the Methodist Hymnal, are included.

The Centenary Commission is now booking showings for this film. It will be rented to any church, organization, or person at a rental rate of twenty dollars for the first showing and ten dollars for each subsequent showing on the same shipment. The user pays all transportation charges both ways.

When desired arrangements can perhaps be made for exhibitions on a mutual basis, the Centenary Commission furnishing the films, musical suggestions, and advertising material, and the local organizations providing the building, projecting machine, screen, and operator. When such an arrangement is made the gross proceeds are divided equally between the Centenary Commission and the local organization.

All churches are urged to present this picture, either in the church building or by arrangement with a moving picture theatre. Southern Methodists should obtain the film only through the Centenary Commission at Nashville, as the films sent out from Nashville have been edited especially for the M. E. Church, South, by the Secretary of the Department of Publicity.

The Centenary Commission has no moving picture machines for rent. These must in all cases be provided locally. Adequate arrangements must be made for protecting the film and all local laws must be complied with before showing.

For dates and bookings address:
THE DEPARTMENT OF PUBLICITY,
Missionary Centenary,
Centenary Building. Nashville, Tenn.

The Home Circle

NOTHING TO DO.

I know a little girl
About as big as you,
Who sighs ten times a day,
"I don't know what to do."

She has new toys and games,
A baby brother, too,
And yet she still complains,
"I don't know what to do."

The baby likes to romp,
And mother's busy, too;
Now, can't you think of something
That this small girl could do?

—Rebecca Deming Moore.

WHEN KATHLEEN COLLECTED THE RENTS.

The telephone bell rang, and Kathleen hastened to answer it.

"I have found that I shall have to leave the city this evening on business, Kathleen," her father's voice came over the wire, "and I wish you would attend to the rents for me to-morrow. Jackson will be away."

"Oh, father, my garden party's the next day! I really couldn't do it. I haven't a minute's time. I don't want to, anyway," she ended weakly.

"You will have to do it, Kathleen. The car is at your service, you know. But I can't talk longer, only be sure to collect all the rents."

When Mr. Grayson spoke in that tone, his young lady daughter knew that he must be obeyed. But why had father asked her to do so unusual a thing? He must have some object, Kathleen reflected.

The next morning Kathleen arose with the birds, and at an early hour she was on her way to the tenement district. As her chauffeur drove through the squalid streets she forgot all about the garden party in the unaccustomed sights and sounds that met her on every hand. The people she saw were not like any she had ever known, and what a rank odor the dirty, ill-kept buildings gave forth as they passed them! What a terrible thing it was to be poor, she thought. At last the car stopped at her father's tenement.

"Such a contrast to my garden!" she mentally exclaimed, as she looked up at the great bare walls, relieved only here and there by sickly little pots of flowers in the windows.

At the first door Kathleen was met by a wrinkled, dried-up, but gentle-faced old woman.

"Will you come in?" was the greeting uttered in a quavering voice.

Kathleen entered a dreary room furnished with a table, a cot and a chair. The old lady offered the chair and seated herself on the cot.

Some way, as Kathleen looked at the geranium blooming in the narrow window, she did not have the heart to speak about the rent, and the old lady evidently regarded her as one of those kindly-disposed society girls who are wont to visit slum districts.

"I think you must like flowers the way I do," the girl said, somewhat embarrassed at first.

"I just love them!" the old lady said, "for they make me think of the time when I was a girl and had a wild garden of my own."

"Oh, isn't that funny?" Kathleen said—"I have a wild garden. Do tell me about yours."

"Why, it was a garden near a castle in the Old Country, where I used to live when I was a child. The birds had planted the seeds, and I used to call the place mine because I visited it oftenest. It was so beautiful!"

The old lady seemed to forget everything in the memory of that far-away place, and for some time she talked rapturously of the past. As Kathleen listened, she decided she would rather make up the rent from her own allowance than to ask this poor old soul for any money.

She knocked at the door across the hall, and a child timidly opened it a little way.

"Please, sir," she whined—"Oh, lady, I mean—and if you want the rent—mother's been sick—and—"

"Gretchen, let him in," a weak voice called.

The child threw the door wide, and the next moment Kathleen found herself in a sick room. A pale, emaciated woman was lying on a bed in the corner, covered with a ragged old blanket.

"I am sorry my child spoke as she did," came feebly, but in well-modulated tones. "I suppose you have come for the rent."

"Yes," said Kathleen, somewhat taken aback by finding here a woman of evident refinement, even culture.

"I have been ill for several weeks," the woman explained, "but I hope to be able to return soon to my work, then the rent will surely be paid. I have nothing at present."

"Where are you employed?" asked Kathleen, deeply touched.

"In the mills," the woman replied.

"Did your work make you ill?"

"Yes. You see, my lungs became so filled with the dust that it is almost impossible to breathe. I wish I were stronger," she sighed.

As Kathleen left the dreary place, she thought, "I can well afford to take her rent, too, from my allowance."

The next door was opened by a cheery-voiced old man.

"Come in," he piped. "I've had a little extra cobbling, and I'm happy as a clam. If its the rent you're after, I'm here with the goods."

"That is my errand," replied Kathleen lightly, "but I'd like to know the secret of your happiness, for I'm sure it doesn't depend upon chance cobbling."

"No, dear lady, it does not—it's just this: though I live poorly, I enjoy my work."

"Tell me about it," Kathleen said, taking his proffered chair.

"Well," the old man replied, his eyes twinkling, "it's not altogether my work—I mean, I find lots of pleasure in thinking about the folks who wear the shoes I mend. I get to wondering what they do and where the shoes are taking them from day to day. Sometimes, when the shoes belong to the little feet—like this pair—I hope that they are going to spend a while in the country among the violets."

"So you are another person who likes violets!" exclaimed Kathleen.

"Like them!" the old man cried; "I always bring home a bunch on Saturday night to have on this work bench. They last nearly all week, so I most always have them."

Kathleen wondered, as she sat there, what she would have to show for her forenoon's work; but she was having too good a time to care.

There were other places that she visited—some where sour-faced people met her with dark looks; some where the rent was paid, and others where only pitiful excuses were given.

At the last door she was met by a red-eyed little girl.

"Please," the child said timidly, "mother has just left brother and me. Daddy's gone away, and—"

At this a tall, handsome young man came forward—a man whom Kathleen greeted with joyful surprise. It was Jack, one of the guests invited to the garden party to-morrow.

"I suppose you didn't expect to find me here," he said, "but I read in the morning's paper of this sad case, and I thought it was worth investigating. The poor kids certainly need help. Let me pay their rent."

"I should say not!" returned Kathleen proudly. Jack vainly insisted. Kathleen was firm.

"I have an idea!" Kathleen suddenly cried. "Instead of the garden party I was going to give, I'll turn it into one for all the poor people I've seen to-day! They would love my garden; the rich ones wouldn't."

"That will be fine!" Jack agreed. "And I will see that your tenement guests get to your party in my car."

When it was all over, Kathleen knew that she had never given a party like that one.

There was the quavering-voiced old lady enjoying to the full the brilliant nasturtiums and geraniums; the sick woman, who seemed suddenly to grow strong in the shade of the big elm as she watched her little girl and the other children flitting from flower to flower, like so many butterflies; the old cobbler, who spent the greater part of the afternoon among the loved violets. And everywhere was big-hearted Jack, now explaining about the different kinds of flowers, now picking nasturtiums for the old lady, now telling stories to the children.

"How glad I am that father insisted upon my collecting those rents!" mentally reflected Kathleen, as she surveyed her happy visitors. "Oh, I just know he did it to get me out of my selfishness. Well, I've learned that there's no joy like doing for others."—Sylvia Thomas, in the Union Signal.

Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
Wm B Reily & Co. Inc.
UNITED
PROFIT SHARING
COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG

Cost of living higher? Be a thoughtful buyer—try old Luzianne. At your dealer's you can buy it—at our risk we urge you "try it"—good old Luzianne

LUZIANNE coffee

Goes Twice as Far

WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

TO OUR PASTORS AND PRESIDING ELDERS.

Our campaign for an increased circulation of the Advocate was to have closed on March 15, as per plan; but from conference with some of our pastors I have learned that many things have interfered, and that some of our men have not had, thus far, a suitable time to put on the campaign.

If you have not had your campaign, brother pastor, do not let the lapsing of the date cause you to desist, but go ahead and push the campaign to a successful close.

Your people need the paper in order that they may be intelligent Methodists; and our paper should have an increased and an ever-increasing field of usefulness. We must not cease our efforts until the number of subscribers has reached the ten-thousand mark—and then go beyond it.

JNO. F. FOSTER,
Chairman of Campaign.

HEALING—BODY, SOUL.

Perhaps never before in the history of New Orleans has there been such widespread interest in any event as is now being manifested in the deeds of one who calls himself "Brother Isaiah," but who is commonly referred to as "The Miracle Man." More space is being given by the daily newspapers to the record of his daily work and to discussion of his power than we have ever known to be devoted to any other local topic, and literally thousands of people, rich and poor, high and low, learned and ignorant, are talking about him and thronging to the river bank to see and, if possible, to hear him.

The reports indicate that "Brother Isaiah" has been able to accomplish marvelous results in supposedly incurable diseases by the laying on of hands and by prayer. According to the testimony of those who have been ministered to by him, the blind have been made to see, the lame to walk, the dumb to speak and the deaf to hear. Other diseases also are reported to have yielded to his power. We are not asserting that positive cures have been effected in the cases cited, but are simply giving the facts as they are reported day by day by the newspapers and as they are given currency by word of mouth.

There is, as a matter of course, diversity of opinion as to what is actually being accomplished. Eminent physicians, distinguished clergymen, prominent business men, well-known psychologists, as well as thousands of the "common people," have expressed their views publicly or privately. Some hold that veritable miracles are being wrought; others maintain that the cures are the result of the operation of certain psychological laws, well recognized as to their influence in the treatment of certain types of disease; still others incline to the view that a kind of hysteria, growing out of sincere motives, but hysteria nevertheless, has seized upon the people, causing them to imagine that they have been healed, although no real change has taken place. We are glad to note, however, that there has been no flippant or uncharitable criticism by anybody. There has been, in fact, a spirit of reverence—almost of awe—in all the discussions that have come to our attention.

Under no circumstances can "Brother Isaiah" be accused of mercenary motives. He is an old man, with long white hair and beard which give him a patriarchal appearance. He dresses in the coarsest garb, eats only the simplest food—abstaining from meat altogether—and lives in a tiny houseboat moored to the bank of the Mississippi River. He claims no merit of his own, but insists that all the power he possesses comes direct from God. He absolutely refuses remuneration for his work, and it is with difficulty that he can be induced to take enough rest to meet his physical requirements. All day long and far into the night he ministers to such as are brought to him, regardless of their age, color, wealth or social standing—and people of all classes are going to him, or urging him to come to them.

Personally, we are absolutely unable to express a definite opinion of the work of "Brother Isaiah." We would not dare say that it is not of God. In the light of the New Testament we are prepared to believe that God may manifest Himself in miraculous ways through those who have faith in Him; but thus far all the facts involved have not been clearly enough defined for us to declare that this is such a case. We firmly believe, however, in the sincerity of the man, in the purity of his motives, and in the beneficent effects of his labors.

Two or three lessons come to mind in connection with what has taken place that many of us, perhaps, need to learn anew. In the first place, it is the very nature of people to believe in God and in His power to work wonders. When the report that "Brother Isaiah" could heal diseases began to spread abroad, the report was accepted as true by thousands of those who were afflicted, and all praise was given to God. There was no question of His ability to work wonders. The lesson we need to learn is, we do not have to argue with people to convince them of God's omnipotence—most of them believe it already. A miracle, even in modern times, is not a difficulty to be overcome in the faith of the average man—the difficulty does not exist.

In the second place, we need to learn that we cannot keep people away from the place where they believe a real work of God is being done. "Brother Isaiah's" houseboat is in a rather out-of-the-way place—far uptown, away from any prominent street or avenue, reached only with considerable difficulty and inconvenience. Yet on last Sunday many thousands of the people from all sections of New Orleans found their way to that spot on the river bank where they thought the power of God was being made manifest. Many of them, of course, went through mere curiosity—but they were there. One of our problems is to get people to go to church; it is due, perhaps, to the fact that they are not thoroughly convinced that anything worth while is going on.

In the third place, "what shall a man be profited if he gain the whole world and lose his soul?" The body is important—tremendously so—but the soul is of transcendent value. If people can be so moved concerning their bodily welfare, is it not possible to bring them to a realization of their spiritual needs? We need to learn the lesson that sick souls need healing, and that people need to be taught that their souls are diseased. When we have done this, the great revival for which we are longing will be well under way.

A REQUEST.

We are exceedingly anxious to publish in the Advocate the results of every revival meeting held in our churches in Louisiana and Mississippi this year. In addition to the news value of these reports, there will, we believe, be a distinct spiritual stimulus to all our work. We earnestly request, therefore, our pastors to furnish us with a brief statement concerning these meetings, giving only the facts in connection with each. All the necessary information can easily be put on a postal card—the date and place of the meeting, name of the helper, number of family altars established, number received on profession of faith, etc. Some meetings will, of course, deserve more space than this, but we want to secure the facts concerning all of them. We hope that every preacher within the bounds of our three Conferences will comply with this request as the meetings are held.

PERSONAL AND OTHER NOTES.

"Everything is moving along nicely," is the good word that comes from Rev. Geo. P. McKeown, of Edwards, Miss.

Rev. J. F. Campbell writes that the outlook for this year at Madison, Miss., is encouraging, and that he is happy in the work.

We expect to publish in the near future a series of articles by Bishop Collins Denny, giving his views in opposition to the plan of unification.

The Arkabutla circuit, North Mississippi Conference, is making rapid progress, according to an encouraging report by the pastor, Rev. D. R. McDougal.

The American Bible Society is preparing to issue an edition of the Bible in the Revised Braille system, which is the latest development in a reading method for the blind.

We are glad to learn from an exchange that Dr. Hoyt M. Dobbs has resumed his work at Southern Methodist University after an absence of about a year on account of sickness.

Bishop Collins Denny, secretary of the College of Bishops, has announced that the College of Bishops will hold a three-days' session at Nashville, Tenn., beginning May 1.

It has been announced that Dr. C. C. Jarrell has resigned as Director of the Correspondence School at Emory University, and that Dr. W. J. Young has been selected as his successor.

Rev. A. H. Williams, formerly of the North Mississippi Conference, but now pastor of Oxanna Methodist Church at Anniston, Ala., began a meeting, with Bob Jones assisting, on March 14.

Rev. A. M. Shaw, who came to Louisiana from Arkansas last year, is meeting with encouraging success in his work at Trout, La., and he records himself as well pleased with the Pelican State.

Rev. C. M. Ray, of Longview, Miss., has fallen in love with the people and the work of that charge. The weather conditions have interfered considerably with his plans thus far, but the outlook is encouraging.

Rev. J. R. Murff, of Mathiston, Miss., writes very appreciatively of the recent visit of his presiding elder, Rev. W. L. Duren. The new church at Providence will be dedicated by the presiding elder on his next round.

The Pastors' Conference of the Interchurch World Movement was in session in New Orleans this week, with a fairly good attendance of the ministers of the State. We go to press too early to give any account of the proceedings.

At a meeting of the presiding elders of the New Orleans District, the Seashore District, and the Mobile District, held on March 11, it was decided to hold the annual camp meeting at the Seashore Camp Ground as early in July as practicable.

The work in many of our churches has been greatly hindered by the prevalence of influenza. In some places the churches and schools have been closed, and pastors, when not sick them-

selves, have been kept busy ministering to those who were ill.

Brother Marcus D. Herring, of Byhalia, Miss., had a communication in a recent issue of the Memphis Commercial Appeal strongly urging the repeal by the Mississippi Legislature of the law prohibiting the leaving of property by will to a church enterprise.

We learn from the St. Helena Echo that Mrs. L. E. Crooks, wife of our pastor at Greensburg, La., has been called upon to mourn the loss of her mother, Mrs. Z. E. Richardson, her death occurring at Colfax, La., on March 4. We extend sincere sympathy to the bereaved family.

The South-Reporter, of Holly Springs, Miss., in its issue of March 12, gives an interesting account of the work of the Methodist Sunday school at that place, under the superintendency of Mr. L. G. Fant. Special mention is made of the splendidly organized Young Men's Bible Class.

Rev. J. C. Price gives a good account of the work at Coushatta, La. Special efforts are being made to get ready in mind and heart for a great revival this year. Accompanying Brother Price's report, was a list of 18 subscribers to the Advocate. "I really had an easy time getting them," he says.

Rev. A. S. Lutz, presiding elder of the Baton Rouge District, Louisiana Conference, dropped in at the Advocate office for a few minutes on Friday of last week. He stated the Baton Rouge District Conference will be held at Franklinton, La., June 22-24. Rev. F. B. Hill, of Jackson, La., will preach the opening sermon on the evening of June 22.

The Centenary Commission desires to obtain all the facts possible concerning the evangelistic campaign in each district in the church immediately after Easter. Every presiding elder is urged to fill out the report cards, which will be furnished, as soon after that date as possible, not later than April 10, if the data can be secured by that time.

Mr. J. M. Kennedy, of Washington, D. C., in renewing his subscription to the Advocate takes occasion to say that our Representative Church in Washington is the most beautiful church building in that city, and that those who contributed to its building fund have made a fine investment. It is necessary to go early to be sure of a seat at the regular services.

The Methodist Reminder, published weekly by Rev. L. P. Wasson, pastor of the First Methodist Church, Water Valley, Miss., is an attractive and helpful little paper—little in size, not contents. One interesting item of information is that there are eighteen tithers enrolled in the membership, with others who have not given in their names. A tithing church will succeed materially and spiritually.

At the ninth biennial meeting of the members of the Methodist Benevolent Association, at Nashville, Tenn., Dr. R. S. Satterfield, assistant editor of the Nashville Christian Advocate, was elected to a place on the board of directors. This Association was formed primarily for the benefit of Methodist preachers, their widows and orphans, and it deserves the cordial support of all our people.

Our church at McDonoghville, La., under the pastorate of Rev. S. D. Roberts, is making splendid progress in all lines of work. The church building has recently been repainted and papered. Members are being received with gratifying frequency. The prayer meeting is well attended, 31 being present last week. A revival meeting will begin next Sunday, in which the pastor will be assisted by Rev. R. W. Tucker, of Crowley, La.

The Executive Committee of the Alumni Association of Millsaps College, consisting of Hon. J. T. Calhoun, Rev. J. R. Countiss, and Prof. G. L. Harrell, is making vigorous efforts to enlist the active interest of the more than four hundred graduates of that institution in the welfare of the college. A special department is being maintained in the Purple and White, the college publication, in the interest of the movement, and the paper is being sent to the alumni throughout the State.

CENTENARY DISBURSES $4,655,413.40.

Askings Will All Be Paid In Full This Month.

The Finance Department of the Centenary Commission has disbursed $4,655,413.40 to the various departments on the askings as passed by the General Conference and published in the World Survey. Each item on the budget received its share pro rata, including the home and foreign fields, war reconstruction and Conference Boards of Missions. The checks were distributed last week by the Centenary Treasurer, Col. John E. Edgerton.

This amount did not cover the Askings in full, but the treasurer announced that 100 per cent would be paid to all departments before the first of April. The first payment made was an item of $400,000, which went to the various Conference Boards of Missions for the purpose of increasing the salaries of underpaid preachers. This will be distributed by the Conferences, and the balance of the vast fund will be administed by the regular agencies of the Board of Missions and the Board of Church Extension.

Never before in history has such a fund been placed at the disposal of any agency of the church. The Centenary Commission is thus making good in the mighty undertaking which was laid upon it by the General Conference. The amount now turned over is all "new money," and does not include any of the regular income of the Boards known as "credits."

ORPHANAGE SUNDAY.

Dear Brother: As you know, Easter Sunday, April 4, is Orphanage Day by Conference resolution—the only day set apart by the Conference for the purpose of helping your Orphanage this spring. Since we send out no collectors and have no agents, or paid solicitors, this affords us the only opportunity your people will have to help our cause through the spring and summer. You can readily see how dependent we are on this day for the necessary funds to meet our obligations, and how important it is that every church and Sunday school take collections for our work. We have 130 children dependent on the church for this help.

We look to you to keep this matter before your people, and to urge them to make as generous offerings as possible. We will send you another lot of envelopes very soon that you can use as you judge best.

Grateful to you for your past help, and praying that God will bring to you and your people a gracious outpouring of His Spirit, I am,

Cordially,

ROB'T W. VAUGHAN,

Superintendent, Louisiana Methodist Orphanage.

A CORRECTION.

The Journal of the last session of our Mississippi Conference, 1919, is in error as to one item touching the statistics of the Seashore District.

The amount assessed for the preachers in charge was $25,620, instead of $28,062 as shown by the Journal, page 116.

This statement is not made in the spirit of criticism, but in justice to the Seashore District.

J. R. JONES.

Fayette, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. N. B. Harmon, Vicksburg, Miss., 3; Rev. W. H. Lewis, Brookhaven, Miss., 3; Rev. H. B. Watkins, Meridian, Miss., 8; Rev. Wm. I. White, Crawford, Miss., 4; Mrs. Geo. W. Morgan, Rich, Miss., 5; Rev. H. M. Young, Eupora, Miss., 7; Rev. J. C. Price, Coushatta, La., 18; Rev. C. L. Oakes, Ebenezer, Miss., 5; Rev. C. M. Ray, Longview, Miss., 2; Rev. A. L. Harper, Ringgold, La., 5; Rev. Seamon Rhea, Tishomingo, Miss., 4; Rev. J. R. Murff, Mathiston, Miss., 11; Rev. J. F. Campbell, Madison, Miss., 3; Rev. S. S. Holladay, Pelican, La., 3; Rev. D. R. McDougal, Arkabutla, Miss., 3; Rev. W. M. Langley, Holcomb, Miss., 3; Rev. John W. Ramsey, Bucatunna, Miss., 4; Rev. A. M. Shaw, Trout, La., 9; Rev. B. H. Andrews, Zachary, La., 4; Rev. M. L. White (by Miss Annie Lou Eldridge), De Kalb, Miss., 3; Rev. L. E. Alford, Yazoo City, Miss., 6; Rev. T. B. Winstead, Carthage, Miss., 2; Rev. W. W. Lantrip, Grayson, La., 3; Rev. E. L. Cargill, Gibbsland, La., 5.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

THE THIRST FOR GOD

However rampant godlessness may seem to-day, no day has given more evidence of a human thirst for God, a longing of minds disillusioned by the pursuit of unblest goods to find him who is the strength of the soul. The supreme achievement, peace, glory of our humanity, is just this, to come consciously home to our Father God. Only in finding him we find our true self; only in knowing him whose we are we know what we are.

In far dimmer light than ours man's instinctive quest for him was rewarded with the great discovery that uttered itself in the prayer of Moses: "Lord, thou hast been our dwelling-place in all generations." Long afterwards, Jesus' utterance of the still higher consciousness of God which he had reached, "I am in the Father, and the Father in Me," set the mark of his disciples' endeavor, "that they may also be in us." For one who will devote some moments of every day to the same discovery, how would the light that never was on sea or land irradiate and divinize the modern world with the glory of him in whom we live!

"Speak thou to Him, for he hears, and spirit with spirit can meet.
Closer is he than breathing, and nearer than hands and feet."

—Author unknown.

He that hath a pure heart will never cease to pray, and he who will be constant in prayer shall know what it is to have a pure heart.—La Combe.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy
Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

WHEELER Business College BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Electric Vitalizer
Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles.
Marked Price $5. Special introductory price $1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write,
NitrA-germ, Savannah, Ga., for Book No. N-26.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

HOLMES is a Reliable Store

"I am well! -your chickens and stock well?"
If not- give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

J. W. WRIGHT, son of Jack and Julia Wright, was born, January 13, 1849. In early life he made a profession of religion and joined the Methodist Church at New Hope, in Montgomery County, Mississippi. He lived a faithful and consistent Christian life in the same church until his death, which sad event occurred at his home three miles north of Winona, Miss., December 20, 1919. He first married Miss Lenora Rohinson, December 26, 1876. To this union were born five children, four of whom still live to mourn the loss of a good and an affectionate father. His second marriage was to Miss Clemmie Hightower. To them were born seven children. The writer was his pastor when we were both young; and while he was then prospering in business, he always found time to attend and meet his obligations to the church he devotedly loved and which was to him an institution that could not be dispensed with, with safety to the community. Says one who was associated with him in the same church through all the years, "I have never known any one more charitable to the poor, more loyal and liberal to the church than was Brother Wright." Old New Hope Church of long and favorable history, will miss him greatly. But the bereaved wife and children will miss him most. But how comforting in this sad experience that he walked humbly before the Lord in life, and died in the faith of a Christian.

A. W. LANGLEY

Cedar Bluff, Miss.

On Monday evening, February 23, 1920, the death angel called and took the spirit of our dear mother to dwell with God, aged 68 years, 1 month, and 4 days. MRS. MARIE McINTOSH was born in Alabama, January 19, 1852, afterwards removing to Mississippi. She was married to Daniel W. McIntosh. To this union were born 11 children, two of whom died in infancy. She united with the M. E. Church, South, in early life. She lived a Christian life. She was a devout companion and affectionate mother. Her whole life was spent in trying to make some one happy and to rear her children in the nurture and admonition of the Lord. She was taken sick in 1915, and was on her bed 5 years, 4 months, 7 days, when the Lord said, "It is enough—enter into the joys of the Lord." Her remains were laid to rest by the side of her husband at Liberty Cemetery, near Stringer, Miss. Funeral services were conducted by Rev. G. C. Vandevender, of Ellisville, Miss. Sleep on, dear mother, in peaceful sleep, with Jesus, our Savior, on those golden streets to wait for us when time is no more; to beckon us home on that beautiful shore, where all the angels will rejoice to see an unbroken family in heaven.

Her son, DANNIE.

MR. J. H. JONES, one of the greatest Christian characters we ever knew, crossed the river in full triumph of his faith. How fortunate to have known him! Who will take his place? Fifty years of faithful service, half century a steward! He prayed as though he stood face to face with his Maker. He held up his pastor's hands, and never turned his back. His smiling face, his great faith—oh, what a legacy he left us! The penetrating blaze from his ever-trimmed candle will shine on through the lives of those who knew him, and terminate in many hearing the glad welcome at the Pearly Gates, "Well done, thou good and faithful servant." When the monuments of earth have crumbled, his life will bless the earth. "He that doeth the will of God abideth forever." God bless his loved ones.

His pastor, H. H. WALLACE.

E. V. BRIDGES was born, August 30, 1848, and for more than 50 years he lived at one home in the northeastern portion of Copiah County. He was married first to Eliza Sistrunk, and there were born to this union three sons, all of whom survive him. He was next married to Miss Lula Ramsey, an excellent lady who proved herself to be a good and faithful wife and mother to his orphan children. God blessed this union with two children; the eldest girl is now well into her teens. On Sunday morning, February 29, Brother Bridges fell on sleep. It can be said of him, as of one of old, "He was a good man, full of the Holy Ghost." For a half century, he lived a consecrated Christian life and was a faithful member of the M. E. Church, South. To know him was to love him. His disposition was sunny, joyous and happy. He always had a kind word for every one. The community always feels the loss of such a man as he, and when we gather to worship at old Mount Pleasant Church, the inestimable loss will be felt the more, for he was interested in every department of church life. On Monday, March 1, the funeral was conducted by the writer at the home, and the body was laid to rest in the family cemetery, within a stone's throw of the house in which he had lived so long. A large company of sympathetic friends were present to speak words of comfort and consolation to the sorrowing ones. Mourn not, dear ones, for when

"Mortals cried 'A man is dead,'
Angels sang 'A child is born.'"

C. A. SCHULTZ, Pastor.

Gallman, Miss.

MARRIED.

On Sunday evening, February 29, at the home of the bride, Magee, Miss., Mr. F. M. BROOKS and Miss THELMA CALHOUN, Rev. S. W. Johnson officiating.

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! It Darkens Hair so Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.—Adv.

PILES Don't be Cut Until You Try This Wonderful Treatment.

If you have piles in any form write for a Free sample of Page's Pile Tablets and you will bless the day that you read this. Write to-day. E. R. PAGE, 430-D, Page Bldg., Marshall, Mich.

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

CABBAGE PLANTS

Fulwoods frost proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by express 1,000 to 4,000 at $2.25 per 1,000; 5,000 and over at $2.00 per 1,000. By parcel post prepaid 100 for 50c, 500 for $1.75, 1,000 for $3.00. Orders shipped promptly, satisfaction guaranteed or money refunded.

P. D. FULWOOD, Tifton, Ga.

Hogs Can Tell when **NitrA-germ** TRADE MARK

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Tenth Annual Meeting of the Woman's Missionary Council will be held in the Central Methodist Episcopal Church, South, Kansas City, Mo., April 14-20, 1920.

The Executive Committee meeting will be held at the Hotel Baltimore, Wednesday morning, April 14, at 9 o'clock, the Workers' Conference at the church that afternoon at 2:30, and an inspirational service at the church at 8 o'clock the evening of the same day.

Council Headquarters will be at the Hotel Baltimore.

Mrs. Frank Witherspoon, 807 West 38th Street, is the General Chairman.

Delegates and visitors should correspond with Miss Flora T. Clark, Chairman of Hotels, who will furnish a list of hotels and boarding houses.

Miss BELLE H. BENNETT, President.

Mrs. FITZGERALD SALE PARKER, Secretary.

GREAT EVANGELISTIC CONFERENCE AT CLEVELAND, MISS.

Thirty-five Methodist ministers from the Greenville and the Winona Districts met at Cleveland, Miss., during the past week in a unique conference; no routine business of any sort was indulged in—the entire meeting was devoted to preaching and prayer. Preparation for the great country-wide revival of religion was the sole object of the meeting and the only topic discussed, that the revival fires might be kindled to greater proportions and the will of God done in the hearts of his servants.

The services were under the direction of Rev. V. C. Curtis, presiding elder of the Greenville District, and Rev. S. L. Pope, presiding elder of the Winona District. Rev. H. C. Morrison, of Louisville, Ky., one of the greatest preachers in America, did most of the preaching. He was assisted by C. C. Rinebarger, a gospel singer without a peer. These two men performed a work that will linger long in the memory of all who attended.

The people of Cleveland will never regret having opened their hearts and homes to the men of God who came to seek greater power from him who is the source of all power, for the town has never had a greater blessing to come to it than has come from these four days of study and prayer.

The following were in attendance: S. L. Pope, Winona; R. N. Evans, Carrollton; W. N. Duncan, Drew; J. J. Brooks, Dublin; C. D. McGehee, Indianola; H. N. McKibben, Lambert; L. W. Cain, Minter City; S. H. Caffey, Moorehead; W. S. Shipman, Ruleville; H. G. Roberts, Winona; A. S. Brisco, Winona Ct.; B. P. Jaco, Winona; V. C. Curtis, Greenville; W. V. Shearer, Benoit; C. A. Northington, Boyle; E. N. Broyles, Clarksdale; T. M. Bradley, Cleveland, W. G. Carlisle, Coahoma; J. A. Coleman, Duncan; C. P. Moss, Friars Point; D. R. Wasson, Glen Allen; E. S. Lewis, Greenville; E. E. McKeithen, Gunnison; J. A. George, Hollandale; W. C. Galceran, Jonestown; W. M. Young, Leland; S. A. Brown, Lula; L. A. McKeown, Merigold; J. W. Robertson, Rosedale; W. W. Jones, J. M. Wyatt, Shelby; J. H. Bell, Columbus; C. A. Parks, Tunica; Robt. Selby, Jackson; A. C. McCorkle, Durant.

CHAS. D. McGEHEE,
Reporter for Winona District

ON WITH THE REVIVAL.

As a mighty army, the thousands of pastors in the Methodist Church are moving forward. There never was a mightier force marching together, in my opinion, in the history of the world, than there is now, with all Methodism pulling herself together for a mighty DRIVE for the salvation of the lost.

This is not a campaign for church members; if it were, we should hide our faces and ask the good Lord to forgive us. Methodism has never had to campaign for members, but, somehow as we go marching on, Methodism accumulates a goodly number of new born. It is true that we are to do all we can to re-enlist all Methodists who are practically lost to the church, but this is not a campaign for new members.

The Standard Plan is not a new thing to a wide-awake pastor-evangellist, for he has been working at the same task in almost the same way as is laid down in the Standard Plan all the time; and if you will look up his record, you will find that he always had accessions.

I do not find a single thing in the Standard Plan that Dr. O. E. Goddard has not worked for years in his congregations. I was with him in Galveston, and in his own church he worked it successfully. So let no one get the idea that this is a new plan, for it is one that has been already worked successfully.

Brethren, preach the OLD TIME GOSPEL and work your plan as you go and the good Lord will give you a harvest.

D. B. BODDIE.

Rochelle, La.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is harmed.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments. No assessments; legal reserve for protection of policy-holders same as stock company. All that you have guessed about mutual insurance may be wrong. Get the facts. No agents. Deal direct.

Write to HENRY P. MAGILL, Sec't'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

Men show their character in nothing more clearly than by what they think laughable.—Goethe.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

For highly gratifying and most astonishing results in checking diarrhoea, and relieving wind colic, flatulency, constipation, and other disorders of baby and childhood use

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is the safest and best combination of purely vegetable ingredients that medical skill has ever devised and endorsed as this complete open published formula shows. Read it.

Senna	Sodium Citrate	Oil of Anise	Caraway	Glycerine
Rhubarb	Sodium Bicarbonate	Fennel	Coriander	Sugar Syrup

It costs more to make Mrs. Winslow's Syrup than similar preparations. Yet it costs you no more than ordinary baby laxatives. *At all Druggists.*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York
General Selling Agents: Harold F. Ritchie & Co., Inc., New York, London, Toronto

NUXATED IRON

A DRIVING FORCE

BEHIND KEEN SUCCESSFUL MEN AND WOMEN

When you think of the successful men and women you know—people who are doing things worth while—you will find that they possess force, vim and energy—the kind that simply brim over when the blood is filled with iron. Nuxated Iron by enriching the blood and creating new red blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed force and energy into the whole system. Three million people use it annually as a tonic, strength and blood-builder.

MAKE THIS TEST

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

FOR Health's SAKE

Disease germs are usually active at this season. Get rid of them by using J. I. T. Disinfectant and Germ Destroyer freely in the home, in the office, and in all public places.

J. I. T. Disinfectant is free from the usual objectional odors, and can be sprayed anywhere, as it will not injure the finest draperies, rugs or walls.

FOR HEALTH'S SAKE, USE IT—IT'S AN ENEMY OF THE "FLU."

J. I. T. Disinfectant is endorsed by the Louisiana State Board of Health, and is for sale by all druggists.

SOUTHERN DRUG COMPANY,
SHREVEPORT, LA.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts
to the Acre With
NitrA-germ
TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Centenary fund from the Sunday schools in the Mississippi Conference amounts to date to $4,711.26. While this is a nice sum, it is to be hoped that the Sunday schools will do better this year than last.

Bloxi, Main Street, has reorganized its Sunday school, electing superintendents for each Department and forming three new classes. A director of Teacher Training has been appointed, and books have been ordered for the Elementary Departments.

The Junior Department of the Capitol Street Sunday school gave forty-eight Honor Certificates for February, and the Intermediate of the same school gave seventy. I have not heard from the other Departments.

The school at Pass Christian is growing steadily. This bids fair to be a Standard school by the District Institute.

As yet I have received no offers to help in the rapid tour in the interest of the Dstrict Institute.

Please report items of interest; anything that you are doing successfully let us know it.

Pray for the work and the workers.

Yours in Him,
JNO. C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

If you have finished your campaign for new members, write the results to the Advocate. Such an item would be good news.

If your teachers are being profited by the study of the literature on Evangelism, write and tell us. We want to know what effect such study is having.

Are you reading the Bible with the prayer that your prayer-life may be deepened and enriched and made more effective? You need not write about that—it will be discovered right away.

Three of the teachers at Tie Plant ordered books to study. They also ordered the graded lessons for Beginners.

Rev. J. Mark Guinn has organized a teacher-training class at Crenshaw with an enrollment of thirteen members. This class is studying The Pupil. Such work means much for the future of the church.

A goodly number of our schools are taking Missionary Specials this year. We have several fifty-dollar specials that will be of interest to your school. Write me for blank application. Some other Conference will get these offers if we fail to take them.

Write to me for the number of Sunday School Day programs you need. There will be two programs this year, one for small schools and another for the large schools. I can send you a sample if you care to have it.

The teacher-training class at Grenada, under the drection of Miss Lizzie Horn, is enthusiastic over their work. They ought to be; for several of them have received their incomplete diploma recently. The Grenada school is working for first place in the Conference. Brother Woollard is building the kingdom on an euduring foundation. The man that teaches teachers is doing one thing that the Master did.

It is true that we have multiplied Sunday school machinery. But you must remember that it takes a big machine to do a great work. The preacher has not been born that can preach so as to reach all the children, all the young people, and all the adults with the whole gospel they need as they need it. The gospel must be taught by parents and other teachers to every individual constantly. If we do not put more machinery to work and pour more life-giving power into that machinery, we will wake up to the fact that multiplied thousands have slipped out into darkness.

FROM TOCCOPOLA, MISS.

Dear Brother Carley: For some time I have been thinking I would have just a few words to say about our work here. We are among some really good people. The charge is very badly scattered, covering a district of 20 miles north and south, 12 miles east and west.

I am making the survey, putting on the every-member campaign. We have a live Sunday school at each church. At Tula we are adding five new rooms to the church for Sunday school work. We have organized a missionary society there of late, which bids fair to do good work.

At Oakdale, we have on foot a new church building, work to begin at once.

At Toccopola, we are repairing the church building, making room for our Sunday school work.

At Salem, we have bought a new parsonage. This bids fair to be one of the best rural churches in North Mississippi. The people have some of the best land in the State to back it, and a fine consolidated school. They see the possibilities of a great church, and within the past thirty days have bought 75 acres of land for a parsonage; when completed, it will be an honor to any rural church. We raised two-thirds of the money to purchase and equip the property there; it will be a treat to some man to occupy this home another year. A new charge will be formed, and an extra man placed in the field, which is needed very greatly.

Pastor's and presiding elder's salary paid up to date. We are hoping and praying for a great year.

R. M. PAPASAN. P. C.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 2253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books

A LETTER TO THE ADVOCATE.

Dear Advocate: Please pardon a little reminiscent note. Out acquaintance began away before the "civil" war, when I was a small girl and you a rather young paper. In my mother's home I watched with a child's eagerness for your weekly coming, naturally to seek the "Children's Column," on the fourth and last of your big pages.

With the passing years, through girlhood, wifehood, and now through the long years of widowhood, I have kept in touch with you as my friend. Several of your editors and many of your contributors I am honored to have numbered as my personal friends.

So long as my life and yours shall last, you will find my name upon your mailing list. Wishing you, and all you represent, great prosperity, I am,

Very truly,
MRS. J. F. EVANS.
Cleveland, Miss.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

BOHNE & WILT. Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.—Adv.

CATARRH

is quickly relieved by the application of **Turner's Penetrating Balm.** Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the **Turner Chemical Corporation, Bristol, Tennessee.**

Save

Your Strength
By Conserving Your
Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Tobacco Habit

Chewing, Smoking, Cigarettes or Snuff, the most complete and scientific treatment. Fully guaranteed or money refunded. Tobacco soon becomes obnoxious to you. Write for our free booklet, it will interest you. Address

ANTI-TOBACCO ASSOCIATION,
Tyler, Texas.

DANDRUFF

quickly disappears when
TETTERINE
is applied. Fragrant and soothing. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Fifteen Years of Black-Draught

Black-Draught Highly Recommended by Illinois Man for Liver and Stomach Disorders.—Used It for Fifteen Years.

Singerton, Ill.—"For fifteen years we have used Thedford's Black-Draught, and have not as yet found anything that could take its place," writes Mr. W. F. Rister, of this town, "I have used it for indigestion a number of times, and it gives relief," continues Mr. Rister.

"For sour stomach, a heavy, bloated feeling, it is splendid. And when the liver gets torpid, so that when you stoop and raise up suddenly you feel dizzy, a few doses will set you straight.

"We keep it and use for constipation and the above troubles, and find it most satisfactory. I can recommend it to others and gladly do so. For the number of years I have used Black-Draught now, I ought to know."

In its 70 years of usefulness, Thedford's Black-Draught has relieved thousands and thousands of persons suffering from the results of a disordered liver. And, like Mr. Rister, many people feel that, after using Black-Draught nothing can take its place.

If you haven't tried Black-Draught get a package to-day.

Nearly every druggist keeps it.—Adv.

How Farmers Profit by Spare Time

Your time is valuable. Are you utilizing it as you should? Peanuts, Velvet Beans, Soy Beans and Cowpeas are planted in your immediate section. You can take on the sale of NitrA-germ, earn extra money, and at the same time bring about better and more profitable farming among your friends.

NitrA-germ improves the crop and land. It is not an experiment and thousands of farmers are using it yearly.

Our representatives make big money and if you will write for our book and let us explain to you our mode of working you will become an enthusiastic and successful representative.

Address Sales Manager, Box 363, Savannah, Ga. See our NitrA-germ ads in this paper.—Adv.

Coughs, Colds, Asthma, Bronchitis

quickly relieved by

DR. H. JAMES

Extract of Cannabis Indica

COMPOUND

For half a century it has been successfully used in preventing smaller ills from developing into more serious ailments. Pint bottle, containing 2 weeks' treatment, $2.50; 3 bottles, $6.50.

CRADDOCK & COMPANY,

Philadelphia, Pa.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc —Adv.

MISSISSIPPI CONFERENCE.

Specials Assigned in February, 1920.

1 Native Parsonage, Songdo, Korea, $60 for 5 years; total, $300—Senior and Adult Dept. of S. S., Wesson, Miss., Mrs. J. W. Thompson, Correspondent.

1 Kindergarten Teacher and Assistant, Nakatsu, Japan, $90 for 5 years; total, $450—Elementary Department., S. S., Wesson, Miss., Mrs. J. W. Thompson, Correspondent.

1 Scholarship, Boys' School, Huchow, China, Teacher Training Class, S. S., Capitol Street, Jackson, Miss., Miss May Fletcher, 729 Roseneath St., Jackson, Miss., Correspondent.

1 Chapel, Songdo East Dist., Korea, $100 for 5 years; total, $500—S. S. Main St., Hattiesburg, Miss., Mr. G. G. Hurst, Correspondent.

1 Language Teacher and Personal Helper, Seoul District, Korea, $150 for 5 years; total, $750—S. S. Main St., Hattiesburg, Miss., Mr. G. G. Hurst, Correspondent.

2 Native Teachers, Laurens Inst., Monterey, Mex., ($175 each), $350 for 1 year; total, $350—S. S., Central Church, Meridian, Miss., Miss Rena Stuart, Correspondent.

1 Share Baby Milk Station, West Tampa, Fla., $25 for 1 year; total $25—Elementary Dept., S. S., Jefferson St., Natchez, Miss., Mr. P. J. Huffman, Correspondent.

1 Share Native Nurse, Choonchun Hospital, Korea, $25 for 1 year; total, $25—Intermediate and Senior Dept., S. S., Jefferson St., Natchez, Mr. P. J. Huffman, Correspondent.

1 Missionary Evangelist (Woman), $1,000 for 5 years; total, $5,000—Church, Port Gibson, Miss., Rev. M. L. Burton Correspondent.

1 Native Japanese Kindergartner, Seoul, Korea, (W. W.), $150 for 5 years; total $750—S. S., Gulfport, Miss., Col. J. C. Hardy, Gulf Port College, Gulfport, Miss., Correspondent.

Total for February, $8,150.

FROM GALLMAN, MISS.

Dear Brother Carley: I am glad to state that the work is progressing very nicely on the Gallman charge. There has been a marked increase in the last four years for the pastor's salary; in fact, the pastor's salary has been increased 100 per cent since 1916. I hardly feel myself a "dynamo in breeches," as suggested by Dr. Steele some time ago, but I do feel that the Lord has wonderfully blessed me in the work during these four years at Gallman. There has been a splendid revival every year at each church on the charge, and we are looking forward and praying that this may be the greatest of all the four years that we have served these people.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the checks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

There is no better people to be found anywhere than is to be found within the bounds of this circuit, and the pastor who shall follow me may congratulate himself over the fact that he does have a splendid people to serve.

With all good wishes, I am

Yours very truly,

C. A. SCHULTZ, P. C.

A NOTE FROM TEXAS.

Dear Brother Carley: Would you spare a few lines to one who once was a member of the North Mississippi Conference? I moved to Richmond last December—a $1500 station. We have one of the best parsonages in Texas, situated near the business portion of the county site of Fort Bend County. Richmond is one of the oldest towns in the State. There are about 1500 souls, Americans, white and black, a goodly number of Jews, and a few Mexicans and other foreigners in the city. We have a choice lot adjoining the parsonage, upon which we are arranging to erect a $25,000 church building some time this year. About $19,000 of this amount has already been raised.

Our congregations are the largest they have been for several years (so I am told), and the Sunday school is growing. This is one of the richest spots in Texas. We are being cared for the best ever. After the church has been built, we hope to have a revival.

I read the New Orleans Advocate each week, and am pleased to see the progress that is being made, especially in North Mississippi, where I know so many of the preachers.

I would appreciate a letter from any of my friends. Our Conference last fall did not have enough preachers to go around. Yours sincerely,

A. G. HALL.

Richmond, Tex., March 5.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY.

The fire waste steadily rises with the years in spite of all efforts that are made by insurance companies and state officials to head it off.

Every four or five years the wealth of the nation is needlessly reduced fully one billion dollars, and yet as a people we think little about the destruction. It is possible to save all but about 20 per cent of it by forming the habit of carefulness, taking necessary precaution in the home, church, place of business, etc. Eliminate all possible hazard and then prepare for the disaster that may come anyway by insuring.

It is also well to remember that all materials and labor entering into the construction of buildings cost far more now than formerly and all church and home property should be insured up to three-fourths of their value.

When considering the matter of insurance for church and parsonage property, which is a very important one, for insurance should not be neglected and sufficient amount carried, church officials should look well into the plan of the National Mutual Church Insurance Company of Chicago. The well-merited success of this company continues and it is rendering a greater service than ever. The constant increase in its business from the time of its organization in 1896 until now, when it stands at the highest point ever attained—its last report, the twenty-second, showing a total protection granted of over one hundred and eighty-six millions dollars ($186,000,000) of which amount over forty-six million dollars ($46,000,000) is now in force, is in itself sufficient evidence that it presents a strong and desirable plan of insurance.

Its business is distributed among all the States and Territories in the Union. The plan of this mutual company differs from that of the ordinary mutual in that are no assessments and a reserve fund is provided on the same basis as for stock companies.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

RUB RHEUMATIC PAIN FROM ACHING JOINTS

Rub Pain right out with small trial bottle of old "St. Jacobs Oil."

Stop "dosing" Rheumatism.

It's pain only; not one case in fifty requires internal treatment. Rub soothing, penetrating "St. Jacobs Oil" right on the "tender spot," and by the time you say Jack Robinson—out comes the rheumatic pain and distress. "St. Jacobs Oil" is a harmless rheumatism liniment which never disappoints and doesn't burn the skin. It takes pain, soreness and stiffness from aching joints, muscles and bones; stops sciatica, lumbago, backache and neuralgia.

Limber up! Get a small trial bottle of old-time, honest "St. Jacobs Oil" from any drug store, and in a moment, you'll be free from pains, aches and stiffness. Don't suffer! Rub rheumatism away.

Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL-COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.

For information write

J. R. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. Write, **NitrA-germ, Savannah, Ga., for Book No. P-26.**

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 981 Service Bldg. Kansas City, Mo.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine, double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It rarely takes more than one ounce to clear the whole face, and the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

Cuticura Talcum
Fascinatingly Fragrant
Always Healthful
Sample free of Cuticura Laboratories, Dept. V, Malden, Mass. Everywhere 25c.

2 Tons of Pea-Vine Hay
with
NitrA-germ
TRADE MARK
Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-28.

SOOTHES— HEALS—
Eczema and other skin eruptions and injuries
Ka-Dene
TRADE MARK
Ointment
Keep it handy for emergencies.
50c and $1.00 at your druggist's.
Dealers write for special proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it"

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10, 30 & 60

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

Report of Louisiana Conference Corresponding Secretary.

Number of adult auxiliaries, 120; number of adult auxiliaries organized, 16; net gain in adult auxiliaries, 8; number of members of adult auxiliaries, 3177; gain in adult members 565; number Y. P. auxiliaries, 25; number scholarships supported, 9; number Bible women supported, 7; number day schools supported, 2; number missionaries supported, 3; number auxiliaries observing Week of Prayer, 104; total amount sent Conference Treasurer, $18,063.53.

We are asked to take as our guiding thought for the year 1920, "That in all things He might have the preeminence." Col. 1:18b,c. Out of many experiences of the past year we feel that we are face to face with Isaiah's words in the promise of God, "I will do a new thing, I will make a way in the wilderness." Thrust here and there in our battle-time days, doing undreamed-of new things in helping to gain peace, we've been led into so many new paths that we feel grown up all at once. God uses all these things to show us His love and will, larger and greater than any vision of ours. That there is a new day ahead—that we do not know just what it is, nor yet how it is coming—I believe all our hearts do testify. We are hardly willing to face the question of what we must be ready to do because of God's moving upon the face of the earth. Putting first things first in our lives, and truly making Christ preeminent in our lives, is our one needed preparation.

Looking at the work of this year just closed, we feel sure that many of our women have gone from their knees to do the impossible things. His reward is to these. "If a thing can't be done, only faith can do it." The greatest year of our history is this one we have just closed—not only as a Conference, but the church as a whole. From our Home Base Secretary we learn that instead of reaching a 15 per cent goal of increase, the Council and Conference increase in finances reached 26 per cent, making our Conference totals run over $18,000, while the Council reaches $844,000. 5,000 Adult Auxiliaries in Southern Methodism with a gratifying increase in membership. Noting figures, we find a gain of 16 Adult Auxiliaries, or 126, though because you and I failed somewhat in the Big Sisters movement, we have to close the year with only 120, or a net gain of only 8. The membership increase is 565. Our lesson in conservation has not been quite well enough learned at this point. We will get these 8 back in due time, but it is discouraging to the women when we do not give them the right help at the critical times. It may be that all of the 126 are alive in some branch of missionary work, but that just an officer has failed in that essential matter of reporting. 105 Adult, 12 Y. P., 31 Junior Divisions reported to the Treasurer for the fourth quarter in time to be included. About six came too late. But for some form of activity, 120 Adult, 18 Y. P., 36 Junior Divisions and 12 Baby Divisions have reported during the year.

As heretofore the gain in organization and membership is not commensurate with the splendid financial increase. We always find folks more willing to give of their money than of themselves. It is the easiest way out of a need realized. But we must really, to be disciples of Christ, enter into his fellowship, to the point of sacrifice, surrendering the highest loves and motives of life, that He may have the preeminence. As Dr. Campbell Morgan puts it, we must invest our finances and life in the Kingdom interests until we know it because of the sacrifice we must make of something we have a lawful right to.

We just missed our goal in organization, but the membership gain of 21 per cent cheers our hearts immensely. We are to set our own goal of increase for 1920. I hope your faith may reach out even further than mine has as the goal below is suggested: 150 Adult Auxiliaries with 4,000 members; 25 Y. P. Auxiliaries with 500 members; 50 Junior Auxiliaries with 2,000 members; a financial budget of $25,000; 60 per cent more auxiliaries observed the Week of Prayer than ever before, with an increase of 100 per cent in offerings.

It was our good fortune to have a few hours in the Scarritt Bible and Training School, which served to intensify appreciation of the value of a period of training there for every girl, whether there is a thought of special service in her mind or not. Every Sunday school teacher should have this training for a term if it is at all possible, and we usually find a way to do the things we really want to do very much. I was happy to meet Miss Ruby Louden, of Zachary, a student at Scarritt at her own expense and rejoicing in the priveleges there.

Of the young women who have begun training for definite work, Lake Charles is happy in Miss Julia Reed, and Glenmora in Miss Audle Reynolds, both of whom are at Mansfield College. Two high school students have volunteered and three teachers. We pray that God may guide them and us that together we may labor for the strengthening and carrying out of these life purposes. Because of her teaching work, our dear Miss Clara Chalmers who goes out into service after another year of teaching experience, could not get to this meeting as we had hoped.

President Wilson says, "We have too long accepted the phrase Brotherhood as a substitute for the fact of it." In larger measure though than ever before we have responded to this need in the ministrations of the institutions within our Conference. St. Mark's Hall, with the backing of the new City Mission Board, made up of an equal number of men and women, has entered into the day of larger life. While the money for the needed permanent building is assured through the Centenary, the hight cost of material makes it wise to delay for a time the building projects. The needs of the French fields are now being cared for by the new MacDonell Wesley House and School. Blessings and joys are ahead for those who enter into the life of that home in the marvelous possibilities for good that will go out from it.

The Centenary held our minds and hearts and activities throughout the first half of the year. Blessed fellowship was ours as we met in the luncheons that preceded the Big Drive. Our visions were broadened and our purposes deepened to let our lives burn out if need be, even here in our land, that the gospel might be proclaimed acceptably on every hand. Let us lend our whole lives to our leaders in the still greater movement of evangelism. What we need is not more caution, but more daring; not more money but more loyal devotion to Christ; not more activities, but more worship; a greater venture into faith in the power of our God to lead us in a new way through each wilderness experience and on to the promised victory in His name.

THE COUNCIL BULLETIN.

The Council Bulletin will be published as usual at the next annual session of the Woman's Missionary Council to be held in Kansas City beginning April 14. You will be able to get the entire proceedings of the meeting for 25c within a week after its close. Send your order to Miss Lena Freeman, Box 509, Nashville, Tenn.

Free Chick Book
tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefer, Poultry Expert, 3253 Poultry Bldg., Kansas City, Mo.

Foley's Honey and Tar
COMPOUND
AN OLD RELIABLE FAMILY REMEDY, recommended for coughs, colds, tickling of the throat, spasmodic croup, whooping cough, la grippe, and bronchial coughs, hoarseness, etc.

The First Dose Gave Relief

C. E. Summers, Holdredge, Neb., writes: "Some time ago I contracted a very severe cough and cold due to exposure. My cough got so bad I could hardly sleep for two or three nights. A friend of mine recommended Foley's Honey and Tar Compound, and I got a 60c bottle. The very first dose relieved me. I took a second dose before going to bed and can truthfully say I did not cough once all night. By using as directed the next two days my cough was entirely gone, and I give Foley's Honey and Tar full credit for my speedy and permanent recovery."

For more than thirty years Foley's Honey and Tar has been used with satisfaction and success.

DEPENDED UPON IT 20 YEARS

Lydia E. Pinkham's Vegetable Compound Has Been This Woman's Safeguard All That Time.

Omaha, Neb.—"I have used Lydia E. Pinkham's Vegetable Compound for over twenty years for female troubles and it has helped me very much. I have also used Lydia E. Pinkham's Sanative Wash with good results. I always have a bottle of Vegetable Compound in the house as it is a good remedy in time of need. You can publish my testimonial as every statement I have made is perfectly true."—Mrs. J. O. ELMQUIST, 2424 S. 20th Street, Omaha, Nebraska.

Women who suffer from those distressing ills peculiar to their sex should be convinced by the many genuine and truthful testimonials we are constantly publishing in the newspapers of the ability of Lydia E. Pinkham's Vegetable Compound to restore their health.

To know whether Lydia E. Pinkham's Vegetable Compound will help you, try it! For advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman, and held in strict confidence.

ANTI-FLAMMA
Poultice Plaster. A soothing antiseptic Poultice. Heals Leg Sores. Draws out poisons, stops itching around sores, and heals while you work. Write to-day describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy.
60c at your Druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

Salts If Backachy and Kidneys Hurt

Stop Eating Meat for a While if Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.—Adv.

A Healing Spring at Your Door

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 17K, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

FROM FANNIN, MISS.

Dear Brother Carley: I am serving my third year on the Fannin charge, and I must say that, so far, this year has been the best of the three.

A preacher never served a more loyal people then the people on the Fannin charge. They love their preacher very dearly, and they prove their love by seeing that he wants for nothing.

On the 28th day of last August, I was stricken with typhoid fever, and was in bed thirty-five days. As soon as the doctor pronounced my disease typhoid fever, these big-hearted people said, "He must have a trained nurse at once;" so they employed, I believe, one of the best nurses in the State of Mississippi to nurse me through that awful affliction. And this is not all; they saw that I had everything that I needed. I can't begin to tell you of the many things that were brought to the parsonage in the way of provisions. They paid my drug bill; the good doctor would not charge me anything for his services, but my people made him a present of fifty dollars.

I did not get to visit my churches any more during the year, but on an assessment of five hundred and fifty dollars for the pastor, the salary was over-paid by one hundred and twenty-five dollars, and all of the benevolences were paid in full.

Now do you wonder at my loving such a people as this? The pastor's salary for this year has been increased one hundred dollars.

Brother Morse, our big-hearted presiding elder, has already made his first visit to the Fannin charge for this year. How I do wish that his visits came oftener! For he always comes with his heart filled with the love of God and encouraging words for his son in the Gospel. I say son, because Brother Morse has been a father to me and it will take eternity to tell what his life has meant to me. I am sending you fifteen new subscribers and seven renewals to the Christian Advocate. I will send more as soon as the "flu" epidemic dies down.

Your brother,
M. A. MASSEY.

RESOLUTIONS.

Whereas, it has pleased almighty God to take from our circle our beloved friend and co-worker, Mrs. J. J. Stallings, who has been a member of our Aid Society for many years, always willing and liberal in giving assistance, has lived a beautiful and honorable life, leaving many friends to mourn her loss, therefore be it

Resolved, that we the members of the Ladies' Aid Society of the M. E. Church, South, Grayson, La., with sorrowing hearts bow in submission to our Heavenly Father, believing that He doeth all things well.

Resolved, that we appropriate the faith that this faithful member, loving wife and mother, constant friend and useful helper may prove to be a guardian angel and a daily inspiration to her loved ones and to our Society.

Resolved, that we extend to the bereaved loved ones our most heartfelt sympathy; and while we know that our loss is her gain, may we truly realize that God and Heaven are nearer to us because of our treasure over there.

Resolved, that a copy of these resolutions be sent to the bereaved family, a copy be spread on the minutes of our Society and a copy be sent to the Caldwell Watchman, also a copy to the New Orleans Christian Advocate for publication.

Signed by: Mrs. W. W. Lantrip. Mrs. W. F. Humphries, Committee. Mrs. W. R. Broadway, President; Mrs. H. V. Harris, Secretary.

RESOLUTIONS.

Whereas, God has in his infinite wisdom seen fit to remove from our class our esteemed member, Sallie Edith Day, and while we bow in humble submission to His will, yet we deplore the loss of one whose kindly disposition and lovable character made her generally beloved; therefore be it

Resolved, That in the death of Sallie Edith Day the Crusaders' Class of Kentwood, La., have lost a member whose character as a devoted Christian girl contributed greatly to its strength; be it further

Resolved, That as a token of our esteem a copy of these resolutions be sent to the family of our deceased member, a copy sent to the New Orleans Christian Advocate and a copy furnished the Kentwood Commercial for publication.

Signed by: Alice Knighton, Winnie Peets, Estelle Williams, Committee.
Kentwood, La., Feb. 23, 1920.

The love of the holy God is the starting point from which to think one's way up to Jesus Christ, and him crucified.—I. Hasting.

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

All Druggists and Department Stores.

The Fiftieth Anniversary

Just fifty years ago this winter Dr. Pierce gave to the world his famous "Favorite Prescription" for the distressing weaknesses and complaints of women. For many years he had been in the active practice of medicine and his specialty was the diseases of women. Later he desired to give this to the public, and he received a trade-mark protection from the United States patent office for this medicine which is an herbal, "temperance" prescription with all the ingredients printed on the bottle wrapper. In his every day practice in the early days he also used a tonic and alterative for the blood, which was so universally beneficial that he determined to place this medicine in the drug stores of the United States, where it could be readily procured by the public. This he called his "Golden Medical Discovery," which he had prescribed many years for the stomach, liver and blood. Both these medicines met with instant success, and during the past half century have sold in greater quantities than any other proprietary medicines. Neither of Dr. Pierce's medicines contains alcohol and both are herbal extracts of native medicinal plants. For the past fifty years forty-eight million bottles have been used by the American public, and they are today the standard tonics for men and women. They are now put up in tablet as well as liquid form, and sold by every druggist in the land. A trial package can be obtained by sending 10 cents to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. Write Dr. Pierce's if you want free confidential medical advice, or a free booklet on any chronic disease.

Biliousness

WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

ESTHERWOOD, LA., AND ELSE.

Dear Brother Carley: A few lines from Estherwood perhaps would not be out of order. This work was placed with the Gueydan charge at the last Annual Conference and Brother Claude Mayo was sent to us as our pastor. The work along all lines is making fairly good progress. However, Brother Mayo has recently been hindered on account of the serious illness of his good wife, who has just undergone an operation at the Lake Charles Sanitarium. I am glad to report that she is convalescing at the home of Brother A. M. Mayo, her father-in-law. Brother Mayo's appointments during his wife's illness have been filled by Rev. L. N. Hoffpauir and the writer, which work we felt happy in doing.

I had the pleasure of being at the District Conference held at Lake Arthur, last Tuesday and Wednesday, which was a great success, Brother Bowman, the presiding elder, being in the chair. From the splendid reports of the elder and the pastors, the work of the dstrict is in good shape, especially as regards advances in ministerial support. The district has paid nearly 100 per cent on the Centenary pledges to date. The evangelistic campaign was given due prominence on the program, and as a result of this wise and prayerful plannng great revivals are expected over the district.

Rev. Lastie N. Hoffpauir, who located at the last Annual Conference to enter the evangelistic work, was unanimously recommended for readmission to the Annual Conference. Brother A. M. Mayo will, no doubt, give the Advocate a full report of the Conference, as he was the efficient Secretary, so for fear of infringing on his right I will abstain with this.

Brother Carley, my beart is made sad, as I write this—a press dispatch has announced the sad news of the death of Brother J. B. Fulton, our pastor at Franklinton. In the death of Brother Fulton I feel especially touched, as he was admitted on trial in the Conference held at Lake Charles in 1904, in a class of thirteen, the writer being a member of that class. My heart is sad; "a prince in Israel has fallen," and a splendid itinerant minister has gone to his reward. May God's consoling grace be with the dear wife and children, and other relatives he has left to mourn his sad departure.

A. RUFUS HOFFPAUIR.

Estherwood, La., March 8, 1920.

FROM OAK RIDGE, MISS.

Dear Brother Carley: If you will kindly grant us so much space in the columns of the Advocate, I shall gladly sound a note from Oak Ridge charge. In beginning, I shall state that we are delighted with the prospects, which are looming; and we are rejoiced to be in the hands of such kindly and appreciative people.

On the occasion of our first quarterly conference at Oak Ridge Church on Saturday, the 21st ult., we had a joyful and eventful season of refreshing; our hearts were warmed and animated by manifest evidences of interest in matters appertaining to the Kingdom of God. For this interest as shown by oneness of spirit and liberality of means, we are profoundly grateful.

Brother J. R. Jones, our honored and beloved presiding elder, came to us with his characteristic magnetic charm and winning spirit. He preached clear-cut, heart-stirring sermons both Saturday and Sunday at the usual hours to somewhat small but anxious congregations of inviting hearts. He faced his audience with a poise which always proves him equal to the occasion, and gains for him a prominent place in the hearts of all those who see and hear, and thus learn to know him.

Due to prospects of inclement weather, and the terrifying fear of influenza, which had already caused the suspension of the agricultural high school at Oak Ridge, many who otherwise would have attended these services were not able to do so, although the intense interest and kindly spirit of those present proved their devotion to the cause.

The assessment for ministerial support, notwithstanding the loss of some of the most liberal church supporters of the charge, shows quite an increase over that of former years. We acknowledge our indebtedness to our well-loved predecessor, Brother J. A. Wells, for the "running start" he has given us in the matter of raising money to be expended on material with which to repair the age-worn parsonage. Our plans are now well under way; and we hope shortly to finish the job of "making over" a nice preacher's home.

For any degree of success, for these generous-spirited folk, and for all kind providences, we hereby announce our gratitude.

C. Y. HIGGINBOTHAM.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Central, March 14,
Meridian, Fifth Street, March 14,
Daleville, at Soule Chapel, March 21,
Meridian, Hawkins Memorial, Mar. 21,
DeSoto, at DeSoto, March 28,
Shubuta March 28, 29,
Seventh Ave., at Oak Grove, April 4,
Meridian, Poplar Springs, April 18,
Meridian, East End, April 18,
Scooba, at Binnsville, April 25,
Lauderdale, at Electric Mills, Apr. 25,
Waynesboro Ct., at Hebron, Apr. 30,
Matherville, at Salem, May 1, 2.
Waynesboro, May 2, 3.
Vimville, at Pleasant Hill, May 9,
Buckatunna, at Winchester, May 16,
Pachuta, at McGowan's Chapel, May 22, 23,
Quitman, May 23.
DeKalb, at Marvin, May 29,
Moscow, at Mellen, May 30,
Porterville, at Porterville, June 1,
Enterprise, at Stonewall, June 6.

The Sunday School Institute will convene at Quitman Monday night, April sixth. The presence of the pastors, the Sunday school superintendents, and the Sunday school teachers is desired.

The District Conference will convene at Central Church, Meridian, Tuesday night, April 20.

GEO. H. THOMPSON, P. E.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Brookhaven Dist.—Second Round.

Fernwood, at Kokomo, April 3, 4.
South and East McComb, at South McComb, April 4.
Summit, at Osyka, April 11.
South Magnolia, April 11.
Gallman, at Mt. Pleasant, April 17, 18.
Crystal Springs, April 18.
Tylertown, at China Grove, April 25.
Wesson, at Matthews Chapel, May 2.
Brookhaven, May 2, 3.
Magnolia, May 7.
Bayou Pierre, at Sweet Water, May 15.
Scotland, at Bethesda, May 16.
Meadville, at Meadville, May 23.
Adams, at Johnston Sta., May 29, 30.
McComb, Centenary, May 30, 31.
Topisaw, at Sartinsville, June 5, 6.
Barlow, at Brandywine, June 12, 13.
Hazlehurst, June 13, 14.
Pleasant Grove, at Pleasant Grove, June 19.
Monticello, June 20.
Foxworth, at Hopewell, June 25.
McCalls, at Hawkins, June 26.
Bogue Chitto and Norfield, at Norfield, June 27.

The District Conference will convene in the Methodist Church, at Magnolia, Miss., at 9 o'clock, a.m., Wednesday, May, 5, 1920. The local preachers of the District are required by the law of the church to make report to this Conference. J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Holly Springs Dist.—Second Round.

Chulahoma, Mar. 13, 14.
Oxford, Mar. 15.
Red Banks, at Mahon, Mar. 18.
Potts Camp (preaching), Mar. 21.
Holly Springs, Mar. 22.
Water Valley, Mar. 24.
Taylor's, Mar. 26.
Waterford, at Harris Chapel, Mar. 27
Olive Branch, at Miller, Mar. 30.
Pleasant Hill, at Lewisberg, Mar. 31.
Holly Springs (preaching), April 4.
Grenada, April 5.
Holcomb, at Sp. Hill, April 6.
Tie Plant, April 6.
Abbeville, at Mt. Zion, April 10, 11.
Potts Camp, at Macedonia, April 13.
Coffeeville, at Goshen, April 15.
Mt. Pleasant, at M. Inst., April 17.
Lamar, at Early Grove, April 18.
Byhalia, at Ft. Head, April 24, 25.
Toccopola, at Salem, May 1, 2.
Randolph, at Shady Grove, May 4.
Paris ct., at Salem, May 5.
Oxford ct., at Pine Flat, May 6.
Ashland ct., at Black Jack, May 8, 9
District Conference, at Holcomb, May 11-14.

Intermediate dates will be taken up with Church Institutes in different communities. Let pastors have necessary committees and District Conference delegates ready for nomination. Every church is expected to be in a continuous campaign of evangelism. Pray and work to make this a climax year. J. H. HOLDER, P. E.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Sulphur and Vinton, at V., Mar. 21.
Eunice, at Basile, April 4.
Gueydan and Estherwood, at E., April 11.
Opelousas, April 18.
Indian Bayou, May 2, a.m.
Crowley, May 2, p.m.
Morgan City, May 9, a.m.
Franklin, May 9, p.m.
Abbeville and Kaplan, at K., May 16.
Lafayette, May 23, a.m.
Lake Charles, May 24, p.m.
New Iberia, May 30.

H. W. BOWMAN, P. E.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. M-20.

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

NEW ORLEANS
CHRISTIAN ADVOCATE

Whole No. 3344. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Vol. 67—No. 13.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 25, 1920. CHAS. O. CHALMERS, Manager.

A SERIOUS SITUATION—AND A SUGGESTION.

There is such a stirring in the church as we have never known before. One needs only to read the Conference organs, or engage in conversation with ministers and laymen, singly or in groups, to realize that there is a restlessness, a longing, a vague uneasiness, a yearning, a fear, a hope—we hardly know what to call it—that cannot be localized, no matter what local situations may be cited in explanation.

We are inclined to believe that this situation is due, to some extent at least, to a new sense of the value of spiritual things and to a renewed sensitiveness on the part of the world to spiritual influences. The cataclysmic happenings of the past four years have broken up men's souls, and they are beginning to "look to the hills, whence cometh their help." They are talking about a revival of religion, and countless thousands of devout men and women are working and praying for it with the conviction that it alone can save the world from a moral catastrophe.

But along with this spiritual unrest, if we may so term it, there is a feeling in many quarters that the work of the church in relation to its great constructive program is not properly co-ordinated, and that a state almost bordering on confusion is likely to arise unless a way can be found properly to correlate the interests that are of the utmost importance and that are insistently demanding attention. Especially is this feeling making itself felt in connection with proposed plans to meet the financial requirements of our great church-wide enterprises. Upon sober reflection, we need not be surprised that such is the case. All our people are familiar with the following facts:

By the action of the General Conference, the first two years of the present quadrennium were set apart for the cultural and financial campaign of the Centenary Movement, culminating in the securing of pledges for the adequate support of our missionary work. The history of that campaign is one of the glorious pages in the history of the church. A wonderfully efficient organization was perfected, the opportunity and the responsibility of the church were laid upon the hearts and consciences of the people, their enthusiastic co-operation was enlisted, and the magnificent sum of $50,000,000, in round numbers, was secured, payment to run through a period of five years, for carrying out a comprehensive plan of missionary endeavor.

By the action of the same General Conference, the last two years of the present quadrennium were set apart for a campaign, cultural and financial, in behalf of our educational institutions. Under the direction of the General Board of Education, the campaign is being organized, and a "drive" for $25,000,000 is being planned for next year.

For many years there has been a growing conviction that the church could not be true to itself without making adequate provision for the support of its superannuate ministers. From time to time steps have been taken toward the meeting of that crying need, and some progress has been made; but the goal is still far from being reached, and we cannot afford to put off very much longer a definite movement to secure at least $10,000,000 for this cause.

There are other interests of the church which have not been specifically provided for by any co-operative, church-wide movement, but for which we must make provision in the near future if we would keep pace with the legitimate demands that are being made upon us as representatives of a great body of Christian people. Hospitals and orphanages are peculiarly church enterprises, and they must be included, sooner or later, in some comprehensive plan for their support; the circulation of the periodical literature of the church is properly a subject for connectional provision; the work of religious education through the Sunday school is assuming proportions that would seem to demand in the near future ample financial backing. There are probably other connectional activities for which money must be provided.

With these facts in mind, let us glance at the situation as it exists in the minds of a great many of our people to-day. In the first place, the Centenary collections still have four years to run. While it is probably true that our people still have ample financial resources to meet all the just claims that may be made upon them, it is a fact, nevertheless, that a great many of them feel unable to make additional pledges until they have met the obligations already incurred. It is unthinkable that the Centenary pledges should not be paid; and the Centenary Commission, very properly, is going about the work of collecting these pledges in a very business-like and efficient way. We are not going to be allowed to forget, as we ought not to be, that we must pay what we owe.

In the second place, there is in immediate prospect a campaign for $25,000,000 for our educational institutions—no insignificant sum. This, of course, is in addition to the amount already pledged for the Centenary Movement, and the pledges to it will, presumably, run through a period of five years. This money, if secured at all, must be secured largely from those who are now paying their Centenary pledges.

In the third place, a campaign for the Superannuate Endowment Fund is inevitable. It ought to be made—it must be made—and the amount cannot conceivably be fixed at less than $10,000,000. The appeal for this fund will be made to those who have not finished paying the Centenary pledges, perhaps, and are still paying their pledges to the Educational Campaign.

In the fourth place, the other interests mentioned above will, sooner or later, make their appeals for support, and a succession of "drives" will inevitably follow.

In addition to the foregoing the benevolent collections are going on all the time—collections which are not included in any of the special pledges made or to be made, and which are of sufficient amount to loom large in the minds of many who, measured by any test, are liberal givers.

The psychology of the situation is evident. It is already affecting the mind of the church, and it is becoming more serious every day.. There are other considerations which will make exceedingly difficult the success of any great financial campaign at the present time. We believe the situation is serious enough to warrant the most careful consideration before any campaign is actually launched.

The Suggestion.

We venture to offer the following suggestion in view of the whole situation as it appears to us:

1. Postpone all financial campaigns until after the next General Conference, which will meet in May, 1922.

2. Let the General Conference appoint a commission under instructions to include in one campaign all the causes of the church which have a right to connectional support, the proceeds of the campaign to be shared upon an equitable basis to be agreed upon.

3. Consider the advisability of consolidating the collection of Centenary pledges with the collection of the pledges in the unified campaign, so as to avoid the duplication of collecting agencies.

4. Since practically all the connectional causes will be included in the campaign, eliminate the assessments for benevolences and provide for the support of our work in the future by systematic but voluntary offerings.

IN CONCRETE FORM.

We have, more than once, called attention to the alarming fact that our educational system is passing through a most critical period in its history because of the scarcity of teachers, brought about by insufficient salaries. It may be that our words have been passed lightly by, as an expression of opinion based upon vague rumors and unauthenticated statements; but we give herewith some figures, issued by the United States Bureau of Education, which more than bear out all we have had to say: "Based on returns from State school officials, on February 13, there were 18,279 schools closed because of lack of teachers; and 41,900 were being taught by teachers characterized as 'below standard, but taken on temporarily in the emergency.' Greater shortages are shown to exist in the Southern States than in any other part of the country." We have thus, in concrete form, a presentation of the problem that ought to cause us to give serious consideration to steps for an immediate solution. It is possible for us to continue our neglect of the education of our children and maintain our material prosperity, perhaps; but it is as certain as anything can be that we shall have to pay a heavy price in the deterioration of our citizenship in the future. If we confessedly and persistently think more of our money than we do of our children, very well; but we ought to know that we are "sowing the wind" in allowing our schools to remain closed because we are not willing to pay adequate salaries to those who are qualified to teach them. Unhappy the days when we "reap the whirlwind!"

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

BINDING AND LOOSING PRAYER.

By Rev. Hilary S. Westbrook.

This day we are called to prayer by the great leaders of our church, to spend much time alone with God in importunate prayer, praying and expecting a genuine revival of the old Methodist type, to follow our prayers which have been shot through with implicit faith and love in the Almighty God. If there were a revival of heavenly, fire-baptized prayer among the children of God, there would soon be a "revival" of old-time religion in our great church. We understand very little about praying intelligently to God for the thing wanted. It is opening out to many as a very specific work, as much as a "work" of preaching the gospel. Jesus never taught his disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God intelligently is more than knowing how to speak to man. Not power with men, but power with God is the first thing needful. Jesus loves to teach us how to pray. "Lord, teach us to pray." I heard Bishop Hendrix say at one of our Conference sessions, in his talk on prayer, that "prayer was preaching swapped around." For one to know how to impart God's message of full salvation to others, he must stay apart and alone with him in the prayer realm. Turn then to James 5:16, "The supplication of a righteous man availeth much in its working."

There are two aspects of answered prayer mentioned by James in connection with Elijah, to which Christ made reference when he was here on the earth, i.e., the binding and loosing of things on earth by prayer (St. Matthew 18:18). Elijah closed the heavens, and then he opened the heavens. In speaking of this power of specific prayer, the Lord Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The context clearly shows this to be the binding and loosing of prayer, for the Master went on to say, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Then, too, "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your pleasures." He admonishes us to ask for what we want. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Ye shall receive, ye shall find, it shall be opened unto you," if your prayers are fraught with unfeigned faith in the Lord Jesus Christ. It is the earnest prayers of the saints which are as fire cast into the earth. Yes, and the prayers which "availeth much" are the prayers of righteous people. The reason for defectiveness and non-answered prayer is because we have not kept his commandments and done those things which are pleasing in his sight.

There is a work accomplished by prayer, but it must be the "supplication of a righteous man!" Not only righteous by imputed righteousness, but righteous in his attitude to sin, and in the personal life. This, I think, is an absolute condition for the prayer that works. The one who prays must live constantly in personal contact with God. The first question, therefore, is: If you want to understand and know prevailing prayer, are you living in personal contact with God? Do you want to live the victorious life? Then, you must live in personal contact with God.

We have come to the now in service, where as workers together for the Lord Jesus, we must get to a place of knowing Him fully; and knowing this kind of prayer will bring us where we can have audience with God. We have not yet reached that high pinnacle in the prayer-point that will meet to-day's need. "Elijah was a man of like nature with us," and "he prayed that it might not rain, and it rained not on the earth by the space of three years and six months". He had power to close the heavens, yet he was a man of "like nature with us in this world of mutation." "He prayed that the heavens should not give rain, and it rained not." Then, simply, it is said, "And he prayed again, AND THE HEAVENS GAVE RAIN." I would have you to notice just at this point that that is all James says about such a tremendous thing. He does not eulogize Elijah. There is no trace of exaggeration or excess of language in the Holy Bible, but sober statements, with a calm, majestic omnipotence. When God does vast things, He does them quietly, just as He did in answer to the man who "prayed, and the heavens were opened, and gave forth rain," as much as to say, "What is possible to Elijah, is possible to you and to me." "Lord, teach us how to pray, in this age of rush and hurry."

From this brief glimpse at Elijah, let us look at another beautiful picture of the work of specific prayer, or rather, the prayer that really "works." Let us glance at Moses, and his "binding and loosing" work in Exodus, Chapter 17. Israel is in desperate need of water, and in that need they begin to upbraid Moses, saying "Moses brought us out of Egypt, now let him give us water to slake our thirst." What did Moses do at this crucial moment? Moses went to God with it. "He cried to the Lord" for the needs of the people, and then the Lord told him what to do, just to go out to a certain rock, and "I will stand before you, and you shall strike the rock, and it shall bring forth water." Moses did it, and there was abundance of water. In this aspect of prayer to meet the people's need, I would have you note especially Moses' cry, and God's ready response. "Ye have not, because ye ask not."

In the same chapter we have another aspect of specific prayer altogether. Amalek came against Israel in an attack. What did Moses do? He did not "cry" to the Lord then, but taking the rod of God in his hand, he went to the hillside, and lifted his hands, whilst Joshua went down in the valley to fight the foe. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. We might say: "Moses, why don't you go and fight down there?" But he would probably reply: "I am fighting—Joshua is dealing with flesh and blood down there, but I am dealing with something else up here. I have the rod of God in my hand." And in that position of unbroken resistance, Moses had to remain steady and true until victory was achieved. It was not such an easy task as his work of supplication, when he cried, "Lord, give them water:" for it meant prolonged suffering on his part to endure until the victory was gained completely. We note at the end of the chapter the key to Moses' action is given in the words, "The Lord is my banner!" In lifting his hands with the rod of God, Moses was lifting a victorious banner against the unseen foes.

It is a striking picture of the two aspects of the work of specific prayer. In Elijah you see the binding and loosing power of his prayer for a whole land, and in Moses you see the "binding" of the enemy's power, and the loosing of water for the needs of the Lord's people.

We have not fully understood the possibilities of this mighty work of prayer. Prayer to many is something to be done when there is a bit of time free, and even then but rarely. But prayer is a definite work, greater and vaster in its issues, and greater than any other service to be done on the earth, if the soul understood how to pray. "Lord, teach us how to pray effectively."

S. D. Gordon says: "We haven't time. Life is so crowded it must be taken from something else, something important, but still less important than this, the important thing must be sacrificed to the more important." Perhaps had we learned the secret, we would know that prayer is a great time saver, that the more work that any day has to do, the more time must be spent in prayer preparation for the work. We would not lose time by it; we would save time by it. For "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint?"

We ought to ask great things and expect great things from his hand. God is far more willing to bless us than we think he is. If we really wish an ingathering of precious souls in our own church this year, let us ask for it, and get our people to asking for it; let us expect it and get our people to expecting it. God will honor our prayers and our faith when we put our all in his hands. If we use the means, and do our full duty, it is as sure as God is God and that his word is truth, that we shall never be disappointed in our work. I can think of nothing so blessed as to pray and feel that the heavens are bending low and that, however careless men may be, there is quenchless interest in heaven in our behalf. "Lord Jesus, teach us to pray."

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of Prayer?

"Lord! till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to thee."

Montrose, Miss.

OUR LOSS IN MEMBERSHIP.

By Dr. Frank M. Thomas, Book Editor.

From the statistics reported to our office for the General Minutes it is apparent that our church had during the past year a net loss of between nine and ten thousand members. Knowing the large inaccuracy that exists in our Annual Conference statistics, we might be able to account for such a loss by poor book-keeping, did not a loss of 55,000 members face the Methodist Episcopal Church. In a recent number of Zion's Herald, my good friend, Dr. Blake, attempts to account for this grave loss by pointing out the large death rate of last year through war losses and the epidemic of influenza. But we are faced with the fact that the Canadian Methodist Church in spite of heavier comparative losses through the war and a similar epidemic records a small net gain for the past two years! Unquestionably the fact that our churches were closed for several weeks in the fall of 1918 and the fact that during the spring of 1919 our preachers and laymen were enlisted in the Centenary drive for millions had its effect upon the usual ingathering of members. On the other hand, had both churches been functioning as the body of Christ ought to function as living organisms in close touch with their Risen Head and therefore endued with mighty spiritual power, it is safe to assert that the ingathering of souls would have been marked by many thousands. The Centenary was a great and providential movement, and was accompanied by unusual spiritual glow, but it revealed the fact that the pastor alone is supposed to be responsible for the salvation of souls. In a pastorate of twenty-five years I saw but very few members who seemed burdened with a desire to bring men and women to Christ. Occasionally a church would get stirred to this in a revival, but the stir would soon pass.

Such indifference on the part of our membership

to the "dead souls" all about them is sure evidence that our churches are not truly functioning as "the body of Christ." "If ye abide in Me, and my words abide in you, ye shall ask what will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; this is the test of discipleship."

Now while this fruit bearing refers primarily to their growth in grace and spiritual virtues and power, it also unquestionably refers to the bringing of other souls into contact with Him. "Neither pray I for these alone but for them also which shall believe on me through their word." Every soul truly grafted into the infinite life of Jesus and holding close to Him must needs earnestly desire the same relation for every other soul. Therefore the supreme question for our church to-day is whether our vast membership of more than two millions is grafted into Christ. Now the art of grafting in the plant world is most skillful and interesting. There are single apple trees that have been so grafted that they bear several different kinds of apples, and trees fruit through a long season. But the art of soul grafting, or "the cure of souls," is a much more delicate and skillful task. In fact, to become an expert it requires a synthesis of mental, emotional, moral and spiritual energies such as is not demanded in any other profession. The Son of God spent most of His brief ministry in developing this synthesis in twelve men. Yet to take mental energy alone, I was recently told by one of the representatives of the Publishing House that in trying to persuade our preachers to buy good books the common answer is, "I don't have time to read them."

Who is robbing our preachers of the time that ought to be spent in mental and spiritual preparation? Is it the church itself? Is the mere business of the Kingdom invading the province of the higher energies? Visit almost any Annual Conference, and the spiritual is subordinated to the business of the Conference. The same is true of the General Conference. Without realizing it, we have allowed the serving of tables to drive the spiritual from its rightful pre-eminence. We have allowed the business drift of the modern world to enfold the whole church, bishops, secretaries, boards, preachers, with its crushing power. We can never forget the pathos with which Bishop Hoss used frequently to say to us: "If I had only declined the office of bishop, I might have made a preacher." It is but just to add that our episcopacy is not lacking to-day in men of great preaching ability and spiritual power, but what might not these men do if their hands were untied from the secular tasks to which the church has bound them? Not infrequently I hear some of them using almost the exact words of the late Bishop of Oxford—"the extreme difficulty of continuing to be in any sense a student when one has become a bishop." When we add to this the fact that every general board is fixed with a holy ambition to make its department a success, and that they must needs harness the pastor in order to do so, do we wonder that in time the preacher, receiving these "calls from above" by almost every mail, feels a sense of loyalty to the organization to try to carry out all these instructions until at last he finds himself denuded of spiritual strength? This is not theory. Looking back over a pastorate of twenty-five years I feel that my church robbed me of spiritual power by setting me to so many secular tasks. Fortunately, I had a rather thorough education and knew how to save time intellectually. But what of our young preachers, who, often illy equipped, need to do so much prolonged study, especially of the Bible? Who will save them from the secularizing net?

Is any one to blame? No; we are the victims of "big business" in the modern world. Our connectional system peculiarly exposes us to its danger. Even as I write I can hear the sound of the hammer in the adjoining room, once set apart as an assembly room in the Publishing House for a place of gathering and almost daily prayer and praise. It is being converted into offices. Strong young men are being taken from the pulpits to serve desks. Sometimes, when I think of American Methodism, I think of that marvelous piece of statuary in the Vatican, known as the Laocoon, made famous by the genius of Lessing. It is unquestionably the greatest piece of sculpture that has come down to us from antiquity. It depicts a father and two sons who have about reached manhood. An immense serpent has wound itself about the young men, and the father, rushing to their rescue, has been wrapped in the deadly folds. The expression of horror depicted on their faces and the knotted muscles of the father as he strives against the tightening coils are beyond words.

The Centenary revival now being so earnestly and wisely begun will, we trust, give us a great ingathering and a spiritual breathing spell. But it alone will not cure the trouble. We must more wisely orient the pastor in our polity. I have heard all the discussions in the Joint Commission on Unification. They have ranged from the rights of the bishops to the rights and privileges of the laymen, but the pastor was never once seriously considered. The first General Conference of united American Methodism, if such a one should be called, will have a glorious opportunity to set free the key-man of Methodism to deliver himself with all his synthetic energies on a lost world. "Loose him and let him go."

JAMES S. NOEL.

By Rev. W. Winans Drake.

"The good that men do lives after them." This saying is impressively illustrated in the life of James S. Noel. The magnificent church which he erected as a memorial of his son, James S. Noel, Jr., will stand for generations as a memorial of his own life, and will be all the while fulfilling the purpose for which he gave it. Such a gift as this is even yet so rare that it is proper that it should be remembered with appreciation and gratitude by those whom it benefits.

James S. Noel, son of J. D. and Mrs. M. E. Noel, was born in Caddo Parish, La., on October 17, 1844. In his boyhood he attended school in Clarksville, Texas, where he was under the influence and instruction of "Old Master" McKenzie, well known as one of the pioneers of Methodist education in Texas. The impressions and ideals suggested by the school and the personality of its master never faded away, and his schooldays were the subject of thought and conversation to the end of his life.

In his young manhood, Mr. Noel joined the Confederate army and served with gallantry and enthusiasm the cause of his section. At the close of the war, he entered upon his business career in Mooringsport, La., and for many years was a successful merchant and planter in that community. It was here that he spent the years of his active manhood and laid the foundation of the fortune which enabled him to give such a generous gift to the church in his later years. It is worth while to note that Mr. Noel's fortune was not mainly the result of a special good fortune, but was built up by the slower processes of industry, sobriety and thrift, lessons which he had learned through the necessities of his early life. During the years of his residence in Mooringsport, he was actively identified with the church as an official member, and former pastors testify gratefully to the fidelity with which he stood by them in their work.

In January, 1868, Mr. Noel was happily married to Miss Fannie Bauguss, of Mooringsport, who, after fifty-two years of happy and devoted married life, remains to mourn his departure and to look forward to a happy reunion beyond. Of the six children born to this union, all are still living except the one son in whose loving memory the James S. Noel, Jr., Memorial Church was erected. This church was built in Shreveport in the years 1912 and 1913 at a cost of about $75,000, and under Mr. Noel's personal and careful supervision. The lines upon which it was planned indicate an unusual grasp of the needs of the future, making it adequate for the needs of a rapidly developing church for years to come. In making this munificent gift he was actuated, as he frequently said, by a desire first to glorify God and to commemorate the life of his beloved son. His interest in the development of the church which he had founded was intense. While he avoided even the appearance of a desire to dictate its policies, and even refused to occupy a place of responsibility in its management, he constantly conferred with his pastor about its interests and rejoiced in its progress and prosperity. He was always in his place at the services and at Sunday school, unless sickness prevented. Over and over he said to the pastor, "If the church isn't religious, there isn't any use in having it," indicating his desire that the emphasis should be spiritual. A few weeks before his death, when health and strength seemed to be returning after months of indisposition, he asked his pastor to come over and have a special prayer of thanksgiving that "the Lord had spared his unprofitable servant." He often spoke in his last days of the possibility of his going, and, though he wanted to live, expressed his readiness, through his Savior's mercy, to go. After his death, there was found among his papers, a series of prayers which he had written on each birthday since passing seventy. I quote the following from one of these: "My Heavenly Father, I thank thee that I have been spared to see another birthday. * * * I desire to live as close to thee as possible, and serve thee with my whole heart, and when I am called to die, I may be prepared to enter heaven."

Mr. Noel was a man of marked individuality and unusual force. He aggressively espoused the cause of every moral movement in the community, and it is safe to say that his influence and effort had much to do with the banishing of the saloon from Caddo Parish some years ago.

He was marked by simplicity of character, and had no use for ostentation and pretense. He frequently told his pastor and others that he did not want his funeral to be marked by display, and wished the words of the preacher to be of the simplest.

For a number of years past his home has been in Shreveport. His plain but substantial home stands under the shadow of the great church in which he so much delighted; and it was here on January 15, 1920, surrounded by his wife and children and other relatives and friends, that he passed to his eternal reward. At his special request, he was buried beside his son in the Mooringsport cemetery to await the coming of his Lord.

Shreveport, La.

METHODIST UNIFICATION: THE COLORED MEMBERSHIP IN THE UNITED STATES.

By Bishop Edwin D. Mouzon.

The proposed plan for the Unification of American Methodism incorporated the present Negro membership of the Methodist Episcopal Church in the reorganized church, and looks toward continued co-operation with the Colored Methodist Episcopal Church, especially in the way of financial support. The gratifying thing about this agreement is that while it is acceptable to the majority of the Northern Commission, the majority of the Southern Commission believe that it surrenders no principle which our church holds to be vital. The entire church should congratulate itself that on this important question the Commission was able to come to an agreement. Of course, we do not expect everybody to be satisfied. Extreme men in both churches will doubtless object to what we have done, for both commissions have made concessions. And this is as it should be; for the correct position in matters of expediency is never found at one extreme or at the other, but always midway between extremes.

Let us keep the record straight. The Joint Commission on Federation at their meeting in Chattanooga, in May, 1911, made the following recommendation:

"We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such other organizations of colored Methodists as may enter into agreement with them, be constituted and recognized as one

of the Quadrennial or Jurisdictional Conferences of the proposed reorganization."

The Oklahoma City General Conference, having before it the report of the Joint Commission on Federation, passed the following resolution:

"We recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united church."

Mark well these words: "We recommend. The General Conference did not say: "We instruct our commissioners to enter into negotiations with the Methodist Episcopal Church on the condition and with the understanding that the colored membership of the Methodist Episcopal Church is to be formed into an independent organization." The General Conference laid down no ultimatum. It went no further than to say: "We recommend that the colored membership be formed into an independent organization."

When the Joint Commission on Unification met in Baltimore in January, 1917, the Southern Commissioners felt that, before opening negotiations with the Northern brethren, they should come to an understanding touching the limits of their authority. After much discussion the following resolutions were unanimously adopted:

"Whereas the resolutions adopted by the General Conference of 1914 under which we hold our Commission, set forth certain principles as basic to a genuine unification of American Methodism,

"Resolved, first, That we consider ourselves bound by the basic principles as therein set forth;

"Resolved, second, That we interpret these basic principles to be:

"(1) That neither the General Conference nor any of the Jurisdictional Conferences shall be vested with final authority to interpret the constitutionality of its own acts;

"(2) That the Jurisdictional Conferences shall have full legislative powers over distinctly local affairs;

"(3) That the colored membership of the Methodist Episcopal Church, and such colored churches as may elect to take part in the reorganization of American Methodism, are to be dealt with in such a manner as shall give full recognition to race consciousness, while at the same time offering to them the largest possible co-operation."

Observe the language here used: "That the colored membership of the Methodist Episcopal Church be dealt with in such a manner as shall **give full recognition to race consciousness.**" With this understanding of our instructions, we have conducted all our negotiations. And that we were right in our interpretation of the Oklahoma City paper, is made perfectly plain by what was done at the Atlanta General Conference. First, the General Conference approved our work in the following language: "Resolved, that we express our high appreciation of the faithful and earnest efforts of our Commission to secure unification in accordance with the basic principles of the suggestion for unification framed and proposed by the action of the Federal Council of Methodism and approved in the main by our General Conference in 1914." Note well that this resolution affirms that our efforts were "faithful," as well as "earnest." Besides this, the Atlanta General Conference rejected the report of the minority which sought to give explicit instructions to our commission touching this matter. Later, when a resolution was presented by a gentleman from South Carolina, seeking to amend the majority report, by giving definite instructions touching "the place of Negroes in Unified Methodism," the General Conference, by an emphatic vote, declined to give any such instructions to our Commission. The General Conference of 1918 did "reaffirm the action of the General Conference of 1914, and declare the readiness of the Methodist Episcopal Church, South, to continue negotiations on the basis approved by that action." In explaining the meaning of the majority report, James Cannon, Junior, who had charge of the report on the floor of the General Conference, said: **"We do not tie the Commission's hands. We do not say to the Commission, 'You cannot do this;' but, 'There is our recommendation, and we leave it with you.'"** And with this understanding the majority report was adopted.

Acting under our instructions, and understanding fully the mind of the General Conference, and believing that the General Conference was truly representative of the church at large, we have now completed our work.

1. **We have agreed to a Regional Conference for Colored people.**

While geographical lines mark our six White Regional Conferences in America, no such lines mark out the boundaries of the Colored Regional Conference. All colored members of the Methodist Episcopal Church in America are placed in one Regional Conference. Without doubt this gives due recognition to "race consciousness" and gives opportunity for our colored brethren to develop a larger spirit of independence and initiative. Let it be understood that there will be no mixed congregations and no mixed Annual Conferences in American Methodism. There was a time—shortly following the war between the States—when the Northern brethren made the experiment of mixed schools and mixed congregations and mixed conferences. But that has long ago been abandoned. To-day they have no more thought of it than have we of the South. There is nothing here that looks in the direction of social equality between the races. The best men in the North, as well as in the South, desire nothing of this kind. And the best colored people in America are seeking nothing of the sort. Under the proposed plan the work of the Church in Dallas, Texas, and Charleston, South Carolina, will go on to all outward appearance just as it does now, and no one will know that any change has taken place in the organization of American Methodism—except, let us devoutly hope, that we shall have a deeper interest in the moral and religious welfare of colored people and be more vitally related to them in their church work.

2. **We have agreed that there shall be Colored Bishops for colored people.**

The language of the Constitution is as follows: "The privileges, powers and duties of a Bishop, elected by or for a Colored or Foreign Regional Conference, shall be limited to the Regional Jurisdiction by or for which he is elected." There are no colored bishops in the Northern branch of the church at the present time, except such as are elected exclusively for Africa. The Negroes want their own bishops and ought to have them. The colored bishops in the reorganized church cannot preside over any Conferences except their own. On the other hand, white bishops may be assigned to hold colored Annual Conferences. And this ought to be allowed. For many years white bishops from the North have been coming South and presiding over colored Conferences. No Southern bishop has had the opportunity of co-operating with the colored people in this official capacity. Who can doubt that it will be a good day in the progress of the colored people when a more intimate relation is established between them and the leaders of our white churches in the South?

3. **We have agreed to proportionate representation in the General Conference for the present colored membership of the Methodist Episcopal Church—that is to say, for those who are now members of the Methodist Episcopal Church, but not for those who may come into the church, after the adoption of this Constitution.**

Conceivably there are several things that might have been done with the present colored membership of the Methodist Episcopal Church: (1) They might have been erected into an independent church. But that could have been done only if they had voluntarily withdrawn from the Methodist Episcopal Church. For under the Constitution of the church and under the laws of the land, 300,000 Negroes could no more have been turned out of the church than an equal number of white people. This, therefore, was a legal impossibility. (2) They might have been left in the church, but with no representative in the General Conference. This, also, was a legal impossibility. For, as members of the church, and as members of Colored Annual Conferences, they are entitled to membership in the General Conference. (3) They might have been left in the church; but with reduced representation in the General Conference. This also was a legal impossibility. And besides, if we agreed to any representation at all by what process of reasoning could we stop short of full representation in proportion to present membership? (4) They might have been given representation in the General Conference, in proportion to membership on the same basis with the white membership of the church, without any restrictions or limitations whatsoever. But this did not seem to be best, because of certain contingencies which might arise in the future. The colored membership of the church might double, or quadruple, in a few years. Members from other colored churches might after some years come into the reorganized church in large numbers, so that there might come to be a very large number of colored people in the General Conference. All this had to be kept in view. Not that there is any particular likelihood of a large increase in the colored membership of the church in the near future. For, as a matter of fact, the growth of the colored membership of the Methodist Episcopal Church has been slower than that of any other element in the membership of that church.

The present colored membership of the Methodist Episcopal Church will amount to five per cent of the total membership of reorganized Methodism. We have agreed, therefore, that they shall have five per cent of the membership in the General Conference—and no more. That is to say, if the General Conference is composed of 670 members, 30 of these will be Negroes. If the General Conference reaches the limit of 850, 42 will be Negroes. This protects the constitutional rights of those who are now members of the Methodist Episcopal Church. But such colored people as may join the church after reorganization is accomplished, will have no such constitutional rights, but will come in under the limitations and restrictions of this Constitution. This is, of course, a concession on the part of the Commissioners representing the Methodist Episcopal Church, and a concession, it should be added, agreed to by the two colored members sitting on this Commission.

4. **And we have not forgotten the Colored Methodist Episcopal Church.** The following recommendation looks toward protecting their interests: "We recommend that the General Conference make an equitable provision for the financial support of the Colored Methodist Episcopal Church by setting apart a designated amount or a fixed percentage of the total annual offerings of the reorganized church for the support of work among colored people."

It is very likely that some will object to this plan for the reorganization of American Methodism, because it allows the present colored membership of the Methodist Episcopal Church to remain in the reorganized body. They object to belonging to a church that in any way whatsoever has colored people in its membership. If this be the ground of their objection, they will have to go a long way to find a church that suits them. The Southern Presbyterian Church has colored people in its membership. The Protestant Episcopal Church has quite a number of colored people in its membership, entitled to all the privileges of membership; and in the State of Arkansas there is a colored Episcopal bishop. And it should not be overlooked that there are colored people now included in the membership of the Methodist Episcopal Church, South. Not to refer to our mission in Africa, large numbers of our people in Brazil are colored people and we have a large number of colored members in Cuba. Besides, there are still scattered here and there throughout the country a number of faithful colored people who have refused to attend any other church except the Southern Methodist Church. And in the State of Oklahoma we have quite a number of people with Negro blood in their veins who are members of our church, several of them being local preachers. Since Christianity does not fly any racial flag, and since the Holy Church Universal does not fly any racial flag, there are some of us who would feel considerably embarrassed in belonging to a church if that church should now insist on erecting a barrier that would shut out of its membership any man who believes in Christ.

From the beginning of our history the Methodist Episcopal Church, South, has made an honorable record in dealing with colored people. We can now make only passing reference to such men

as William Capers, "Founder of the Mission to the Slaves," and Atticus G. Haygood, author of "Our Brother in Black." Special attention, however, is called to the concern our fathers felt for the salvation of the colored people as seen in the legislation enacted by the General Conference meeting in New Orleans in 1866. They adopted the following resolutions:

"When it is judged advisable by the College of Bishops, Annual Conferences of colored preachers may be organized, to be presided over by our bishops.

"When two or more Annual Conferences shall be formed, let our bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the bishops deem it expedient, in accordance with the Doctrines and Discipline of our church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other."

This was the plan which our fathers originally proposed: "The organization of a separate General Conference for colored people bearing the same relation to the General Conference for white people as the Annual Conferences bear to each other." Not the complete separation of the colored membership from the Methodist Episcopal Church, South, such as afterward took place in the organization of the Colored Methodist Episcopal Church in America. In agreeing to the plan for the reorganization of Methodism proposed in this Constitution, we are not very far removed from something similar to what was in the mind of our fathers in 1866.

The writer of this article knows perfectly well that the relation between white people and colored people in the United States is more strained today than at any time in American history. He does not overlook the horror of recent race riots in different parts of the country. He has been told also that in certain Southern States there is talk of the revival of the Ku Klux Klan to suppress wicked and dangerous Negroes—as if crime could ever be cured by crime. We know also that radical agitators are doing their best to array colored people against white people—and that, to a degree, they are succeding. And frequently now we are hearing it said that in all history no two races, one inferior and the other superior, have ever live together, side by side, in peace. Well, suppose they have not. Who says that it cannot be done in a Christian country? Whether the two races live in peace or not, will depend upon how superior the superior race is. If the superior race shows that it is truly superior in Christian character and Christian life, then in the long run we shall have peace. This is no time in American history for white people to withdraw their sympathy and co-operation from colored people. Present misunderstandings and difficulties between the two races, instead of being an argument against the Unification of American Methodism on the plan proposed, is the strongest possible argument in favor of this plan. There are some of us who have come to feel that we should welcome this opportunity as coming to us in the providence of God. To the present writer it seems that to reject the plan of Unification, because of the provision made therein for tho colored membership of the church, would be to shut the door of opportunity in the face of Providence.

The world has moved very fast in the past few years. Readjustments and realignments are being made everywhere. The General Conference meeting in Atlanta was altogether different in spirit from the General Conference meeting in Oklahoma City. The church to-day is not what it was in 1914, or even in 1918. God has thrust his hand into human affairs. It is too late to move backward now. We must move forward if we move at all. The light shines only on the forward and upward path. One calls to mind the words spoken by Bishop E. E. Hoss, when the paper was adopted at Oklahoma City inviting the Methodist Episcopal Church to begin negotiations looking toward Unification:

"We have moved slowly, very slowly, so slowly: and at times I have been almost in despair of any practical results. But, brethren, I do not desire to despair while Jesus Christ, with all power in heaven and in earth in his hands, is sitting at the right hand of the Majesty on High. I think you are moving on the right lines. We should go on, and after a time Almighty God will put his hand in, and this thing comes to pass. We cannot cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the angel of the resurrection comes. I pray God that the day may come somehow and at some time, in which all the forces of Methodism may be organized into such a form as to constitute an organized, disciplined army for the spread of the kingdom of God."

FAITH HEALING AND NATURAL LAWS.

By Rev. E. N. Evans.

It is not my purpose to discuss here the matter of what is commonly called faith cures. Since the days of the Apostles most, if not all, such pretenders have proved to be either miserable frauds, or honest, but misguided, sincere, earnest, but self-deceived men or women. There is no authentic record of any single incident of really miraculous healing of the sick since the days of the immediate disciples of Jesus.

That God can and did heal all manner of sickness and diseases by Jesus Christ and through his immediate disciples, no believer in the Bible can deny. God alone can do real miracles, and He alone can forgive sins. Just what real faith in God may bring to our souls and bodies, is limited only by the gracious will of our Heavenly Father. All power is given unto Jesus Christ, and what is best for us, his faithful followers, he will grant.

This appeal is capitalized

Because:

IT IS A CAPITAL TIME
TO DO A CAPITAL THING
FOR A CAPITAL CAUSE
OF A CAPITAL CHURCH
BY A CAPITAL PEOPLE
IN A CAPITAL WAY.

We ask

Your co-operation in winning some one to Jesus Christ as a personal Savior. Let us CAPITALIZE our efforts now, and thereby GLORIFY our risen Lord.

That is all.

SO MOTE IT BE.

Evangelistic Committee, Louisiana Conference.

"If ye ask anything in my name, I will do it."—John.

In the case of "Brother Isaiah," there are just a few plain, sensible things that ought to be said. First, such matters appeal to our pious superstitions rather than to our intelligent faith.

Second, opinions and beliefs—judgments rendered in the absence of well-attested and authenticated facts—have no real bearing on the case in hand. No wise judge will render his decision till he hears all the testimony. If the facts prove one case of real healing, then theories and arguments are in order.

Third, the prayer of faith is the intelligent expression of our wants with devoted piety and summissive trust in the will of God. It also has the element of obedience. The very act of prayer is void of the spirit of dictating to God the time and manner of his answer. "Nevertheless, not my will, but thine be done."

Fourth, the miracles of Jesus, and especially those of healing, were not an end within themselves, but a means to an end. Such things were but incidents in the life and works of Christ—they came from his human sympathy and attested his divine nature and mission of compassion. The great work of Jesus was to redeem and save man from sin. All else was incidental and temporary. Those whom he healed, sickened again, and those raised from the dead, died again. Jesus never placed much emphasis on the mere matter of healing the sick or of raising the dead; and he never courted the spectacular or sensational. He often entreated his subjects not to tell it to any one. He nowhere condemned even the poor methods of practice of medicine of his day, nor did he abuse the temple and its priesthood, though these were often corrupt and abused by those who attended them. He never forbade the use of medicines or the due regard for natural law. He commended enterprise, industry and thrift. When tired and worn, he rested and slept; when hungry, he ate. He had power over nature, but he had respect for her laws. He refused to defy the law of gravity by jumping from the pinnacle of the Temple. "Thou shalt not tempt the lord thy God."

Fifth, Jesus also miraculously fed the hungry, and taught us to pray, "Give us this day our daily bread," as he also taught us to pray for the sick. Should we, therefore, pray for the daily bread and not plow the fields? Or pray for the sick and not call for the physician? Would we not the better pray and plow? Pray, and use the remedies God has provided in herb and mineral for our bodies? Which is the greater faith, that which sees God only in the spectacular, or that which finds him in "the firmanent which showeth his handiwork?" Must God in our day do the miracles all over again that we may believe that he is, and that he is a rewarder of them that diligently seek him? Have we not yet learned that the whole material universe is but the manifestation of God? Is our faith no more than a pious superstition? Have we not come yet to a knowledge of God? Is nature one thing and God quite another? Do we dishonor our faith by the use of means which God has given us? Does faith require that a man lose all his senses? "Your Heavenly Father knoweth that you have need of all these things." Is nature lavish in her rich store for all human need? It is but God's provision for our daily wants. Jesus never complained that men had to eat to live, but that men were content to live to eat.

That time and process were used in making the earth is no proof that God did not do the work. What we need is a larger and more intelligent faith.

NOTICE TO PASTORS, NORTH MISSISSIPPI CONFERENCE.

On Sunday, March 28, 1920, there will be special speakers, such as, Dr. W. W. Pinson, Dr. W. B. Beauchamp, Dr. E. H. Rawlings, Dr. J. J. Stowe, Dr. J. L. Neill, Mr. J. M. Way, Mr. D. H. Hall and Rev. Ben P. Jaco, at Booneville, West Point, Houston, Durant, Greenwood, Grenada, and Water Valley for morning services; and at Corinth, Tupelo, Pontotoc, Holly Springs, Ackerman, Clarksdale, and Sardis for the evening service. All pastors are asked to see the Centenary treasurers and other persons composing the local church cabinet and secure their attendance upon these services at their most convenient place. The speakers will hold a short conference with them at the close of the service at each place.

These services were planned to take the place of group meetings covering a longer time, and at the request of Mr. High and myself. We ask this in fullest sympathy with Brother Felts, my good friend, and every other busy and loyal pastor without whose labors the church would fail.

BEN P. JACO,
Missionary Secretary.

Winona, Miss.

NOTICE.

I purpose conducting a limited party through forty cities of interest in Europe, beginning June 23. If interested, write at once to W. G. Henry, Huntsville, Ala.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530
1081 3531

MRS. J. W. BOSWELL.

Lenora McKay, daughter of Milton and Ann Eliza McKay, was born in Tippah County (now Benton County), Miss., March 3, 1845. She obtained her primary education in the common schools of that day, and when about fifteen years of age she entered a Presbyterian school at Sumpter, South Carolina. But the war came on and she returned home, leaving her education unfinished.

In July, 1863, she professed religion under the ministry of J. W. Boswell, to whom she was married the next year, October 6, 1864. She was reared by a good mother (her father having died while she was a child) who was a Baptist. Naturally she followed her mother into the Baptist Church. But after her marriage to Dr. Boswell, he had the pleasure of taking her into his church at Bethany, on the Jackson Circuit, Memphis Conference.

To this happy union, which lasted fifty-five years and four months, were born eight children, two of whom died in infancy and one, J. W. Boswell, Jr., in the prime of manhood. There survive Sister Boswell, besides the devoted husband, the following-named children: Mrs. Ariella Marlow, of Fort Worth, Texas; Mrs. Charlotte L. Moose, Monterey, California; Mrs. Ebert Sullivan, Nashville, Tenn.; Mr. W. F. Boswell, Decatur, Ala., and Mr. Thos. L. Boswell, Nashville, Tenn., and thirty-four granchildren and great-grandchildren. Only one of her parents' family survives, Mrs. Julia Thompson, of San Antonio, Texas. Her last illness of pneumonia, which lasted nine days, came during a visit to her son, Tom, in Nashville. She died March 24, 1920, and was buried in Nashville, funeral services being conducted by Dr. E. Hightower and Dr. F. S. Parker.

Sister Boswell was an affectionate, faithful wife, a loving, tender, thoughtful mother and grandmother. She had the responsibility in her old age of rearing five of her son John's children. In this capacity the writer knew her. I never knew a mother who was more careful and painstaking and kinder with her own children. She had the profound respect of all who knew her. Modest, refined, cultured, shrinking, yet she wielded a powerful influence for good. She was loyal to her pastor, her church, her God. A good woman has gone on—"A ripe shock gathered into the garner of God."

WM. F. SPRINGER.

CALL TO A GREAT REVIVAL IN THE MISSISSIPPI CONFERENCE.

The following paper was adopted by a meeting of presiding elders, pastors and laymen of the Mississippi Annual Conference of the Methodist Episcopal Church, South, in session at Hattiesburg, Miss., February 17, 1920:

We, as the presiding elders, do not wish to confine our pastors to any set plan; each pastor is to be his own judge as to organization and methods of a revival suited to the several charges in our Conference. If some other day than the 4th of April will suit best for fasting and prayer, we have no objection. We think, however, that our entire Conference by combining that duty with our services on Easter Sunday will accomplish untold good. We are anxious for a revival of pure religion.

We confess with sadness and penitence that our church is not meeting its obligations to the unsaved at the present time. The meager increase in membership in the Methodist churches in America for the last two years is a cause for humiliation, and should provoke in us deep heart-searchings, and bring us to our knees with burdened hearts and in earnest prayer.

Methodism in the Mississippi Conference needs and must have a revival. God gave Methodism to the world, not to transform the doctrine of the church, but to deepen its spiritual living. When it fails in this mission, its glory will depart.

God has never given the world a revival that has not been preceded by travail of soul, nor will He give it to Methodism now without this preparation. Our church must pay the price of a revival; or pay the price of barrenness. We confidently believe that God will visit us with a gracious revival, when the church is prepared for spiritual motherhood.

We believe that this preparation will include the ministry and the laity. In their pulpit work the preachers must send out a clear, intense, evangelistic message, and in their living show much of the spirit of Him who came to seek and save that which is lost. The laymen must keep themselves unspotted from the world, and put themselves where God can speak and act through them.

With a deep conviction of our obligation to the church and to God, and a fearful sense of the results of our recommendations to you, we venture to urge your loyalty to and support of the following suggestions:

1. We believe spiritual preparation to be the first and fundamental task of the church, and to this end we urge a devout and earnest study of God's Word, and a belief in it as the final word for our faith and conduct; importunate, faith-inspiring prayer, personal devotion to all the principles of the kingdom of Christ, and a deep sense of our dependence on the presence, power, and guidance of the Holy Ghost.

2. We recognize the Bishop who has been, or may be, assigned to the Mississippi Conference, as the legal and efficient leader in any revival effort, and in view of his responsibility as the overshepherd of souls we pledge him loyal co-operation; and in view of the grave emergency which faces the church, we urge that he be released from as many other duties as is practicable, that he may concentrate his powers of head and heart on a revival campaign.

3. We believe the presiding elder's district furnishes the most strategic unit for the prosecution of a successful revival crusade, and we urge each presiding elder to assume the leadership of the campaign in his district, and to cease not his efforts until every church has been aroused and enlisted in an earnest evangelistic effort.

We request, where practicable, that pastors and churches be organized for co-operative effort, and that evangelistic teams be formed and placed under the direction of the presiding elder, in order that any church may get assistance when needed.

4. In any work in the local church the pastor is the indispensable man. To him must come large responsibilities and heavy labors. We urge on him to tarry in the council of God until, through vision and consecration, he is qualified to shepherd the flock assigned to him by the Holy Spirit. We respectfully suggest to them that they preach frequently on the doctrines that are fundamental, such as conviction, repentance, the atonement, and the witness of the Spirit. We believe that much emphasis should be put on the church as a divine institution, and the only institution in earth engaged in giving the world the Bible, a knowledge of God, and bringing salvation to sinners.

5. We would urgently request that all agencies and organizations of the local church, such as the Sunday school, the Epworth League, the Woman's Missionary Society, and the official boards, be thoroughly organized and enlisted in the proposed evangelistic campaign.

6. We would suggest that too much emphasis cannot be put on the value of the revival meeting, and urge that suitable preparations be made before the meeting begins, and that sufficient time be given to the meeting to accomplish the needed results. However important this meeting may be, it cannot take the place of continuous personal evangelism, nor the evangelistic Sunday service when conversions are expected. Associated with the Methodist revivals from the beginning, the "experience meetings" have been used by the Holy Ghost to great profit, and we believe His seal will still be given to these services.

7. To prepare each church spiritually for the campaign, we recommend that prayer circles be formed, family altars established, fast-days be observed, and that the membership of the church be called to a fresh consecration of itself to God and the task of saving the lost. We would recommend that Sunday, April 4, be designated as a day of prayer and fasting in every church, and we urge the membership of the church to assemble at their place of worship, and to join in prayer to the end that God will lead Methodism into a holier love, an intenser zeal, and into the inheritance of a redeemed world.

W. M. SULLIVAN, Secretary.

THE COMING DISTRICT CONFERENCE.

By Robert McIlvoy.

A few more weeks and the "open season" for district conferences! Wonder if they will be plain old district conferences or blue-print schools of instruction. There is quite a difference. The district conference was formerly the "common people's" conference—the local preachers, laymen, circuit and station pastors, and all calibers felt at home and free to exercise their privileges of membership. But we don't have time any more. We are a very small part of the show. It is a monopolized, specialized school of instruction. We make reports, approve the minutes, and receive instructions. The sermons are mostly addresses, and the Spirit must take a back seat while the body is dissected and put together again.

Now if our district conferences were made up of a large number of laymen, or if the conference is held for the benefit of the local community and church, the dispensation of wisdom as to "Standard Plan," copyrighted revivals, etc., might be in order. But the pastors are instructed (at least the instructors are diligent) by almost every mail that arrives. We receive an unremitting flow of printed instructions. We have scarcely heard anything else at the Annual and district conferences. Then there have been the group meetings, "set-up" and other heroic methods of injecting information and inspiration into the system of the "less fortunate" brethren.

It honestly occurs to some mossbacks among us that there should be at least a temporary cessation of hostilities long enough for a good "breathing spell." We have no grouch or rebellion, but are just suffering from an overdose of standardization, and want a rest. As has been said, "Them that is going to be instructed is already instructed, and them that ain't, ain't."

This "deponent" loves all of the connectionals, semi- and sub-connectionals, ex-connectionals, disconnectionals, and all. In so far as he is informed, they have all been his friends up to the time of the filing of this article. If any of them get "peeved," he frankly and fully forgives them in advance. He would like to see all of them at district conference, but doesn't care to hear them talk shop altogether. Would like some sure enough preaching—evangelical, soul-refreshing preaching.

Would that the presiding elders would give us some good, plain, old-fashioned district conferences, operated without standard blue prints, board supremacy, or military control! Let's give the Holy Spirit a chance in one more conference, when we may go home with some power in our hearts and not merely some plans in our heads. We have "put on," "put over," "put across," "gone over the top," "delivered the goods," etc., until we would enjoy "hitting the bottom" for a while for a change.

Am only writing for myself, but methinks I hear coming up from many quarters inhabited by the weary and worn a faint but hearty Amen. "So mought it be."

The writer is not so optimistic as to expect every other person to possess the intellectual and spiritual sense such as would enable him to be hospitable toward the sentiment of this deliverance. We bear with them.—St. Louis Christian Advocate.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

The Home Circle

WHAT BECAME OF A LIE.

First somebody told it;
Then the room wouldn't hold it;
So the busy tongues rolled it
  Till it got outside;
When the crowd came across it,
  And it grew long and wide.

From a very small lie, sir,
It grew deep and high, sir,
Till it reached the sky, sir,
  And it frightened the moon;
For she hid her face, sir,
At the dreadful disgrace, sir,
  That happened at noon.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
  A terrible crew;
And while headlong they hurried,
The people they flurried,
  As lies always do.

And so evil-bodied
This monster lie goaded,
Till at last it exploded
  In smoke and in shame;
While from mud and from mire
The pieces flew higher
And hit the sad liar
And killed his good name.

—Baptist and Reflector.

WHEN BETTY BLUE WAS LOST.

She was the very prettiest doll of all, and the newest, for Maldie had only had her since Christmas, and her golden curls were still fluffy, her lace frills fresh, and her eyes in their proper place.

Because she had blue ribbons round her waist and in her hair, and darling blue slippers, Maidie named her Betty Blue; and Betty Blue became so much one of the family that no one thought of leaving her behind when they went to the mountains in the summer.

She was a great deal of company for Maidie, and there was loud wailing and lamentation when one morning Betty Blue could not be found.

Maldie hunted all over the house and yard in vain. The garden and orchard, the hammock and swing, every spot, likely or unlikely, was searched, without finding a trace of her.' No one could remember anything special about her. Simply, she was not there—not anywhere, apparently.

Maldie cried, but tears could not bring her back. For a whole week she was lost—then, one day, as Maldie was swinging disconsolately in the hammock, missing her little companion, she heard a knock at the gate, and there stood a little mountain girl with something in her arms.

"Please come here," she called, shyly.

Maidie went. The little girl unrolled the newspaper parcel she carried. "Is this yourn?" she asked.

Maidie looked, and gave a scream of delight, for there lay Betty Blue, as sweet and smiling as ever.

"Oh, where did you find her?" she asked the child.

"I—I—just found her," said the little girl, defiantly. "She was layin' on the grass when I come to bring Mis' Graham some eggs. She was just layin' out there; nobody didn't seem to want her. It might a' rained on her—so I thought—maybe—you didn't want her, an' had throwed her away. I hid her for a while, but maw found her an' said I must bring her back. We don't none of us steal," she added, with a mingling of wistfulness and pride in her thin little face.

"Oh, I know! And you've taken such care of her. Do you like dolls?" Maidie asked, seeing, child as she was, the beauty-hunger in the other child's eyes.

"I never had none. I never had nothing' pretty before!" she broke down, sobbing.

"Oh, please, don't cry! You may come and play with her whenever you like," comforted Maldie; but the little girl only shook her head, and ran away, still crying.

Maldie went into the house looking very sober, to show her recovered treasure to her mother. "And, oh, mamma, I hated to take her, the poor little girl was so sorry to lose her! I wonder if we shall ever see her again."

She did see the little girl, a great many times. For Betty Blue proved a sort of magnet to draw her back, and she and Maldie became good friends before the summer ended.

And soon after Maidie and Betty Blue went home, a big package went to the little cabin in the hills, containing a beautiful doll, very much like Betty Blue, with a box of pretty dresses and slippers.

"Next summer we will play with them together," wrote Maidie to the little girl who had never had anything pretty before.—Exchange.

BERT'S THANKFULNESS.

Mother glanced up from her work as Bert came down the stairs two steps at a time with his long-discarded blue overalls on, and father's big hammer in his hand.

"Where is my little carpenter off to?" laughed mother. "We're going to help old Mr. Jones shingle his shed," said the small boy stoutly. "You remember, mother, what he did for us boys last week—Ted and Martin and me? I guess we'd a been drowned if it had not been for his coming along when our boat was pretty nearly full of water. Ted heard him saying he couldn't get any one to help him, and his roof leaks like a sieve. So we're going to show him how thankful we are to him, by helping him out."

"That's right," said mother. "I'm glad to see you boys so thoughtful for your old friends."

That evening, before Bert, with his small sister, Beulah, finished their romp in the nursery, mother called from the piano, "Come, now, children, for your good-night hymn."

"I'm not going to sing to-night, mother; I'm too tired," grumbled Bert, stretching lazily and yawning.

"Me, too," lisped his small sister, imitating her big brother.

Mother turned from the piano. "I remember a little boy who was willing to work hard all this morning to show how thankful he was to some one who rescued him from danger, and now he is not willing to sing his thanks to the One who has cared for him, not only to-day, but every day, and who warms and clothes and feeds him always."

Bert came over beside his mother. "I'm ashamed, mother, I just forgot. If you play 'Jesus, Tender Shepherd,' Beulah and I will sing it with all our might."

And as the two voices blended in the verse,

"All this day thy hand hath led me,
And I thank thee for thy care,"

mother knew that Bert meant what he said.—Selected.

HOW A HYMN WAS WRITTEN.

On July 23, 1918, the author of that well-known hymn, "He Leadeth Me, Oh, Blessed Thought," the Rev. Joseph H. Gilmore, D.D., died at Rochester, N. Y., where he had been for many years a professor in the University of Rochester. Doctor Gilmore was a Baptist minister, and it was while conducting a Wednesday evening prayer meeting in the First Baptist Church in Philadelphia that the hymn that has been sung for over half a century came into existence.

At that service he took for the lesson the Twenty-Third Psalm, and made some helpful spiritual comments upon it. He emphasized the thought of the leadership of God, and his interpretation of the psalm with that thought as its basis not only made a deep impression upon the people who were at the meeting; but clung to his own mind for some time afterward. Upon returning to the home where he was being entertained, the subject of the meeting was further discussed.

Doctor Gilmore said of the incident: "During the conversation, the blessedness of God's leadership so grew upon me that I took out my pencil, wrote the hymn just as it stands to-day, handing it to my wife, and thought no more about it. She sent it, without my knowledge, to the Watchman and Reflector. Three years later, I went to Rochester to preach for the Second Baptist Church. On entering the chapel I took up a hymn book, thinking, 'I wonder what they sing.' The book opened at 'He Leadeth Me,' and that was the first time I knew my hymn had found a place among the songs of the church."—Unknown.

There can be no safe guidance that is not perpetual. The advantage of a year may be lost in an hour. If we act independently of the Spirit in little things, we shall look for him in vain in great things.—George Bowen.

Real New Orleans Coffee

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

UNITED COUPONS

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc., New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE CALENDAR.

(We shall be glad to have the information as soon as possible that will enable us to make the Calendar complete).

Louisiana Conference.

Baton Rouge District, at Franklinton, June 22.
Shreveport District, at Mooringsport, April 21.

Mississippi Conference.

Seashore District, at Biloxi, May 4.
Port Gibson District, at Crawford Street, Vicksburg, May 5.
Jackson District, at D'Lo, May 11.
Hattiesburg District, at Broad Street, Hattiesburg, May 18.
Newton District, at Walnut Grove, May 26.

North Mississippi Conference.

Columbus District, at Brooksville, April 19.
Winona District, at Indianola, April 20.

"GOOD AND FAITHFUL SERVANTS"—A THREE-MINUTE TALK.

Servants are those who minister for another. Good and faithful servants are those who perform their work conscientiously and efficiently. The commendation, "Well done!" is received by those who have been conscientious and efficient—and it is usually given by the master. In the parable of the talents, the Lord used a simple illustration to apply and enforce a powerful spiritual lesson.

Before we can realize our responsibilities as servants, however, we must first realize that we are servants. The word itself does not especially appeal to some of us because we are accustomed to think that it implies the performance of menial tasks; as a matter of fact, it simply means "one who renders service." There is certainly nothing to offend the most sensitive person when we have that conception of the word, especially in this day of emphasis upon "service" as an essential for economic and moral well-being.

Then, too, we are concerned about whose employ we are in. We might very well refuse to serve some masters because of the character they have established, while, at the same time, we might consider it a distinct honor to serve another because of his own high position. In some instances service becomes more than an obligation—it is a privilege.

In the Kingdom of Heaven it is our privilege to be the servants of God—good and faithful servants. He has entrusted us with treasures that belong to him—treasures of money and mind and heart. These things are not ours—they belong to him; how are we using them?

We shall have to give an account of our stewardship to God, whose servants we are. The day of accounting may be postponed, but it will surely come. If we have to hold up empty hands, it will be a sad day. The wicked and unprofitable servant has no right to expect anything but condemnation, even in this world; what a tragedy when he stands before the Righteous Judge! "Good and faithful servant"—"wicked and slothful servant"—we fix our own fate.

THE PASTORS' CONFERENCE OF THE INTERCHURCH WORLD MOVEMENT.

The meeting of the Pastors' Conference of the Interchurch World Movement in New Orleans last week was the occasion of bringing together a good many of the Protestant ministers of Louisiana and Mississippi, as well as several distinguished visitors from abroad. The attendance of white ministers was probably not as great as was expected, though the fact that the Wesley Bible Class Federation was in session at Shreveport at the same time probably had something to do with it; the colored brethren were much in evidence.

There can be no doubt but that the Interchurch Movement has rendered a great service to the church by the survey of religious conditions throughout the world that has been made under its auspices. A vast amount of helpful, suggestive and inspiring information has been brought together in a form that will greatly help the church to understand its mission and promulgate its plans. We think our Board of Missions acted wisely in co-operating in the work of the survey, since it has undertaken work on such an extensive scale.

At the close of the Conference, most of the participating denominations presented resolutions, adopted in their denominational group meetings, endorsing and approving the aims and work of the Interchurch Movement. No such resolutions were proposed in the group meeting of the ministers of the M. E. Church, South, however, and apart from the adoption of the report of the Findings Committee by the delegates voting as individuals, there was no statement as to the attitude of our church toward the movement as a whole. In our judgment, this was wise. That it is a great movement we have not the slightest doubt; but we do not believe that we are under the slightest obligation to commit ourselves to it in advance of the meeting of the General Conference, which alone can officially determine our relationship to it. We do not know that the leaders of the Movement have any greater world-vision than our own church leaders; and it strikes us that we have adopted a program that is sufficiently comprehensive and far-reaching to occupy all our energies, delivered through our own Boards and Commissions, for some years to come. So far as any immediate need is concerned, we believe our own properly constituted authorities are thoroughly capable of making such adjustments with other churches in related forms of work as will be for the best interests of all concerned, without the assistance of an independent organization, no matter how great it may be.

THE WESLEY BIBLE CLASS FEDERATION AT SHREVEPORT.

The meeting of the Louisiana Wesley Bible Class Federation at Shreveport last week, was a great occasion. We had hoped to be able to enjoy the good things announced on the program, but illness in our family prevented our being present. Our regret is all the keener by reason of the following telegram from Rev. Alonzo Early, the Sunday School Field Secretary: "The great Wesley Bible Class Federation was wonderful from start to finish. The attendance was large, coming from every part of the State. The conference work of Dr. W. C. Owen and Mr. M. W. Brabham, of Nashville, was most profitable and inspiring. Read my notes next week." We shall certainly read the report of the gathering with great interest, and we commend it to our readers.

PERSONAL AND OTHER NOTES.

Rev. M. A. Burns, of Potts Camp, Miss., has his forces well organized and at work, and he is expecting this to be a good year.

"I am delighted with my new appointment, and the loyalty and working spirit of my people," writes Rev. A. Joe Beasley, of Laurel, Miss.

Rev. J. F. Nabors, of Kossuth, Miss., writes that he is beginning his third year on his present charge with the most encouraging prospects.

Rev. M. R. Jones, of Rose Hill, Miss., reports a "shower" of influenza in his community—a most disagreeable thing, as we have reason to know.

Rev. W. W. Bruner, of Pleasant Hill, Miss., reports progress on his work this year, with good prospects of greater results with the coming of spring.

Rev. R. L. Ellis, of Caledonia, Miss., reports that the "flu" has interfered greatly with his work thus far, but with its passing he hopes to see renewed activity.

We are glad to learn from a note from Rev. T. B. Winstead, our pastor at Carthage, Miss., that the prospects are good for a great work on that charge this year.

A good report comes to us of the work at Macon, Miss., where Rev. Olin Ray is pastor. Interest in the work of the church is at high tide, and a great revival is in prospect.

Rev. D. F. Anders, of Ida., La., is in love with his work and the good people whom he serves. Already there are manifest tokens of God's blessing upon the plans for the year.

Rev. Jas. V. Bennett, one of the Mississippi Conference evangelists, is assisting Rev. B. E. Meigs in a meeting at Picayune, Miss. The prospects are good for a great revival.

Mrs. D. S. Purvine, a native Mississippian, but for some years a resident of Oklahoma, now living at Henrietta, but soon to move to Okmulgee, writes that she reads the Advocate regularly, as she has done for many years.

Rev. Hilary S. Westbrook, of Montrose, Miss., while in the city attending the Interchurch Conference last week, reported that the outlook on his charge is not only good—it is "great." We rejoice with him in the prospect.

Brother J. H. Havens, of Vancleave, Miss., has been a reader of the Advocate for forty years—another member of the "Old Guard" whose acquaintance we are glad to make. We appreciate greatly his continued interest in the paper.

We learn with very great sorrow that Mrs. J. R. James, wife of our pastor at Mooreville, Miss., passed away on March 10 at the home of her daughter, Mrs. J. M. Brady, Corinth, Miss. Our deepest sympathy is extended to the bereaved family.

According to a report from the American Bible Society, the Turks are buying the Bible in large numbers. We reverently express the hope that they will read it earnestly and act toward the Armenians and other Christian peoples according to its teachings.

Sister T. S. Randle, of Yoakum, Texas, desires her friends in Louisiana to know that the operation on her eyes has been postponed six months, and that the doctor holds out hope that her sight will be at least partially restored. We rejoice with her in this good news.

Mrs. J. E. Selfe, wife of our pastor at Epworth Church, this city, was called to Michigan last week on account of the serious illness of her father, for whose recovery little hope was entertained. She is assured of the sympathy of many friends in the days of anxiety.

Brother Hardy W. Rees, of Booneville, Miss., is one of the old-time readers of the Advocate, his subscription having begun about 1880. In renewing his subscription for another year, he takes occasion to speak in the highest terms of his pastor, Rev. J. W. Ward. Plans are being made for a great revival this year.

Rev. W. H. Giles, our pastor at Donaldsonville,

La., is making use of a fine idea in trying to reach helpfully all the people of bis community. He is sending a series of letters to tbem individually, in which he brings to their attention, in a striking way, fundamental religious truth. We think the idea is worth passing along.

The Berean Band Movement is an organization started in London fifteen years ago by Mr. Charles J. G. Hensman, to encourage the babit of memorizing Scripture passages. The Metropolitan Tabernacle of London has a band of 800 members. The Moody Bible Institute, of Chicago, is tbe American representative of the Movement.

A note from Rev. J. R. Jones, presiding elder of the Port Gibson District, Mississippi Conference, informs us that the Advocate campaign has been interfered with thus far on account of bad weather and bad roads, but tbat it will be pusbed, with every prospect that the quota for the district will be exceeded. This is encouraging news.

From an interesting personal note from Rev. J. J. Golden, of El Paso, Texas, we learn that bis health seems to be thoroughly restored, and that his work in East El Paso is making progress. His congregation has recently paid $3700 for a lot upon whicb to build a new church. Brother Golden is another Mississippi man who has "made good" in Texas.

It is with great sorrow that we learn of the death of Sister Sallie Clark Sturdivant, wife of Brother W. C. Sturdivant, at her home in Como, Miss., on March 14. She was a noble Christian woman, a lifelong reader of the Advocate. Brother Sturdivant has been a steward of the Tyro charge for forty years. We extend sincere sympathy to the sorrowing family.

Rev. Elmer C. Gunn, our pastor at Rayne, La., while in attendance at the Interchurch World Movement Conference in this city last week, informed us that plans are rapidly being completed for the building of a $30,000 church plant in the progressive little city of Rayne. It will be thoroughly modern in every respect—a credit to the fine people wbo are supporting it, and to whom it will minister.

Rev. C. C. Wier, pastor of the Algiers Methodist Church, has issued unique invitations to a series of services being held in his church this week. A small folder represents the exterior of a church building; upon being opened, the daily program is shown, giving the hours of service and the names of the speakers. By the way, Brother Weir is one of the most progressive pastors of our acquaintance.

Rev. Paul Rader, the widely known pastor of the famous Moody Tabernacle, Chicago, delivered a series of stirring evangelistic messages in New Orleans this week in connection with the revival campaign being carried on by the Methodist churches of the city. Rev. R. A. Forrest and Rev. W. H. Oldfield were also in the city with Dr. Rader, and both of them rendered helpful service in the campaign.

Mr. Ralph E. Nollner, Assistant Secretary of the Epworth League, is anxious to secure for the General Office the names of all chapter officers immediately following their election. This election should take place at the business meeting in April, and the names and addresses of the officers should be sent to the district secretaries, as well as to the General Office. We trust all chapters will heed this request.

After the Advocate had gone to press last week, we received the following telegram from Rev. P. D. Hardin, Hattiesburg, Miss.: "Joseph Moody, son of Rev. J. C. Ellis, pastor at New Augusta, Miss., died at Detroit, Michigan, at an early hour this morning from injuries received in a railroad accident. Remains shipped to home of parents." This sad news will bring sorrow to many friends, with whom we join in extending sympathy to the bereaved parents.

We very greatly enjoyed meeting so many of the brethren who were in attendance at the Interchurch World Movement Conference, both from Mississippi and Louisiana. A good many of them did us the honor to call at the Advocate office—a courtesy we appreciated, though we are sorry to have been out when some of them called. We had hoped to give the names of those who were in attendance, but we have found it difficult to secure a complete list. Our impression is that there were more Methodist preachers in attendance than of any other denomination.

Dr. Robert E. Speer will deliver the first series of Fondren Lectures at Southern Methodist University, Dallas, Texas, March 30-April 1. This lectureship was founded last year by Mr. and Mrs. W. W. Fondren, of Houston, Texas, for the purpose of bringing to Southern Methodist University and the friends of missions in the Southwest a lecturer of note who would speak on some of the themes relating to the general spirit of missions. The theme of the lectures this year will be, "The Missionary Advance in the New World." A cordial invitation is extended to the public by the University to attend these lectures.

The Carrollton Avenue Methodist Church, of this city, is thoroughly organized for the evangelistic campaign that is now in progress throughout the church. The plan suggested by the Evangelistic Committee is being followed in detail, and the results have been exceedingly gratifying. Forty members were received last Sunday, sixteen of them being brought in as a direct result of the work of the campaign committees among "unidentified" Methodists. Rev. Ellis Smith, the pastor, has demonstrated his ability to organize his forces and inspire the membership of the church, and a great forward movement is under way in this growing congregation.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. I. S. Maxey, Haynew, Miss., 6; Rev. G. B. Love, Marietta, Miss., 5; Miss Floy Wright, Horn Lake, Miss., 4; Mrs. L. M. Jones, Heidelberg, Miss., 2; Rev. M. L. White (by Mrs. Leona Wilkerson), DeKalb, Miss., 7; Rev. E. S. Lewis, Greenville, Miss., 4; Rev. A. F. Moore, Sardis, Miss., 4; Rev. H. B. Watkins, Meridian, Miss., 18; Rev. M. A. Massey, Fannin, Miss., 9; Rev. Wm. Schuhle, Logansport, La., 4; Rev. J. H. Grice, Vancleave, Miss., 2; Rev. C. A. Schultz, Gallman, Miss., 2; Rev. J. C. Price, Coushatta, La., 4; Rev. J. M. Boykin, Bossier City, La., 4; Rev. J. Tillery Lewis, Charleston, Miss., 14; Rev. J. L. Lay, Calhoun, La., 2; Rev. J. F. Dring, Haynesville, La., 3; Rev. J. L. Cady, St. Francisville, La., 4; Rev. Olin Ray, Macon, Miss., 8; Rev. H. S. Westbrook, Montrose, Miss., 5; Rev. L. F. Alford, Laurel, Miss., 3; Rev. S. L. Riggs, Lake Arthur, La., 5; Rev. C. H. Ellis, Harrisville, Miss., 2; Rev. R. M. Evans, Buena Vista, Miss., 2; Rev. T. D. Lipscomb, Clinton, La., 2; Rev. J. M. Wyatt, Shelby, Miss., 6; Rev. M. L. Ward, Dumas, Miss., 21; John E. Anderson, Baldwyn, Miss., 2; Rev. D. F. Anders, Ida, La., 6; Rev. J. L. Nabors, Kossuth, Miss., 2; Rev. M. A. Burns, Potts Camp, Miss., 4; Rev. J. J. Golden, El Paso, Texas, 2; Mrs. T. S. Randle, Yoakum, Texas, 2; Rev. E. M. Shaw, Houston, Miss., 3; Rev. M. B. Sharbrough, Biloxi, Miss., 7 (6 short-term); Rev. Jas. H. Felts, Columbus, Miss., 5; Rev. A. T. McIlwain, Senatobia, Miss., 2; Rev. Jas G. Galloway (subscriptions secured by Mrs. G. G. Beaman and Mrs. C. N. Williamson, Forest, Miss., 40.

SATISFACTION IN THE HIGHEST.

It is better to be restless and unsatisfied than to find rest and satisfaction in anything lower than the highest. But we need not be restless or unsatisfied. There is a rest in expectation, a satisfaction in the assurance that the highest belongs to us, though we have not reached it yet. That rest in expectation we may all have now if we believe in God and know we are His children. Every taste of Him that we have ever had becomes a prophecy of His perfect giving of Himself to us It is as when a pool lies far up in the dry rocks and bears the tide and knows that her refreshment and replenishing are coming. How patient she is! The other pools nearer the shore catch the sea first, and she bears them leaping and laughing, but she waits patiently. She knows the tide will not turn back till it has reached her. And by and by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in—at first a trickling thread sent only at the supreme effort of the largest wave, but by and by the great sea in its fulness. It gives the waiting pool itself, and she is satisfied. So it will certainly be with us if we wait for the Lord, however He delays, and refuse to let ourselves be satisfied with any supply but Him.—Phillips Brooks.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

LIVING DANGEROUSLY.

A few years ago in Germany there was a mad philosopher whose entire system can be summed up in the two words of his own aphorism "Live dangerously." We know what was meant in his case—to run any risk, to stifle every scruple, to strain every nerve and gird every muscle in the quest of a brutal self-assertion. We desire no dangerous living of that type. But I protest that for the kingdom of God and the ethics of the New Testament I know of no better watchword than the redeemed and Christianized watchword of Nietzsche. Empty the word of self-assertion and invest it with sacrifice. Strangle its pride and release instead its zeal for God and man, and then to live dangerously is to show that you have heard what is the undoubted call of your Christian Lord in these fearsome days. It will assuredly bring you near the fire, but that is to show that this old world text has a Christian application for each one.—Henry Atkinson.

If from all thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindness.—Dr. Samuel McComb.

HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.

Obituaries.

After five months of patient suffering, caused by a broken thigh, God called the sweet spirit of MRS. MARY J. EPPERSON to the home where Jesus has promised a place for all his followers. She was "made perfect through suffering." "became as a little child" and has "entered into the kingdom of heaven." Week after week it seemed the frail body could no longer hold the spark of life, and yet, she was spared to reach, and pass, by five days, her 79th birthday. The love and esteem in which she was held by those who knew her in Washington, La., was manifest through the long months of suffering, and when the death angel claimed her, even the children on the street hushed their voices and walked softly in passing the home where she was resting so swectly among the flowers lavishly sent by sympathizing friends; and when her body was taken to its last resting place in beautiful Cedar Hill cemetery, on the morning of January 27, the whole school, teachers and pupils, followed the sad procession, first to the Methodist Church and then up the hill among the cedars where she is waiting the resurrection morn. She leaves one daughter, Mrs. Robt. Harry, three grandchildren, Miss Mary E. Daniel, Mrs. Chas. E. Gillum, and Paul F. Daniel; also three great-grandchildren. There were more to greet her on the other shore than she left here; her longing for the reunion in heaven has been gratified, and, as she expressed it, "Jesus was there to receive her." For about 63 years she had been a member of the Methodist Church and was buried by her loved pastor, Rev. J. D. Harper, whom she had known for more than forty years.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep!"

ONE WHO LOVED HER.

MRS. ORA (KNIGHT) ROBINSON was born Sept., 15, 1875, near Shiloh, Rankin County, Miss., where she spent her entire life. She died Feb. 3, 1920, after a few hours' illness. She leaves a devoted husband, four children, father, mother, six brothers, and three sisters, besides a host of near relatives and friends to mourn their loss. She united with Shiloh Methodist Church when about fifteen years old and lived a devoted member till the day of her death. Ora was of a cheerful, hopeful disposition and numbered her friends by her acquaintances. She was so attentive to her family and friends, never happier than when helping others. She will be missed not only at home, but in her church and community. Her place can never be filled. With broken hearts we bow in humble submission to God's will. May the influence of her consecrated life draw the loved ones nearer Christ and the beautiful city where she is waiting and watching to welcome them home.

A TRUE FRIEND.

The passing away of the immortal spirit of little LESLIE HARPER PURCELL, at Crystal Springs, Miss., brought sadness to the entire community round about. She was the daughter of Rev. and Mrs. J. S. Purcell and her age was six years and nearly two months. Born Jan. 4, 1914, at Rolling Fork, Miss., and the following June dedicated in baptism to God at Montrose, Mississippi, she was a member of the Methodist church and Sunday school practically all of her life. She possessed an unselfish spirit, was lovable and kind to all who knew her, and with the entire family she was a favorite. She became a victim of influenza and that, with other complications, proved to be fatal. On the morning of March 1, the Angel came to kiss her breath away and bore her blessed spirit to that Kingdom where children live forever. For several days anxious hearts and sympathetic friends had watched tenderly over her and nothing was left undone by scientific medical aid to retain her spirit with us. But when our good Dr. Jones, who had proved to be so untiring in his efforts and so anxious that sleep itself had fallen from his eyes, came again and again, and at last spoke so tenderly, we all knew there were depths of meaning in his words, "Your child is very, very sick." Verily, to the eye of faith, nothing is fairer than the death of a child like this. The flower, like a breathing rose, filled heart and home with an exquisite delight; but alas! we are stricken with sore anguish to find the stem broken and the flower gone. But the child's ministry was well done, for the rose does its work in blossom, as does the vine with timely fruitage; and having helped to sanctify and lift heavenward the very hearts that broke at its farewell, it has gone from this troublesome sphere to its glory as an ever-unfolding flower in the blessed garden of God. At the parsonage home the funeral was conducted by Rev. J. T. Leggett, P. E., and a tender message of consolation brought to the sorrowing ones who were called upon to look for the last time at the beautiful smile left on lips that were cold by an angel's kiss. The body was then carried to the Crystal Springs Cemetery and buried with tender hands beneath a bed of flowers to await the resurrection morn.

C. A. SCHULTZ.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

HOLMES

is a

Reliable Store

WHEELER

Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue

A Pretty Face

should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream.

At All Druggists and Department Stores.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefer, Poultry Expert, 3253 Poultry Bldg., Kansas City, Mo.

Forschler's

Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

HASTINGS' SEEDS

To the Lady Gardener

FOR the home garden and the flower garden, the women who make success plant dependable seeds.

This big new catalog is a special help to women, not only for its description of the best seeds that are sold, but also for the helpful information that it contains.

Your name and address on a postal card brings this 100 page handsomely illustrated catalog to you by return mail.

Kindly write for it today

H. G. HASTINGS CO.

"The South's Seedsmen"

ATLANTA, GA.

Edward Henry Walsdorf

ETHICAL PHARMACEUTICALS FOR PHYSICIANS' PRESCRIPTIONS

742 POYDRAS STREET 900 PETERS AVENUE

NEW ORLEANS, LA.

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists. Price 25 and 50 cents.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

A WELL-KNOWN INSTITUTION

Probably no institution in America is more widely known than Doctor Pierce's Invalids' Hotel in Buffalo, N. Y. Altho established many years ago it is to-day a modern sanitarium, having all the latest facilities for the correct diagnosis of diseases and their successful treatment thru medicine or surgery.

It was Dr. Pierce, its founder, who over 50 years ago gave to the world that wonderful stomach tonic and blood purifier, "Golden Medical Discovery," and that famous non-alcoholic medicine for women, "Favorite Prescription."

In his early professional career, Dr. Pierce realized that every family, but especially those who live remote from a physician, should have at hand an instructive book that would teach them something about First Aid, Physiology, Anatomy, Hygiene; how to recognize different diseases, how to care for the sick, what to do in case of accident or sudden sickness, etc., so he published that great book, the "Medical Adviser," an up-to-date edition of which can be procured by sending 50 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y.

Later, Dr. Pierce added another link to his chain of good works by establishing a bureau of correspondence to which any one can write for medical advice, without any expense whatever, and if necessary, medicines especially prepared in Doctor Pierce's Laboratory will be sent by parcel post or express for use at home, at a reasonable cost. Thus those who have symptoms of disease need not suffer mental agony fearing that they have some serious ailment but can have a diagnosis made free by a physician of high professional standing. Write to Dr. Pierce relating your symptoms if you need medical advice for any chronic disease. All letters regarded as confidential.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Hogs Can Tell
when
NitrA-germ
TRADE MARK

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

FROM HARLESTON, MISS.

Dear Brother Carley: Our first quarterly conference was held Feb. 20, and our new P. E., Rev. W. M. Sullivan, made a very favorable impression as a preacher and presiding officer.

Things are moving along nicely on the old Americus charge and we expect to make this year a real time of revivals.

And five Sundays in February! I never saw it thus before. After recovering from my surprise and convincing myself it was true, I invited Rev. R. G. Williams, the pastor at Escatawpa, to come up Wednesday, the 25th, and we had a meeting at Tanner's Chapel. Brother Williams preached those sermons that allow no compromise with Satan. The mercury went down Saturday night, but a good crowd gathered Sunday a.m., and as there was no heater in the church we built a big fire outside and had a fine service. We had dinner at the church Saturday and Sunday. How is that for fighting sin and Satan?

We are urging the brethren to help increase the number of subscribers to the New Orleans Christian Advocate. By the way (if I am out of order) there was a good old lady on the charge I served last year (Escatawpa) that learned her letters from the New Orleans Advocate about forty years ago.

The people up here surely know how to care for their pastor. We have been supplied thus far with sweet potatoes, pork, country syrup and many other things a preacher enjoys. Brethren, pray for us.

Yours in His service,
VAN R. LANDUM, P. C.

FROM STRONGS, MISS.

Dear Brother Carley: This is from Strongs, the place where the parsonage is for Prairie and Strongs charge. A kinsman wrote me, saying, "Where is Strongs?" It may not be on the map, but it is on the earth; almost mid-way between West Point and Aberdeen, on the I. C. R. R., well into the best alfalfa growing region in the State. We are sparsely settled with whites, though thickening up somewhat. We have prospectors in our bounds every week. Since I came here, December, a year ago, many lands have changed hands three times, each owner making from $10 to $100 per acre profit. Quite a number of good people from Kentucky, Tennessee, and other States, are settling amongst us.

Though our church membership is small, we have royal people, as noble in hospitality in their homes, and liberal to the church enterprises as you will find anywhere. They are much kinder to their pastor than he deserves. They have raised his salary $500 since coming here—$200 last year, $300 this. On Centenary subscriptions of $4,152, they have paid more than $2,000. We are all much pleased with our P. E., Brother Dorsey. Above all things, we need a Holy Ghost revival most. We are praying and working for it. D. W. BABB.

Strongs, Miss.

FROM SIDON, MISS.

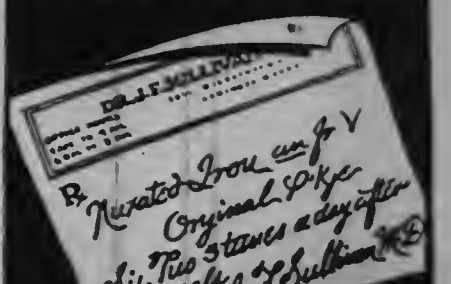
Dear Brother Carley: As I have not made a report of my work to the Advocate, I will now do so. I am now in my third year on the Sidon and Cruger charge. The two previous years have been good. All the financial claims were paid in full, and we went "over the top" in the Centenary drive. There was some increase in membership, but I felt that we needed a deeper work of grace. I secured Brother W. M. McIntosh, one of the general evangelists of our church, to hold a meeting for me at Sidon. We began the fourth Sunday in October, 1919, and continued eleven days. Brother McIntosh preached with great power, and the Spirit was present to save. As a result, fourteen joined the Methodist Church, eleven on profession of faith, and many promised to live better lives. It was a great meeting and it was good to be there. Sister McIntosh was with us also and did efficient and helpful work in the meeting. In token of appreciation of them and their good work they were given $300; and the parsonage was given a nice "pounding" and the pastor a suit of clothes. Brother McIntosh promised then to help me at Cruger. The meeting began the third Sunday in February and continued twelve days. Brother McIntosh seemed to be at his best. Brother R. L. Cooper, of Aberdeen, Miss., conducted the singing, and did it well. The interest was good from the beginning, and there was not a dull service. As a result, eighteen joined the Methodist Church, nine on profession of faith, and quite a number gave their names for membership in the Baptist Church. The town of Cruger was moved as, perhaps, never before. Some said that it was the best meeting they had ever attended, and we all felt that it was a great blessing to be there. Brother McIntosh and Brother Cooper were given $481, the pastor $60, and the Orphans' Home $25.

These are some of the blessings that have come to us and some of the things that have been done. I have a fine, loyal people to serve, thoughtful of their pastor and his family. Several times they have "pounded" the parsonage and at the first quarterly conference of the present year the stewards raised the pastor's salary from twelve to eighteen hundred dollars. I feel that we are growing. The Lord is with us and may He lead us on to victory. Yours fraternally,

J. J. GARNER.

Sidon, Miss.

NUXATED



IRON

"Nuxated Iron helps put astonishing strength and energy into the veins of men and brings roses to the cheeks of pale, nervous, run-down women," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), N. Y., and Westchester County Hospital. "I prescribe it regularly in cases of depleted energy, anemia and lack of strength and endurance. In my opinion, there is nothing like organic iron—Nuxated Iron—to quickly enrich the blood, make beautiful, healthy women and strong, vigorous, iron men." Satisfaction guaranteed or money refunded.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

RHEUMATIC JOINTS
Rub Pain Right Out—Try This!

Rheumatism is "pain only." Not one case in fifty requires internal treatment. Stop drugging! Rub soothing, penetrating "St. Jacobs Oil" directly into your sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" is a harmless rheumatism cure which never disappoints and cannot burn or discolor the skin. Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. "St. Jacobs Oil" has cured millions of rheumatism sufferers in the last half century, and is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

FOR Health's SAKE

Disease germs are usually active at this season. Get rid of them by using J. I. T. Disinfectant and Germ Destroyer freely in the home, in the office, and in all public places.

J. I. T. Disinfectant is free from the usual objectional odors, and can be sprayed anywhere, as it will not injure the finest draperies, rugs or walls.

FOR HEALTH'S SAKE, USE IT—IT'S AN ENEMY OF THE "FLU."

J. I. T. Disinfectant is endorsed by the Louisiana State Board of Health, and is for sale by all druggists.

SOUTHERN DRUG COMPANY,
SHREVEPORT, LA.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts
to the Acre With
NitrA-germ
TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. Annette B. Gladney, of Sardis, has been appointed Conference Superintendent of Intermediate-Senior department. Mrs. Jack Condrey, of Tupelo, has accepted the position of District Superintendent, of Intermediate-Senior work of the Aberdeen District. Mrs. J. W. Bounds, of Tupelo, is District Elementary Superintendent of the Aberdeen District.

Look out for the announcement of the conference for elementary workers to be held in Holly Springs early in June. Nothing less than the best of instruction will be given at this meeting of the teachers of our children.

More schools have settled upon the observance of Sunday School Day than last year. We should have at least 60 per cent of our schools study and give this program. Your committee ought to be appointed now to look after this matter. Send me your orders for programs. Ten per cent of the money raised in each district may be used to help finance that district organization.

No man has refused to do something toward increasing the membership of his school. Every preacher I have touched is eager to give his teachers the evangelistic studies furnished by the General Sunday School Board. The interest in evangelizing the people is growing, the spiritual tide is rising; may thousands be brought to a saving knowledge of our Lord Jesus Christ in the next few weeks!

The General Sunday School Board has prepared a Decision Covenant Card to be used in helping the pastor keep a correct record of the decisions for Christ, for church membership, and for service. These cards can be secured by writing to Dr. C. D. Bulla, Nashville, Tenn. Write for the number you need—and write to-day.

Several of the class of young people at Potts Camp have stood the examination and earned two units on the first book in the course for leadership. Mrs. Fay Peel deserves the everlasting gratitude of the church for her excellent work. Thus the good work goes on.

MISSISSIPPI CONFERENCE NOTES

Last Sunday was spent at Mendenhall. The teachers from D'Lo came down and we had an interesting institute in the afternoon. Both schools are undertaking to be 100 per cent, and with their determination and energy they will do this.

We are getting fine replies in regard to the rapid tour of the districts. We will appreciate all the help we can get.

The following is the standing of the districts in teacher-training work. These numbers refer to the diplomas, and not to the singie units of work:

Brookhaven District—8 Incomplete Diplomas given by Whitworth College; Hattiesburg District—2 Incomplete Diplomas given by Broad Street Church; Jackson District—4 Incomplete Diplomas given by Millsaps College; Brandon, Miss.—1 Incomplete Diploma, 1 Gold Seal; Seashore District—None; Port Gibson District, Gloster—1 Incomplete Diploma, Oak Ridge, 2 Incomplete Diplomas, 1 Blue Seal, Washington, 3 Gold Seals, 1 Departmental Certificate; Newton District—Homewood charge, 7 Incomplete Diplomas, 1 Blue Seal, Montrose charge, 6 Incomplete Diplomas, 5 Blue Seals; Meridian District—22 Incomplete Diplomas, all from Meridian College.

This is a complete list of Diplomas granted in the Mississippi Conference. Does it not look pitifully small? Without Millsaps, Montrose, Whitworth College and Meridian College, we would have few indeed. The work at Homewood is under the leadership of Brother White; at Washington, Brother Cain; at Oak Ridge, Brother Wells; at Gloster, Brother Moore; at Broad Street, Miss Leech.

I am presenting this in order to tell you a short story and that story is contained in one sentence: "We are not able to bear the burden and heat of the day."

The following is a report of the Cane Ridge Sunday school for the second quarter: Mrs. W. W. Hopper, Secretary; Officers and Teachers, 6; On Cradle Roll, 14; Home Department, 16; all other departments, 23; Total, 59; Teacher Training Class, 1; Collected for Missions, $2.40; Collected for Supplies, $7.81; Collected for Orphans' Home, $2.11.

From this you can see that this school grades between 75 per cent and 85 per cent. I should like to get a report like this from each school in the Conference.

Don't forget our Conference-wide Elementary Conference is at Jackson, May 4-5. We have an unusually attractive program and it will be well worth your while to take this in.

The program for the Conference for the Elementary Sunday school workers, Capitol Street, May 4-5, has been arranged and will give a splendid opportunity to all workers to get helpful information and assistance. All presiding elders, pastors, superintendents and teachers are urged to attend. Each elementary superintendent will give from her own experience some phase of the work, and Miss Minnie E. Kennedy, of Nashville, Elementary Superintendent, will be present and bring us a message at every session; she will also assist in all discussions and conferences. This is a great opportunity and we should all grasp it. Let it not pass you by.

Mrs. Brame, Conference Elementary Superintendent, will be glad to visit your charge, provided she has an invitation.

Pray for the work and the workers.

JOHN C. CHAMBERS.

Tells Why Chicks Die

E. J. Reefer, the poultry expert. 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.
(Part 1)

Zwolle, at Neame, Mar. 29, night.
Hornbeck, at Prospect, April 3, 11 a.m.
Leesville, April, 4, 11 a.m.
Mansfield, April 4, night.
Oil City, April 6, night.
Many, at Robeline, April 11, 11 a.m.
S. Mansfield, at Naborton, April 11, at night.
Belcher, at Gilliam, April 18.
District Conf., at Mooringsport, April 21, 22.
Pelican, at Mitchell, April 24, 25.
Bossier City, April 25, at night.
Union Conference for Shreveport Churches at First Church, April 26, 7:30 p.m.

Each work is entitled to five representatives in the District Conference. This includes the charge lay leader, who is ex-officio a member, leaving four to be elected by the Church Conference. Don't forget to do so.

BRISCOE CARTER, P. E.

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Adv.

Try
Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv

TETTERINE
For the Complexion

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

CATARRH

is quickly relieved by the application of **Turner's Penetrating Balm.** Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the **Turner Chemical Corporation, Bristol, Tennessee.**

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

BOHNE & WILT. Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. **Baseball Goods, Religious Articles, Fishing Tackle, Periodicles. School Books.**

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 50c by Chas. A. Smith Drug Co., Atlanta, Ga.

As Influenza

is an exaggerated form of Grip. LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

All Rheumatism and Muscular Pains

quickly relieved by
DR. H. JAMES
Excelsior Ointment
in conjunction with Dr. James' Pills to assist nature in removing waste from the body.
Dr. James' Ointment a jar, $1.25.
Dr. James' Pills, a box, $1.25.
CRADDOCK & COMPANY,
Philadelphia, Pa.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA

GRANDMA USED SAGE TEA TO DARKEN HAIR

She Mixed Sulphur with it to Restore Color, Gloss, Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, you hair becomes beautifully dark, glossy, soft and luxuriant.—Adv.

Foley's Honey and Tar
COMPOUND

CLEARS THE THROAT of phlegm and mucus, stops that tickling, opens the air passages for easier breathing and coats the raw, inflamed surfaces with a healing, soothing medicine.

Grateful Father Tells What It Did

W. E. Curry, 130 Up 6th St., Evansville, Ind., writes: "I have a little girl 6 years who has a good deal of trouble with croup. I have used Foley's Honey and Tar Compound, giving it to her according to directions, and obtaining instant relief for her. My wife and I use it whenever bothered with a bad cold or cough, and I will say that it is the best remedy for a bad cold, cough, throat trouble or croup that I ever saw."

Parents who use Foley's Honey and Tar know it is safe and no harm will come even if an overdose should be given by accident. It tastes good and children like it. It won't upset the delicate stomachs of young children, delicate persons or elderly people.

PARKER'S
HAIR BALSAM
Dandruff-Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.
HINDERCORNS
Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Longview ct., at Smyrna, April 3, 4, a.m.
Starkville, April 4, p.m., 5.
Macon ct., at Center Point, April 10, 11, a.m.
Macon, April 11, p.m., 12.
Brooksville ct., at New Bethel, April 17, 18, a.m.
Artesia, April 18, p.m., 19.
Cedar Bluff, at Siloam, April 24, 25.
Shuqualak ct., at Center Valley, May 1, 2.
Mayhew ct. (quarterly conference), at Sessums, May 3.
Crawford and Shaefers, at Shaefers, May 8, 9, a.m.
Central Church, at New Hope, May 7, 9, p.m.
Caledonia ct., at Caledonia, May 15, 16, a.m.
First Church, May 16, p.m., 18.

The District Conference will meet at Brooksville, April 19, 20 and 21. Let every preacher and delegate make arrangements to attend the whole session; and let us work and pray that this may be the best District Conference we have ever had.

W. L. DUREN, P. E.

Durant Dist.—Second Round.

Tchula, Mar. 31.
Sidon and Cruger, at Cruger, April 1.
Kosciusko ct., at Marvin, April 4, 5.
Hesterville ct., at Shady Grove, April 11, 12.
Kosciusko sta., April 13.
Sallis, at McAdams, April 14.
McCool, at Liberty Hill, April 15.
Ackerman, at Weir, April 16.
Chester ct., at Antioch, April 17, 18.
Coila, at Enon, April 25.
Noxapater, April 27.
Louisville sta., April 28.
Center Ridge ct., at ———, April 29.
Louisville ct., at ———, April 30.
Black Hawk, at Emory, May 2.
Acona sta., May 2, 3.

R. O. BROWN, P. E.

Greenville Dist.—Second Round.

Benoit, April 4, a.m.
Boyle, at Shipman's Chapel, Apr. 4, p.m.
Friars Point, Apr. 11, a.m.
Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Drew, a.m., Mar. 14.
Ruleville, p.m., Mar. 14.
Belzoni, a.m., Mar. 21.
Moorehead, p.m., Mar. 21.
Sunflower, at Blaine, a.m., Mar. 28.
Inverness, at Isola, p.m., Mar. 28.
Winona circuit, at Columbiana, April 3, 4.
Schlater, April 11.
Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

Corinth Dist.—Second Round.

Iuka station, April 3, 4.
Ripley station, April 11, 12.
Sherman ct., at Belden, April 13.
Wheeler ct., at Asbury, April 17, 18.
Guntown and Baldwin, at Baldwin, April 18, 19.
Booneville ct., at Carolina, April 20.
New Albany ct., at Mt. Olivet, April 24 (Saturday).
Myrtle ct., at Myrtle, April 25, 26.
Hickory Flat ct., at Ebenezer, April 27.
Chalybeate ct., at Mt. Pleasant, April 30.
Dumas ct., at Weirs Chapel, May 1, 2.
Blue Mountain ct., at Raineys, May 4.
Mantachie ct., at Union View, May 8, 9.
Mooresville ct., at Oak Hill, May 10.
Kossuth ct., at Kossuth, May 15, 16.
Rienzi ct., at Thrasher, May 17.
Corinth ct., at Gaines chapel, May 18.
Burnsville ct., at Chapel Hill, May 19.
Iuka ct., at Harmony, May 20.
Tishomingo ct., at Paradise, May 22.
Golden ct., at Patterson, May 23, 24.
Silver Springs ct., at Mt. Carmel, May 29, 30.
Marietta ct., at ———, May 31.

W. W. MITCHELL, P. E.

Aberdeen District—Second Round.

Verona, at Union, March 31.
Pontotoc station, April 4, 5.
Houston station, April 11, 12.
Aberdeen station, April 18, 19.
Nettleton ct., at Evergreen, April 21.
Prairie and Strongs, at Prairie, April 25, 26.
Shannon, at Center Grove, April 27.
Houlka, at Wesley, April 30.
Algoma, at Ebenezer, May 1, 2.
Fulton, at Fulton, May 7.
Smithville, at Smithville, May 8, 9.
Tremont, at Hopewell, May 9, 10.
Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Holly Springs Dist.—Second Round.

Chulahoma, Mar. 13, 14.
Oxford, Mar. 15.
Red Banks, at Mahon, Mar. 18.
Potts Camp (preaching), Mar. 21.
Holly Springs, Mar. 22.
Water Valley, Mar. 24.
Taylor's, Mar. 26.
Waterford, at Harris Chapel, Mar. 27
Olive Branch, at Miller, Mar. 30.
Pleasant Hill, at Lewisberg, Mar. 31.
Holly Springs (preaching), April 4.
Grenada, April 5.
Holcomb, at Sp. Hill, April 6.
Tie Plant, April 6.
Abbeville, at Mt. Zion, April 10, 11.
Potts Camp, at Macedonia, April 13.
Coffeeville, at Goshen, April 15.
Mt. Pleasant, at M. Inst., April 17.
Lamar, at Early Grove, April 18.
Byhalia, at Ft. Head, April 24, 25.
Toccopola, at Salem, May 1, 2.
Randolph, at Shady Grove, May 4.
Paris ct., at Salem, May 5.
Oxford ct., at Pine Flat, May 6.
Ashland ct., at Black Jack, May 8, 9
District Conference, at Holcomb, May 11-14.

Intermediate dates will be taken up with Church Institutes in different communities. Let pastors have necessary committees and District Conference delegates ready for nomination. Every church is expected to be in a continuous campaign of evangelism. Pray and work to make this a climax year.

J. H. HOLDER, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitallty by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

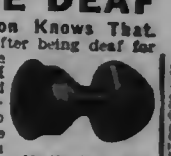
Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Freckles
are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use
STILLMAN'S FRECKLE CREAM
Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet —
"Wouldst Thou Be Fair?"
Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists
STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf, and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1908.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

A $20 CASH PRIZE

We have a book that should sell a million. By two careful Bible students, it answers the oft-asked question, "Who is the beast of Revelation?" Is it the Kaiser or Nero? Is it Judas or King Saul or Antiochues raised from the dead? You will know all about "the beast" when you read this wonderful book. Price $1.25. But send us $1.00 cash and we will send the book and tell you about our $20.00 prize and how to get it.
PENTECOSTAL PUB. CO., Louisville, Ky.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc —Adv.

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

AFTER INFLUENZA

The Grip, Fevers and other Poisoning, Prostrating Diseases,

It is absolutely necessary that the blood be thoroughly cleansed, germs of disease destroyed or driven out, appetite restored and the kidneys and liver restored to perfect regular action.

Hood's Sarsaparilla has been before the people for 46 years as a general blood-purifying alterative tonic medicine and it has given perfect satisfaction. Men and women whose grandmothers gave them Hood's Sarsaparilla are now giving it to their own children and grandchildren with perfect confidence. It is the ideal family medicine, for a wide range of ailments, always ready, always does good at any season of the year. Prepared by educated pharmacists. Nearly 50 years of phenomenal sales tell the story of its remarkable merit. For a mild, effective laxative, take Hood's Pills.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful meal, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

2 Tons of Pea-Vine Hay

with

NitrA-germ YEAST MADE

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-28.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex. St. Louis, Mo., and New Orleans, La.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Resolutions of respect on the death of Mrs. T. B. White by the Woman's Missionary Auxiliary of Ruston, La.

The spirit of the Missionary Society should be that of sisters working together in love and good fellowship for others; as such, the Ruston women long felt the mother-care of the late beloved Mrs. White. Her sincere devotion to the society, as a whole, and to each individual member, will ever be a blessed memory and a noble inspiration to all who were associated with her. Her loyalty, her cheerful encouragement and her loving interest have been, and will continue to be, a guiding influence in the lives of those who knew her and worked by her side. We suffer an irreparable loss in her departure.

Resolved, That while we realize our great loss, we thank the Heavenly Father for the many years of her counsel, and for the devoted service to the Kingdom of Mrs. White.

Mrs. WALKER RISER.
Mrs. B. F. McCLURE.

Bossier City Busy.

The Bossier City Missionary Society was organized about two years ago with six members; now we have twenty-one active, wide-awake members with a full corps of conscientious officers, ready and willing to do their duty. Just lately we have bought several nice articles of furniture for the new parsonage, and will purchase more later. We are helping to beautify the church also.

We meet every Tuesday, twice for Bible study, once for Mission Study, and one meeting is devoted entirely to business. Our society is moving along nicely in every way. We have accomplished quite a good deal in two years, but we still are planning to do much more. Mrs. J. M. BOYKIN,
Supt. Study and Publicity.

Report of Superintendent of Supplies.

Comparative Statistics for years 1918 and 1919:

Alexandria District—Number of auxiliaries in district, 11; number of auxiliaries in 1918 donating, 5; number of auxiliaries in 1919 donating, 9; value of donations in 1918, $175.11; value of donations in 1919, $305.

Auxiliaries donating: Alexandria, Colfax, Jena, Longville, Oakdale, Bunkie, DeRidder, Lecompte, and Natchitoches.

Baton Rouge District—Number of auxiliaries in district, 11; number of auxiliaries in 1918 donating, 4; number of auxiliaries in 1919 donating, 10; value of donations in 1918, $50; value of donations in 1919, $370.65.

Auxiliaries donating: Amite, Franklinton, Jackson, Kentwood, St. Francisville, Baton Rouge, Hammond, Keener Memorial, Ponchatoula, Wilson.

Lafayette District—Number of auxillaries in district 14; number of auxiliaries in 1918 donating, 8; number of auxiliairies in 1919 donating, 13; value of donations in 1918, $78.25; value of donations in 1919, $473.30.

Auxiliaries donating: Bourg, Crowley, Houma, Lake Arthur, Morgan City, Opelousas, Rayne Young People, Branch, Franklin, Lafayette, Lake Charles, New Iberia and Rayne.

Monroe District—Number of auxiliaries in district, 14; number of auxiliaries in 1918 donating, 6; number of auxiliaries in 1919 donating, 12; value of donations in 1918, $84.50; value of donations in 1919, $507.58.

Auxiliaries donating: Columbia, Gilbert, Monroe, Oak Ridge, Union Church, West Monroe, Delhi, Lake Providence, Mer Rouge, Rayville, Waterproof, Winnsboro.

New Orleans District—Number of auxiliaries in district, 15; number of auxiliaries in 1918 donating, 7; number of auxiliaries in 1919 donating, 12; value of donations in 1918, $323.70; value of donations in 1919, $627.50.

Auxiliaries donating: Algiers, Carrollton, First Church, Louisiana Avenue, Plattenville, Slidell, Bogalusa, Epworth, Felicity, Parker Memorial, Rayne Memorial, Second Church.

Ruston District—Number of auxiliaries in district, 18; number of auxiliaries in 1918 donating, 6; number of auxiliaries in 1919 donating, 11; value of donations in 1918, $208.50; value of donations in 1919, $342.30.

Auxiliaries donating: Athens, Bernice, Haughton, Homer, Plain Dealing, Spring Hill, Arcadia, Dubach, Haynesville, Minden and Ruston.

Shreveport District—Number of auxiliaries in district, 26; number of auxiliaries in 1918 donating, 9; number of auxiliaries in 1919 donating, 17; value of donations in 1918, $227.75; value of donations in 1919, $648.24.

Auxiliaries donating: First Church Shreveport Young People, Leesville, Mansfield, Mooringsport, Naborton, Pleasant Hill, South Mansfield, Vivian, Keithville, Longstreet, Mansfield Young People, Many, Noel Memorial, Stonewall, Texas Avenue.

Mrs. H. L. BAKER.

PRAYER REMINDERS.

Pray for our missionaries in Korea that they may have wisdom and strength and courage to meet the urgent and trying situations that arise during these perilous times.

The Evangelistic Campaign, March.

A united campaign in which the evangelistic commissions of the churches, the Forward Movements, the Federal Council of Churches and the Interchurch World Movement are co-operating, culminating in Join-the-Church-Sunday, Easter, April 4.

The Financial Campaign, April 21 to May 2.

Subscriptions to cover the budgets of all the forward movements and the expansion program of the Interchurch World Movement.

PSALMS 46:1.

He's helping me now—this moment,
Tho' I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near;
Perhaps by a written message,
Perhaps by the printed word—
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host;
Perhaps by the chain that frets me,
Or the walls that shut me in—
In ways that I know and know not,
He keeps me from harm and sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred;
Perhaps by a joy withholden,
Perhaps by a gladness given—
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand;
Perhaps by a word in season,
Perhaps by a silent prayer—
In ways that I think not and know not,
His labor of love I share.

ANNIE JOHNSON FLINT.

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for sample.—Adv.

Letters That Inspire Confidence

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a bookiet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headaches, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17L, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

WHO IS TO BLAME? Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. Also mention the New Orleans Christian Advocate.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

MAKE MONEY ODD HOURS

Your time is valuable. Are you utilizing it as you should? Peanuts, Velvet Beans, Soy Beans and Cowpeas are planted in your immediate section. You can take on the sale of NitrA-germ, earn extra money, and at the same time bring about better and more profitable farming among your friends.

NitrA-germ improves the crop and land. It is not an experiment and thousands of farmers are using it yearly.

Our representatives make big money and if you will write for our book and let us explain to you our mode of working you will become an enthusiastic and successful representative.

Address Sales Manager, Box 363, Savannah, Ga. See our NitrA-germ ads in this paper.—Adv.

Eat Less and Take Salts for Kidneys

Take a Glass of Salts if your Back Hurts or Bladder Bothers.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

TRADE MARK

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

GEORGE STUART AT WEST POINT, MISS.

Friday, March 5, and Friday night particularly, were a memorable occasion for our church and people at West Point. At my earnest solicitation, George R. Stuart, of our First Church, Birmingham, came over and spoke to the men of our church that afternoon on the necessity of a new church building for our congregation and Sunday school here; and that night he addressed a full house again and raised $33,000 in subscriptions toward the project. As many already know, we have sorely needed a new building here for years, and two or three efforts have been made to get it under way; but the war, first and last, stopped it. Our people have felt, however, that the time was ripe now for the undertaking in spite of the high prices, but somehow or other it was hard to get started at it. But we felt sure that if we could only get him to come over, Dr. Stuart would be the man to give us the start. And he did! He completely captured the people who heard him, and he so enthused them that a number were led to subscribe more than they thought they could when they first went to the service. One man told me that Stuart talked him into giving $1000 more than he felt he was able to give, and others were led to make proportionate increases. This week we will follow up what Dr. Stuart did Friday night with an every-member canvass, and we expect to have a sufficient additional amount subscribed to enable us to start building at an early date and carry it through to completion. We propose to put up a $60,000 or $70,000 building, on a corner lot just across the street from our present property—and a more desirable site could not be secured in West Point.

It will not be out of place, I trust, for me to say a word or two here regarding Geo. R. Stuart. It is being said that he is now, since Dr. Jowett has gone back to England, the most popular preacher in America. Of course it would be hard to prove a statement like this, but it is doubtful if there is any other preacher in the whole land to-day who is drawing Sunday after Sunday, solely by the force of his own personality and simple preaching, such crowds as Stuart is. He has a very large auditorium in Birmingham and steadily for nearly four years he has filled it to overflowing, with the exception of a few very bad Sundays. And I happen to know that he does not depend upon advertising, sensationalism, fine choirs, or any questionable methods for drawing the multitudes. He is one of the biggest-hearted men I ever knew. No man was more beloved in the Holston Conference when he came, among the preachers, and all took a special pride in him. In turn he loves everybody and is ever ready to extend a helping hand. While a pastor in Knoxville, he got Len Broughton there at the First Baptist Church, only a stone's throw from his own church, and did all he could to add to his success there. Similarly, he has got John McNeill, the noted Scotch preacher, to come to one of the leading Presbyterian churches in Birmingham. But best of all, Dr. Stuart is doing something more than merely drawing the crowds to his church; he is working hard for the salvation of sinners and he is having conversions Sunday after Sunday. The last Sunday night in February, that miserably cold night, I had the pleasure of attending his service in Birmingham; and in spite of the decreased attendance because of the weather, he had eight professions of faith at the close of the service. In these days of much church machinery and great stress on organization, it is very refreshing to witness such results as Geo. Stuart is having from the simple preaching of the Gospel.

CARROLL VARNER, P. C.
West Point, Miss., March 8, 1920.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable **free** poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is **free**. Send for it today, sure.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Reliable Information

All American women know of the great success of Lydia E. Pinkham's Vegetable Compound in restoring to health women who suffered from ailments peculiar to their sex, yet there are some who are skeptical and do not realize that all that is claimed for it is absolutely true—if they did, our laboratory would not be half large enough to supply the demand, though today it is the largest in the country used for the manufacture of one particular medicine.

The Facts contained in the following two letters should prove of benefit to many women:

Buffalo, N. Y.—"I suffered with organic inflammation and displacement. When lifting I had such pain and bearing down that I was not able to stand up, and it hurt me to walk or go up or down stairs. I was going to a doctor without any results and he said the safest thing would be to have an operation. I met a lady who told me she had three operations and was not well until she took Lydia E. Pinkham's Vegetable Compound.

I felt relief after taking two bottles of Vegetable Compound and I kept on with it until I was cured. I always use Lydia E. Pinkham's Liver Pills and they are fine. Everything used to turn sour on my stomach and the Liver Pills relieved that."—Mrs. A. ROGERS, 593 Fargo Avenue, Buffalo, N. Y.

Sacramento, Calif.—"I had organic trouble and had such terrible pain and swelling in the lower part of my side that I could not stand on my feet or even let the bed clothes touch my side. I gave up my work thinking I would not be able to go back for months. My mother advised me to take Lydia E. Pinkham's Vegetable Compound as it had saved her life at one time, and it put me in a wonderful condition in a couple of weeks, so I can keep on working. I work in a department store and have to stand on my feet all day and I do not have any more pains. I surely recommend your Vegetable Compound to all my friends and you may use these facts as a testimonial."—BERTHA J. PARKER, 3320 M St., Sacramento, Calif.

The fact is, the Best Medicine for Women is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

ROCHE'S HERBAL EMBROCATION FOR

CROUP OR WHOOPING COUGH

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR **BRONCHITIS, LUMBAGO, RHEUMATISM.**

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST, N.Y.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Shubuta March 28, 29,
Seventh Ave., at Oak Grove, April 4,
Meridian, Poplar Springs, April 18,
Meridian, East End, April 18,
Scooba, at Binnsville, April 25,
Lauderdale, at Electric Mills, Apr. 25,
Waynesboro Ct., at Hebron, Apr. 30,
Matherville, at Salem, May 1, 2.
Waynesboro, May 2, 3.
Vimville, at Pleasant Hill, May 9,
Buckatunna, at Winchester, May 16,
Pachuta, at McGowan's Chapel, May 22, 23,
Quitman, May 23.
DeKalb, at Marvin, May 29,
Moscow, at Mellen, May 30,
Porterville, at Porterville, June 1,
Enterprise, at Stonewall, June 6.

The Sunday School Institute will convene at Quitman Monday night, April sixth. The presence of the pastors, the Sunday school superintendents, and the Sunday school teachers is desired.

The District Conference will convene at Central Church, Meridian, Tuesday night, April 20.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Second Round.

Fernwood, at Kokomo, April 3, 4.
South and East McComb, at South McComb, April 4.
Summit, at Osyka, April 11.
South Magnolia, April 11.
Gallman, at Mt. Pleasant, April 17, 18.
Crystal Springs, April 18.
Tylertown, at China Grove, April 25.
Wesson, at Matthews Chapel, May 2.
Brookhaven, May 2, 3.
Magnolia, May 7.
Bayou Pierre, at Sweet Water, May 15.
Scotland, at Bethesda, May 16.
Meadville, at Meadville, May 23.
Adams, at Johnston Sta., May 29, 30.
McComb, Centenary, May 30, 31.
Topisaw, at Sartinsville, June 5, 6.
Barlow, at Brandywine, June 12, 13.
Hazlehurst, June 13, 14.
Pleasant Grove, at Pleasant Grove, June 19.
Monticello, June 20.
Foxworth, at Hopewell, June 25.
McCalls, at Hawkins, June 26.
Bogue Chitto and Norfield, at Norfield, June 27.

The District Conference will convene in the Methodist Church, at Magnolia, Miss., at 9 o'clock, a.m., Wednesday, May, 5, 1920. The local preachers of the District are required by the law of the church to make report to this Conference. J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Oloh, at East Columbia, April 3, 4.
Prentiss, at Bassfield, April 10, 11.
Hattiesburg, Main Street, 11 a.m. April 18, 19.
Hattiesburg, Broad Street, 7:30 p.m. April 18, 20.
Magee, at Pleasant Hill, April 25.
Ellisville, at Moselle, 11 a.m., April 28.
Williamsburg, at Good Hope, May 1, 2.
Hattiesburg Circuit, at Eastabutchie, May 5.
Mount Olive, at Mount Olive, May 7.
Collins, at Bethel, May 8, 9.
Richton, at Ovette, May 16, 17.
New Augusta, at Beaumont, May 22, 23.
Silver Creek, at New Hebron, May 29, 30.
Avera, at ———, June 3.
Leakesville, at Pine Grove, 11 a.m., June 4.
Lucedale, June 5, 6.
Heidelberg, at Sandersville, June 13, 14.
Eucutta, at New Hope, 11 a.m., June 15.
Taylorsville, at ———, June 17.

The District Conference will meet in the Broad Street Church, Hattiesburg, Tuesday, May 18, 2:30 p.m. The District Sunday School Institute will meet at the same time and place. The pastors will please furnish a list of their delegates in due time.

W. B. JONES, P. E.

Port Gibson Dist.—Second Round.

Vicksburg, Gibson Memorial, Mar 28, 29, 7:30 p.m.
Washington, Kingston, April 4.
Natchez, April 4, 7:30 p.m.
Centerville and Stephenson, at Stephenson, April 11.
Woodville circuit, at Friendship, April 17, 18.
Woodville, April 18, 7:30 p.m.
Port Gibson, April 25.
Rocky Springs, at Willows, April 26.
Gloster and Liberty, at Liberty, May 1, 2.
Mayersville, at Fitlers, May 9.
Rolling Fork, at Cary, May 10.
Anguilla, at Sunflower, May 11.
Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Roxie, at ———, June 5.
Nebo, at ———, June 6.

The District Conference and Sunday School Institute will meet in Crawford Street Church, Vicksburg, at 2:30 o'clock, p. m., on May 5. Let the delegates be elected and their names sent to Rev. N. B. Harmon, Vicksburg, Mississippi, and to me also.

Please let all members of the Conference arrange to attend the whole session; and let us all pray that this may be a real spiritual conference.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Deemer, at Hope, April 3, 4, 11 a.m.
Philadelphia, April 4, 7:30 p.m., 5, 8 a.m.
Harperville and Lena, at Forkville, April 10, 11, 11 a.m.
Forest and Morton, at Morton, April 11, 7:30 p.m., 12, 9 a.m.
Chunky, at Suqualena, April 17, 18.
Rose Hill, at Homewood, April 24, 25.
Montrose, at Louin, May 1, 2, 11 a.m.
Bay Springs, at Gilchrist, Fordney Camps, May 2, 3 p.m. and 7:30 p.m.
Carthage, at Rocky Point, May 8, 9, 11 a.m.
Walnut Grove, at Freeny, May 9, 3 p.m.
Union, at Mount Zion, May 15, 16.
Newton, May 22, 23.
Lake, at Lake, May 29, 30.
Decatur and Hickory, at Decatur, June 5, 6.
Laurel, Kingston, June 11, 7:30 p.m., 13, 3 p.m.
Laurel, West End, June 12, 7:30 p.m., 13, 7:30 p.m.
Laurel, First Church, June 13, 11 a.m., 14, 9 a.m.
Shiloh, at Finkbine Camps, June 19, 20.
Sunday School Institute, at Walnut Grove, May 25, beginning at 9.a.m.
The District Conference will convene at Walnut Grove, 9 a.m., May 26.

J. A. MOORE, P. E.

Seashore Dist.—Second Round.

Hub, at Hub (Thurs.) 7:30 p.m., April 1.
Columbia (Friday, 7:30 p.m.), April 2.
Brooklyn and Bond, at Bond, April 3, 4.
Long Beach, at Mississippi City, April 10, 11.
Mentorum, at Pine Grove, April 17, 18.
Saucier and Lyman, at Poplarhead, April 24, 25.
Pass Christian (Wed.) 7:30 p.m., April 28.
Bay St. Louis, May 1, 2.
Biloxi, Main St., (Friday) 7:30 p.m., May 7.
Pascagoula, May 8, 9.
Moss Point, May 9, 10.
Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.

The District Conference at Biloxi will open with preaching and the Sacrament of the Lord's Supper, 7:30 p.m., May 4. Brethren, elect your delegates and send names to Rev. M. B. Sharbrough, Biloxi, Miss., also to me at Gulfport. The committees will be announced in due time.

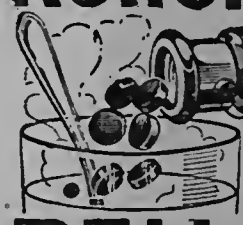
W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Florence, at Braxton, 11 a.m., Mar. 28.
Mendenhall, March 28, 29.
Madison, at Ridgeland, April 3, 4.
Jackson, Capitol Street, April 4.
Bolton, at Raymond, April 11.
Camden, at Forest Grove, April 17.
Sharon, at Lone Pine, April 18.
Satartia, at Mt. Olivet, April 24.
Lintonia, at Anding, April 25.
Flora, at Bentonia, April 25, 26.
Terry, at Spring Ridge, May 2.
Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 11-13.

J. M. MORSE, P. E.

Sure Relief



6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to 10,000 Miles Guaranteed. 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 931 Service Bldg. Kansas City, Mo.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store-Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢.

Cuticura Soap
AND OINTMENT
Clear the Skin
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

For Church Organs and Pianos

Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

ASHEVILLE SUMMER SCHOOL
NORMAL AND COLLEGIATE INSTITUTE
Asheville, N. C.

THIRD SESSION

Six Weeks, June 15th to July 28th, 1920.

A wide range of courses in Methods for Kindergarten, Primary, Intermediate, Grammar, Rural, Domestic Art, Domestic Science, Weaving and High School Teachers.

Special Courses for those preparing to teach.

A Great Program of the best Lecturers and Concerts.

Faculty will be composed of Heads of Departments in the Normal and Collegiate Institute, United States Naval Academy, North Carolina State College for Women, Vanderbilt University, Mississippi State College for Women, Drake University, Converse College, Boston School of Expression, Tusculum College, Berea College, University of South Carolina, City Schools of Ashville, Los Angeles, Calf., etc.

Unexcelled Summer Climate. Average daily temperature for June and July 72. Special Excursions to Mt. Mitchell and other scenic points near Asheville.

Reduced Railroad Rates from all points to Asheville.

Tuition for six weeks $10. Board and room for women in dormitories when two or more occupy same room, $36 for term.

For catalogue and further information, address

JOHN E. CALFEE, LL.D.,
President Normal and Collegiate Institute,
Asheville, N. C.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3345.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 1, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

TOLERANCE.

Most of us are so set on having our own way that we are likely to forget that other people are similarly constituted. The result frequently is that we lose patience with those who differ from us, assuming that they necessariiy hold erroneous views. As a matter of fact, they may; yet it is altogether possible that we ourselves are in error. Tolerance for the views of others does not at all mean a confession of fault on our part; it is simply a big-hearted, brotherly way of showing that we have regard for people as well as opinions. It is a weak friendship that cannot withstand the shock of divergent views.

HOW TO HOLD A JOB.

The first thing in holding a joh is to get one—like catching a hare before cooking him; that, however, is a rather easy thing to do in these days of a surplus of work and a shortage of workers. The second thing is to do the work that goes along with the job—there are no workless johs. Clocks were made to measure time, not toil; and pay checks are merely a concession to the habit we have formed of eating regularly, living in houses and wearing clothes. One is a convenience and the other a necessity; but they are poor things hy which to regulate our activities. The day's work is never done, no matter what the clock says, and not many successful men get pay for half they do. The clock-watcher and the pay-drawer are not holding their jobs; their jobs are holding them. Work is a thing of the heart and not of the hands. No man ever gets tired of the thing he loves; he may "grow weary in it, but not of it." When our jobs become a part of ourselves, we cannot lose them. The "faithful servant" never tremhles as the end of the year draws nigh.

PHYSICAL VIGOR AS AN ASSET.

"A sound mind in a sound hody," was an expression the ancients used to convey their idea of the perfect man. Assuming that the word "mind" inciudes the spiritual attrihutes, it is possible for us to learn a much-needed lesson from this conception of the long-ago. It is not always a sin to be sick—though it sometimes is—but it is usually a misfortune. The connection hetween the physical and the psychical is not very clear, but it is evident that the relationship is close. While it is certain that the body does not control the mind—the reverse being nearer the truth—it is well estahlished that physical health is an aid to intellectual activity and to spiritual serenity. We suspect that physical vigor is one of the elements that go to make up the indefinable thing we speak of as "personal magnetism;" it may be more than that—an influential factor in the still more mysterious thing we speak of as "personality." At any rate, physical vigor is an asset in life that most of us have altogether too little of. It can frequently be had for the taking, since it is composed chiefly of fresh air and a reasonable amount of physical exercise, and we can have as much of both as we will.

THE PEACE TREATY.

No matter what the American people want, it is self-evident that the Senate is not in favor of the ratification of the Peace Treaty without amendments or reservations that will unequivocally protect the United States against interpretations of the document that might involve the question of national sovereignty. After many months of dehate, the Treaty was finally rejected and returned to the President for such action as he might see fit to take in the premises. What that action will be, has not yet been made clear. The indications at present are that it will become an issue in the approaching presidential election, and that the people themselves will be asked to determine the policy of the nation with reference to it. We believe the people want the Treaty ratified; but we helieve they will uphold their representatives who have insisted upon some kind of reservation that would eliminate any possibility of a misunderstanding as to what the United States really undertakes to do. The view that President Wilson will consider the issue of sufficient importance to justify his standing for a third term does not seem to us to be well founded. It is not likely that the people will overthrow the precedent that was estahlished in the very beginning of the nation's history; and the personal unpopularity of the President is prohably sufficient to make it impossihle for him to be nominated, even if he should desire it. We think there can he no douht hut that he will go down in history as one of our great presidents, but it will take the perspective of history to show how large he has loomed in the life of the country—and of the world.

EASTER.

The Resurrection was not an event, but an epoch. The open sepulchre was not a dark cavern into which men might peer, with wonder in their hearts that the grave had given up its dead, but a bright window through which they might see the glorious light of immortality. It was more than the negation of death; it was the assurance of life. We sometimes think of it as a mystery—but it was a revelation. It was the confirmation of hope by the unassailable testimony of fact. "If a man die, shall he live again?" is no longer a question, but an affirmation. The grave is no longer the vault of lost love, but the wicket gate of triumphant faith. The sorrow of separation is swallowed up in the joy of what is to be. Since Christ rose from the dead, tears have given way to singing, and weeping to worship. As the angelic announcement, "The Lord is risen," falls upon our ears on this Easter Day, our hearts respond with joy unfeigned, "The Lord is risen indeed."

ROMAN CATHOLIC GROWTH.

According to the official figures of the Catholic Directory, made puhlic last week, the total membership of the Roman Catholic Church in the United States and its possessions is 27,650,000, an increase of 186,224 last year. The well-known method of enumeration of the Roman Catholic Church makes it improbable that these figures are too small; the indications, therefore, are that the Catholics have shared with the Protestants a small comparative gain. This view is further borne out hy the fact that the increase in the numher of priests of religious orders is put at 94, making a total at the present time of 21,019. This small net gain would seem to indicate that the shortage of ministers is even more serious with the Cathoiics than with the Protestants.

THE HOUSING PROBLEM.

Efforts are being made in many cities to overcome the serious situation that has arisen through the shortage of houses. In Chicago, according to press reports, it was thought that the prohiem might he solved hy the erection of "ready-built," portable houses that would serve temporarily until permanent huiidings couid he provided. The Carpenters' Union, through its president, has announced, however, that no such program will be permitted. The lahor officials contend that every stroke of work on a house must be done in Chicago, regardless of the urgent need of immediate relief. We cannot conceive of a more dangerous policy on the part of the iabor organizations. To say nothing of the manifest unfairness of their attitude, such determination on their part is likeiy to hring ahout a reaction in puhiic opinion that will result in a loss of ali that labor has gained through many years of effort. Unless a spirit of co-operation can he developed in this country, a willingness on the part of ali groups to consider the welfare of others, a serious situation is ahead of us. The tyranny of iabor is as unhearable as the tyranny of capital; neither one will he endured forever.

A DANGEROUS PROPAGANDA.

We cannot insist too strongly that the present propaganda in favor of a liberal interpretation of the prohibition laws in favor of light wines and beer is exceedingly dangerous.—It assumes, to hegin with, that the Eighteenth Amendment was forced upon an unwilling puhlic—an assumption as false as it is specious. We venture to say that no other amendment to the Constitution was ever so thoroughly discussed or so hitterly opposed; and yet it was ratified hy an overwhelming majority of the sovereign States. We believe in the utmost freedom of speech in the discussion of puhlic questions, and we have not the slightest disposition to deny any man the right to express his opinion on matters of governmental policy; hut it is one thing to oppose the enactment of a proposed law and quite another to advocate the disregard of that law after it has been put upon the statute books. The one is a legitimate exercise of the rights of citizenship; the other is a direct attack upon the validity of constituted authority. The opponents of the enforcement of the prohibition law are sowing seed that may conceivahly produce a harvest of anarchy and revolution. After all, the plea for wine and heer is simply the old plea for the regulation of the liquor traffic; and experience has proved that it is as impossihle to "regulate" that traffic as it is for a leopard to change his spots. Prohibition has already proved its economic and moral value; it would be a tragedy to destroy or weaken it hy non-enforcement.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE EASTER DAWN.

By Uiysses Grant Foote

The East, expectant, waits the coming day;
Grows broader with the hope and prophecy
Of fuller life and new.
Her rosy cheek supernal power reveals;
A purple robe her form and grace conceals;
And yet with light shot through.
Her bosom glows with breathing life anew;
And pulsing tides of life go coursing through
Her arteries of blue.
In all her flecking scenes of sensive air,
Full flushed with radiance divinely fair
She bids the night adieu.

The city wakes with call from minaret,
And flush of dawn beyond high Olivet!
The vales with dew are wet.
Her streets from gate to gate and wall to wall
Soon fill with her dark children at the call
To rise and toil and fret.
The tented caravans beyond the gate,
Stir with the dawn, then all expectant wait—
They wait! For yet, for yet—
Tense silence broods o'er old Gethsemane.
And wraps the Kedron in its mystery
Of dreams and sad regret.

But yet that dread of death men most endure—
Of Judgement Hall, of Cross, of sepulture—
Shifts with the spreading light
From dawn to morn and morn to zenith high.
The King his throne assumes and shadows fly;
The world is full of Light!
Down in the vale the groan becomes the song
Where chanting hosts triumphant march along
Out of the gloom of night.
They march and sing their Allelula song;
With faces to the East they chant along
And hail their Lord, their Light.

UNIFICATION.

By Bishop Collins Denny,
Member of the Joint Commission on Unification.

The Transmission of the Plan.

The Joint Commission on the Unification of American Episcopal Methodism did not recommend for adoption by the General Conferences the proposed Constitution for the Methodist Church; it simply transmitted it for "consideration and decision." Six of the commissioners of the Methodist Episcopal Church, South, did not vote to transmit this Constitution, and several others voted to transmit on the express condition that they should enter on the minutes an explanation of their votes. There was a public and general agreement that the vote to transmit was not an indorsement of the plan, and that any member of the Joint Commission should be free to advocate or oppose the plan when it came before the churches for "consideration and decision." Why then should six members of our Commission vote against this mild and cautious resolution?

For himself alone, without involving any of his colleagues, this writer makes answer.

In May, 1911, a meeting was held in Chattanooga of representatives of three Methodisms: the two Episcopal Methodisms and the Methodist Protestant Church. Two significant resolutions were adopted at that meeting, one at the very beginning of our conversations, the other at the close. These resolutions were quite similar, and the second was adopted to "emphasize" the first. It was specifically set forth that the "resolutions were adopted for the purpose of guarding against the misconception by our people or by the public of the significance to be attached to the conclusions reached." The second resolution declared that "in no sense are these suggestions a plan, but merely the result of our explorations in search of a basis of union. It has not been possible to think through even the questions that have come before us."

When the result of the deliberations at Chattanooga was submitted to the General Conference of 1914, with the request for more specific instructions, many, perhaps most of the delegates, inferred that the report was indorsed by the men who had thrown it together, and this in spite of the above-mentioned resolutions which were a part of the report. This report was not approved by Bishop Wilson, who, because of sickness, left Chattanooga on the second day of the meeting, nor by the writer. A member of our Commission, who, at Louisville, voted to transmit the proposed Constitution, said that he had voted for the action taken at Oklahoma because he did not suppose it possible for Bishop Wilson, to whose name he courteously joined the name of this writer, to be a party to the transmission of a paper he did not approve. He further stated that he had never noticed the resolutions referred to above, and further, that he doubted whether other delegates to that General Conference had any knowledge of them. If even men of thought and ability fail to take account of emphasized statements, can the busy man burdened with daily cares be expected to discriminate between "transmit" and "approve," between "submit for consideration" and "recommend for adoption?" One such experience should put a man on his guard. (Minutes of the Joint Federation Commission held at Chattanooga, pages 14, 26, 28.) With that experience in mind this writer could not by his vote to transmit leave it open to multitudes to infer that he approved the proposed Constitution. In a matter so grave, so serious, affecting as it does the very life of our Methodism, he could do no otherwise than to vote against transmission. From the beginning of these negotiations he had been a member of the several Commissions charged with the consideration of these important questions. He continues to believe that what neither Commission would recommend ought not to be transmitted. The Associated Press report sent from Louisville and published the morning after the adjournment of the Joint Commission misled our people and misled some of our church editors.

The Associated Press, careful as in general it is, trustworthy as we so often find it, published, in the words of one of our careful church editors, "that the Joint Commission on Unification had unanimously agreed upon a plan for the unification of the two Methodisms, and had sent the same up to the General Conference for its adoption."

Some Reasons for Opposition.

In assigning some of the reasons for his opposition to the proposed Constitution, the writer well knows that as one of the minority it is his misfortune that nothing will be conceded to personal or official influence. He knows that he will almost certainly be charged with narrowness, prejudice, the persistence of supposed early associations, and especially of unfriendliness to the negro, and the last in spite of long years spent in varied service gladly given on every possible occasion. He must win every inch of ground by the use of the arms of fact and reason, and that at a time when the multitude is too impatient either to undergo the toil and pain of the investigation of facts and the application of reason, or to give serious attention to those who have not lost faith in reason based on facts and principles. He does not need to be told that the action of so respectable and respected a body as the Joint Commission must have great effect. He is not now learning for the first time how strong is the bias in favor of any system which promises to put an end to the work of inquiring, at once and forever, and to give momentary relief from the pain of doubt and the discomfort of distrust. Long years ago he warned his students against the common and fatal fallacy due to "the bias of impatient impulse," using from year to year these words: "To examine and re-examine, to reason and reflect, to hesitate, and to decide with caution, to be always open to evidence, and to acknowledge that, after all, we are liable to error; all this is, on many accounts, unacceptable to the human mind, both to its diffidence and to its pride, to its indolence, its dread of anxious cares, and to its love of self-satisfied and confident repose." (Bacon's Essays, Whatley's edition, p.142.)

Southern Commission Yields Its Base.

It was not reasonably to be expected that any man, nor either Commission, would begin these negotiations with crystallized convictions. As light shone forth in pregnant suggestions, the careful, the thoughtful, the wise commissioner was expected to receive and develop the issue. Neither was it to be expected that there would be a landslide, as one of our commissioners expressed it, with the admission of his colleagues that the description was accurate, that the mountain would tumble into the valley and change the whole face of the country. At Oklahoma City, in 1914, our General Conference unanimously "recommended" "that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united church." (Journal, 1914, page 264.) At the Savannah meeting of the Commission, after lengthy discussion, on the suggestion of our Northern brethren, our Commission by a large majority agreed to a Negro Associate Regional Conference with ten delegates in the General Conference, this Associate Regional Conference to be open to the Colored Methodist Episcopal Church, but should the last named church decline to unite with the negroes of the church, the contributions of our church in the territory now predominantly occupied by us, instead of being taken for the work of the Freedmen's Aid Society, were to be permitted to go to the Colored Methodist Episcopal Church. At the St. Louis meeting a committee of eight reported in favor of twenty-six negro delegates in the General Conference. By a small majority our Commission at first agreed to this, and then concluded to return to the Savannah recommendation. The Northern Commission withdrew its offer made at Savannah, and asked for a negro "representation in the General Conference in proportion to their full membership," but "not to exceed 5 per cent of the entire membership of the General Conference."

At that point the Joint Commission adjourned. The General Conference at Atlanta, with all the facts before it, "reaffirmed the action of the General Conference of 1914, and declared our readiness to continue negotiations on the basis approved by that action." (Journal 1918, page 197.) At Louisville it was agreed to "submit for consideration and decision" a Constitution giving to the Negro Regional Conference a membership in the General Conference "of not less than thirty nor more than forty-two," provided that such membership "shall not exceed 5 per cent of the total membership of the General Conference." No more was yieded because there was no more to ask. Thus by short though swift steps the desired goal of negro proportional representation was reached, reached by the continual yielding of our Commission. From a "colored membership of the various Methodist bodies formed into an independent organization holding fraternal relations with the reorganized and united church" to an incorporated colored membership with proportional representation in the General Conference is a long way to travel, as it is a giving way of basic factors.

Some Reasons Assigned for Acceptance of Historic Position of the North.

Many reasons for this yielding of our position have been given. First, it is claimed that it is the proper attitude of a Christian to give this recognition to our negro brethren. If this be true, it should immediately and forever settle the question. Whatever the cost of historic position, to reverence for the wisdom of our fathers, to preferences in social, state and church relations, to desire for racial purity, to natural inclination for governmental guidance by those to whom Almighty God has given by age-long and unbroken development the greater experience and intelligence, those who propose to follow our Lord must unconditionally and immediately surrender to whatever Christianity demands.

Such a surrender must, of course, be called for on grounds of certainty discoverable and discovered by clear, consistent, unconfused thought which lays open and applies universal and necessary truth. We are not called upon to consider whether a color line drawn at any point through the sphere of human relations be kind and just and Christian. The sole question now before us is where an admittedly necessary color line shall be drawn. This Constitution draws a broad and indelible color line. It is dyed alternately black and white. On what reasonable, moral, Christian ground can it be claimed that our negro brethren are to be constitutionally shut out of all other white conferences, quarterly, district, annual, regional, and on that identical ground are to be admitted to the General Conference, and to be admissible on their option to the church conference? The Regional Conferences in the United States are by caption set off from our colored brethren and by specification are geographically divided. The colored membership, without the slightest regard to these geographical divisions, but embracing them all, spreads from sea to sea. Our Northern brethren, in providing for their negro membership, accustomed for many long years to this disregard of geography, to this clearly marked color line, did not so much as intimate a desire that the negro Annual Conferences should be included in the Regional Jurisdiction in which geographically they fall. The logical principle of division applied consistently to the white membership, that principle being a combination of geography and numbers, or of geography determined by numbers, is discarded when it comes to the negro membership. Color, color alone, determines that seventh Regional Conference, and geographical lines are simply swept aside. This writer disclaims any power to read the thoughts of other men, but in common with his fellows he can look on their actions.

In this particular constitutional provision the action is that the negro is excluded from membership in every white conference in the United States for which provision is made with the solitary exception of the General Conference, and, if the negro should claim the right, of the church conference. The Joint Commission of fifty members gave fifty votes for these exclusions. In this action in the third article of the Constitution, and

as some claim in the two preceding articles, were these fifty men guilty of unkind, unjust, un-Christian dealing with their colored brethren? How can it be made plain to one who is truly willng to be taught that it ls a manifestation of Christianity to exclude the negro from all other conferences, while Christianity demands that he shall be included in the General Conference?

Every student of constitutional history knows that surplusage in the written instrument is a hindrance, not a help. In this proposed Constitution Article III, Section 2 (b) and (c) are identical, with the exception of the captions, the use of "said" in (b) and of "any of these" in (c), of a comma in (b) and a semi-colon in (c). Of the brother who had as much to do with drafting this instrument as any other member of the Joint Commission (perhaps his was the shaping hand) I asked the reason for this unusual if not unique feature. Without hesitating a second he answered that members in foreign countries would not like to be referred to in the section of the Constitution that described the Negro Regional Conference. The same reduplication and for the same reason is found in Article V., Section 1, (b) and (c). No State Constitution in the South, no provision, legislative or municipal, for separate accommodation of the races, paints more deeply and draws more tightly the belt that marks the color line. "My brother and I," in this Constitution, are we connected or simply conjoined, or are we really disjoined?

The color line in this Constitution is broader, but we need not now follow it further.

2. It is alleged that it was not legally possible for our Northern brethren to agree to any other provision for their colored membership than for proportional representation in the General Conference, and that to decline to yield to the legal necessity was to prevent unification. Aside from the fact that the Commission was not appointed to effect unification at any price, or to waive a statement that may be distasteful to some of my brethren (and it is my purpose not to use even one displeasing word), at such a price as this, it must not be forgotten that the man on the Commission occupying the highest judicial position proposed a plan which he denominated: "A Methodist proclamation of emancipation, a veritable Magna Charta." In an extended argument he concluded that no right of property would be affected, that "the church can by a Constitutional amendment withdraw from them (the negroes) their right to sit and vote in the General Conference," that the plan he proposed was "consistent with the Constitutions of the States and with the Constitution of the United States, and is a proclamation of absolute freedom for the colored race." (Savannah report, pages 354, 355, 356.) True, at least one other lawyer on the Commission denied the soundness of these views; but where the judges differed, there was a broad way for the Joint Commission to pass through. The fact is that another plan of unification was proposed as legal, and that our Commission did not press its acceptance.

3. A few members of the Commission referred to the fact that at any time from Cuba, from Brazil, from Africa our church might have some negro delegates in its General Conference. At the time no answer was made to this supposed argument, because no answer was needed.

There would be no negro problem in this country if only visiting negroes were concerned, nor would there be a problem if the number living among us were a few hundred or a few thousand. The presence of many millions, most of whom reside in the South, makes the problem; nor does the presence among those millions of a number of thoroughly educated and a larger number of undoubtedly truly moral and Christian men and women really change the problem. It is the enormous mass and its ignorance and character with which we have to deal, not with the foreign visitor, nor with a small number of our own home folk.

The supposed necessity for the proposed Constitutional provision does not exist, nor does that provision offer a rational solution of the difficulty.

A Lost Opportunity.

Needed and efficient service to 12,000,000 home-born and home-loving fellow citizens offered to a proposed united American Methodism the most golden opportunity with which any church ever stood face to face. And they have for us the admitted claim of preferred creditors to highest service. Without the slightest purpose to cast a stone at those whose ships gave the ancestors of the negro free passage paid by the sale of the cargo, or at those whose homes and fields furnished the unremunerated sphere of their toil, it must be admitted that the responsibility for their presence among us falls alike on England and America, and in America on the North no less than on the South. Their presence among us and their need make an appeal that must be felt and acknowledged by every heart that can be touched by tenderness, by every soul open to sympathy.

What use does this Constitution make of that opportunity? Twelve million voices like the sound of many waters, none the less audible because unconsciously uttered, called so pleadingly to the old ship of Zion: "You are opposite the port, anchor Methodists, anchor." A million and a half Methodists are among that multitude, our own included. On board that ship stood 303,000 negro Northern Methodists, yet not a hand touched the anchor chains, nor reached for the halyards. Past the port sailed the ship, dropping but a feeble "recommendation" for "an equitable provision for financial support." In season and out of season this Southern voice called for recognition of that mass of 12,000,000, and the sole response was the echo of his own voice.

One in Forty, and That One Not Helped.

There can be no doubt of the sincerity of the majority of the Commission to care for the colored membership of the Methodist Episcopal Church. No question of sincerity is raised, or can be raised; but sincerity is no test of truth. Does this Constitution provide for the welfare of the negro? Of the 12,000,000 negroes in the country, about 1,500,000 of them in independent self-governing Methodist churches, this Constitution covers only the 303,000 negro members in the Methodist Episcopal Church. It is interested in one, only one, out of forty negroes; for the remaining thirty-nine of the forty it does nothing, literally nothing. The recommendation with which the Constitution closes goes no further than to suggest "an equitable provision for the financial support of the Colored Methodist Episcopal Church by setting apart a designated amount * * * for work among colored people."

This is but a recommendation, whose force is feeble, whose result will possibly be formal. But what is done for this one of the forty? He is placed on the heart of the church and at the same time shut off from his fellow negroes. His status is fixed, and no success he may meet can increase the trouble-making privilege for which he has so strenuously contended, as no failure can diminish it. There he stands, fixed in the General Conference, never less than thirty, never more than forty-two. With generous provision for all his financial needs, with the incentive to enthusiastic work abated, if not destroyed, with no room to develop independence of character, no opportunity to cultivate race consciousness, no call to make his color a badge of honor, no beckoning of a pure ambition to largest service among his needy fellows, he is placed where he cannot grow; he can only slowly dwindle, but never reach the vanishing point. He can, however, harm the church of which he is an organic part. His position is not best for his white brothers; it is not best for him. He makes no nexus even with the other Methodists of his race.

Fifty years ago the Methodist Episcopal Church began its work among the negroes. That church intended to be kind to him and was abundantly generous. The negro would have been less than human had he rejected this kindness or refused the alms-laden hand held out to him. What has been the result of fifty years of intended kindness and lavish generosity?

Let me quote the words uttered four years ago by one of our commissioners, now an enthusiastic advocate of this Constitution: "While the older memories—ante-bellum contentions, the hate of slavery, the bitterness of war, the antagonisms of reconstruction—have lost much of their vividness, or else lie here and there pocketed like stagnant pools only to be ruffled now and then by vagrant gusts of moldy wind out of the past, the immediate constructive achievements of the Methodist Episcopal Church for the uplift of the negro are vitally a part of its present thought and attitude. * * * We become acutely conscious that somehow the color line has cut its dividing way into the church of Christ, that branch of it that said with the emphasis of its history that there should be none. * * * The American negro * * * has shown an amazing power of adaptation and has moved forward to an astonishing degree. But this power of adaptation and this progress are far from meaning * * * that even in the church of Christ he is not still as one sitting by the beautiful gate of the temple stretching forth begging hands. * * * The Methodist Episcopal Church, South, set to themselves their own colored membership, organized them, and ordained their first bishops, and the friendliness that has existed since, the multiplied opportunities for co-operation without friction and without the occasion of arousing possible antagonisms, have convinced the church that what they did was really for the best interests of both churches and both races."

Success, though a common measure, is not always the best measure. Use this measure on the negro work of the Methodist Episcopal Church, with all the wealth and prestige of that church given to that work, and then on the independent negro Methodist churches pinched by poverty, and read the results.

So far as this Constitution is concerned it will promote irritation in the church and beyond without benefit to the negro in its midst. He keeps the crutch he needs to discard if he is ever to come to personal and collective independence. At the same time he is given a position in the church that will inevitably rouse the suspicion and awaken the animosity of the people of the South. The civilization of that section of our country, the most numerous undiluted Anglo-Saxon population in the world, has been maintained only by racial laws, constitutional, legislative, and municipal. Give it whatever name you please, racial instinct, blind conviction, a dead past, wise and statesmanlike prevision and provision, there is no more fundamental fact to be found in our being than that if the South is to maintain its civilization, racial separation is a necessity. The South believes now, as it has ever believed, that intermarriage of the races must be interdicted, that separate schools must be maintained, that separate accommodations must be provided. There is no such fact as a dead past. "Every man is an omnibus in which all his ancestors ride," though some may occupy an uncomfortably crowded seat or be gasping for lack of their accustomed air. History, sad, calamitous, tragic history, has written its psychology in the people of the South, and an attempted change in any factor of the multitudinously complex question of the relation of the races touches that psychology at its most sensitive point. This Constitution proposes proportional representation of the Northern negro membership in the supreme law-making body of the church. Does any one doubt the inevitable result that would follow if this were proposed in the State? The principles underlying the constitutions of churches and those on which constitutions of States rest may at some points be diverse, but in legislation they are identical.

In the South no position has been more carefully, continuously or persistently guarded than the racial control of its legislation. Can the church without probability of disaster to its work introduce at this point a contradictory principle? It is baseless and unsubstantial imagination to expect the State to accept this principle. It is folly to attempt to reconcile these contradictories. Surely we must (momentarily at least) have forgotten that basic truth so solemnly stated over the signature of every Southern delegate in 1844: "The legislation of the church in conflict with that of the State, church policy attempting to control public opinion and social order, must generate an amount of hostility to the church impossible to overcome, and slowly but certainly to diminish both the means and the hope of usefulness and extension on the part of the church." To try to break the force of this principle by saying the times are different is not only illogical, it is inept. The inability to square the circle is independent of time and space.

True this is a day when some men scorn to put their feet in the racks of their forefathers, to snatch a phrase from Burke. True this is a day wherein many lack profound reverence for the wisdom of our fathers who have left us the inheritance of so happy a Constitution and so flourishing a church, and what is a thousand times more valuable, the treasury of the maxims and principles which founded the one and obtained the other, again to dip my cup into the lake of Burke's wisdom. True the desire to gain a goal may for the time blind men's eyes to patent facts, may seem to shrink to littleness the wisdom and stature of the very forefathers who built the home now our heritage; but sober second thought must surely effect a change. Methodism in the South is too dear, too great, too important, its outlook is too full of the prospect of glorious service to be risked, if not to be thrown away, even for the delusive phantom of a Protestant world church.

Rocks Ahead.

By this Constitution the members sustain the same relation to the church. No one joins the local congregation, though there he has his church home, he joins the church. It is his privilege to take his certificate of membership from one community to another, from one congregation to another, just as has been the law and custom from the beginning. It will be possible, it will be legal for the negro members in good standing, singly or in groups, to present their church certificates to any pastor of any congregation, and the pastor who declines to receive it will be guilty of maladministration and will be open to its penalties; worse, he will be false to his vows. It will be said, indeed, it has been said already, that no negro will attempt to connect himself with a white congregation. Who can promise that, and what is the guarantee of his promise? Facts are often stubborn, intractable. There are 1,600 negro members of otherwise white Methodist churches in New England, and 2,000 such members in the New York East Conference. This fact was given in the argument of one of the negro members of the Joint Commission during the discussion of proportional representation. The law of the proposed Methodist Church permits any member in good standing to transfer his membership, and properly protects him in the exercise of this right. The law of the State forbids any one of either race to ride in a coach provided for travelers of the other race. Do we have no instances of breaches of this State law? Shall we have no instances of compliance with the church law? If men act without law, against law, who says they will not act within law, in compliance with law? If he says it, on what sure ground does he make his assertion?

A SUPERANNUATE EVANGELIZING.

By Rev. T. W. Adams.

It is not easy to break the habits of a lifetime. So when Rev. J. V. Bennett, our Conference evangelist, told me that he was to begin a revival meeting at Williamsburg on the 29th day of February, it stirred me, and I accepted his invitation to go with him. I did not expect to preach; I am too old and worn-out for that. I thought I might do some good by looking after the odds and ends of the meeting. It occurred to me that Bennett's theology might need censoring. Anyway, I love Bennett, and need more religion myself; so I went with him. I am glad I did so. The occasion was helpful to me.

We landed at Bassfield, where we detrained, at 6:28 p.m., Saturday. This point is twelve miles from Williamsburg. Brother R. T. Pickett and his son, Robert, met and conveyed us safe and sound, in his Ford car, to his hospitable parsonage home. It was a decidedly uncertain, spicy and interesting drive. It took us three hours to make the twelve-mile trip. It is no wonder that it took three hours to make this trip; the wonder is that we made it at all. My! the mud and the water! It rained, and it rained. If it had not been that Pickett was a master of the Ford car, we would never have made it. He knows everything about the car, from the crank to the exhaust pipe. He made the thing go at his will. He pulled off some marvelous stunts in that drive. Darkness, rain, mud, gullies, stumps and ruts—nothing bothered Pickett. I wondered if he couldn't make it climb a tree. He told the car to go, and it went. He almost spilled Bennett and me out in the mud once or twice. I greatly admired his skill. If I could handle a car like Pickett, I would most certainly buy one.

The Ford behaved finely, except once. About six or seven miles from Williamsburg it took a notion to stop, and stop it did. No coaxing would it heed. For pure, downright stubbornness, the Ford is the limit. If it doesn't see fit to go, it just won't go. You may pet it and coax it, but right there it stays in profound complacency of mind. If you fuss and fume, it pays no attention to you. It just holds its own, and stays right there. Pickett and Robert got out in the mud and water and pushed, trying to make the thing go. Bennett got out and helped to push, but to no avail whatever. They told me not to get out, that I was too old and worn-out to do such things; so I wrapped my raincoat about me, and watched proceedings with a good deal of anxiety. Finally Pickett concluded that the machinery was screwed up too tight. He unscrewed the taps, and loosened up things. This was what was needed. The car made the home-stretch without a bobble. When we reached the parsonage, supper and a good cup of coffee made us forget all of our troubles.

I stayed two days, enjoying Bennett's excellent sermons, and the gracious hospitality of Brother and Sister Bennett. The fellowship of the saints refreshed me greatly. It is certainly fine to be a superannuate. I am enjoying every day of it. If I had only known it was so good, I might have been tempted to superannuate sooner.

Jim Bennett is the finest evangelist I know. He is sound to the core in his spirit and preaching. It did me good to be with him. But he is some talker. My! how he does talk! The bad weather shut us up in the house a good part of the time, and Bennett talked, and I listened. Finally I quoted the following doggerel:

"A smart old owl lived in an oak.
The more he saw the less he spoke;
The less he spoke the more he heard—
Why don't you do like that old bird?"

I believe it did Bennett some good. If not, I am afraid his is a hopeless case. Bennett talked when we were awake, but I talked when we were asleep. That is what Bennett said. He said I discussed at some length some questions of church law. It may be true; I can't say. We had been reading and discussing Bishop Moore's article in the Nashville Advocate on "Bishops Not General Superintendents of the Church." I may have been analyzing that in my sleep. Henry, if I were as strong a man as Dr. R. A. Meek, and could write as well, I would expose the fallacy of that article. I see it clearly but I don't know how to make others see it. I am still busy writing insurance.

Brookhaven, Miss.

THE SOUTHERN METHODIST LEAGUE.

On Friday, March 12, there assembled at the Chisca Hotel, at Memphis, a company of earnest and representative Methodist ministers and laymen from Tennessee, Mississippi and Louisiana, about one hundred having been invited, to consider the menace to the Southern Methodist Church and to the South involved in the plan of Unification that has been transmitted to the General Conferences of the Northern and Southern bodies.

The brethren organized themselves into a convention by the election of the Hon. Herbert Holmes, of Senatobia, Miss., as Chairman, and Rev. E. Nash Broyles, of Clarksdale, Miss., as Secretary.

Judge J. H. McGowan, of Water Valley, Miss., a member of the Joint Commission on Unification, delivered an impressive address, giving an account of the proceedings of the Commission and the effect of the plan it transmitted, should it be adopted by the two churches.

Rev. E. Nash Broyles made a spirited address, analyzing the plan with the aid of maps and carefully prepared statistics.

The convention effected a permanent organization under the constitution which it adopted, by the election of the following officers: Dr. R. A. Meek, Sardis, Miss., President; Rev. L. D. Hamilton, Covington, Tenn., Vice President; Rev. E. Nash Broyles, Clarksdale, Miss., Secretary; Mr. J. D. Turley, a banker of Coldwater, Miss., Treasurer; these with the following brethren forming the Executive Committee: Hon. Herbert Holmes, a leading lawyer of Senatobia, Miss., Rev. James H. Felts, Columbus, Miss., Hon. J. D. Magruder, a leading lawyer and planter of Tunica, Miss., Dr. L. L. Minor, a planter of Memphis, Tenn., and Mr. Paul Renshaw, an advertising expert of Memphis, Tenn.

Under the constitution of the Southern Methodist League, "The executive committee is instructed to take such steps as the means at its disposal may warrant to disseminate information among Southern Methodists, with a view to giving them a clear conception of the disintegrating influences now threatening to destroy our church, and arousing them to a proper appreciation of the gravity of the situation."

The Memphis organization is Chapter 1 of the Southern Methodist League, and it invites Southern Methodists throughout the Connection to organize similar Chapters at central points to be affiliated with it, sharing fully in the direction and management, the only condition of membership being that those joining must be members of the Methodist Episcopal Church, South, above 16 years of age, and they must fully subscribe to the avowed purposes of the League.

Among other actions taken, the Memphis League adopted the following resolutions:

"Whereas, the majority of the Joint Commission on Unification of American Methodism has at last, after years of negotiations, transmitted, without indorsement, to the General Conference for consideration, a plan of unification; and

Whereas, this plan violates the instructions of our own legislative body and imperils the most sacred interests of our church and of the South; therefore, be it resolved:

First—That the Methodist Episcopal Church, South, is neither a national nor an international body, nor does it aspire to be either the one or the other. Its mission is to promote the true interests of the real Kingdom of God in our own land, among its own people, and to evangelize the heathen of other lands—a mission to which it has devoted itself whole-heartedly, and in the performance of which it has little to be ashamed of; and it challenges comparison with any other true branch of the Kingdom of God.

Second—We deplore the surrender of our church and the interests of the South by a majority of the Southern commissioners; and we hereby express our determined opposition to the plan of unification which has been evolved, especially admitting the negro to the church, which is certainly calculated to lead to a divided South.

Third—We respectfully call upon our loyal bishops who are opposed to the proposed merger, to take the lead in the movement which we are launching for the preservation of our beloved church and Southern civilization.

Fourth—We earnestly solicit the co-operation of all members and friends of our church in this movement for its preservation from ruin; and we suggest that branches of this League be organized at central points throughout the Connection, to be affiliated with this organization. No church in the land is feeling the effects of the high-running destructive tides more than ours, and it is our conviction that all who love it and desire its preservation should rally to its support and supplicate the Heavenly Father in its behalf. Its history has been glorious, and we cannot bring ourselves to believe that the day of its usefulness has passed, or that the time of its extinction is near at hand."

The headquarters of the Southern Methodist League are Memphis, Tenn., and any communications concerning its organization and work will be cheerfully and promptly responded to.

EXECUTIVE COMMITTEE.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Why all this hue and cry about and against the churches? Any one who has made even a cursory study of church history, must realize how utterly impracticable it was, even in the centuries immediately succeeding the apostolic age, to unite the church, either in polity or doctrine. In these tumultous days, with its larger freedom of thought and purpose, one great centralized or representative government, whether civil or ecclesiastical, is impossible. Dreams of idealized communities, in church and State, sooner or later find their plans end in ignominous failure. We cannot have one great church in the world, so long as men think differently and reach different conclusions even on the fundamental principles of our holy religion.

Again, this cry of the various churches getting in one another's way is greatly exaggerated. As a pastor, I have never served a charge, when there were not enough Methodists and their constituency, to keep me busy, and some more. Every preacher I meet nowadays is busy and has little time for idealistic dreams and projects. Our own church has quite a job on hand in these latter days, to bring the saints together in our household, and some are writing and talking about the Methodists in the Northland—men and women most of them leading decent, God-fearing lives—as though they were the same as the worse elements of the Union army and the carpetbaggers who confessedly did us no little damage. But that generation is mostly dead—dead but not forgotten, though they should be. War measures are always cruel, unjust and inhuman, but it is unfair and unjust to judge good, enlightened American citizens and Methodists by what their fathers did in war. Possibly some things our own soldiers did, might be well forgotten. Of course we were wronged, but the best way to right a wrong is to make reparation; and this can best be done by getting together.

* * *

Man is a born struggler. He contends with tremendous forces within and without. The possession of the Good must ever mean the mastery of the Evil. But we are assured that weapons of righteous warfare are not carnal, yet mighty. Militant figures of speech used by St. Paul and other New Testament writers can never justify the carnage and cruelty of war. Now what does universal military training mean, if it does not mean preparation for war? Else why waste the time—the golden days of youth—to no purpose. A campaign of real gospel preaching, with a fer-

vor and earnestness witnessed and owned by the Holy Spirit, will do more to make the nations forget war, than all the military training ever planned. Make men ready for a thing and they will do it. The militaristic spirit too often ignores moral values. Citizenship is oftentimes forgotten in the camp or barracks. I sometimes wonder why we should be scared into becoming a nation of soldiers because Germany's unholy ambition in this line of things upset the world for a time. Every boy knows what a chip on his shoulder meant, and was confident when he hoisted this belligerent token, some other boy just as brave and ready as he would knock it off. Yet it was always the fellow under the chip who started the scrap. The American citizen, North or South, has always acquitted himself bravely, as a soldier, in every war, without any, or very little, so-called military training. Let us not have it at this later date in our history. We are abundantly able to take care of our country and all committed to her, in the future as we have done in the past.

* * *

The wealth of earth, its useful minerals, may lie hidden in its depths, but the beauty of earth is on its surface. Here the harvester gathers the grain and the gardener reaps the fruits of honest toil. Carpeted with grasses, enameled with flowers, adorned with shining ranks of forests and orchards, the old earth spins onward like some mighty jewel, iridescent in sunshine, while over all in tender care bends the great God who fashioned its splendor, and guides its course. Strength, life, health and joy are in the soil and can be had for the digging. The world began in a garden and some of the pristine gladness of life yet lingers among its beds of growing vegetation. The garden has many lessons of thought, economy, and patience for him who spends the spare hours in its making. Learn to grow a garden, and you will grow with it in many ways.

Grand Cane, La.

IN FAVOR OF UNIFICATION.

Dear Brother Carley: May I reply briefly to Brother J. A. Lewis' article, "Opposed to Unification," appearing in your issue of February 19? I will preface my answer by saying, that I have the profoundest respect and deepest love for the old veterans: those of the "Stars and Bars," those of the "Stars and Stripes," and those of the Cross of Christ. I should not willingly wound one of them; and it is always with the greatest reluctance that I enter the lists against them in any matter.

Brother Lewis offers four reasons for opposing unification—not one of which is less than half a century in the rear of present issues and interests. Not one of the offenses named was committed by the present generation. Why should we demand apologies of this generation? One generation has no right to rule another—in church or State. One generation has no right to bequeath its quarrels and misunderstandings to another. Neither should one generation be expected to apologize for the offenses of another. "Let the dead past bury its dead."

But, as a matter of fact, has not more been done towards full reconciliation than any amount of apologizing could do? Has not the M. E. Church sent us its fraternal greetings for several decades? and have we not accepted and reciprocated them? Have not the two churches drawn closer together, and worked together in many things? To love is better than burnt-offerings. To help is better than to apologize.

Let me offer four reasons for favoring Unification. I could easily make it four times four.

1. The sons of the men who fought in the Civil War—and their grandsons—have trained together and fought together, in the camps and on the battle-fields of two great wars since then. Our country to-day is united. Patriotism knows no North or South. Loyalty is not bounded by a Mason and Dixon's Line. Can a disunited Methodism meet the needs and cope with the problems of a united America? American Methodism must throw a unified church into the colossal task of the day, or yield her place of spiritual leadership to a wiser, if not a more spiritual, church.

2. Conservation of resources and strength is of the first importance in every field to-day. Our people must not waste their energies upon things useless. Our churches must not waste men and money in hurtful rivalries, or senseless duplication of effort. In a ministry of twenty-five years, I have spent four years—two in California and two in Arkansas—in cities where there were Northern and Southern churches. Those have been the most barren and the most exasperating years of my Christian life. Brother Lewis may lament the house of worship near his home, that the Presbyterian Church is having to rent out. But Methodism would be far richer materially and spiritually, if some scores of her churches were rented, sold or burned—in communities where we have set up "altar against altar" in a most unchristian way.

3. Our day is the day of Christianity's opportunity. A world undergoing reconstruction is a field ripe for evangelization. The church must carry out an adequate educational policy, and an adequate missionary policy. Neither branch of the divided church has resources in men and money, adequate to the demands. The elimination of unnecessary buildings, unnecessary publications, and unnecessary agents and agencies of every kind, will render available vast resources for the times and places of real need. We will no longer need to send our differences across the sea. Preachers will not need to waste valuable time explaining why there is a Southern Methodist Church in Illinois or Montana, or a Northern Church in Texas.

4. I steadfastly believe that a vast majority of the rank and file of our people, preachers and laity, North and South, sincerely desire unification. Assuredly this is true of the younger, the more virile and aggressive, men of the church. And if, substituting Christian catholicity for provincial prejudice, all would take their eyes off the past and look earnestly at the future, the desire for speedy unification would be all but unanimous.

A. M. SHAW.

Trout, La.

Easter Sunday

is the high day in the Christian calendar. On that day we celebrate our Lord's resurrection.

WE ALSO

ARE TO WALK

IN NEWNESS OF LIFE.

If ye are risen with Christ, seek those things which are above.

We are also to be

Witnesses

as his early disciples were. It was through their witnessing that three thousand were led to believe at Pentecost. Our children and friends should know that we have in us the spiritual testimony

Of His Resurrection.

Evangelistic Committee, Louisiana Conference.

TO ALL PASTORS IN NORTH MISSISSIPPI.

Dear Brethren: I like to talk and write to you. Our church has arranged our work so that we are all obligated to do it. So here I come, writing about Centenary matters, and if you will write me by next mail I will feel good. What I want to say is:

1. The duty of each presiding elder is to organize the district cabinet and direct all Centenary work himself in this way.

2. The pastor's duty is to organize the church cabinet and through it direct all Centenary work in each church.

3. Then the presiding elder and pastor, through these organized cabinets are to see to these items: (a) Have each church select a Mission Special, equal in amount to the annual amount paid on the Centenary. That is, each church select this special where its Centenary money shall be applied. (b) Have teams to help the Centenary Treasurer to collect all subscriptions. (c) To put on the Stewardship Campaign in every church the last week in March. (d) To make a thorough family altar canvass. All necessary literature for any of these will be furnished you upon request.

In your letter to me to-morrow, please tell me: (1) Whether you have organized and are working the cabinet. (2) Have your Centenary pledges for 1919 and 1920 been collected? (3) Has each church taken a special? (4) Will you make the Stewardship and Family Altar canvass? (5) What literature do you need?

Write me at once all about the Centenary work on your charge.

Cordially,

BEN P. JACO.

Winona, Miss.

Evangelist R. L. SMITH

Singer and Preacher

Manchester, Mo.

WINONA DISTRICT CONFERENCE.

The Winona District Conference will be held at Indianola, Miss., April 20-21. The following committees are hereby appointed:

For license to preach, and for recommendation for admission on trial—R. A. Tucker, S. H. Caffey, W. N. Dodds.

For orders—J. B. Randolph, A. S. Brisco, John Richey.

S. L. POPE, P. E.

TO THE BRETHREN OF THE SHREVEPORT DISTRICT.

Please send in the names of those of your charge who will expect to stay over night at the District Conference, by April 15. This is an oil field and crowded, and for this reason we will need plenty of time to provide homes. The conference will open April 21 at 10 a. m.

Yours truly,

R. T. WARE, P. C.,

Mooringsport, La.

PONTOTOC METHODISTS, PLEASE TAKE NOTICE.

Next Sunday, April 4, is Easter. Our presiding elder, Brother T. H. Dorsey, will be with us at both the morning and evening hour. We are expecting EVERY MEMBER of the church to attend service that day, and your presence or absence will be noted. We want to make it a "Go-to-church" Sunday.

Your pastor,

H. P. LEWIS.

Position Wanted by a Teacher.—Experienced State Normal graduate. Instructs in Latin, French and English, or can do public school work. References. Address Miss Walker, Y. W. C. A., 920 Common Street, New Orleans, La.

NOTICE.

I purpose conducting a limited party through forty cities of interest in Europe, beginning June 23. If interested, write at once to W. G. Henry, Huntsville, Ala.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530
1081 3531

HAS OUR METHODISM A MISSION STILL?

By Bishop W. A. Candler.

That saintly man and incomparable preacher, Bishop Enoch Mather Marvin, published a few years before he died a powerful article in the Southern Review, asserting and defending the mission of our Methodism.

He planted himself upon the broad foundation of indisputable principle set forth in the following paragraph:

"No church has a right to be, unless it stands for something. It must embody and conserve some truth, some principle, some great matter of Christian interest, that no other church does, or it has no just title to existence. It must be charged with some portion of God's work that no one else is at hand to do, and that no one else can be trusted with, or its presence among the churches is an intrusion and an impertinence. But if it have in hand some great work that no one else can be trusted with, then its existence is not only justified, but imperative. To alienate its existence is to betray its trust. Its members can not disorganize it without incurring guilt. God holds them to account for the work he has given them to do, and they can not destroy the body which is the instrument provided by the Head of the church for doing it."

In the course of his able and eloquent article, he showed clearly and conclusively from the history of our Methodism and the manifest blessing of God upon it, that it was not an impertinent intruder among the churches, but that a vital and important "dispensation of the gospel was committed" unto it. He gloried in its spiritual mission and rejoiced for its high destiny, declaring in conclusion that our church had "a destiny that she can not alienate. She must stand in her lot to the end of the days."

Was Bishop Marvin correct in his contention concerning the mission of our Methodism?

Is not the hand of God manifest in all its great history? Is there anything in the present to indicate that God's purpose concerning our Methodism has been abandoned or his favor withdrawn? Has the mission of our Methodism been forfeited or finished?

On the contrary, all the facts of the present momentous hour in the history of the world show that its mission has been neither forfeited nor finished.

At the last Ecumenical Methodist Conference, held in Toronto, Canada, October, 1911, the total increase of members in all the bodies of world-wide Methodism for the decade 1900 to 1910, as reported to that body, was 1,109,331, of which increase 401,145, or more than one-third, was in the Methodist Episcopal Church, South. The figures then compiled, and the facts developed since, unite in showing that ours is the most prosperous body of Methodists in the world. Our church has reached, and is reaching, a larger proportion of the people among whom it has worked than any other Methodism is reaching and saving the people whom it seeks to serve.

Our Methodism has not only prospered; it has been kept pure from many evil things which have touched and tainted other bodies.

A few years ago a leading minister of the Methodist Episcopal Church (North) and a brother of one of the bishops of that church, in a published appeal to the ministers and members of our church, said: "We most earnestly appeal for your co-operation because you are so orthodox. You are known to be nearer primitive Methodism than any other branch of the family."

While we would not put forward such a claim for ourselves, we can not overlook the fact that our church has been preserved by Providence against many of the pernicious influences and dreadful perils which have beset others. It has been most fortunate in that it has lived and labored in an atmosphere of fervent faith and aggressive evangelism. Hereby its type of evangelical Christianity has been fixed, and in the promotion of that type it has flourished.

Now, when the human race has witnessed the folly of rationalism and the futility of ritualism, our Methodism is called as never before to stand fast in the evangelical faith which has made it great under the blessing of the God of our fathers. In a day when all sorts of unverified theories concerning matters social and religious are frantically proclaimed as final philosophies, and when untried and impracticable schemes are devised and abandoned daily, it behooves our great evangelical church to stand steady and serene, and bear its full part in calling back to Christ a distracted and perturbed world.

Certainly there is nothing in the present situation, with all its weighty obligations and vast opportunities, to indicate that the mission of our Methodism has been forfeited or finished. If in the past it ever had a mission, it has in the present none the less. If our fathers were guided by God in the work they undertook, they have left to us an enlarged mission and increased responsibilities. Other men have labored, and we have entered into their labors. We may not ignore what they did, nor fail to preserve and promote the good cause which saintly hands have bequeathed to us.

When in one year our people were able and willing to subscribe to the cause of missions $53,000,000, they showed themselves disposed to carry on the great work of our church, and capable of doing so.

At the close of the war between the States our church had no more than 429,233 members, and they were poor and broken-hearted. Our largest churches in cities like New Orleans, Nashville, and St. Louis, had been wrenched most wrongfully from the hands of their rightful owners, and used for their hurt. But our people did not despair. With the courage of faith and the hopefulness of love, they rose up and restored the places made waste by war.

How different is the case of our church at the close of the great war in Europe! Its membership is over 2,200,000; its wealth is great enough to do its work, and help also needy peoples and desolated lands across the sea.

Under such conditions, I for one, am unwilling to consent to any proceedings that savor of a petition in bankruptcy, voluntary or involuntary, for our great church.

It has no need to ask any supervising holding-company to take charge of its assets and direct its affairs.

Our church is abundantly able to take care of its own business and fulfill its own mission.

Into no corporation of creedlessness least of all is it called to enter. Who will proclaim the doctrines of the witness of the Spirit and Christian perfection, if Methodism should be subjected to the methods of mergers in which no credal basis is possible except such generalities as provoke no discussion for the simple reason that they are matters of general consent or common indifference?

To me our Methodism is very dear. At its altars my sainted father was converted. Through its ministrations I was led to Christ. It has baptized my children and buried my dead. In the fellowship of the mighty spirits who have filled it with honor and goodness, I have found unutterable and immeasurable blessings. To its service I have given forty and five years of toil and travel. Now, as I begin to approach the end, it is about all the inheritance I have, or wish to have. Let no man seek to take it from me, and give me instead of my precious possession, a few shares of stock in an ecclesiastical syndicate of uncertain value and doubtful stability.

If our Methodism has still a mission, let us rally with renewed enthusiasm to its fulfillment. If it has no longer a mission, God forgive our fathers, pity our people, and have mercy on our children!

But it has a mission, and while we went forward with its work, undistracted by outside schemes and undivided among ourselves, its annual increase of members was large and steady, and its spirit was buoyant and aggressive. It is a notable fact that with the debates and divisions which have absorbed so much attention in recent years, revivals have been fewer, growth has been less rapid, and spiritual life has been less fervent and aggressive.

Let us get back to our work. Let us repent of our sins, forsake our worldliness, return to the God of our fathers, and enter into the blessedness of a church-wide revival that will promote evangelical Christianity throughout our own country and all the world.

A SELF-DENYING SAINT

The rectory of St. James, Picadilly, was vacant. It was in Bishop Blomfield's gift. He offered it to Mr. Harvey, who accepted it. When he had accepted it he took himself to task. "I asked myself," this was the way he told me the story, "whether I was the right or fit man for the place. 'Richard Harvey,' I said to myself, 'Richard Harvey, if the Lord Jesus Christ were patron, would he make you rector of St. James, Picadilly?' And I was bound to answer 'He would not.' So I told Bishop Blomfield that I could not go; but I said, 'If you want the right man for it send John Jackson, the Vicar of Muswell Hill.' " John Jackson was offered the rectory and accepted it. There he became known to the world of influence, and he became successively Bishop of Lincoln and Bishop of London. Are there many of the spirit of Richard Harvey? His was that rare spirit which did not seek for high things, but worked with diligence in matters useful but obscure. He would tramp for miles to gather promised contributions for the S. P. G. He would efface himself, and was always ready to put forward men of fitness and ability.

Bishop Moorhouse was at one time his curate. He valued him and his preaching highly. He met the Vicar of Islington, Daniel Wilson, and he said, "Well, I've got a curate!" "Keep him in his place." said Daniel Wilson; "keep him in his place." "I will," said Canon Harvey. "I'll keep him in the pulpit and myself in the reading-desk."

Such a man was free from the small envies which so often darken other minds. His soul was set upon good and upon the spreading of good in the world.

He welcomed generously and warmly, any one who seemed gifted with the capacity of helping forward its cause.—William Boyd Carpenter.

EVIDENCES OF CHRISTIANITY.

Find me a consistent Christian, and from that man they will learn to admire and love the Christ. "There was no difference between him and the Book," it was said of a Chinese Christian who died a year or two ago, and whose life had commended the gospel of God, the Savior. "I have seen Christ in you," said a poor dying fellow to a Christian worker in the London slums. But can they say it of us? Do they see no difference between us and the Book? Do they see Christ in us? Are we, shall I say, good photographs of our blessed Lord? From our lives would men learn to love our Master? The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Those are, shall I say, the separate features that go to make up a good photograph of the Master. Go through the catalogue, and interrogate yourself concerning every article in it. Love! Are you affectionate, loving, self-sacrificing? Joy! Are you bright, and happy and sunny? Peace! Do you lead a quiet and peaceful life in all godliness and gravity? Long suffering! Are you patient, in the shop, in the home, with those under your authority? Kindness, goodness, meekness, faithfulness, temperance! Do you possess these things? Wherever the Spirit of Christ is, there these things are.—J. D. Jones.

God has many interests to consider, many conflicting forces to deal with, and many issues to provide for. Therefore, different men may have different views, and yet all be in the right. Many purposes may be aimed at in redemption beyond what we can see, and thus many processes which to us look meaningless, find their end. The water is not taken over the millwheel simply that it may find its nearest course to the river, nor is the Christian led over a broken path because that is the nearest way to heaven.—W. F. Adeney.

The Home Circle

KETTLE TALK.

"I don't feel well" the kettle sighed.
The pot responded, "Eh?"
"Then doubtless that's the reason, ma'am,
You do not sing to-day.
But what's amiss?" The kettle sobbed,
"Why, sir, you're surely blind,
Or you'd have noticed that the cook
Is shockingly unkind.
I watched her make a cake just now—
I felt inclined to scream—
The cruel creature took a fork
And soundly whipped the cream!
How can you wonder that my nerves
Have rather given way?
Although I'm at the boiling point,
I cannot sing to-day."

—Author unknown.

MARGARET'S EASTER SACRIFICE.

By Mrs. George S. Brown.

There had been a series of revival meetings going on in the town where Margaret Muller lived, and she was among the young converts who had united with the church. Her young heart was aglow with love for her Savior and she longed to do great things for Him. She felt that no sacrifice would be too great and that she would be equal to anything demanded of her. She at once began to look around for some "big thing" to do.

When she was older, she meant to go to foreign fields as a missionary, or take up slum work in a big city, or, perhaps, be a deaconess; but just now what was there for a little girl to do? She could not wait until she was grown to be a worker in the vineyard, for had not the preacher that very day said the fields were white and laborers were wanted?

She could not leave school or home and take up any kind of work, and yet the verse, "Why stand ye here all the day idle," kept ringing in her ears. True, she could try to influence some of her friends, but most of them had joined the church with her and then that did not seem very much to do.

She wanted to accomplish wonders all at once and she puckered her brows and thought deeply as she walked home that evening.

The next day was the Sabbath and the Sunday school lesson was about the little maid who told Naaman where to go to be healed of his leprosy. Margaret had never thought that little girl had done anything worth mentioning, but this lesson emphasized the fact that "A word fitly spoken is like apples of gold in pictures of silver," and her teacher talked a great deal that day of the little things of life. She told her class that it was the little things, after all, that make up life—that a kind word, an encouraging look, a sunshiny smile had often done more than a great army of soldiers. Little self-denials, little crosses borne patiently, little acts of thoughtfulness all mount up and win for us at last a big reward, she added.

That lesson opened Margaret's eyes and made her heart bound with pleasure, "For, after all," she pondered, "I won't have to wait, but can find something to do every day." And she did, for Margaret was thoroughly in earnest; so at home and at school she was constantly endeavoring to live up to her convictions, forgetting sometimes, as even the grown folks do, but beginning with renewed earnestness after each failure.

Several weeks later, the enthusiasm of the meeting had begun to wane, as is so often the case, and, sad to say, some of the seed that had been sown had been rooted up because it had no depth of earth, and some had been devoured by worldly temptations. A number of the girls were out in the woods cutting vines and plants to decorate the church for Easter. After a while the conversation turned on "dress" and each girl was telling what she was going to wear Easter. "Oh, girls," chimed in Margaret, "My hat came home last night and it's a dream. The flowers are silk and so natural-looking you'd want to pluck them. It's awfully becoming, too, and just harmonizes beautifully with my silk dress that Aunt Madge sent me."

"Won't she look stunning," chorused the girls, and Lucy Tate added with a fond upward glance, "Margaret always looks sweet in anything she puts on." "Thank you, dear old Luce, but how about you, my demure little maiden? What will you have on your pretty brown curls?" Lucy did not answer for a moment, and when she did there was a suspicious moisture in her eyes. "Girls, I hardly think I'll be at church to-morrow. I guess I'll stay at home and mind the baby so mother can go to church."

"Now isn't that like Lucy, to be so sweet and unselfish," said one of the crowd, "But, my dear, have you forgotten that you have not been absent a single Sunday for a year and are sure to be prize winner, and this one time will undo it all? Can't you go home right after Sunday school?" With that Lucy put her head down and sobbed outright. "Oh, girls, please don't give me undue credit; it isn't any self-denial at all—instead I am a horrid, deceitful girl, and I may as well tell you I was not going to stay on Mamma's account at all. I was ashamed to give my real reason, but I must tell you it is all because I have no new Easter outfit. You know there are so many of us and Easter comes too early for simple white dresses this year, so we did not get new ones, and Sister, being the oldest, has a new hat, but the rest of us have to wait, and when I looked at my old shabby brown felt with the stumpy wing, I just thought I'd rather lose the prize than to sit in class with bright, new hats all around, but I should not be thinking of such things and on Easter Sunday, too. I shall go now just to punish myself."

All the girls felt sorry for Lucy; and when they remembered what a struggle it was for her widowed mother to provide for her little brood, they longed to help in some way, but felt powerless, as the Tates were too proud to accept charity.

That night Margaret could not banish Lucy from her thoughts, and when she put her new hat and dress on the chair to be ready for the morning, they had lost half their charm, for she seemed to see Lucy's shabby winter suit instead. She wondered how she could help her little friend and she prayed long and earnestly about it. She shed some tears, too, as she lay there in bed, but it all came to her—the real meaning of a sacrifice and what her teacher had said about little things. She could not give Lucy a new hat and suit, but if she wore her old ones, the contrast would not be so great, Lucy would not feel as conspicuous—and—yes—she would do it. She had not expected a little thing like that would take so much reasoning and arguing—and even tears.

"If I can't make a little sacrifice, how can I ever do anything great," she thought, and so next morning she told her mother she had decided to wear her winter clothes. In answer to the surprised look, she told her about Lucy. Mrs. Muller was touched and pleased by the child's kind, thoughtful act of unselfishness, and she felt very proud of her little daughter when she trudged bravely out in the sunshine leaving all her finery behind.

All the class looked up in wonderment as Margaret entered in her blue suit and dark hat, and raised wondering eyes, but she quietly sat beside Lucy, who took in at a glance what Margaret had done, and reaching over, gave her hand a loving squeeze. "That is nothing," whispered Margaret, "I couldn't have half put my mind on the services if I'd been all dressed up new, Lucy,' and it's a good lesson to my vanity."

After church Lucy walked out with Margaret and said, "I'm one of the few girls you know, Margaret, who did not join the church during the meetings, because I've never been quite able to get the rebellious feeling out of my heart about being poor, but it's all gone now and I am going to be a Christian just like you, for I believe in your kind of religion."

And Margaret felt fully repaid for her Easter sacrifice.

DID YOU KNOW THAT—

Every eighth person in the world is a Mohammedan?

French Africa is more than twenty times as large as France?

There are over two million wives in India under ten years of age?

South America has the largest unexplored area of any continent?

It is as far around the coast of Africa as it is around the world?

Three out of every four people in South America can neither read nor write?

In Persia, eighty-five out of every one hundred children do not live to grow up?

The Amazon River system has over fifty thousand miles of navigable waterway, enough to tie two loops around our planet?—Exchange.

UNITED COUPONS
WRITE FOR CATALOG

Economical

Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.

Goes Twice as Far

LUZIANNE
coffee
Wm. B. Reily & Co Inc New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WHY JOIN THE CHURCH—A THREE-MINUTE TALK.

Membership in the church is both an obligation and a privilege. The church is a divinely instituted organization to which God has committed the specific work of hastening the coming of the Kingdom on earth. The Kingdom of God on earth represents an ideal society in which the will of God is done by men here as it is done by angels in Heaven. It is an ideal that is possible of atainment, too, even if we do sometimes think and speak of it as a far-off event. What can be done for one life, can be done for many; and what can be done for many, can be done for all—provided the same influences are brought to bear upon the lives of all.

Membership in the church becomes an obligation to all those who are in sympathy with the ideals of the Kingdom of God, and who are determined to make those ideals the goal of their own lives. We would not presume to say that only members of the church will be saved; but we dare affirm that it is only in the most unusual cases that anything like a plausible excuse can be offered by those who are professedly disciples of Christ for not identifying themselves with the body of Christian people. It is hard to make the world believe that we really are interested in the success of a cause with which we are not willing to become publicly identified. Especially is this true in regard to great moral and religious movements. The sympathy of a "well-wisher" is not to be despised; but it is the efforts of those who are willing to bear "the heat and burden of the day" that actually bring things to pass. "In union there is strength"—in the cause of Christ just as in other movements.

We do not often enough, perhaps, think of the privilege of being associated with Christian men and women in the membership of the church. We have a good deal to say, it may be, about the "hypocrites in the church," and the inconsistencies of some who have assumed the obligations of membership, being prone to forget that, at most, they are in a small minority; what we ought to keep in mind is the fact that, as a rule, the best men and women in every community, the most earnest and devoted followers of Christ of our acquaintance, are working together in peace and harmony for the accomplishment of the very things that are stirring our own hearts. It is, indeed, a rare privilege to be joined with them in the definite effort to realize the ideals, the attainment of which will make this a "new earth." Some organizations are exclusive in their membership—we could not join them if we would—but the church of Christ offers its inspiring fellowship to all who accept its Lord.

We do not speak of the cordial sympathy and unselfish helpfulness that come to us from our association with the people of God—but we need these things, and we can find them nowhere else in such full measure. Those who remain out of the church are missing much that helps to make men happy.

FIRST THINGS FIRST.

We suppose as a matter of fact that no right-thinking person is ever disposed to subordinate the essential to the incidental. There may sometimes be sincere differences of opinion as to what constitutes the essential and the incidental, but certainly there can never be any insistence upon giving the lesser a place above the larger.

It may be true, however, that we sometimes unconsciously devote most of our energies to dealing with effects rather than with causes, simply because effects lie openly before our eyes, and causes are hidden away where they can be found only after diligent search. What we first see, we may consider first in importance; and what our hands first lay hold of, we may think to be our first task. Assuming that such may be the case, it can never be amiss for us to pause a moment to reflect upon what we are really called to do in any given situation.

Recent investigations have revealed the fact that 58,000,000 of the 110,000,000 people in the United States are not identified with any church. In other words, more than half the population of this country is not sufficiently impressed with the value of Christianity to think it worth while to become officially related to its organized forms. The picture is not as dark as it might seem at first glance, for certainly many of these 58,000,000 are not beyond the influence of the church in their thinking and manner of life; even so, the prospect is disquieting enough. Assuming that these unrelated millions are an effect rather than a cause, what is the explanation? Why is it that a majority of the people in this enlightened land are not members of any branch of the Christian church?

We are not presumptuous enough to imagine that we know the answer to this question, but as we have thought of the situation we have tried to discover some hint of the real reason. May it not be in the possibility that the church, as it has multiplied in numbers and in forms of activity, has lost somewhat its conception of Christianity as a religion of spiritual power and substituted the conception of the church as the formal expression of a system of ethics? We do not charge that this is the case—but we wonder. The ever-present danger of any vital movement is that it will gradually resolve itself into a mere organization; and sometimes the organization is mistaken for the thing for which it stands.

We are convinced that no mere organization can ever enlist the hearty sympathy and support of the 58,000,000 people in the United States who are not members of the church. It seems to us, therefore, that we need to lay renewed emphasis—supreme emphasis—upon the gospel of Jesus Christ as the power of God unto salvation. We may not need less of mechanics, but we certainly do need more of dynamics.

"SHOP TALK."

Date of Publication.

The Advocate is dated on Thursday of each week. This, of course, does not mean that the material is selected, the type set, the forms made up, the press-work done, and the paper mailed out on that day. We should not think to speak of this were it not for the fact that we frequently receive requests to "get this in this week's Advocate, please," when, as a matter of fact, the paper is already in the mails.

It may be of interest to our readers to know that the Advocate is printed in two sections—the "first half" and the "second half," as we speak of them in the office. The first half"—pages 2, 3, 6, 7, 10, 11, 14, 15—is "made up" on Friday and Saturday, and the "second half" is "made up" on Monday and Tuesday. The "first half" goes to press early Monday morning, and the "second half" goes to press on Tuesday. As the "second half" comes from the press, the whole paper is put through the folding machine and mailing begins. By Thursday night or Friday morning, it ought to be in the hands of all its readers.

As a rule, material for the next issue is put in the hands of the typesetter beginning on Tuesday of the week preceding the week of publication. For example, a good part of the material for this issue of the paper, which is dated April 1, was being put in type on Wednesday, March 24, and all of it that appears in the "first half"—pages 2, 3, 6, 7, 10, 11, 14, 15—was "set up" by Friday, March 26. In addition, a good deal of the "second half" had already been "set up" at that time. Of course it is possible to get important notices in at the last minute—if they are important enough to justify our "tearing up" the forms; once in awhile we even "stop the press" to put in something that we think our readers ought to have at the earliest possible moment, but this involves a delay that we are not often willing to make.

We always try to comply with the request to "get this in as soon as possible." Probably some of our contributors think we take our time about it; but we have enough material on hand for several issues of the paper and we have to consider each article with reference to the whole. We are always glad to have a good supply of articles on hand—we wish that more of our ministers and laymen would write for the Advocate—but we have to exercise a certain degree of liberty as to the time of publication.

Obituaries.

A long-standing rule of the Advocate—and a necessary one—is to the effect that obituaries in excess of 200 words must be paid for at the rate of one cent a word for all over the 200. Unless payment for the excess accompanies the obituary, or provision is made for its payment, we are forced to the trouble of condensing to the specified limit. We reserve the right to reject all obituaries in the form of verse. Poetry is a highly technical form of writing—and few they be that have mastered it.

Business Matters.

Just as a matter of information, we desire to state that the business affairs of the paper are in the hands of the very efficient Business Manager, Brother Chas. O. Chalmers. Naturally, therefore, all business communications should be addressed to him, and checks and money orders should be made payable to him in his official capacity. No special inconvenience is caused by the fact that this suggestion is not always followed by our correspondents, since the proper distribution of the mail is made here in the office; the Editor is charged only with editorial responsibility.

Renewals.

The weakest point, perhaps, in the circulation department is in the fact that every year we are compelled to remove from our files the names of many subscribers who have become delinquent—not intentionally, but through neglect. We revise our mailing list every three months, and simply as a business proposition we have to drop those who are in arrears for that length of time. We spend a good deal of money for postage and stationery in sending out statements to those who are behind in their accounts, and we make every effort to secure their renewals; but, in spite of all we can do, our leakage at this point is large. At the present price of newsprint, it means something to send the paper for three months beyond the date to which the subscription is paid—and then have to discontinue it because the renewal is not forthcoming. It is the experience of the business management that THE CASH VALUE OF A RENEWAL IS GREATER THAN THAT OF A NEW SUBSCRIPTION. We need all the new subscriptions we can get—but we need the renewals even more.

Why Not 15,000?

We are more thoroughly convinced than ever

that it is possible to increase largely the present circulation of the Advocate. We are already beyond the 10,000-mark—counting the subscriptions received on the "Every Family" proposition—but that ought to be only a beginning for the 162,000 Methodists in Louisiana and Mississippi. Listen: If every pastor in our three Conferences could see his way clear to bring the matter before his people in a clear-cut, definite way, either personally or through some efficient man or woman in his congregation, directing attention to the securing of renewals as well as new subscriptions, we have not the slightest doubt but that we would go far beyond even the 15,000-mark by June 1. Is it worth trying?

PERSONAL AND OTHER NOTES

Rev. M. W. Porter, of Avera, Miss., writes that everything is moving along nicely on his charge.

Rev. C. E. Fike has received twenty members into the church at De Ridder, La., since Conference.

Rev. L. E. Crooks and family, of Greensburg, La., have been victims of the "flu" recently, but they are now able to be up and at work.

"Preacher and everybody else in a good humor," is the good word that comes from Rev. A. J. Henry, of the Corinth circuit, Corinth, Miss.

Mrs. C. C. Wier, wife of our popular and efficient pastor at Algiers, is greatly improved in health after an illness of several weeks' duration.

The Fifteenth National Conference on Child Labor will be held in New Orleans on April 14, in connection with the National Conference of Social Work.

Although bad weather has interfered with church work, Rev. A. L. Harper, of Ringgold, La., reports that there has been gratifying progress on his charge.

Brother J. L. Porter, of Gulfport, Miss., has been a reader of the Advocate since boyhood, and a subscriber for forty-three years. He says he still enjoys it.

Rev. P. H. Howse writes that everything is moving along nicely at Prentiss, Miss., the charge to which he was appointed at the recent session of the Mississippi Conference.

Rev. T. G. Adair has been changed from the Silver Springs circuit to the Mantachie circuit, in the Corinth District, North Mississippi Conference. His post office address is Ratliff, Miss.

Rev. A. L. Davenport, of Ackerman, Miss., is planning to make this a good year in his ministry, and the outlook is promising. Dr. J. J. Stowe was announced to be with him last Sunday.

The date of the North Mississippi Efficiency Conference has been changed to June 15-18. A splendid program is being arranged for this profitable annual gathering at Grenada, Miss.

Rev. J. S. Rutledge, of Denham Springs, La., reports that his work is moving along well. The pastor's salary has been liberally increased this year to meet the increased cost of living.

We regret to learn that Rev. J. O. Bennett, our efficient pastor at Colfax, La., has had a four week's tussle with the "flu;" we are glad to know, however, that he is now able to be up and at work.

Rev. V. C. Curtis, presiding elder of the Greenville District, North Mississippi Conference, has announced that Bishop Jno. C. Kilgo has promised to preside over the district conference at Rosedale, April 21-23.

Rev. C. B. Powell, of Indian Bayou, La., reports that some constructive work is being done on his charge. In spite of bad weather, good progress has been made, and one new church has been built since Conference.

The pastor, Rev. E. M. Shaw, has received fifteen members into the church at Houston, Miss., since January 1. On March 15, he married a fine Methodist couple—Mr. Cleve Doss and Miss Elizabeth Westbrook.

Rev. Guy Ray is serving his third year at Mashulaville, Miss. Plans are being made for the revival work of the year, and material improvements are in prospect—repairs on the parsonage and the building of a new church.

Mrs. W. K. Burt, formerly of Winona, Miss., was married to Mr. J. G. Moore, of the Soldiers' Home, Beauvoir, Miss., recently, the marriage taking place at the First Methodist Church, Gulfport, Rev. W. L. Linfield officiating.

Rev. R. G. Lord of Coffeeville, Miss., writes appreciately of the many kindnesses he has received at the hands of the good people whom he serves. He is in his second year on the charge and is delighted with the prospects of success.

The Louisiana State School Convention will meet in New Orleans, April 13-15. Prominent Sunday school workers will be in attendance and a most helpful meeting is promised. Entertainment of delegates will be on the Harvard plan.

Dr. Theodore Copeland has recently been engaged in holding a successful revival meeting at Bowie, Texas. Hon. William Jennings Bryan nas given Dr. Copeland a letter of commendation in connection with his work as an evangelist.

Mrs. Claude P. Jones, wife of our pastor at Fayette, Miss., is in the Baptist Hospital at Jackson, Miss., where she underwent a surgical operation last week. We are sure the many friends of Brother and Sister Jones will offer prayer for her speedy recovery.

Rev. W. A. Bowlin, of Cockrum, Miss., is serving his third year on that charge, and he is hoping to make it the best of the three. He speaks very highly of the sermons of his presiding elder, Dr. R. A. Meek, on the occasion of his recent quarterly conference.

Mrs. V. M. Millsaps, of Harriston, Miss., an old-time reader of the Advocate, in renewing her subscription for another year, speaks of the recent quarterly conference and the splendid preaching of Rev. J. R. Jones, the new presiding elder of the Port Gibson District.

Rev. W. A. Hart, a superannuate member of the West Texas Conference, now living at Jonesboro, La., requests us to say that he will be glad to assist in some meetings in Louisiana during the spring and summer. Brother Hart was once a member of the Louisiana Conference.

Work will soon begin on the new church at Main Street, Water Valley, Miss. Rev. D. H. Crowson, the pastor, is enthusiastic over the loyalty and consecration of the good people whom he serves. He is especially gratified with the work of the Sunday school and the Epworth League.

Rev. R. T. Ware will be the host of the Shreveport District Conference at Mooringsport, La., this year. He will be able to make a good report for his charge. Twenty-two members have been received into the church since Conference. The Sunday school enrollment is twice the church enrollment.

Our church at Houston, Miss., has lost four of its prominent members by death within the last few months—Mrs. V. P. Harrill, Mrs. J. M. Massey, Dr. Morgan Sheil Evans, and Mrs. I. M. Haynes. We sympathize with the sorrowing families and the church which has lost such faithful workers.

Brother G. W. Christian, of Grayson, La., who has been reading the Advocate for fifty years or longer, writes that he greatly enjoys the reports of the revival meetings. We are sure this is the case with a great many of our readers, and for this reason we are anxious to have as many of the reports as possible.

We have been requested to call attention to an error in the announcement of the time of the Sunday School Institute for the Meridian District as it appears in the quarterly conference announcements of the Meridian District; the Institute will be held at Quitman, May 26-27, beginning with the evening service of the 26th.

Brother E. F. Arnold, of Bellefontaine, Miss., in renewing his subscription to the Advocate, takes occasion to express himself vigorously in opposition to unification. The approaching session of the General Conference of the Methodist Episcopal Church will be watched with great interest with reference to its action on this question.

Rev. A. W. Turner, of Shreveport, La., State Superintendent of the Anti-Saloon League, honored the Advocate office with a call while in the city last week. He is thoroughly informed concerning the plans of the anti-prohibitionists—and he has some plans of his own. We do not know a better equipped man for the position he holds.

Rev. W. E. Akin, of the Olive Branch charge, Louisiana Conference, has these definite aims in view as he labors among his people this year: both parents active Christian, and a family altar, the Bible, the Hymnal, the Discipline, and Advocate in every home. It does not take a prophet to predict that he will have a "good year."

The first quarterly conference of the Grand Cane charge, Louisiana Conference, showed that there has been gratifying progress in all departments of work this year. The pastor's salary was increased $300. Rev. S. J. Davies, the pastor, was assisted in a good meeting last week by Rev. Leland Clegg, junior preacher at First Church, Shreveport.

Mrs. Albert Roberts, of Olive Branch, La., is a friend of whom the Advocate is justly proud. The paper was read to her before she had learned to read for herself, and she was taught the letters of the alphabet from its pages. She attributes much of her love of good literature and of her interest in missions to its influence. Of course she continues to read it with interest.

Just before going to press, we received the sad news from Rev. J. A. Goad, of Noxapater, Miss., that Mrs. B. F. Curtis, mother of Rev. V. C. Curtis, presiding elder of the Greenville District, passed away on the morning of March 28, after a long illness. She was a noble Christian woman, a lifelong Methodist. Our deepest sympathy is extended to her sorrowing loved ones.

Rev. J. R. Countiss, president of Grenada College, Grenada, Miss., was a visitor to New Orleans last week for the purpose of securing some equipment for the new building. We greatly enjoyed his call at the Advocate office. It is a tribute to his efficient management of the college that its capacity is already taxed, in spite of largely increased facilities. He is a successful college president.

Mrs. G. B. Dewees, of Pocahontas, Miss., a most loyal member of the Methodist church at that place, honored the Advocate office with a call during a visit to the city last week. The editor recalls with great pleasure the privilege he enjoyed some years ago of assisting Rev. H. P. Lewis in a meeting in that delightful little town, and the gracious hospitality he received in the home of Mr. and Mrs. Dewees.

The Mississippi State Sunday School Association will convene in Gulfport on April 6. A splendid program has been announced. Among the prominent Sunday school workers who are to be present, we notice the names of Prof. E. O. Excell, Prof. Alvin W. Roper, Rev. E. W. Halpenny, Miss Susie M. Juden, Rev. W. A. Brown, Mr. E. O. Sellers, and Mr. Van Carter. Entertainment will be furnished on the Harvard plan—bed and breakfast.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference, North Mississippi Conference, will he held at Rosedale, April 21-23. Bishop Kilgo has promised to preside.

V. C. CURTIS, P. E.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings, $5. Utility pen, $3. (Rev.) H. C. Castles, McComb, Miss.

HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.

"I am well!"
-your chickens and stock well?"
If not-give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobbers salesmen about Bee Dee!
19 9

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

HOLMES
is a
Reliable Store

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write. NitrA-germ, Savannah, Ga., for Book No. N-26.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

With the passing of WM. R. JEFFERSON we have lost one of our greatest Christian characters. It did one good to hear him tell of his conversion and the battle that followed; but by holding tightly to the hand that stills every tempest and conquers every foe, he reached the good age of 84 years, "knowing in whom he had trusted," and without a fear he met his last enemy which proved to be his coronation day. He was born in Wilkinson County, Mississippi, November 23, 1836, and died in Marshall County, Mississippi, February 29, 1920. He taught in the public schools in Texas, where he instilled into the lives of his students the principles of Christianity, thereby continuing to bless succeeding generations. He was a member of the Methodist Church, who believed in and practiced her teachings for half a century.

God bless the memory of such a man,
Who stood through the fiercest storm,
And counted the world as sinking sand,
Was determined to do no wrong.

His pastor, H. H. WALLACE.

Another friend has passed across the River. To youth, all is bright, and friends are many. The years roll by; the number "over there" steadily increases. Brother L. I. COCKE was possessed of most of the Christian virtues—purity, gentleness, meekness, mercy, charity, helpfulness, love. In his daily work, like his Master, he went about doing good.

The quarterly conference of the Capitol Street Methodist Episcopal Church, South, Jackson, Miss., pays this tribute to his memory: He loved God and gave continued expression of that love in profession, testimony, and Christian service to the State, the Church, and to humanity.

Signed by: A. P. Holt, C. R. Ridgeway, Jr., M. S. Enochs, Committee.

Surely a princess in Israel fell when, on October 9, 1919, death claimed MRS. MARTHA M. BUNCH (nee Shannon), who lived at Millville, Madison County, Miss.

"Aunt Martha," as she was affectionately called by everybody who knew her, died as she had lived—a devoted Christian. She had grown old and frail in years and body, but was young and fresh in spirit and Christian graces. This saintly woman had seen the snows of many winters, having been a sojourner here since Dec. 6, 1841. She joined the Methodist Church in 1856, thereby giving almost her entire life and influences to God, to the church and to the building of the Kingdom.

She was married on Dec. 18, 1866, to Mr. Thomas Bunch, who preceded her several years ago.

Her body was laid to rest in Sulphur Springs Cemetery to await the resurrection morning.

Her former pastor,
A. JOE BEASLEY.

Laurel, Miss.,
March 12, 1920.

RESOLUTIONS.

Adopted at a memorial service held in the Methodist Church at Monticello, Miss., on Sunday, March 7, 1920.

"MRS. LILLIAN COGSWELL BOONE was the friend of all classes. Endowed by nature with extraordinary intellectual powers, naturally she was looked to for counsel and leadership in all matters affecting the general interest; and she gave ungrudgingly of her time and talents.

"She was the special friend of the poor, the afflicted, and of all who had special need of any service she could render. And in her ministrations to the unfortunate ones she was not content to merely contribute of her means, but often gave the better service of cheerful and sympathetic personal contact; and by means of her unusually optimistic personality often she 'brightened the corners' that otherwise might have remained dismal and dreary.

"In her church relations and home life she closely approached the ideal, being a most worthy example of constancy and loyalty. She was always unpretentious, esteeming herself to be among the lowliest of the servants of God and workers for the common good.

"Therefore be it resolved by us, her sorrowing friends, that these lines be adopted as the expression—feeble though it be—of the esteem in which Mrs. Boone was held in this, the community where she lived, and that a copy hereof be sent to her bereaved family and that a copy be also sent to the New Orleans Christian Advocate for publication."

The hope of humanity came true in Bethlehem nearly two millenniums ago. The world, with all its sin and sorrow, can never be the same again since He came who is the Way, the Truth, and the Life.—G. F. Hallock.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3254 Poultry Bldg., Kansas City, Mo., for his valuable **free** poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is **free**. Send for it today, sure.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

BOHNE & WILT. Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Would You Lend Your HORSE to a Stranger to Test the Effect of Some New Drug?

Think of this if offered substitutes and imitations instead of

Blackman's Medicated Salt Brick

DON'T EXPERIMENT

Dr. Blackman discovered the exact proportions of medicines needed, and for 15 years Blackman's has put new life into live stock. Ask any veterinarian about the merits of ingredients as printed on the package. To avoid imitations see that the package bears the name BLACKMAN.

BLACKMAN STOCK REMEDY CO., Chattanooga, Tennessee

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

TETTERINE

ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your druggist's or from The
RHUPTRINE CO., SAVANNAH, GA

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

Comb Sage Tea in Hair to Darken It

It's Grandmother's Recipe to Keep Her Locks Dark, Glossy, Beautiful.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through hair taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. —Adv.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv

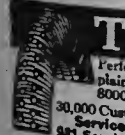
Coughs, Colds, Asthma, Bronchitis

quickly relieved by
DR. H. JAMES
Extract of Cannabis Indica COMPOUND

For half a century it has been successfully used in preventing smaller ills from developing into more serious ailments. Pint bottle, containing 2 weeks' treatment, $2.50; 3 bottles, $6.50.

CRADDOCK & COMPANY,
Philadelphia, Pa.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.



TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 981 Service Bldg. Kansas City, Mo.

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre. 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

RESOLUTION.

Whereas God, in his wisdom and providence, has seen fit to call from labor to reward our friend and sister, Mrs. J. A. Bell, Sr., who, under all circumstances, maintained a character untarnished and a reputation above reproach, therefore be it resolved:

1. That we, the members of the Woman's Missionary Society, of Shuqualak, Miss., feel that we have sustained a great loss; yet we rejoice in the fact that our loss is her eternal gain.

2. That the life of this faithful member, loving wife, devoted mother, affectionate daughter, may ever be a daily inspiration to her loved ones and the members of our Society.

3. That we extend to the family, who will miss her tender care, our heartfelt sympathy and pray God's richest blessings upon them in this sad hour.

That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication and a copy of the same sent to the family.

Signed by: Mrs. Jno. G. Bell, Mrs. W. C. Futvoye, Mrs. D. H. Steele, Mrs. C. W. Baley, for the Society.

IN LOVING MEMORY.

My sister, DELIA HIVELY, was born in Drew County, Arkansas, November 9, 1871, and died suddenly at her home in San Luis Obispo, California, January 26, 1920. She was the seventh child of a family of nine children, born to Peter C. and Columbia Hivciey. After the death of my father in 1874, my mother moved her family to her native State and settled near Crystal Springs, Miss., in the "Bethesda" vicinity. It was there, in a neighborhood of God-serving people, where the moral and religious atmosphere was pure and wholesome, and in a home that was a home of prayer, that the deceased received her early training. She accepted Christ as her Savior and joined the Methodist Church at Bethesda early in life and ever remained faithful to her vows. After qualifying herself as teacher, she taught only one session in the public schools of Franklin County, Mississippi, and then she went to the State Hospital at Natchez, where she took a training course as a nurse, receiving her diploma in July, 1903. After spending more than a year in Mississippi, going where her services were in demand, she then went West. After spending some months in Arizona and Oregon, she finally settled in San Luis Obispo, California. Because of her devotion to her chosen work, she soon built such a reputation as a nurse that her services were in demand far and near. In January, 1914, the California State Board of Health conferred upon her the degree or title of Registered Nurse. She was of a brave and heroic spirit, and her faithfulness and perseverance brought its reward, not only in this world, but also in the eternal world, for I know that she has entered into the rest that is prepared for the people of God. The funeral services were held in San Luis Obispo, California, Wednesday, January 27, and on the following morning her remains were interred in Salinas, California, in the burial ground of a kinsman. Her little home was a model of method, system and neatness. She loved righteousness and hated evildoing. A little over a year prior to her death she had an attack of influenza, from which she never fully recovered, not being of a stout physique and responding to many calls when she should have been taking needed rest. On Sunday morning, January 25, she attended services at her church, as was her custom, but she did not attend the evening service. About 9 o'clock that evening she talked with some of her friends over the telephone—the last time her voice was heard—for it was discovered the next morning that she had passed away, while asleep during the night, apparently without a struggle. How very unexpected the sudden news! How severe the shock when I was awakened at midnight many miles away, to hear the sad words—"Your sister is dead." It seems strange that she, whose brave heart and willing hand had comforted and ministered to so many, in their last hours in this world, should die suddenly, alone and so far away from loved ones. But it was God's way. His will, not ours, be done. They thought her to be asleep, but her sleep was that sleep "from which none ever wake to weep." Her home had become the guest chamber of heavenly visitors, who conveyed her obedient spirit to the God who gave it.

Besides the writer, four sisters, many relatives, and a host of friends mourn her departure. Farewell, dear sister, we shall meet again, where sickness and sorrow and parting shall be no more. GEO. W. HIVELY.

AN INTIMATE APPEAL TO THE UNSAVED.

By Charles D. Bulla,
Corresponding Secretary General Sunday School Board.

The Son of Man came to seek and to save sinners. It was a long distance from throne to manger. Will you close your hearts against him? You are not your own, for you were bought with a price.

You sit in judgment upon the world's Redeemer. What will you do with Jesus? You must do something with him. You cannot remain neutral. Do not crucify the Son of God afresh.

Near Stephen, the station on the Canadian-Pacific Railroad, at the summit of the Rocky Mountains, there is a rustic arch with the inscription, "The Great Divide." A sparkling stream flows beneath the arch and separates into two tiny rivulets, which flow on farther and farther apart, one finally emptying into the Pacific Ocean and the other into the Atlantic Ocean.

Dear unsaved friends, you are at the parting of the ways. Your destiny trembles in the balance. The Holy Spirit and the church appeal to you to become followers of the Man of Galilee.

A GOOD BOOK RECOMMENDED.

These are days when God's children want to know Him, and His Word, better. Having been a student of God's Word for years, and realizing how hard it is to make any real progress in any kind of study without some rule or guide, I am herein calling attention to a Bible study that will greatly help any who desire a better working knowledge of the Bible. The book referred to is: YOUR STUDY BIBLE, by John Weaver Weddell. The book can be had of the Sunday School Times for $1.

Yours for more intelligent Bible Christians, J. TILLERY LEWIS.

March 10, 1920.

MARRIED.

On March 9, 1920, at the home of the bride's parents, Mr. and Mrs. B. E. Brister, Mr. SIDNEY BROWN SPENCER, of Tupelo, Miss., and Miss CORDELIA A. BRISTER, of Bogue Chitto, Miss., Rev. Waldo W. Moore officiating.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

ESCAPED AN OPERATION

By Taking Lydia E. Pinkham's Vegetable Compound. Many Such Cases.

Cairo, Ill.—"Sometime ago I got so bad with female trouble that I thought I would have to be operated on. I had a bad displacement. My right side would pain me and I was so nervous I could not hold a glass of water. Many times I would have to stop my work and sit down or I would fall on the floor in a faint. I consulted several doctors and every one told me the same but I kept fighting to keep from having the operation. I had read so many times of Lydia E. Pinkham's Vegetable Compound and it helped my sister so I began taking it. I have never felt better than I have since then and I keep house and am able to do all my work. The Vegetable Compound is certainly one grand medicine." —Mrs. J. R. MATTHEWS, 3311 Sycamore Street, Cairo, Ill.

Of course there are many serious cases that only a surgical operation will relieve. We freely acknowledge this, but the above letter, and many others like it, amply prove that many operations are recommended when medicine in many cases is all that is needed.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.—Adv.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

190 Bu. Peanuts to the Acre With

NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

OUCH! LUMBAGO PAIN! RUB BACKACHE AWAY

Instant Relief with a small trial bottle of old "St. Jacobs Oil."

Kidneys cause Backache? No! They have no nerves, therefore can not cause pain. Listen! Your backache is caused by lumbago, sciatica or a strain, and the quickest relief is soothing, penetrating "St. Jacobs Oil." Rub it right on your painful back, and instantly the soreness, stiffness and lameness disappears. Don't stay crippled! Get a small trial bottle of "St. Jacobs Oil" from your druggist and limber up. A moment after it is applied you'll wonder what became of the backache or lumbago pain.

Rub old, honest "St. Jacobs Oil" whenever you have sciatica, neuralgia, rheumatism or sprains, as it is absolutely harmless and doesn't burn the skin.

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE OUTFIT OFFER

$30 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO. 236 Fay St., BIG PRAIRIE, OHIO

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Sunday School Day can be used to bring in new members and it can be and ought to be an evangelistic service. It is possible to make it a vain show, a mere dress parade. It is owing to the spirit of the person who has charge.

Rev. W. C. Owen, of Nashville, Superintendent of Young People-Adult Department, has agreed to give five days to help hold institutes in the Greenville District from April 6 to 11. Notices of places and dates will be sent out in a few days. With hearty co-operation from our Sunday school people the Greenville District can be put into the Third Rank Standard this year. Help, men, help.

Let North Mississippi send one hundred teachers to Lake Junaluska from July 7 to 21 to the Training School for leaders. A church cannot make a wiser investment of money than to give one or more worthy teachers this opportunity for study.

What better topic than evangelism can be found to be taught at the prayer meeting hour? Nearly every preacher visited during the year has agreed to put on the membership campaign and to give his people the evangelistic studies. Surely, good results must come from such faithful work.

Yes, by all means preach the gospel in power, teach it in the fullness of the Spirit, witness for the Savior out of an overflowing heart, go out into the highways and hedges and compel them to come in, compel them with a love that knows no bounds. While we tinker with the church machinery, the world laughs and rushes out into darkness. This is a time that tries men's souls; let us stick to the main thing.

Mrs. Vic Hoyle, the teacher of a large Bible class in the Tupelo school, ordered one hundred of the evangelistic studies for her class. Every teacher is called to be an evangelist—every teacher should teach evangelism by precept and example. The evangelistic impulse is born in the redeemed soul, but that impulse must be nurtured and practiced or else it will go out and leave the soul in darkness.

There are twenty-six million young people and children of Protestant homes in the United States that receive no definite religious instruction. Those who are so fortunate as to receive such instruction get only about twenty-four hours a year. The children of Jews receive three hundred and thirty hours, Roman Catholic children two hundred hours a year. Do we really believe in religious education? Then do we practice what we preach? How many of these unchurched people are you due to teach? Can you teach them before you reach them?

MISSISSIPPI CONFERENCE NOTES

Last Sunday was spent at Monticello. I feel sure that under the leadership of the superintendent, this school is going to make fine progress toward the Standard of Efficiency. They will have to reorganize the whole Elementary Department. This they agreed to do and get the necessary literature for it. Brother Baggett, the pastor, starts well. He has had many things to interfere with the work.

Wednesday night was spent at Quitman. This Sunday school is in a flourishing condition. They need many things and are going to make an effort to get them. This church is in better shape than it has been in some time. The pastor and his people just suit each other. There are many happy features about this work. They are planning for a revival and have many things of forward movement in their plans.

The Conference-Wide Elementary Conference will be at Capitol Street, Jackson, Miss., May 4-5. Plan to come. Don't let anything interfere with your being present.

Pray for the work and the workers.

JOHN C. CHAMBERS.

1920 WESLEY BIBLE CLASS FEDERATION IS HISTORY.

On Tuesday, March 16, delegates from all parts of Louisiana were on their way to the State-wide Methodist Sunday School meeting to be held at Shreveport. The great Methodist churches of that city were ready for their guests. Noel Memorial Church, where our sessions were held, was organized to care for every detail that might arise. The excellent committee of reception, with Mr. Fred Russ as chairman, took charge of all delegates on arrival. Delegates were made to feel they were among friends. The Entertainment Committee, with its efficient chairman, Judge W. G. Banks, was always present to provide for the guests.

At the opening session the Federation was moving with the power of God's Spirit. We used some substitute speakers for those who were absent, but God made up for the lack of preparation on the part of the substitutes.

The address on the first night was given by Rev. C. A. Battle, and his message was instructive and inspiring. He told us that Methodists had inherited through our noble leader, John Wesley, a world vision of the highest type of Christianity.

The departmental conferences were under the direction of two of our church leaders in departments of Sunday schools. Mr. M. W. Brabham was greeted with enthusiasm by delegates who took his work. He gave lectures and conducted round-table discussions in the Intermediate-Senior work. Rev. W. C. Owen was popular with the Young People and Adult Departments. He conducted his conferences on the same plan as Mr. Brabham. The delegates will have full heads and big note-books to draw upon when they return to their schools. The addresses given by Mr. Brabham and Dr. Owen were practical and forceful. The whole federation was a school combined with popular addresses on religious education.

We regretted the absence of Miss Minnie E. Kennedy, who was detained on account of sickness. One of the conferences for the Elementary Department was conducted by Miss Margaret Murphy, of West Monroe, who is Elementary Superintendent for the Monroe District.

The address of Dr. W. R. Bourne, President of Centenary College, was most pleasing and instructive. He had perfect control of his audience, as he is a strong platform man. Dr. S. E. Hagar, of our missions in Japan, who was one of the Interchurch World Movement speakers in New Orleans, brought us a double message which warmed all our hearts. He spoke of the Interchurch World Movement and its work, closing with the work of the church in Japan. We are grateful to the Interchurch World Movement for the privilege of having Dr. Hagar with us.

Our district recognition service was more than we expected. We made very little effort to have delegates from districts, but worked on the Conference as a whole. The Federation was at high tide all the time. We had 260 registered delegates from all over the State. At recognition service, a discussion was made on the subject of charging $1.00 as registration fee from every delegate. This was a popular move and some one suggested that we give $1 now as a free-will offering, since we were not charging a registration fee this time, and $109 in cash was placed in the plate on the chancel rail of the church. This action was certainly a guarantee that the delegates welcome an opportunity to pay a registration fee.

An opportunity was given to classes, Sunday schools and individuals to pledge a definite amount to be used by the Sunday School Board. This was easily and quickly accomplished, and the amount pledged was $600, the same to be paid at the earliest convenience of the subscriber. All paying their subscription will make plain to the Treasurer, C. V. Breithaupt, that it is the Federation pledge.

(Continued on next Page)

Black-Draught As A Preventive

When You Begin Feeling Bad With Feverishness, Headache, Cold, or Constipation, Give Your Liver a Tonic—Take Black-Draught.

Candler, N. C.—"I don't believe there is a better medicine made than Black-Draught; I have used it and my mother's folks used it for colds, feverishness, headache and deranged liver." This statement recently was made by Mr. C. B. Trull, a well-known farmer on Route 3, this place.

"I have, before now, begun feeling dull, a headache would come on, and I would feel all full of cold, and take a few doses of Black-Draught and get all right," adds Mr. Trull.

"Last year my brother had measles, flu and pneumonia. They wired us; I went to Camp Jackson to look him up. Down there different ones were using preventatives. I stayed with him. The only thing I used was Black-Draught. It kept my system cleansed and I kept well and strong."

By keeping your liver and stomach in good order, you stand in little danger of catching serious ills that occasionally spread through town and country.

Get a package of Black-Draught and have it ready for the first symptom of a disordered liver.

Most druggist sell Black-Draught.—Adv.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's **Free. E. J. Reefer, Poultry Expert, 3254 Poultry Bldg., Kansas City, Mo.**

CATARRH

is quickly relieved by the application of **Turner's Penetrating Balm.** Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the **Turner Chemical Corporation, Bristol, Tennessee.**

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
Safe, pleasant—always brings remarkable and gratifying results.
At All Druggists

Vapo Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.
The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.
Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.
Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.
FOR SALE BY DRUGGISTS
The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

WHAT MANY ESPECIALLY NEED.

In these days of strain, and stress, anxiety and worry, many people become pale, nervous, dyspeptic, in a word, all run-down. Their condition calls especially for Iron—but iron in a form in which it is pleasant to take, agreeable to the stomach, easily assimilated and nonconstipating. Iron is combined in this form with nux, celery, pepsin and other tonics and digestive in Peptiron, a real iron tonic, which is accomplishing a great deal in restoring health and strength, vitality, vigor and vim.
Iron is indispensable to the perfect nutrition of the body. Peptiron supplies it in therapeutic doses, and in a remarkably short time seems to make a new and perfectly working system out of an old and broken-down one, enriching the blood, giving good color to the lips, cheeks and ears, and brightening the eyes. Peptiron is a product of the C. I. Hood Co., and is sold by all druggists.—Adv.

WESLEY BIBLE CLASS FEDERATION.

(Continued from Page 12)

Rev. W. W. Drake was a great host. With his usual diligence and happy way he made everybody feel that it was a pleasure for him to serve as host for the great Federation. The Methodists of the city co-operated with Noel Memorial in entertaining.

C. O. Beauchamp, the President of the Federation, gave himself unstintedly to his work and carried on the program with skill.

Lunch was served by the ladies of the church at noon each day. This was very much appreciated, as it gave us a social time between the busy sessions.

The following officers were elected for the coming year: President, Judge W. G. Banks, Shreveport; Sec'y-Treasurer, O. H. Cline, Baton Rouge; Executive Committee—Alexandria District, A. R. Hyde, Long Leaf; Baton Rouge, O. H. Cline; Monroe, C. E. Beard, Lake Providence; Ruston, E. L. Walker, Jonesboro; New Orleans, J. G. Snelling; Lake Charles, A. M. Mayo; Houma, A. J. Hebert, Houma; Shreveport, C. O. Beauchamp.

This was the fourth Wesley Bible Class Federation for the Louisiana Conference and they have all been in the northern part of the State; but after hearing the speech of Brother A. M. Mayo, of Lake Charles, inviting us to meet with them at Lake Charles in March 1921, it was the unanimous vote that we accept their invitation. Hurrah for Lake Charles in 1921!

A glorious meeting has just closed and its blessings will continue in every soul and its inspiration will go to every part of the State.

NOTES.

We are proud to announce to you that through the generous gift of one of our laymen, we are soon to have a Conference Elementary Superintendent. I hope she will soon join with me in making the rounds of our schools. Thank God for generous-hearted laymen!

From the 27th of May to the 8th of June we are to have eight District Sunday School Institutes. These Institutes will be real schools of methods, and are to be honored by the presence of Miss Minnie E. Kennedy, Superintendent of the Elementary Department for the M. E. Church, South, and Mr. E. R. Stanford, the Intermediate-Senior Superintendent of the M. E. Church, South. I hope to have our new Elementary Superintendent with us in these Institutes. Dates for these Institutes have been accepted by the presiding elders of the districts, and as soon as places are accepted, full notice of the meetings will be published.

ALONZO EARLY,
S. S. Field Sec'y.
306 15th St., Alexandria, La.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

REMITTING EPWORTH LEAGUE MISSIONARY (CENTENARY) MONEY.

It is necessary that Epworth Leaguers and pastors have clearly in mind the definite plan by which the Centenary is collecting its funds. The Africa Special is the Missionary Special of the Epworth League and since its plan of work is the same as before the Centenary Movement, its method of collection and remittance is the same in each Conference.

Briefly stating the method: each Chapter treasurer collects all funds and monthly remits them to the Conference Epworth League Treasurer, using the standard remittance blanks which are furnished free by the Central Office on application. The Conference League Treasurer remits monthly to the General Treasurer, Col. John E. Edgerton. At no time must Epworth League Missionary (Centenary) money be given to the Local or Conference Centenary Treasurer, nor to the Conference Teller. See that it goes through the proper channels.

From the information I have, only two Conferences have attempted anything irregular in remitting. Note what has come to light as a result. Because of the impossibility of keeping any oversight of the funds thus handled irregularly, we could only check up the year's reports. There was a discrepancy of about two-thirds of the amount claimed to have been reported from the Conference. After a long search and correspondence it was found that the money had been remitted, but because of its irregular source it was being directed to other uses than those for which it was subscribed.

This would not have happened if the funds were remitted and collected according to the Standard Plan. The Centenary Commission has recognized the Conference Epworth League Treasurer as the proper one to handle the League's funds. We cannot have any oversight over the funds when they are handled otherwise, nor guarantee their application as directed. This we do not believe is fair to those making their contributions.

Other plans might be as good or better, but this is the one that has been adopted. Will you not therefore lend your assistance in helping us make the work as easy and effective as possible—by following the Standard Plan?

I feel sure that you will be interested in seeing that your Epworth League Conference the coming year follows the Standard Plan.

GARFIELD EVANS,
Supt. Missionary Work.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Mansfield, April 4, night.
Oil City, April 6, night.
Many, at Robeline, April 11, 11 a.m.
S. Mansfield, at Naborton, April 11, at night.
Belcher, at Gilliam, April 18.
District Conf., at Mooringsport, April 21, 22.
Pelican, at Mitchell, April 24, 25.
Bossier City, April 25, at night.
Union Conference for Shreveport Churches at First Church, April 26, 7:30 p.m.

Each work is entitled to five representatives in the District Conference. This includes the charge lay leader, who is ex-officio a member, leaving four to be elected by the Church Conference. Don't forget to do so.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Second Round.

Eunice, at Basile, April 4.
Gueydan and Estherwood, at E., April 11.
Opelousas, April 18.
Indian Bayou, May 2, a.m.
Crowley, May 2, p.m.
Morgan City, May 9, a.m.
Franklin, May 9, p.m.
Abbeville and Kaplan, at K., May 16.
Lafayette, May 23, a.m.
Lake Charles, May 24, p.m.
New Iberia, May 30.

H. W. BOWMAN, P. E.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

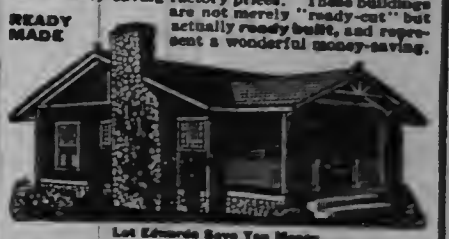
Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

READY MADE



Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2363

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book, showing styles.

THE EDWARDS MFG. CO.,
2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10c. 30c & 60c

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc —Adv.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. P-28.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box

Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.

For information write

J. E. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful one, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

2 Tons of Pea-Vine Hay

with

NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Report of Corresponding Secretary, For Year Ending December 31, 1919.

"The Lord hath done great things for us, whereof we are glad."

We have just closed the most momentous year of our history as an organization; and at no previous time have we entered on a more promising year's work than the present. Last year our forces were seriously hindered, and in some cases entirely disrupted, by war conditions, the epidemic of influenza, and many other unfavorable circumstances. To-day, our hearts are grateful to God for a bright outlook on the future, and for the removal of many obstacles to the forward progress of His work in our hands.

Last year was peculiarly significant in the realization of hopes and answers to prayers for the cessation of untoward world-wide conditions; and now if we but take up bravely the work laid out for us, and as individual members of the greatest organization for women, conscientiously do each her own part, God will more abundantly than ever bless our humble efforts.

Many wonderful things revealed in the past few years impress us with the fact that it is a wonderful thing to be an American woman in these crucial days; and now, as never before does it mean so much to be, better still, a Methodist American woman.

Many things have happened in the past year, in which Methodism has had a large share, which give us cause to rejoice. Through the achievements of our own Centenary Movement, God has led us out into a broader, higher place, where we see as never before the needs of His people in other lands. Our women are coming more and more to realize that the Missionary Society is their own priceless heritage, whose opportunities for service we enjoy because of those rich lives poured into it in years gone by; and they are beginning more and more to take up the responsibility imposed by this great opportunity.

Regarding the specific work of the past year in this Conference, we are able to speak encouragingly of every phase. The 15 per cent increase urged by last Council in the matter of organizations, membership, and funds has in many cases been realized or surpassed.

In spite of the fact that one district has been without a secretary the whole year, two new, thriving societies have been organized within its bounds, at Lyman and Picayune, Seashore District. Another wide-awake district, the Meridian, has nine new organizations to report. The others, while not having as many new auxiliaries to show for their work still report a healthy increase of interests and intelligent handling of the work.

The large number of auxiliaries observing the Week of Prayer, "Wesley House Day," and "Harvest Day" with fine results was indeed gratifying. Many doubled and some trebled their previous offerings.

It was with some trepidation, but much faith, that your president and corresponding secretary at Council raised the pledge $2500 over last time, making it this year $7500, the greatest increase, I believe, that had ever been made. It is with joy that we announce it "paid in full."

The scholarship for Miss Willie G. Hall, of Walnut Grove, whose papers had been unanimously accepted by the Candidates Committee, was apportioned among the seven districts at the mid-year executive meeting: this has been well taken care of, thanks to the good work of the district secretaries.

If the whole splendid rank and file of women in Southern Methodism but realized fully the opportunities for service in this branch of church work, as do the 10 per cent of them constituting our membership, how beautifully the whole wonderful machine would move forward, and how marked would be the results! As our Home Base Secretary said, "Our organization must be enlarged and strengthened. It is a beautiful machine, but not large enough nor sufficient enough for the output demanded this year. We must have a '1920 model,' as they say of automobiles."

It seems we shall never reach that plane of efficiency when to stress the importance of prompt reporting from each office is unnecessary. If each auxiliary officer did but realize how much depends upon her report, how much more intelligently the Conference officers could keep the Council officers in touch with the work as a whole! May the importance of the task, and the greatness of its needs compel each one of us to exclaim, "I must work the works of Him that sent me while it is yet day, for the night cometh when no man can work."

Following are some statistics showing the general condition of our work for 1919, largely approximate for the reason just mentioned; but gratifying as a whole:

Number of adult auxiliaries, 160; number of new adult auxiliaries, 20.

Number of members, 3575; number of new members, 225.

Number of Young People's societies, 34; number of new Young People's societies, 5; number of members, 375; number of new members, 85.

Number of Junior Divisions, 41; number of Junior members, 450.

Number of Baby Divisions, 15; number of new members, 2.

Number of subscribers to Missionary Voice, 915; number of subscribers to Young Christian Worker, 115; auxiliaries presenting stewardship, 150; auxiliaries observing "Week of Prayer," 125; scholarship, 1; amount sent Conference Treasurer, $13,890.

Respectfully submitted,
Mrs. H. L. McCLESKEY,

LOUISIANA CONFERENCE.

Minden Mothers and Maldens Work.

Sunday, February 29, the evening service at the Minden Methodist Church was conducted by the Woman's Missionary Society and was the occasion of the installation of officers with a pleasing and instructive program following. Mrs. Obe Lowe presided, reading the Bible lesson and calling upon others who had prepared for the evening program. Rev. K. W. Dodson offered prayer, and songs were sung. A solo by Mrs. J. L. Jewel was much enjoyed. Mrs. J. W. Brown read an interesting paper on Home Missions, Mrs. W. H. Hortman on Foreign Mission, their origin and development. Miss Jacqueline Taylor, President of the Young People's Society, told just what work that enthusiastic branch of the auxiliary was doing. The adult, young people and junior branches of the Society were represented and proved that the Missionary Society, under the direction of the able president and supervision of the beloved pastor, Rev. K. W. Dodson, is doing most excellent work. The plan that lies out before the auxiliary for this year is especially promising and it is believed that 1920 will be the very best year in the existence of the Missionary Society.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3254 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

Sign your Name Here

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring.

Box 17A, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McL. Pittman

Foley's Honey and Tar

COMPOUND

LOOSENS THE PHLEGM AND MUCUS, clears the air passages, coats inflamed and irritated membranes with a healing and soothing demulcent, eases hoarseness, stops tickling in the throat and makes refreshing, restful sleep possible.

Banished La Grippe Coughs

Lewis Newman, 506½ Northrand St., Charleston, W. Va.: "I am glad to tell you that Foley's Honey and Tar is the best remedy for hard trouble I have ever used. I have been down sick ever since January and nothing would do me any good. I was full of cold. I had the grip all winter until I got two 60c bottles of Foley's Honey and Tar. I used 1½ bottles. I am glad to say I can't feel any more cold in my chest."

Foley's Honey and Tar Compound gives prompt relief from coughs, colds, hoarseness, tickling throat, whooping cough, spasmodic croup and bronchial coughs.

Drugs Excite Your Kidneys, Use Salts

If Your Back Hurts or Bladder Bothers, Drink Lots of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.—Adv.

How Farmers Profit by Spare Time

Your time is valuable. Are you utilizing it as you should? Peanuts, Velvet Beans, Soy Beans and Cowpeas are planted in your immediate section. You can take on the sale of NitrA-germ, earn extra money, and at the same time bring about better and more profitable farming among your friends.

NitrA-germ improves the crop and land. It is not an experiment and thousands of farmers are using it yearly.

Our representatives make big money and if you will write for our book and let us explain to you our mode of working you will become an enthusiastic and successful representative.

Address Sales Manager, Box 363, Savannah, Ga. See our NitrA-germ ads in this paper.—Adv.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

THE FAMILY ALTAR.

By Rev. Wm. I. White.

No preacher needs to take a religious census to determine unmistakably the fact that there are few "family altars" in comparison with the great number of Christian families. From the fact that a given numbor of families in any community, whose members are within the pale of the church, have few family altars, we cannot logically reason that it is true everywhere. What is often true of a part is not always true of the whole. But any Christian worker who spends more or less time with people, who desires and seeks to know their joys that he may rejoice with them, who desires to know their sorrows that he, too, may share in them, and who questions Christian people as to their form of family worship, will be convinced that the inferred truth above is a correct statement of a fact. And this is more readily realized when it is remembered that "people are people," and that what is good for some is good for all, and what is applicable to a few is often applicable to many.

This is a problem in connection with the church. But the church is an institution of God. It is then the people of the Kingdom, Christian people, who are comfronted with the seriousness of this fading form of family worship. The world is not interested in that which represses evil and vice and develops a high standard of Christian life and living.

What touches the home-life, touches church-life; and what touches church-life, touches the life of man and the nation; and what touches the life of man touches the vital interest of Him who is deeply and divinely concerned in man's salvation.

Civilization itself, rising higher and higher and spreading wider and wider till it reaches from State to State, from nation to nation, finds its real source in the germ-life of Christian homes; and it finds its power of propagation not in law and order, more than in the culture and moral training of the young life in the Christian home.

The more value attached to home and home-life among the young, the more alarming is any situation which shows a decrease in family worship. Prayer is a means of grace.

But the question may be, "Who is responsible?" The world quickly answers, "The church is responsible." Oh, no! That is because the world doesn't care for either the fact, or the responsibility of the fact in the case. The church is an institution of God, ordained as a means of grace by which the world may be brought to Christ; that is, to a knowledge of the power of God as revealed through His Son.

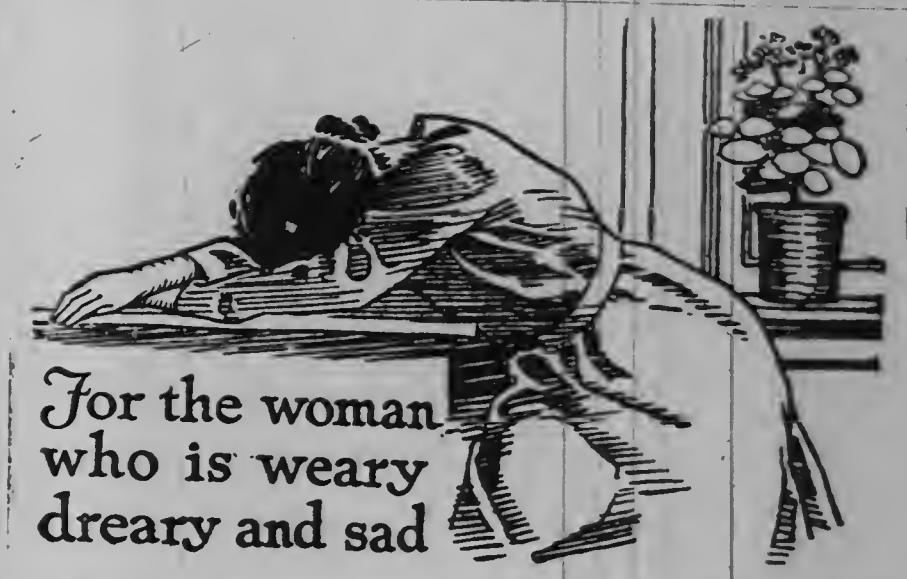
Certainly Christianity is not responsible for everything that goes wrong in the lives of those who profess to be new creatures with the religion of Christ in them, and "all undone" without this religion.

Even those who would say "the church has failed," say that Christianity has not failed. Of course Christianity has not failed. It never will fail. It can not fail because it is of God. It contains all the good of other religions, and more good still. It is the only religion that answers the cry of the heart and conscience for atonement for sin. It is the only religion that reveals the perfect Fatherhood of God.

So then, if family worship as a means of grace is indispensable in the home; if it is a fact that the family altars are few in comparison with the Christian families, why, then, the question, "Who is responsible?" may not only be asked, but answered.

It has already been said that neither the church nor Christianity is responsible, which is true. There are three great, ultimate realities in the Kingdom of God: the world, God, and self, or man. God is the source of all that is good. The world cares not for the things of God. Therefore, the responsibility rests upon self. "Man won't do what it is his privilege to do," says Mr. Wesley.

,666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.



For the woman who is weary dreary and sad

A woman on her feet all day very often has backache, dizzy feelings at times, and pains here or there. If she will listen to what her neighbors say, and to the women who have had the experience, she will go to the nearest drug store and obtain a bottle of Dr. Pierce's Favorite Prescription. This is just the womanly tonic she needs periodically, and many are the women who express themselves as deeply indebted to Dr. Pierce for this wonderful discovery. It is an herbal nerve tonic which strengthens the weak woman and overcomes many of those diseases which cause backache, headache, dizzy feelings, sometimes fainting spells, and those distressing pains and bearing down feelings. Read what this woman says:

Jackson, Miss.—"I was weak, nervous and run-down in health in my early married life and seemed to have inward trouble. I took several bottles of Dr. Pierce's Favorite Prescription and found it to be just the tonic my system required. The 'Prescription' gave me renewed health and strength and I take pleasure in recommending it."—MRS. E. A. HOLLIDAY, 946 Central St.

Dr. Pierce's Favorite Prescription is a non-alcoholic remedy, either in liquid or tablet form. All druggists. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., 10c for large trial package. Also write for free confidential medical advice and free booklet.

NUXATED IRON

The Power Behind Strong, Red-blooded, Successful Men and Women of Today.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

THE SUNDAY SCHOOL AND LIFE SERVICE.

On January 22, 1920, representatives of the Board of Education, Epworth League Board, Board of Missions, and the General Sunday school Board met and after full discussion appointed a committee to work out a plan for joint Life Service presentation to our young people. It was agreed to cooperate with the Life Service Commission of the Centenary until the close of its special campaign, making it the clearing-house for all enlistment cards that may come in. It was further provided by resolution that the General Secretaries of the several Boards concerned should be a committee to work out plans for permanent co-operation, with due regard for the Educational Commission in its approaching campaign to begin in May.

Life Work Decision.

For use in personal interviews with those who have already made a declaration for Christ and felt the call to definite Christian service, a joint card was prepared upon which these might indicate a preference. Some fields of service are suggested as follows:

The ministry, foreign missions, home missions—all of which are well known and concerning which the Board of Education and the Board of Missions will gladly furnish full information.

Religious Education, which implies:

I. FULL-TIME salaried service, as Conference field secretaries, department superintendents, directors of teacher training, special workers, directors of religious education in local churches, special workers for local community Sunday school unions, and professors of religious education in colleges and universities.

II. PART-TIME Service, salaried or unsalaried, for those who do not feel called to full salaried service, as Conference field secretaries and department superintendents, where impossible to employ full time workers, district and sub-district officers and department superintendents, unpaid directors of religious education in the local church, officers and teachers of the Sunday school, special teachers for Standard Training Schools, positions in local church work.

The Sunday School's Responsibility.

Since the church has committed to the Sunday school the work of religious education of its entire constituency for the whole range of life, there is a clearly defined field for the promotion of life service in the Sunday school. In any presentation of life service, it is clearly understood (from the Sunday school standpoint, at least) that the presentation be regarded from two distinct approaches: first, the educational, which requires that the young life of the church shall be given definite help and guidance in a decision for life service; and, second, that the definite need for Christian workers in certain specific fields, such as the ministry, missionary work, social service, and religious education, should be presented to all our young people.

Presenting the Claims.

It is also recognized that if our young people are to choose wisely, they should have presented to them not only the NEED of workers for all fields, but also the FIELDS OF SERVICE in a thorough and impartial manner. This is now being done in the Intermediate and Senior Graded Lessons as part of the educational work of the Sunday school. In addition to this, plans are now being perfected by which our Seniors from 15 to 17 and Young People from 18 to 23, shall be brought face to face with these facts through literature and organized campaigns, in classes and departments of local Sunday schools, in camps, in training schools, and in preparatory schools, junior and standard colleges, and in universities, so that they may be wisely helped to make the right decision. Although every department of Christian work will be presented, we clearly recognize the right of every Board to present its particular work, while we lay special emphasis upon the field of religious education as has been outlined above.

Training For Service.

Several of our universities and colleges have established chairs of religious education where regular courses can be given throughout the year and also in special summer sessions. The General Sunday School Board, through the Department of Teacher-training, has established Lake Junaluska and Dallas Standard Training Schools for Leaders and a number of Conference and City Standard Training Schools, in order to give short courses on definite Sunday school work to those who are anxious to receive this training. It is also offering by correspondence or through local training classes splendid courses in all departments of Sunday school work.

The Departments Responsible.

Because that period of life when training should be given and life choices made comes within the ages included in the Senior Department, 15-17, and the Young People's Department, 18-23, the outlining and conducting of a well-rounded program of life service is lodged in these two departments; the superintendents are endeavoring so to correlate their work that the most effective results may be obtained. They earnestly desire that all our young people shall have these facts of both full-time and part-time service presented to them, and are ready to advise with all who are interested.

Address Rev. W. C. Owen, Superintendent Department of Young People's and Adult Work, or Rev. E. R. Stanford, Superintendent Department of Intermediate-Senior Work, 810 Broadway, Nashville, Tennessee.

FROM LULA, MISS.

Dear Brother Carley: The second quarterly conference for Lula and Dundee was held last Sunday. The charge is in an excellent condition and the people are enthusiastic over the work in hand. Nineteen have been received by letter and one on profession of faith. More interest is being taken in the Sunday schools, and congregations are good, if not large, considering the weather we have had, and roads which are all but impassable. The salaries are paid to date, more than the second quota on Centenary is paid, and about half of benevolences. We expect to begin work on a new parsonage at an early date; all plans are mature and all members a unit on the subject. The Woman's Missionary Society at Lula has added some furniture to the parsonage, and the Aid society at Dundee has recently bought a dining room set complete. Both of these societies are doing splendid work. I think special mention should be made of a most beautiful incident which took place at the meeting of the Aid society which met at Mrs. J. W. Lake's home in Maud this week. There were eighteen ladies present. When the call was made for new members to join, two little girls, Margaret Irene Lake and Jeane Moore Johnson, both of them five years old, applied for membership and were duly elected. It was a beautiful and touching sight.

The manifest spirit of co-operation of the membership, the fraternal spirit among all the churches here and the uniform courtesy to and consideration for the pastor and his family make this a delightful charge. Our greatest need now is a gracious revival, and it's coming.

S. A. BROWN, P. C.

SOME OTHERS.

Dear Brother Carley: The Oxanna Methodist Church, in Anniston, Ala., of which I am pastor, has a modest part in the "Bob Jones meeting" which is now on here at the Lyric Theater.

The meeting originated with Dr. Keener Mathews, pastor of the First Methodist Church. Later on, the Parker Memorial Baptist Church joined with the First Methodist in supporting the meeting, and finally all the churches of the city, several in number, were formally invited to take stock in the big revival effort.

This invitation was accepted by well-nigh every church, so that the congregations are immense, and the indications encouraging for far-reaching results, and benefits, more or less to the entire people, and to every church.

Bob Jones possesses national distinction as a revivalist, and he "turned down 200 calls," he said, to make good on his agreement here, of some months' standing with the First Methodist Church.

A. H. WILLIAMS.
108 F Street, Anniston, Ala.

A PROFITABLE OCCUPATION.

While we are passing through the pressure of the present day, we should be planning for the best way. Sometimes a little help gives us a good throw forward.

It is unquestionably true, that too many of our people are engaged at public work—all of whom are compelled to buy their table supply, and at the present price of groceries their salary is not sufficient to give them a wholesomely supplied table. I well remember that during the Civil War and the reconstruction days following the same, the table of nearly every home in the South was well supplied with hog and hominy. This was the result of farm life. We had more farmers then than we have now.

While the husbands, and the sons who were old enough for war service, battled for our side of the question, the faithful wives and daughters were playing their part with the little boys on the farm. We enjoyed the work we did, for shortly after the old ox-bell rang for dinner, we were seated around a table well supplied with cornbread, milk and butter, Irish potatoes and other vegetables.

We had but one boss, and we reverenced him. God blessed our labors, and our living was plentiful. Let us renew our service to God, and return to farm life—the happiest, and most profitable of all occupations.

G. W. BARR.

Bailey, Miss.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

For Church Organs and Pianos

Philip Werlein,
LIMITED

"Largest Music House South"

ESTABLISHED 1842.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 67—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3346.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 8, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A GOSPEL OF POWER.

We need to remember always that the gospel of Jesus Christ is the power of God unto salvation to every one that believeth. If it have not saving power, we are indulging in vain beliefs and holding out false hopes. Men are in the death-like grip of sin, and their violent struggles to deliver themselves by their own power are altogether fruitless—they know it in their own hearts. A beautiful system of ethics, or a sweet philosophy of life may be all right for the man who has never realized that the penalty of sin is death—that is, he may be content to strive leisurely for the attainment of a high moral standard; but when he is in the "gall of bitterness and the bonds of iniquity," he wants some access of power that will deliver him "from the body of this death." It were mockery to point the drowning man to the glory of a lofty mountain peak, or the charm of a glowing sunset—throw him a rope by means of which he may be saved from a watery grave! Thank God for a power that can actually save the worst sinner in the world!

NO TIME TO LOSE.

There is plenty of time to use, but none to lose. "I didn't have time," is one of the poorest excuses in the world for failure to accomplish an assigned task. All the great discoveries, all the great achievements, all the great contributions to human welfare have been made by men and women who had no more time than we have. There are twenty-four hours in every day, and no individual has a monopoly of them. We live neither in the future nor the past—but in the now; we can use or waste only what we have. What are we doing NOW? We may lose time by regretting our failures yesterday, or by dreaming of what we shall do to-morrow; we can save it by doing something to-day. There are too many urgent calls upon our energies for us to throw away the only medium through which we can do our duty—time.

A MAN'S JOB.

We shall not undertake to prove that the work of the ministry is a man's job; if anybody doubts it, let him try it. We have it in mind simply to call attention to one phase of the minister's work that emphasizes the peculiarly difficult and delicate tasks that confront him every day. So far as our experience and observation go, the laboring men of this country are not attending church. A few of them are, of course, but the great majority of them never do. Does the church want them? Has it anything to offer them? Is it trying to get them? Why is it not succeeding? We unreservedly answer "yes" to the first three questions; we cannot answer the fourth one. We can suggest and imagine and theorize—but we cannot give a clear-cut, definite answer to this perplexing question. Laboring men are not essentially different from any other men; there are more of them in every community than any other class. Can they be reached by the church? Certainly—but it is a man's job to do it.

A FACT, NOT A THEORY.

We may as well assume that woman suffrage is an accomplished fact. The Susan B. Anthony Amendment, giving the ballot to women, has been ratified by thirty-five of the necessary thirty-six States, and while the advocates of the Amendment are having unusual difficulty in securing ratification by the thirty-sixth State, there can be no reasonable doubt but that it will be accomplished. A great many people of this country have conscientiously opposed the conferring of the privileges of the franchise upon women, upon grounds that, to say the least, were entitled to respectful consideration. But the verdict has gone against them, and we are now face to face with a fact, not a theory. The women will soon have the right to vote upon exactly the same terms with men, and we may assume that a fair proportion of them will take advantage of their opportunities. It is estimated that the adoption of the Amendment will add at least 26,000,000 possible votes in the general elections—a number sufficiently large to affect materially the result of any campaign. It is unreasonable to suppose that these votes will all be cast one way—the women have a way of doing their own thinking, and they will vote in accordance with their views of the questions at issue. We cannot believe, either, that the right to vote will have any appreciable effect in lowering the high standards of modesty and morality that have always characterized the women of this country, or that the home life of the nation will suffer as a result of the exercise of political privileges. What we are concerned about, and what we should give diligent attention to, is that our women shall be so trained in the responsible duties of citizenship that they will take seriously the exercise of the new power that is already practically in their hands. Our own feeling is that a new purifying influence has been brought into public life that will mean much for the moral welfare of the people. There are infinitely more good women than there are bad women; and the influence of good women will do much toward eliminating many of the evils of present-day politics.

A GOOD SIGN.

Without undertaking to say that the verdict was in keeping with the facts in the case, though we have no reason to doubt that it was, we look upon the recent conviction of a prominent and wealthy man on the ground that he had bought his way into the United States Senate, as a good sign in our political life. If any injustice was done in this particular case, it will doubtless be corrected in the appellate court; but the fact that the maximum penalty was imposed will serve as a warning to all unscrupulous politicians that their efforts to debauch the electorate are a dangerous way to win office. The legitimate expenses of a political campaign are, of course, large; but we look with suspicion upon any cause that depends too largely upon "paying its way" to gain favor. A man who would steal an election is not very well qualified to guard the liberties of his constituents.

CONSCIENCE.

A recent news item was to the effect that some anonymous sender enclosed $2000 in a registered letter to the widow of a man whom he had defrauded of that amount many years ago. Some people, of course, will say that the guilty one had acted under the impulse of a morbid fear; maybe he did, but we prefer to call it conscience. An aroused conscience allows no peace until restitution is made. It makes life miserable until right has been done, or its own voice has been stifled by obdurate persistence in evil. It can do infinitely more than cause a thief to restore the few paltry dollars he has stolen; it can send the burdened soul to God in heart-broken penitence and eager faith.

THE COMMERCIAL VALUE OF CHEERFULNESS.

We read not long ago of a girl who lost her position in an office because she always had the "blues," and the efficiency of the whole office force was lessened by the effect of her lugubrious countenance; we know of a bank cashier who was asked to hand in his resignation because of his surly manner in dealing with the customers of the bank; we talked with a man the other day who declared he would never set foot again in a certain store because a clerk had answered a civil question in a most churlish way. Cheerfulness is really a business asset. It is worth much, too, in the church.

HIGH PRICES.

We read the other day a press dispatch to the effect that the plumbing contractors in a Southern city had been forced to suspend operations because their skilled employees had refused to work for less than $12 a day. They had been receiving $10 a day, but they claimed that such wages were inadequate to meet the present high cost of living. We have no means of knowing what margin of profit the contractors themselves demand in executing their contracts—presumably it is liberal enough, and the workmen may have just grounds for feeling that they were not getting a fair share of the product of their labor. It is evident that the "vicious circle" of high prices has not yet been broken. Just as the "ultimate consumer" is the victim in any case, so he will have to become his own deliverer. It seems a pity to have to advocate a non-buying policy on the part of the people, but there is apparently no other way to restore the economic equilibrium. The usual explanation that high prices are due to the fact that demand is greater than supply, may be economically correct; but when we remember that, in economics, "demand" simply means "desire for a thing, coupled with the ability to pay the price," it is easy to see that "need" and "demand" are far apart. We buy a great many things that we do not need, simply because we want them and have the money to pay whatever they cost. If the nation, for a period of six months, would buy only what it "needs," instead of what it "wants," production would catch up with consumption and prices would inevitably fall to lower levels. Present prices are too high for some of us to buy even what we "need."

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE FATHER'S CARE.

The tender Father's loving heart
Does not forget the pain and smart
Which his obedient children bear
As pilgrims oft beset with care.

He notes the passing of the years,
And in his book records our tears;
He who observes the sparrow's fall
Can understand our frailties—all.

Through him, all sorrow flees away,
Then joy and gladness come to stay;
And no good gift will he withhold
From those who keep within the fold.

—Elizabeth Carpenter.

UNIFICATION.

By Bishop Collins Denny,
Member of the Joint Commission on Unification.

II.

In the former article it was shown that two General Conferences of the M. E. Church, South, recommended "that the colored membership of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united church" (Journal, 1918, pages, 197, 419), yet that our Commission by a large majority had transmitted a plan for "consideration and decision" which accepted in full the position of the M. E. Church, giving the colored membership proportional representation in the General Conference and the legal right to membership in the white church conferences.

In this article it will be shown that one General Conference of the M. E. Church recommended "that the General Conference be made the supreme legislative, executive, and judicial body of the church under constitutional provisions and restrictions" (Journal, General Conference, M. E. Church, South, 1918, page 420), and that our Commission also yielded this essential point.

Why a Restricted General Conference Was Organized.

The law under which the General Conference of 1808 assembled was as follows: "The General Conference shall be composed of all the preachers who shall have traveled four years from the time that they were received on trial by an Annual Conference and are in full connection at the time of holding the Conference." (Discipline, 1805, page 15.) Only those preachers attended who could be spared from their work for the time necessary to make the journey. General Conferences prior to 1812 had supreme, uncontrolled, unrestricted power to make any changes they thought best in the doctrine or government of the church. The General Conference of 1808, possessing this supreme power, provided for delegated General Conferences acting under a constitution. The fountain of power was in the preachers who were members of the Annual Conferences, and the Constitution of the church protected the preachers from any act by the General Conference in contravention of the Constitution.

This check on the General Conference was necessary, because, to quote the words of one of the greatest and most influential men in the church, himself a member of the General Conference of 1808, and of the others through 1844 and beyond: "Each General Conference felt itself at full liberty, not being prohibited by any standing laws, to make whatever alterations it might see fit, or to introduce any new doctrine or item in the Discipline which either fancy, inclination, discretion, or indiscretion might dictate. Under this state of things, knowing the rage of men for novelty, and witnessing the destructive changes which have frequently laid waste churches by removing ancient landmarks and so modifying doctrines and usages as to suit the temper of the times or to gratify either a corrupt taste or a perverse disposition, many had felt uneasy apprehensions for the safety and unity of the church and the stability of its doctrines, moral discipline, and the frame of its government; and none were more solicitous upon this subject than Bishop Asbury, who had labored so long with an assiduity equaled by few, if indeed any, and suffered so much for the propagation and establishing of these important points. He therefore greatly desired, before he should be called hence, to see them fixed upon a permanent foundation." (See Bang's "History M. E. Church," Vol. II, pages 233, 234.)

The human nature of 1808 and prior is the human nature of 1920 and subsequent. Men continue to act from "fancy, inclination, discretion, or indiscretion." There continues to be a rage for novelty. It is not within the purpose or power of the writer to determine the motives that led these able and respected brethren to transmit this plan of unification. He is convinced that they believed they were doing for Methodism "the best they could do under the circumstances." For himself he believes the plan contains "destructive changes;" he believes it may "lay waste" the church in the South. By those who know the church the "removal of ancient landmarks" is too plain to be overlooked. "The temper of the times" may be, indeed is alleged to be, in favor of these radical changes in the government of the church we have known and loved and to which with gladness we gave our lives; but these changes are proposed against all the wisdom and experience of those who by God's help made the church and left it to us.

Possible Overthrow of Methodist Doctrine.

The plan even proposes to make it possible for the General Conferences, without consulting the Annual Conferences, to change the doctrines of the church, doctrines distinctive of Methodism, doctrines whose proclamation brought denunciation, abuse, and calumny on our fathers, yet drew the multitudes into the church, doctrines which by the favor of God and through his power finding the sinner weighed down with apprehended woe and under the low black roof of the dreaded wrath of God replaced that roof with the vault of the highest heaven and filled his soul with the peace that passeth understanding. Such a statement demands inexpugnable proof, and such proof will be given.

The Proof.

While this proposed Constitution prohibits the General Conference from altering the Articles of Religion or establishing any new standards or rules of doctrine contrary to our present existing and established standards of doctrine, it is universally known and admitted that the Articles of Religion do not contain the doctrine distinctive of Methodism. Those Articles contain some of the doctrines common to all branches of Protestantism —Calvinist, Arminian, Lutheran, and Huguenot. Some of them belong to Christianity in its widest meaning.

The Standards of Doctrine, in words protected by this Constitution, have never been authoritatively defined; and the Joint Commission, though asked to define them so that the church could take authoritative action, declined to do more than to leave them as a phrase without content. At the same time that Commission, in this Constitution, gives to the General Conference, without action by the Annual Conferences, "authority * * * to alter and change * * * the ritual of the church." Our Commission by direct vote refused to insert before "ritual" the words "non-doctrinal parts."

Without a dissenting vote, our College of Bishops reported to the General Conference of 1914 that "Ritual is doctrine, and this has been the view from the earliest ages of the church. The Nicene Creed was built around the form used by the church of Caesarea. * * * The latter form (the ritual for the administration of the Lord's Supper) sets forth the confession of sin, which sin provokes God's wrath and indignation, of the cry for forgiveness and the promise that on hearty repentance and true faith it will be granted, of the one atonement as the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, of the coming again of our Lord, and of the ascription of praise to the Lord God of hosts. The very essence of the gospel is here in the very words that for centuries the church of God has used." The opinion of the bishops in no sense binds the church. It is the result, not of a statement made on the spur of the moment, but, in the case of some of the bishops, the settled opinion reached after years of study and thought, Alpheus W. Wilson at the head of them.

If in our day anything occurred that could create astonishment, here is a really astonishing event. A body of fifty chosen Methodists—editors, secretaries, college presidents and professors, judges, lawyers, bankers, pastors, presiding elders, men of business, and bishops—turns down a motion to protect the doctrine enshrined in our ritual and hands over these precious doctrines to an uncontrolled General Conference. In the bond which the church is asked to sign this is specifically written. The Annual Conferences are asked and expected to give up all voice in the control of the ritual.

Not since the Diet of Augsburg met on that June day in 1530 has Protestantism known a more critical day than the day in which we live. Doctrine, even that relating to the nature of the person of our Lord and the atonement offered by him, is decried, yea, denounced. Many with an ignorance that is pitiable and an assurance that is blind act as if it were possible to believe without believing anything, as if the more definite the object of the faith, the more invalid and valueless the faith. Religious vagueness has become a virtue, and the nearer the approach to a vacuum, the greater is the plenum of truth!

To tell one who doubts not the salvation of his soul is wrapped up in the truth he believes and lives that he must trust the General Conference, that the body of the church found in the Annual Conferences should not have a voice in the decision of the ritual, the very heart of our doctrine, is to tell him almost to abandon hope, because a wearied General Conference again and again has been thoughtless or careless, has even been stampeded. On the other hand, let time be given for a thoughtful consideration by the members of the Annual Conferences for discussion and deliberation in these separate bodies. Let this multitude of counsellors be consulted and the danger is reduced to a minimum. In addition to the fact that it is the privilege of the rank and file to be consulted, a sacred privilege which must in reason be admitted, it will not do to say that numbers of these preachers are not sufficiently informed to exercise the Protestant right to the protection of personal judgment, since they are personally accountable for the truth they believe and preach; for unless experience be a cheat and fact a liar, a soundly converted heart makes a wonderfully clear head, and most of our preachers are soundly converted. History, despised history, the appeal to which now spreads over some minds a transparent veil of amusement as cover for underlying scorn, the history of the church in any age, in all ages, testifies to that fact. Since 1882 by the requisite constitutional majority the General Conference has on six occasions sent its recommendations to the Annual Conferences, and but one of those recommendations has been adopted. Shall the church now deny to the preachers and laymen in Annual Conference assembled any voice in the determination of the official creed of the church?

Our Universities Taken Out of Our Ownership and Control.

Among the thirteen specified powers, in addition to "full legislative power over all matters distinctively connectional," this Constitution gives to the General Conference the power "to control and direct all connectional educational enterprises of the church." The provision for regional control "of educational institutions of the church" is specifically confined to those institutions "within its own territory which are not otherwise legally provided for," and as specifically excepts "those which are owned, controlled, and supervised by some other organic agency of the church." In the Northern church it is said that their Freedmen's Aid Society, a General Conference agency, owns and controls the educational property used for their colored membership. Be this as it may, all their white schools, colleges, universities, and seminaries will be left to local or to regional ownership and control, while our universities, Emory University and Southern Methodist University, which are under our General Conference, an "organic agency of the church" other than the Regional Conference, will by this proposed Constitution be turned over to the General Conference, a body in which our people are in a woeful minority.

Regional Conferences But Temporary.

By this Constitution the concurrent vote of two successive General Conferences can take away territory from any regional jurisdiction, without its consent, and after three quadrennium the boundaries of a regional jurisdiction can be changed without the consent of the jurisdiction. That is, after eight years territory may be taken away from any regional jurisdiction, and after twelve years its boundaries may be changed. Some of the Commissioners stated that this was to provide for an expected early abolition of Regional Conferences. If there were no thought or purpose of abolition, why this provision? Yet the Regional Conference is proclaimed as a great concession to the South and by some advocates of this plan is regarded as the very center of the system. Twelve years is a short life for what is said to be the most important and the most attractive feature of this Constitution.

The General Conference an Autocracy.

The trend of the world toward democracy has become a tidal wave. Autocracy, despotism, tyranny is not confined to governments under the control of a single ruler or of a few men. Any supreme uncontrolled authority is anti-republican, is an autocracy. This Constitution provides for a General Conference supreme in its legislative powers, supreme in its executive powers, and so all-inclusive as to be practically free from judicial

control. In addition, once adopted, the Annual Conferences will be without legislative, executive, or final judicial voice. They will not need to be consulted. No man familiar with our last seven General Conferences needs to be told that a General Conference is impatient of control, indeed resents constitutional limitations of any kind. Certainly from 1866 and for years beyond our General Conference seems to have had the purpose to solve any doubt of its power by referring legislation to the Annual Conferences, yet again and again it acted without authority, as may be seen on pages 483 and following of the Journal of 1914 in a report of the College of Bishops to that General Conference. Of the many questions referred since 1866 to the Annual Conferences, the writer recalls but three that have become law. Under the proposed Constitution there could be no question of the legal warrant of the General Conference to take final and binding action. The thirteenth specification of powers following the general grant says "to govern any and all other matters of a connectional character."

If there be on earth any body so supreme and all-controlling as this proposed General Conference, the writer is ignorant of it. No State legislature has even an approach to such supreme powers, nor has Congress, nor has the House of Commons. It is not too much to say to any one familiar with constitutional law and history that this Constitution leads to revolution, or to disaster, or to both. Nothing is easier than to be an alarmist, except to be blind to manifest danger. Opposition to this plan of unification drew from an adherent of it the not very charitable charge of opposition to unification on any terms. Men accustomed to caution, to weighing probabilities, to bringing proposed solutions to the acid test of history, to the application of recognized maxims and eternal principles are seldom understood by those who are so intent on the accomplishment of a desired end that they lose sight of the means wisely adapted to the attainment of that end. Examination of this Constitution gives ample reason for six opposing votes, as well as for its transmission without a word of recommendation, and for the general and public understanding that transmission should not be interpreted as an agreement to support it.

No Efficient Executive.

Every government, especially a church government whose only power is moral suasion, needs an efficient executive. Our Methodist Protestant brethren do not in any particular differ from us in doctrine. Moreover, some of the ablest, most efficient preachers and laymen in Methodism joined that movement. What accounts for their small success? Their government. They have never had an efficient executive. Their Constitution makes no provision for such an office. They have the same needed boards for administrative work as ourselves, with practically the same necessary powers which have been given to our boards.

This proposed Constitution provides for no efficient executive. The rising opposition to an episcopacy in the church, an opposition as strongly and constantly manifested in the Joint Commission as it is in the church at large, pointed to the propriety of abolishing the episcopacy, of exercising this vestigial fragment of our Methodist anatomy. When public confidence is withdrawn from an office or from a man, when opposition grows to the proportions of a hurricane, wisdom demands a change, perhaps a radical change. In that Commission at least one voice that uttered no word in defense of episcopacy, not even asking for the continuance of the name (not being enamored of names, "those shadows of dreams"), one who was ready then and is ready now to vote for any substitute that would reasonably promise a functioning executive, one voice did plead for this essential in any efficient State or church government. The Commission left in the Constitution the word bishop stripped of all its content (vox et praeterea nihil) and made no provision of any kind for a real executive. The Commission was so consumed with the purpose to make the General Conference supreme, all-controlling, independent of everything else in the church that they trampled all before them, macadamizing the stones in the structure built more than a hundred years ago—remodeled and repaired to meet new conditions—throwing away the history and experience of the church, and flying in the face of every accepted maxim and principle of constitutional law. It may not have been in our minds, doubtless was not, but in reality, for the admiration of the thoughtless and of ourselves, we carved on the front of that wonderful supreme General Conference a line from Pope: "More wise, more learned, more just, more everything."

In this Constitution the executive is a bubble on the wave of a restless though all-controlling General Conference. It is the sheerest folly to make the General Conference, a body meeting but a few weeks once in four years, the executive.

Analogies need to be carefully watched. Their seeming light often proves to be darkness; their primrose path often ends in a smothering swamp. Where properly used, however, they give us that probability which Butler tells us is "the very guide of life." Give a frank answer to the question, pertinent in this connection, What would happen to Mr. Wilson, probably this very day, if the Constitution of the United States contained the words found in this Constitution, Congress shall have authority "to define and fix the privileges, powers, and duties of the" presidency? What would have happened to John Tyler and to others?

My friends will pardon me when I recall what they know fully as well as I, that near the close of Washington's second administration his military and political character was attacked, even his qualities as a man, and "with the most persevering effrontery an impeachment was publicly suggested." In the House of Representatives a motion was made to strike from a report a statement that "the confidence of his fellow citizens in the chief magistrate remained undiminished" and was, after reference to an enlarged committee, "so modified as to be free from exception." (Chief Justice Marshall.) Even the Virginia House of Delegates, at the close of Washington's presidency, by a vote of 74 to 69, refused to ascribe to Washington "wisdom in the cabinet, valor in the field, and purest patriotism in both." If even a Washington with his great, unselfish, and patriotic services to his country continued through more than forty years and given without stint, in an office fenced by the strong walls of the Constitution, for doing a great and needed act was exposed to the wilting blast of popular prejudice and passion, what must that executive anticipate who is protected alone by the possible good will of a supreme, uncontrolled General Conference? This blazing "sun of our system," combined with the "vehement east wind" of easily and constantly aroused passion, will smite the worm-bitten gourd which is the only shadow provided for an executive stripped naked of its functions.

Look at this Constitution and see whether a man after being given the poor compliment of a bare title is not left naked to any enemies his fidelity may have aroused, to have the face of his reputation more marred than is possible in the case of any other official, his character left without guard, his innocence without shield. The Constitution provided is contrary to the unbroken order of human events.

A Hamlinized General Conference.

The majority of the General Conference of 1844 was determined to accomplish an object. Even their indirect method was without authority of law. Men with power may take a law if one suited to their purpose can be found. Times without number power has acted without even the color of law. Power blinds, and then hungry desire feeds on fallacy and is as satisfied with it as reason is with cogent logic, and groundless assertion sufficiently persistent is greedily accepted as fact more true than holy writ.

L. L. Hamline was a brilliant speaker, and his audience was too intent on the accomplishment of its purpose to be halted by law or fact. His phosphorescent light was to that majority as the unclouded shining of the summer sun. Methodist literature contains no equal to that speech in disregard of facts, denial of unbroken history, and specious fallacy. His reward was the episcopacy. His auditors believed because they wished to believe. The word "plan" in the third restrictive rule must have occupied the blind spot in his field of vision, for that crucial word is not once on his lips, yet its presence in the law negates all he said.

An apology is offered for giving excerpts from a speech known to every reader of Methodist history. "This Conference adjunct (but rarely) with the Annual Conferences is supreme. Its supremacy is universal. It has legislative, judicial, and executive supremacy. * * * The restrictions are few and simple. They embrace our Articles of Religion, the ratio of representation, the perpetuity of episcopacy, and the general superintendency, the general rules, trial by committee and appeal, and the avails of the Book Concern. Beyond these slender restrictions its legislation is legitimate and conclusive. * * * But has it also executive functions, and are these supreme and all-controlling? So I affirm. * * * The General Conference is the fountain of all official executive authority. It is the Croton River of that system of executive ministrations which flow in healthful streams throughout our Zion. * * * Will it he disclaimed that the Conference is this fountain? Can you advise me where else than here executive authority takes its rise? Whence do you gather these life-preserving waters? It seems to me, sir, that, like God in Eden, who planted but did not till the garden, resigning that delightful task to man, so our Constitution says to this General Conference: Under such and such restrictions you are commissioned with 'full powers to make rules and regulations for' cultivating the fields of Methodism. Full powers for what? For two things. First, to make rules. That is legislation, sir, as it stands related to other powers of the Conference. But is this all it can do? No. It has full powers also to make regulations for the government of the church. What is a regulation? To appoint a preacher to a field of labor is a regulation. To remove him to another field is a regulation. To elect and empower a bishop to do this is a regulation. To recall the bishop to his former station is a regulation. * * * All that this Conference can confer it can withhold. And whatever it can confer and withhold it can resume at will, unless a constitutional restriction forbids it. * * * What is there in the Constitution to distinguish the three departments of our governmental authority or to bestow one and withhold another? The grant to us is in mass. * * * The streams of these administrative acts took their rise here, and, like running waters to the ocean, they return hither to their source. How unlike those of the President to the American Congress, with which I have heard them compared, are the relations of the episcopacy to this Conference! The Constitution of the United States gives Congress its powers and the President his. Each exists independent of the other. The term, the duties, the privileges of the President are all fixed by Constitutional provision. The presidency as an office and the incumbency of it are plainly designated. Our church Constitution recognizes the episcopacy as an abstraction and leaves this body to work it into a concrete form in any hundred or more ways we may be able to invent. * * * The General Conference under certain restrictions is the depository of all power—legislative, judicial, and executive— * * * the Conference has power from the grant of the Constitution (which is a catholic grant, embracing all beyond a few enumerated restrictions). * * * The General Conference, like the orb of day, rises to shed light on the surrounding scene. It is first shaped or fashioned and then, like Adam by his Maker, is endowed with dominion and made imperial in its relations, and, saving the slight reservations of the Constitution, it is all-controlling in its influence. Let it never be lost sight of that the General Conference is the 'sun of our system.'"

This Constitution does not lose sight of Hamline's views. That speech is the negative of which this Constitution is the printed photograph. What Hamline mistakenly claimed was already there is now with elaboration written in a Constitution we are asked to adopt. Some of our men are telling us they are amazed at the concession granted to our church! If to have our church Hamlinized be a concession, it has been given us in good measure, pressed down, and shaken together, and running over.

Joshua Soule, who wrote the Constitution of the church, said in his address to the General Conference delivered a few days after Hamline spoke: "I have heard for the first time, either on the floor of this Conference, in an Annual Conference, or through the whole of the private membership of the church, this doctrine advanced. This is the first time I ever heard it."

We have had since 1808 a fairly well-balanced and most efficient government. We are asked to establish an all-controlling General Conference "endowed with dominion and made imperial in its relations," an autocracy. Shall we do it? Will the Annual Conferences consent to give up all their rights, except the right to be governed, if indeed that be a right?

Richmond, Va.

WINNING SOULS FOR CHRIST.

By Charles D. Bulla,
Corresponding Secretary General Sunday School Board.

Revivals have had an important place in the development of the Christian church. God has set his seal upon the revival as a chosen means for the extension of his kingdom. Life ebbs and flows. This is true in the spiritual realm as in the natural. In times of refreshing from the presence of the Lord a deep spiritual interest pervades the community; Christians are edified; children commit themselves to the Lord Jesus; backsliders are reclaimed, and sinners are converted.

This is a crucial hour in the life of mankind. It is a time when the people of God should unite in the prayer of the prophet of the olden time: "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Christian Education.

In the true sense the church does not make Christians; Christians make the church. And yet, as the chief agency in the building of the kingdom of God, it is the business of the church to teach religion. The Great Commission reads: "Make disciples of all the nations, teaching them to observe all things whatsoever I commanded you."

The first concern of the church is Christian education—not education alone, and not evan-

gelism only, but evangelism through education. The highest type of evangelism is based on the teaching of Scriptural truth. Paul gave eleven chapters of the letter to the Romans to teachings concerning the righteousness of God, justification by faith, the witness of the Spirit, and the restoration of Israel. Then follows his exhortation to holy living based on the "mercies of God" as set forth in the great doctrines of Christianity. "No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience," said Phillips Brooks.

Personal Evangelism.

In the supremely important program of evangelism we should recognize the place of individual work for individuals during revival seasons and in the usual life of the church. We should also have eyes to see the opportunities for personal evangelism in the Sunday school class and in the home. Face-to-face and heart-to-heart interviews with individuals are the most successful way of winning men for Christ.

Charles Haddon Spurgeon said: "If the kingdom is ever to come to our Lord—and come it will—it never will come through a few ministers, missionaries, and evangelists preaching the gospel. It must come through every one of you preaching it—in the shop, when walking abroad, and by the fireside."

Every Christian should become an evangelist. The Gospel's record nineteen private interviews of Jesus with individuals. The disciple is not above his teacher. The first chapter of John is a chapter of eurekas. The herald, pointing to Jesus, said: "Behold the Lamb of God!" John and Andrew followed Jesus; Andrew brought his brother, Simon Peter, to Jesus; Jesus found Philip; Philip found his neighbor, Nathaniel. This method of winning one at a time has been successful from the beginning of Christendom to our own day.

Soul-Winners Must Have a Passion for the Salvation of Men.

Jesus Christ was very God, but he did not count being on equality with God a thing to be clung to. The whole world was in the grip of the evil one. In lawlessness men were going down the inclined plane of sin to the sunless abode of the doomed. The Son of God emptied himself in the incarnation and gave himself for us, the just for the unjust, to redeem us. Read the parables of the lost coin, the lost sheep, and the lost son; go to Gethsemane and Golgotha and know something of the passion Jesus had for the salvation of the world. Not in the same degree, but in a real sense, all soul-winners have shared this deep feeling which masters the mind and prompts action.

In a fervent outburst of love Paul said: "I could wish that I myself were anathema from Christ for my brethren's sake." He knew that the time would come when the Jews would turn to Christ. But this did not keep those who were rejecting the gospel from condemnation.

John Wesley said: "Give me one hundred men who fear nothing but God, who hate nothing but sin, and who are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire." God gave him such men, and fires are burning on the altars of Methodism the world around.

The president of a great college, when told that he had only a half hour to live, said: "Is that so? Then take me out of my bed and place me upon my knees and let me spend that time calling upon God for the salvation of the world."

Soul-Winners Must Be Consistent Christians.

Peter and John were before the Sanhedrin to give an explanation of the healing of the impotent man at the door of the temple. Seeing the man that was healed standing with Peter and John, the rulers could say nothing against it. A converted man is the best argument in support of Christianity. Without a religious experience we cannot preach or teach or witness with certitude and authority. One should be able to say with Paul: "I know whom I have believed." The truth must pass over the life as well as over the lips.

During his first visit to England these words gripped Mr. Moody: "The world has yet to see what God will do with and for and through and in and by the man who is fully and wholly consecrated to him." "I will try my utmost to be that man," said Mr. Moody. This marked a new era in the life of the great evangelist.

If all who love the Lord Jesus Christ in sincerity would consecrate themselves to him and devote themselves to his work, love would be heightened into passion, and multitudes would be won for the kingdom of God.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

When the clever people of Mansfield gave us a fund to build a home that we might live among them, Sister Steel said, "How will we ever furnish it?" I replied, as though it were an easy matter, "O, don't worry about that. We'll manage it somehow." She said, "Do you know what furniture costs?" Well, now to tell the truth, I knew no more about it than I know about what the old man in the moon has for breakfast. But it was not long until the angels began to bring the things we need. Oh, no, I don't mean angels that have wings, and wear white, shining robes, and play on harps. One of the first to arrive was old Knickerbocker, of Wichita Falls, Texas. Now wouldn't he be a sight in angelic costume! But his liberal check made a soft place in "Bide-a-wee Cottage." Then here came our friend Copeland, Theodore, of Dallas, always doing things to make other folks happy. The dear fellow, in addition to his check, wanted to send me a book-case; but I was then living at "Camp Idiewild," and had no place to put it. Then an angel I never saw, a good brother Allen, from Mississippi, sent his check for $50, in appreciation of a certain scribbler's contributions to the church papers. Then from away over in "Old Ferginny," that princely man, Dr. Francis H. Smith, Emeritus Professor of Science in the University of Virginia, sends his check, just received, for $50, to help furnish the little home, in memory of his wife, one of Virginia's noble matrons. And so of many others. If this keeps up, and it will, Sister Steel's cozy "Bide-a-wee Cottage," now going up, will be furnished as softly as an oriole's nest; and every article in it, the unsolicited offering of love, will show that one "Superannuate" is not a "Forgotten Man," but has not spent fifty-three years in the ministry for naught.

I was once a guest in the home of Dr. Peloubet, the author of the well-known "Notes on the Sunday School Lesson," in his home near Boston, Mass. It was a cozy, vine-covered, rambling cottage. I was graciously received by Mrs. Peloubet, who was an invalid in a rolling chair, and enjoyed a delightful evening in that refined and charming New England home. When we went to supper, I was allowed the privilege of rolling her chair into the dining room. She said this was a special honor allowed to me as a Southerner, for Dr. Peloubet always claimed the privilege himself. Indeed his tender and gallant attentions to his little invalid wife were very beautiful. I noticed that the walls in the hall, and in the parlor, and in the dining room, were decorated with articles from all parts of the world, sent to the author of the "Notes" by his friends. When I alluded to it, the gracious little woman said: "Yes; everything here reminds me of how my husband is beloved, and how useful his life has been, and it greatly enhances the happiness of our home." So many things in Sister Steel's cozy home will remind us of the love of our friends, and it will greatly enhance its happiness.

By the way, I think the special honor conferred on me in that New England home was largely because I am a sure enough Southerner, and not one of these modern, half-and-half, milk-and-cider, wishy-washy, unification half-breeds. Folks like the Peloubets like genuine things. They are big enough to allow other people to hold their views. At any rate, everybody knows they never can get my vote to make "Honest Abe" Lincoln a saint. He'll have to be content with being a great patriot; and so was Jefferson Davis; and I've no use for the rancid patriotism that denies this honor to either of these great men.

The book is out, and costs $1.10; the dollar goes to the printer and the ten cents to the mail man, and I don't get in until late in the game, if at all. But I am very happy; the cottage is going up; I am over the "flu," thanks to Sister Steel, who reveled in bossing me, and making me keep my arms under the cover; and Bishop Denny has hit Unification on the head a blow like one from the hammer of Thor! Amen. Praise God from whom all blessings flow.

Mansfield, La.

THE OLD OXFORD CIRCUIT.

By Rev. Jno. W. Boswell, D.D.

Dear Brother Carley: After reading Brother Papasan's note concerning Toccopola charge, in the Advocate of March 18, its size, viz.: "Twenty miles north and south, and twelve miles east and west," I turned to what I called my "memorandum" of Oxford circuit in 1861, which then included Toccopola, though we had no church right at the place. What members we had there and round about were enrolled at Sardis.

At that time the Oxford circuit embraced the whole of Lafayette County except Taylor's and Springdale, a good big part of Pontotoc County, and extended down to and took in a corner of Calhoun County. In this territory we had eighteen churches, and four other regular preaching appointments. Two of these appointments were to the negroes: one at Pegues' and the other at Mrs. Bowles' plantation. Beginning on the west side, the lines of the circuit were about as follows, as I remember: Andrew Chapel, twelve miles west of Oxford, through Oxford, south to Church Grove, and Hopewell or Mutton Ham, thence to Liberty, better known as "Smut," and on to Toccopola or Sardis, thence to Sarepta, thence northeast to Chapel Hill (Old Grub Toe, where Uncle Tommie Lamar and his tribe held membership). This church was several miles south of Rockyford on Tallahatchie River, and in the neighborhood of Old Hickory Flat camp ground. From Grub Toe by way of Warren's and Union we struck a line west to Mount Vernon, now called Abbeville, ten miles north of Oxford, thence southwest to Andrew Chapel, the point of beginning. The town of Oxford was then, as now, a station, and had been for many years.

To make the rounds, going from point to point, zigzagging as we had to do, and sometimes taking the back track, we traveled considerably more than one hundred miles. I note one instance of back-tracking: from Hopewell, seven or eight miles south of Oxford, back to Oxford and on to Midway (passing Mt. Zion) ten miles east, then back to Oxford to get to Liberty, twelve or fifteen miles southeast. Only those who have gone over the route know what trouble we had going back and forth through You-ca-no (Yockney) bottom in wet weather. It was the worst piece of road I ever traveled except across Hellcreek bottom between New Albany and Pontotoc, and a "slash" I once crossed in Arkansas.

I traveled the Old Oxford circuit a whole year. The work was hard and it kept two of us busy. Brother James Perry was preacher-in-charge, with all the responsibility. I was only assistant. The people as a rule were poor except around Andrew Chapel, but they were as free-hearted as ever lived. And what a jubilant time we had! We had not then felt the terrors of war. The great struggle was just beginning. The year was as successful and as happy as any I ever spent. During the year I made one hundred and ninety-six attempts to preach. They were feeble attempts, but I did the best I could.

I often recall the noble Christians whose homes I visited in that long ago day. In recent years I have written of several: Uncle Tommy Lamar; a local preacher, Richardson, whose given name I cannot now recall, the strongest and most illuminating uneducated preacher I ever knew; Brother Wm. Gordon, who lived in the country, but held membership in the station; Uncle Billy

Foust; Uncle Billy Hyde and his son Jim. Jim Hyde had martyr blood in his veins. There lived in the neighborhood of Toccopola an old brother by the name of Mayhew, the father of Rev. C. C. Mayhew, one of the famous "revivalists" of his time. We had no "evangelists" in those days—at least they were not so called. Near by the old man lived his son Alfred, one of the saintliest men I was ever acquainted with. He had a lovely family, among them a daughter, who, I suppose, at that time was about fourteen years of age—the most beautiful girl in all the land, and as good as she was pretty.

The preachers to-day don't have snch happy times as we did away back in the sixties of the last century; for even then the pioneer days had passed and the people were all living at ease if not all in luxury. The preachers of to-day get better salaries, and have better facilities for work, but they do not meet with such hospitality. I am not prepared to deny that they have the love of the people "for the work's sake," as did the old-time preachers, but I have my doubts. They do not come into such close contact with one another, the young preachers particularly. In many homes there was a room called "the preacher's room." It was always ready for him. It was not until after I was married, at the close of my fourth year in the ministry, that I had even a "boarding house;" but I had homes all around the circuit, and if there were any grown children in the home, I was one of them, and was treated as one. All this was worth something in every sense of the word. And what I received was as freely bestowed by the poor as by the rich. And I was as thankful to the one as to the other.

MISSISSIPPI METHODIST HOSPITAL CAMPAIGN—AN APPEAL.

The success of any movement is contingent upon the faith and vision of its leaders. No undertaking, whether philanthropic, altruistic, hnmanitarian or otherwise, can succeed unless those leading have faith in the cause and vision enough to make others see the need.

Underlying these fundamentals are certain particular or specific requisites. To illustrate this thought, I desire to choose three words—one from the musical world, one from the theological world and one from the business world.

The word from the musical world is "Harmony." Symphony is the pleasing thing in music. No discord prevails. The master of the instrument strikes octave, key or string and prodnces soul-enchanting strains. He harmonizes every note. That is music.

Just so in every great campaign, whether for money, service or souls. Success can only come through harmonized unity. The Scriptural formula is "One faith, one Lord, one baptism." The campaign formula is one faith, one vision, one result.

The word from the theological world is "Life." No cause can be snccessful without it. Life is the antithesis of lethargy, of inertia, of apathy. The one thing that has contributed most to the Methodist Church is the life it has possessed—deep life, abundant life—God-inspired life. Such is the heritage of the past and this must be maintained inviolate for the future.

But if life, enthusiasm, is needed in the church, the theological world, it is unquestionably needed in a financial campaign. Organization must have a soul in it. If the Hospital Campaign succeeds, it must be filled with life, real spirit, real push and energy. Faint heart never won anything.

The word from the business world is "Co-operation." Federated interests are successful interests. Team work is the assurance of an agreeable outcome. Plans, however well laid, are futile unless well worked.

This idea is splendidly illustrated by the story of the lost child in the great wheat fields of the Northwest. As this story goes, a golden-haired boy of five wandered away from his mother's side at six o'clock one afternoon. The alarm was given and all the neighbors came forward as a searching party. Before leaving the home of the lost child, it was agreed that whether the child was found or not, all would return to the starting point at eight o'clock. Upon the appointed hour, the searchers all reported, but no one had found the child. Meantime, one mind had been doing some systematic thinking. He laid the plan of further search before his associates. It was simple but reasonable. Instead of going out singly, they were to join hands and form a human chain and set out for a search back and forth across the great wheat belt. And so the work was re-begun. After one-half hour of this kind of searching, a voice went up from the line, crying, "the lost is found."

Here then is the essence of co-operation. It is working together, team work under a definite plan.

And just so must the work of the Mississippi Hospital Campaign be conducted. Every charge in the Conference must join hands with every other charge and co-operate in the search for five hundred thousand dollars. They can and will be found.

And lastliy, I appeal to every minister and layman in the Conference for this kind of harmonious, lifeful and co-operative action. I appeal in the name of the great Methodist Church, I appeal in the name of the Mississippi Conference, I appeal in the name of suffering humanity, I appeal in the name of a unified responsibility, I appeal in the Name of a greater authority, in the Name of Him who came to minister unto and not to be ministered to. I appeal in the Name of Him who gave sight to the blind, hearing to the deaf, speech to the dumb and health to the sick. I appeal to all in the Name of Him who went about doing good and who pronounced that greatest of all commendations, "As oft as you have done it unto one of the least of these, my brethren, you have done it unto me." I appeal unto all in the Name of Jesus. Won't you help?

The Campaign date has been set for May 30 to June 5. During this time, the drive will be on throughout the Conference for the building fund, and I sincerely trust and earnestly believe that the response will be ample. Let all dedicate this week of May 30 to June 5 to this worthy cause and once more prove that the Methodist Church, South, in the Mississippi Conference still upholds its high standard of Christian mercy and service.

S. L. POSTLETHWAIT,
Campaign Director.

Hattiesburg, Miss.

FROM BROTHER LAYMAN TO BROTHER LAYMEN.

By D. H. Hall. Conference Director Centenary Drive, North Mississippi.

"Inventory"

Invoicing our stock in trade is a common practice. At least once a year we take inventory to see what we have done. We also keep a record of this and, usually, we try, or should try, our best to improve the present year over the last. Each year we try to improve the past one. When we were boys we tried each day to pick more cotton than we did the day before. But we probably would not have done so if we had not invoiced what we did yesterday. So, you see, we should invoice all along throngh life.

We should not only invoice financially, but we should invoice morally. In our financial inventory, one of the principal items is to see carefully that we have paid all our honest obligations. Among these obligations, should be included onr obligations to our Master. From a Bible standpoint, we should include this, especially if we have signed a "promise to pay." When we sign a promise to pay" to a bank, we are very careful to arrange to take care of it. Should we not be just as careful when we promise to pay God a certain sum at a given date, as we are with the bank?

Let us look abont and see if we have cleaned up our promise to God along with our other obligations. In 1919 we signed a small Centenary obligation—a "promise to pay" to help our Master. Now, let's invoice matters carefully and see if we have paid this; and if we have not, let's invoice a little further and see what our standing with him will be—let's see what it would be from a human standpoint—let's be very practical for just a few minutes now—suppose we draw a picture here just to bring the matter right home to us. Suppose you had a friend for whom yon had done many favors and who was freqnently asking favors of you, and this friend owed you a debt that he had promised to pay and he had continued to neglect this obligation. One day you turn an x-ray on him and you see the funds in his pocket—plenty to pay you. Would you feel just as mnch inclined to favor him when he asked yon for favors as you did before? Now, turn this x-ray on yourself and see what you think the Master's attitnde would be to you, if yon promised him some of your material help and did not pay it.

Now, my dear brother, while you have this picture np, turn it around two or three times carefully. Read the Bible, pray over it, and then do what will make you best satisfied with yourself, both now and in after years.

But, while yon have this pictnre and x-ray machine, raise the light high enough to look across the waters and see our innumerable brothers who need our Christ, and see how Christ is overlooking the whole scene, and hear him say, "If I be lifted up, I will draw all men to me," and, "How can they preach me and teach me, if they be not sent," and "What is my part in the sending?" If I cannot go, I can send. Also, Christ said, "I was hungry and ye fed me, I was naked and ye clothed me," etc., etc. Therefore, "Get on my right." And remember, too, where he placed those who neglected to do these things.

Invoice all these matters and do your dnty. Don't close your inventory until all your "promises to pay" have been satisfied. The Lord will not send an officer after yon; and no sheriff will attach yonr effects. But, some day when you are all alone, "old man conscience" will step up and discuss the matter with you, and he will be hard to satisfy.

And, finally, my brother, when the last inventory is made, the Book of all books is opened, when the Bible straight-edge is applied, when you and the Master go over these matters, be sure you have handled this so that they will meet his approval. And then your reward will be great in this life and many times greater in the life to come.

New Albany, Miss.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particnlars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent.
Snperannuate member, Mississippi Conference,
Brookhaven, Miss.

NOTICE.

I purpose conducting a limited party through forty cities of interest in Europe, beginning June 23. If interested, write at once to W. G. Henry, Huntsville, Ala.

Position Wanted by a Teacher.—Experienced State Normal graduate. Instructs in Latin, French and English, or can do public school work. References. Address Miss Walker, Y. W. C. A., 920 Common Street, New Orleans, La.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

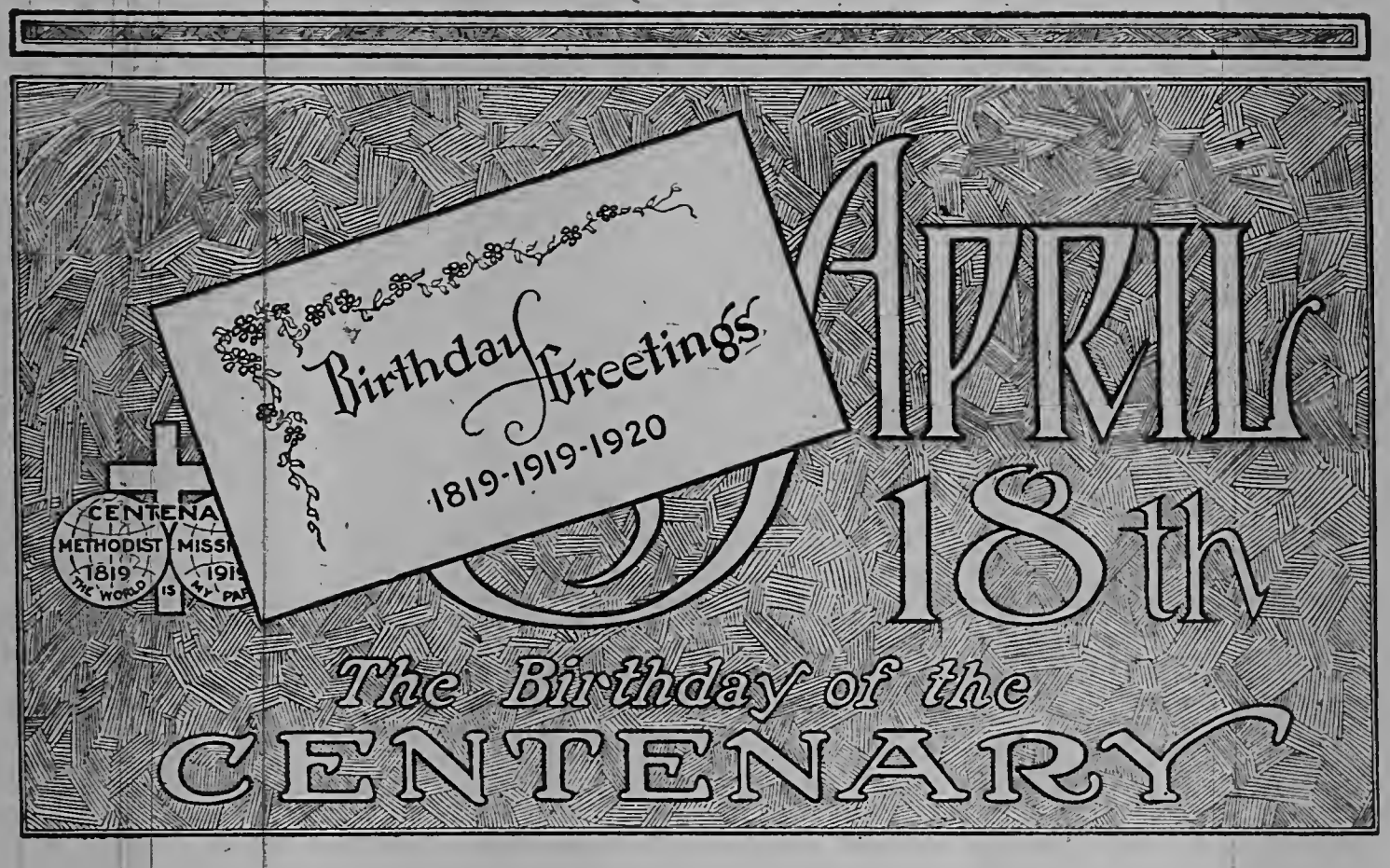
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.



A birthday—especially the first one—is always a notable event. It signifies growth, maturity of judgment, enlarged vision, greater seriousness, enhanced ability. It is an opportunity for beginning again.

The Centenary has a birthday this month. In April, 1819, the first American Methodist Missionary Society was formed. In April, 1919, was the original date for the Centenary drive.

On April 18, 1920, there will be a Centenary birthday celebration. It will be participated in by two and a half million Methodists, one million of whom have made Centenary pledges.

Join in the festivities at your Church. Each congregation in the connection should have a part in this final "big day."

Carry out the three-fold objective:

1. Payment of the first and second Centenary installments now due.

2. Payment of entire balance by all who wish to liquidate the whole obligation.

3. Giving all non-subscribers an opportunity to make a Centenary pledge.

The Missionary Centenary

Centenary Building, Nashville, Tenn.,

The Home Circle

LAUGH-DON'T-CRY.

Have you ever seen little Laugh-Don't-Cry,
That gay little elf who lives in the sky?
The next time you stumble and bump your nose,
Or fall from a tree and tear your best clothes,
Just look up quickly, right into the sky,
And forget how badly you'd like to cry.
Just laugh, though softly, and don't even frown!
You'll see little Laugh-Don't-Cry sliding down
A yellow sunbeam! He'll make you a bow,
And say: "Now I see that you do know how
To call me quickly. Cries drive me away!
But laugh and I'll come! I listen all day."

—Anne Blair, in "The Christian Register."

STELLA'S VICTORY.

Stella Vinton had been down town all alone for the first time in her life, to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton had told her that she might have five cents for herself if there was any change left; but she had been obliged to spend every cent.

She sat in the car with her fare in her hand, waiting for the conductor to come for it. He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car.

"He has forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't; it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride and ought to pay for it," whispered conscience.

"Of course; but it is not my place to make the conductor take it."

"It is everybody's business to be honest."

"Mother promised me five cents, too."

"But she would not like you to get it in this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know; and you profess to be a Christian."

"So I do; and I will be. I won't cheat."

Just then the conductor called out Baker Street, and Stella arose to leave the car. As she did so, she put the five cents in the conductor's hand.

"Thank you," he said, smiling.

Stella went home and told her mother of her temptation. Mrs. Vinton opened her purse, and taking out a 25-cent piece, put it in Stella's hand.

"This is for my honest little girl," she said, kissing her. So Stella had double reason to be glad that she had gained the victory.—Our Young Folks.

"THE VALLEY OF BACA."

"You mean—" Catherine Macey asked slowly.

"I mean," the doctor answered gravely, "that you had better send for some friend at once."

The girl lay very still for several minutes. The doctor's keen eyes, watching, saw the slow tears gather, but that was all. Presently she spoke: "It isn't dying. I have known that for some time. It is only that it seems so—lonesome. I haven't a relative in the world nearer than a cousin, and not a friend to whom I can send. It is very foolish of me"—with a small, brave, appealing smile—"to care for that now, isn't it?

The doctor's hand closed over the thin one with stanch friendship in its firm touch. He had seen many young lives meet their sentence. He had never seen one meet it more bravely. "That is where you are wrong," he said. "You have three friends at least. I am one, and Miss Baker is another. The third one will come to you to-day."

The girl's eyes opened in wide astonishment. "A friend of mine—coming to-day? Who can it be? Why, there isn't anybody."

The doctor had risen now and stood smiling down upon her. "You will know more before night. Now, I want you to promise you will eat all that Miss Baker brings to you. Will you?"

"Yes," Catherine answered. There was a bright spot of excited color in each cheek. What would she not do for a friend to help her down the unknown way of these last weeks? She took what the nurse brought in and then lay quietly looking out at the great geranium hedge beyond her window. Presently she slept a little. She woke at the sound of a light knock and a low voice.

"May I come in, dear?"

"Please," the girl gasped. If she should be a disappointment—this unknown friend!

Tho door opened softly, and the two faced each other—the gray-haired woman with the brave, sweet, serene face, and the girl who had so little time to live.

The girl gave a little cry. "Oh, how did you know that I wanted you—when I never had seen you?"

The girl was taken home to Mrs. Dana's that afternoon. The next day she waited impatiently for the doctor.

"Who is she?" was her eager question. "Tell me all. How did she come to me? It is the most wonderful thing that ever happened in my life. It is so beautiful to have it—at the last."

The doctor nodded; he had known how it would be. He told the story briefly—of the fight for the life of an only daughter, of the defeat at the end, of the love which immediately turned its own sorrow into service. For six years now this woman had been giving herself to other girls who were fighting their sad battle with the same foe. Each, until death or recovery put an end to the need, became her daughter, with full rights to all care and devotion.

The sick girl, who was no longer alone, murmured a few words.

"What did you say?" the doctor asked.

Catherine looked up at him, smiling. "It was just a bit out of one of the psalms," she said. "It made me think of Mrs. Dana. 'Who, passing through the valley of Baca, makes it a well.'"—Acton Free Press.

THE MAN WITH A PURPOSE.

Nothing on earth brings success as certainly as everlastingly pounding away. Find the man who is doing his best and you will find a person who is, or eventually will be a success.

"Know thy work and do it," said Carlyle; "and work at it like a Hercules. One monster there is in the world—an idle man."

Every one believes in the determined person and the world makes way for the one who knows no retreat. People soon acquire confidence in the person who refuses to take no for an answer. When some lawyers take a case the verdict is considered half won. Why not you, my young friend; why not make it hard for the other fellow to get the better of you? In war hundreds of men showed the metal they were made of. In spite of all the difficulties they went right on. Can you do the same? Is your determination so great that nothing can stop you? Have you noticed that it was almost as hard to keep the American boys from breaking over the top as stop the wind? Those men were determined to win and nothing could stop them.

"Those who are resolved to excel must go to their work, willing or unwilling, morning, noon, and night," said Reynolds; "they will find no play, but very hard labor."

It makes no difference to the man of purpose what the other fellow thinks, so long as he is gaining his ambition. The entire matter, summed up, is "Get it."

"I have no secret but hard work," said Turner the painter.

The man or boy who wins in this life must be a live wire in every respect; there is absolutely no chance for the drone. What makes certain girls and boys fail? Lack of stick-to-it-iveness. They cannot stand the hard knocks the world deals; they are weaklings. Many persons in this world are afraid to risk their own ability.

What would be the result if General Pershing felt that he had to wait until he could advise with other persons before he could say, "Over the top, boys?" Would Uncle Sam be where he is to-day? General Pershing is a man of purpose and the result is, the world is backing him. His countrymen believe that he was right and no one dare say he was not. He was prepared for emergencies and got what he went after—no guessing, no wondering, but to the front.

You! young man, can accomplish your aim if you will stick. Refuse to be sidetracked, keep steadily on, and your victory will come. Even though you make mistakes, go on. There never was a person who did not make mistakes. Try not to make the same mistake next time, but go on!—Exchange.

WRITE FOR CATALOO

full flavor

With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver—good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc. New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

HOW TO DEVELOP SPIRITUALITY—A THREE-MINUTE TALK.

The sincere Christian is not content to remain merely a "babe in Christ;" it is his very nature to want to expand, develop, grow. Maturity is the goal toward which all life moves. Arrested development in an organism is as tragic as it is pathetic.

It is a truism, however, that proper growth is dependent upon the right kind of nourishment and exercise. It is vain to expect to reap bountiful harvests from poorly cultivated crops on land from which the elements of fertility are absent; the plant life must have suitable nourishment upon which to feed if it is to reach a high degree of productiveness. The sowing of the seed is only the beginning of a process that has its fruition in fields of golden grain.

So it is in the spiritual life. Growth in grace is conditioned upon the assimiliation of the elements of spiritual strength, and in grace, as in nature, these elements are food and exercise—cultivation. It is doubtless true that there are too many "weak" Christians; and the reason is not far to seek—they have not been properly nourished and developed. The Christian gets his strength principally from four things—prayer, Bible reading, meditation, and service. It is hardly necessary to emphasize the necessity of all these as a means of "going on to perfection." A man may maintain a high state of morality without prayer—but he cannot maintain a high degree of spiritual energy without it; he may continue to be a good man without reading the Bible—but he cannot grow very much in the knowledge of God's will concerning him without it; he may preserve his Christian integrity without meditating upon divine truth—but he cannot experience a large expansion of soul without serious thought concerning the problems and processes of the very life he is trying to live; he may be satisfied with the personal commitment of himself to the Christian life—but he cannot render efficient service in the Kingdom of God without serving in some helpful way his fellow-man. And he cannot do all these things—pray, read God's Word, think, serve—without feeling day by day that he is growing in knowledge and strength and grace.

We cannot refrain from saying that attendance upon the services of the church is both a cause and an effect of all these. It is very seldom that we find a devout follower of Christ, a real heavenly-minded man or woman, who does not find joy in the house of worship, and the inspiration to more faithful service.

FOR THE BEST INTERESTS OF ALL CONCERNED.

The only objection that we have heard to the suggestion that all financial campaigns in behalf of our connectional causes be postponed until the meeting of the next General Conference, is based upon the grounds that the need of our educational institutions is urgent, and that money is more plentiful now than it is likely to be two years hence.

We believe nobody realizes more fully than do we the urgent need of our schools for immediate and adequate financial support. Our official connection for several years with one of our smaller institutions gave us ample opportunity to discover that its work was sadly handicapped by the lack of resources; and our acquaintance with some of the leaders in our educational work and the testimony they bear to the needs of all our institutions confirms the opinion we had formed that practically all our colleges and universities are sadly in need of largely increased endowment and equipment. There is no question as to the need—the urgent need. We know that it exists, and we are not one whit behind the most earnest advocate of ample provision for their needs in our desire to see them fully provided for.

We do not deem it out of place for us to express the conviction that the church at the present time has no more important task confronting it than the work of placing our educational system upon a solid financial foundation. Every phase of our work is dependent upon the development and maintenance of our educational institutions upon a plane of the highest efficiency. We must have an educated people and an educated ministry if we are to do our full duty in preaching the gospel to an unsaved world. The suggestion is not at all that education can take the place of the enduement of power that comes from on high, but that that power can operate most effectively through trained minds and hearts. In promoting education we are promoting unmistakably and very definitely even the work that we think of as specifically evangelistic. We used to think of endowment and equipment of our colleges and universities in terms of thousands and hundreds of thousands; the time has come when we must think of them in terms of millions and scores of millions. We might as well face the issue once for all—we must educate or abdicate.

This very urgency of the need of our educational institutions is one reason why we believe the campaign should be postponed until a thoroughly unified plan can be worked out. It is already evident that the amount suggested as the goal of the educational campaign is not sufficient to meet the needs of our institutions to-day; if the campaign should secure every dollar asked for, there would still be acute need for additional funds for at least some of our institutions. While we may assume that the askings of our school authorities were liberal, they certainly were not extravagant; and the fact that they so largely exceeded the largest amount the Board of Education felt at liberty to include in the budget, shows the need of still further study of the whole situation.

If the campaign is made now, moreover, there is no sure hope that even the amount asked for will be secured unless some of our very wealthy people are prepared to give by the hundreds of thousands and millions. The rank and file of the membership of our church still have their Centenary pledges to pay—and they are going to pay them—and they are not going to assume heavy additional obligations at the present time. We may as well face facts as theories, and the facts may be known by all who will take the trouble to ask the great body of our people, ministry and laity, what they think about it.

Furthermore, a great campaign now will make it increasingly difficult to provide for other causes that we must provide for in the near future if we intend to give due consideration to urgent appeals that are coming to us from many directions. One "drive" after another is psychologically dangerous if it is not economically unwise. We are thoroughly convinced that it will be for the best interests of all concerned for us to postpone any proposed campaign until the meeting of the General Conference, and then to formulate a comprehensive plan of procedure that will make adequate provision for all worthy causes. Let us have a unified campaign.

A WARNING.

We have received several letters of inquiry concerning the advisability of bringing sick persons to New Orleans for treatment by "Brother Isaiah," the man whose work here has attracted such widespread attention. Without in the slightest degree disparaging the sincerity of "Brother Isaiah," we most earnestly advise against anybody's making the trip here for treatment. There is no assurance that he can help any given case; nor is there any assurance that the afflicted will be able to see him at all. It is a matter of record that many invalids who have come expecting to be cured, not only have failed to be benefited, but have also suffered greatly by exposure and insufficient care; many of them, being practically penniless, have become a charge upon the charitable institutions of the city. Some of these organizations have issued official statements to the effect that it is unwise for the sick of other communities to come here. Of course if a patient has ample funds, if he has secured boarding accommodations in advance, and if somebody comes with him to take care of him while here, it is simply a matter of personal judgment as to whether he shall come or not. It is our opinion that results have not justified any strong hope of cure at the hands of "Brother Isaiah."

PERSONAL AND OTHER NOTES.

A good report comes to us of the work at Verona, Miss., where Rev. W. B. Baker is pastor.

Rev. W. C. Beasley, of New Albany, Miss., writes that, with the beginning of spring, his work is taking on new life.

"About 100 people at prayer meeting last night," writes Rev. B. F. Bullard, of Houlka, Miss., in a recent letter. Fine!

The Advocate is going regularly into every Methodist home in Mayhew, Miss., where Rev. J. S. Maxey is pastor.

Mr. and Mrs. J. R. Abels, of Ponchatoula, La., honored the Advocate office with a call while in the city on Friday of last week.

Dr. S. A. Steel, who has made the "Pelican Pines" famous, recently assisted Rev. E. B. Ramsey in a meeting at Humboldt, Tenn.

Dr. F. N. Parker, Acting Chancellor of Emory University, is on the program for a series of lectures at Lake Junaluska during the summer.

We regret very much that we were not in the office when Rev. J. Lambuth Evans, our efficient pastor at Oakdale, La., called one day last week.

Dr. G. Campbell Morgan, who delivered a series of lectures in New Orleans recently, will soon go to Australia, where he will make an extended tour.

Rev. A. M. Shaw, of Trout, La., is an energetic and progressive pastor. He is publishing a weekly bulletin, The Witness, which is brimful of evangelistic fervor.

According to a recent writer, the largest Annual Conference in Methodism is in India. It is the Northwest India Conference, with 163,345 members.

We learn from a press dispatch that Rev. E. K. Means, the distinguished pastor of the First Methodist Church of Monroe, La., was recently elected president of the Monroe Rotary Club.

Bishop W. B. Murrah honored the Advocate office with a call while in the city last week. He gave a cheering account of the evangelistic work in his episcopal district.

It has been announced that Mr. John D. Rockefeller, Jr., will visit a large number of the important cites of the country and speak in the interest of the Interchurch World Movement.

Mrs. Mary Frances Settoon, wife of Senator Settoon, of Springfield, La., and sister of Mr. J. R. Abels, of Ponchatoula, La., is in the Presbyterian Hospital, this city, for medical treatment.

We regret to learn that Rev. G. D. Purcell, of South Mansfield, La., has been hindered in his work by an attack of the "flu." We are glad to know, however, that his condition is improving.

Miss Mollie Higginbotham, of Mer Rouge, La., is a long-time and greatly appreciated friend of the Advocate. We are indebted to her for a fine list of subscriptions which she recently sent for our files.

Rev. Standifer Raper is delighted with his work at Coldwater, Miss. He serves an excellent people.

Our work at Bernice, La., is prospering under the leadership of Rev. W. A. Mangum. Reports show that the charge is making satisfactory progress in the various fields of activity.

"This makes 46 new subscribers so far—will send more later," writes Rev. M. L. White, of DeKalb, Miss., in sending some names to be added to our subscription files. Brother White is one of our most faithful pastors.

We had the pleasure of meeting Rev. L. E. Crooks, our pastor at Greensburg, La., while he was visiting the city last week. We were glad to learn that his family has practically recovered from a recent attack of the influenza.

The distressing news comes from Rev. L. P. Moreland, of Hornbeck, La., that his home was burned on March 14, only a part of its contents being saved. He writes in grateful appreciation of the kindness of the people whom he serves.

As a result of the meeting at Grand Cane, La., where the pastor, Rev. S. J. Davies, was assisted by Rev. Leland Clegg, junior preacher at First Church, Shreveport, there were ten accessions to the church by baptism and one by certificate.

According to an announcement in the Magnolia Gazette, the Millsaps College Preachers' League Quartet sang at the South Magnolia Methodist Church on Easter Sunday morning, and at the Magnolia Methodist Church at the evening service.

Brother James H. Ramsey, of Houlka, Miss., has been a subscriber to the Advocate for thirty years. In renewing his subscription, he writes in high terms of the work of his pastor, Rev. B. F. Bullard, and wife. They are greatly beloved by the people.

Brother J. H. Havens, of Vancleave, Miss., has been a subscriber to the Advocate for forty years. In renewing his subscription, he takes occasion to say that he is very well satisfied with the M. E. Church, South, as it is at present constituted—he sees nothing to be gained by unification.

Plans looking toward an Ecumenical Conference, representing Christians of every faith and land, were approved by the Administrative Committee of the Federal Council of the Churches of Christ in America at a recent meeting in New York City. The preliminary meeting of an international committee to arrange the details of the Conference has been called at Geneva, Switzerland, August 10-11, 1920.

The District Outlook is the official organ of the Monroe District, Louisiana Conference. Rev. C. D. Atkinson, the presiding elder, is a great believer in the value of printer's ink—he always maintains some kind of publication in connection with his work. According to the Minutes of the Annual Conference, the Monroe District leads the other districts of the Louisiana Conference in the number of subscribers to the Advocate.

According to the Discipline, an offering for young people's work shall be made on Epworth League Anniversary Day, the second Sunday in May, and the proceeds remitted to the Conference Epworth League treasurers. These treasurers in our territory are as follows: Louisiana Conference, Miss Grace Cook, Grammond Street, Monroe, La.; Mississippi Conference, Rev. L. F. Alford, Laurel, Miss.; North Mississippi Conference, Mr. Victor Stevenson, Booneville, Miss.

The General Boards of our church will meet in annual session as follows: Board of Education, Nashville, April 27-28; Church Extension Board, Louisville, April 29-30; College of Bishops, Nashville, May 1-3; Board of Missions, Nashville, May 5; Epworth League Board, Nashville, May 7-8; Conference Representatives of Board of Finance, St. Louis, May 7-8; Board of Finance, St. Louis, May 10; Sunday School Board, Nashville, May 11; Book Committee, Nashville, May 12.

We have recently heard good reports of the work on the Hattiesburg District, Mississippi Conference, of which Rev. W. B. Jones is presiding elder. The salary increases in the district this year amount to about $6000. The preachers are all at their posts of duty, diligently at work. They are making earnest preparation for a great revival, and the outlook is most encouraging. The final payment on the district parsonage, which was bought in the beginning of Brother Jones's administration, will be made this year.

Sixty-seven members were received into the Carrollton Avenue Methodist Church of this city on Easter Sunday as the result of a two-weeks' evangelistic campaign. Many of these were on profession of faith, a fine class coming in from the Sunday school. The work was carried on according to the suggestions of the Evangelistic Committee. A diligent canvass of the local territory was made by faithful and enthusiastic teams of workers, and a considerable number of unidentified Methodists were discovered and brought into the church. More than 100 members have been received into this church since Conference. Rev. Ellis Smith is the pastor.

Rev. H. J. Moore, our pastor at Ellisville, Miss., suffered the misfortune to lose his automobile on the last Sunday in March. As it was raining when the service closed at the church, he kindly let one of the students of the Jones County Agricultural High School have the use of his car to carry home two of the teachers of that institution. Immediately after the occupants got out of the car, lightning struck the dormitory, tearing down a chimney, which fell on the car, demolishing it.

Rev. E. J. Taylor, a local Methodist preacher, died in a hospital at Laurel, Miss., on Sunday, March 28, at the ripe age of 86 years. For several years he was a member of the Mississippi Conference and filled a number of pastoral charges. After his location he resided near Ellisville, Miss., and was very highly esteemed in the community. He was a finely educated man and served as superintendent of education in Jones County for sixteen years. Interment was in the Hinton cemetery near his old home, the funeral service being conducted by his long-time friend, Rev. L. Carley, and Rev. H. J. Moore.

According to a recent number of the Magnolia Gazette, Dr. I. W. Cooper, the distinguished president of Whitworth College, Brookhaven, Miss., has received a flattering offer to take charge of a college for girls in Texas, and he has the offer under advisement. At the recent meeting of the Board of Trustees of Whitworth, Dr. Cooper was re-elected president for another five-year term. It is to be earnestly hoped that he will see his way clear to remain with the institution which has grown great under his management. We understand that Mr. T. E. Enochs, of Fernwood, and Rev. W. B. Jones, of Hattiesburg, were added to the Board of Trustees at its recent meeting.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. M. Shaw, Houston, Miss., 3; Rev. J. S. Rutledge, Denham Springs, La., 2; Rev. M. W. Porter, Avera, Miss., 10; Rev. Seamon Rhea, Tishomingo, Miss., 2; Rev. W. A. Bowlin, Cockrum, Miss., 3; Rev. J. O. Bennett, Colfax, La., 4; Mrs. V. M. Millsaps, Harriston, Miss., 3; Rev. C. E. Fike, De Ridder, La., 25; Rev. Guy Ray, Mashulaville, Miss., 5; Rev. P. H. Howse, Prentiss, Miss., 2; Rev. A. J. Henry, Corinth, Miss., 4; Rev. R. G. Lord, Coffeeville, Miss., 4; Rev. B. H. Williams, Satartia, Miss., 3; Miss Fay Thomas, Hernando, Miss., 5; Rev. W. M. Commander, Algoma, Miss., 5; Rev. C. T. Noble, Carriere, Miss., 2; Rev. D. B. Boddie, Rochelle, La., 3; Rev. A. S. Oliver, Summit, Miss., 5; Rev. J. A. Wells, Gloster, Miss., 2; Rev. T. J. Hopper, Abbeville, Miss., 5; Rev. C. F. Sheppard, Haughton, La., 4; Rev. C. A. Parks, 2; Rev. D. R. McDougal, Arkabutla, Miss., 4; Rev. W. W. Hopper, Lorman, Miss., 2; F. A. Howell, Durant, Miss., 12; Rev. W. Winans Drake, Shreveport, La., 7; Rev. J. A. Brody, Randolph, Miss., 2; Rev. L. H. Floyd, Kosciusko, Miss., 2; Mrs. Elizabeth Burt and Mrs. H. K. Ellis, Lyon, Miss., 9; Mrs. Vard Adams, Nettleton, Miss., 2; Rev. C. A. Northington, Boyle, Miss., 7; Rev. J. R. Murff, 3; Rev. W. A. Langley, Sturgis, Miss., 13; Rev. J. C. Jackson, Washington, Miss., 2; Rev. S. N. Young, Philadelphia, Miss., 2; Rev. C. H. Herring, Perth, Miss., 3; Rev. W. W. Bruner, Nesbit, Miss., 6; Rev. N. L. Loftus, Woodville, Miss., 3; Rev. M. B. Sharbrough, Biloxi, Miss., 6 (4 short-term); Rev. C. H. Strait, Florence, Miss., 2; Rev. J. R. Murff, Mathiston, Miss., 6; Miss Nyna Pollard, Batesville, Miss., 9; Rev. A. L. Davenport, Ackerman, Miss., 3.

BATON ROUGE DISTRICT NOTES.

The Missionary Society, the Ladies Aid and the Junior Aid of First Church, Baton Rouge, have been united into one large Missionary Society. This has been accomplished through the faithful efforts of the pastor, Rev. N. E. Joyner, who is giving full proof of his ministry both in the pulpit and in his pastoral work. Special services were held every night of the week preceding Easter.

At Keener Memorial Church in Baton Rouge, the pastor, Rev. J. W. Booth, carried out the full two weeks' program of the Centenary plan. The services were fairly well attended and a growing interest was manifested. This is a well organized church with an active board of stewards.

At Tickfaw church, the pastor, Rev. H. C. Murphy, had the services of the quarterly meeting conform to the evangelistic campaign. There were two accessions, one on profession of faith and the other by certificate.

The second quarterly conference for the Gonzales charge was held at Meadow's Chapel. The pastor, Rev. S. S. Bogan, is planning for a revival in each one of his churches. In spite of the cold weather, the rain and the bad roads, he has not missed a single appointment since Conference.

Chaplain H. S. Johns keeps busy with his Christ-like work among the prisoners in the penitentiary. On a visit with him recently to the walls, we were surprised to see the preponderance of young men. This but shows some of the early indiscretions of youth. The "Gospel of Another Chance" is the hope for these young men.

Evangelist Bozeman is in a meeting at Clinton, La., with the pastor, Rev. T. D. Lipscomb. The meeting is growing in interest and a gracious outpouring of the spirit is expected.

The Board of Directors of the Bluff Creek Camp Meeting will meet on April 8 to plan for the annual encampment. ALBERT S. LUTZ, P. E.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

TO THE PASTORS OF THE HATTIESBURG DISTRICT.

Dear Brethren: It is very important that the assessment for the district parsonage be raised as soon as possible in order that we may be able to make final payment when due. I am asking that each pastor see to it that the entire amount of the assessment on his charge be in hand by the time of the District Conference, May 18. The notes will fall due shortly after that date; and it will enable you to get this out of the way of other things that are coming on. Please kindly, therefore, get the amount in full and send the same to me.

The allotment of the number of Advocates was not made at the District Stewards' meeting, as we had not been notified of the allotment to our district. Your allotment is the same as last year. Let us push it.

I am asking the revival campaign committee to mail to you a sample package of literature that will be helpful in your revivals. Order from them such as you can use and in such quantities as you want, free.

Fraternally,

W. B. JONES, P. E.

FOR SALE.

My General Merchandise Store located in Ponchatoula, La., a thriving town on the Illinois Central Railroad, only 48 miles from New Orleans; in the strawberry and truck farming district. Stock consists of general merchandise amounting to between $10,000 and $15,000. Best location in the town. In 2-story brick building. References exchanged. Apply to J. R. Abels, Ponchatoula, La.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN HIPP was born November 20, 1898, and died January 30, 1920, aged 22 years, 9 months, and 20 days. He leaves a heart-broken father, mother, one brother, four sisters, and a host of friends to mourn his going. He joined the Methodist Church in early life. He was a consecrated member, serving as steward in the church. He was always faithful to his pastor, his church and his home. He was a lover of Sunday school. He began high school at Tula, Miss., in 1916, where he went two years; there he went to Derma Agricultural High School; then he entered the S. A. T. C. at the University, where he remained for about three months; then he came back to Derma, where he graduated in the summer of 1919. He tben went to Akron, Ohio, where he was taking a commercial course better to prepare himself for his life-work. How blessed it is to know that we can meet him again after awhile. Mourn not, loved ones, but rather rejoice to know that there will be a great reunion, and strive to emulate the noble example that has been set by him for you all. Funeral services were conducted in Akron, Ohio. His remains were shipped back to his home, where a large funeral procession followed him to the cemetery, his pastor, Rev. J. A. Brody, conducting the service at the grave, after which his form was laid to rest in the cemetery at Sarepta, to await the resurrection morn. May God comfort the bereaved in this their great sorrow. J. A. BRODY, P. C.

W. G. C. GRESHAM, one of Booneville's oldest and best citizens, and a Confederate veteran, after an illness of several years died at his home in Booneville, Miss., March 4, at the age of 76 years. He was one of the pioneers of our little city, and a consistent member of the Methodist Church that he loved and served. He was superintendent of our Sunday school for years, and was seldom absent. He was steward a long time and a delegate to the Annual Conference several times. Of him it can be said that he creditably served in almost every official capacity committed to the laity. His goodness was not selfishly laid away in an alabaster box; it was present and diffused through his daily life. His was a soul of heroic proportions. His faith in God and the Christian religion was absolute, profound, serene. During his long drawn-out illness, which covered a period of several years, he bore his afflictions with sublime heroism. There was no stir or hasty preparation for his voyage, for he was ready and prepared to go. It is inappropriate to speak of death in connection with this man's going away, but to use another expression, as it was spoken of the Lord's companion of old, "He walked with God and he was not, for God took him."

H. W. REES.

Booneville, Miss.

SIDNEY E. HODGES was born in Prentiss County, Mississippi, in 1868, where he has spent his entire life. For a number of years his home has been in Booneville, where, on the night of March 2, after a few day's sickness with pneumonia, he peacefully and quietly slipped away from us and went to dwell with God, being at the time of his going 52 years old. Brother Hodge was one of the truest and best men I ever knew. When a boy he professed religion and joined the Methodist Church, and he has been a useful and efficient member ever since. For 35 years he was a steward. He was a teacher in our Sunday school for years. At the time of his going away he was lay leader of the Booneville church. He was a devoted husband, a loving father, and had the confidence, friendship and love of all who knew him. It was my good fortune to be with him much and talk of church work and of the goodness of God, and I always left him feeling better and that I was on a high plane. He was always on the right side of all questions. He could have left his family no better legacy than he did—that of a man who stood for the right and did what he could. No better epitaph could be placed on his monument than this: "His life is before us and his record is on high."

H. W. REES.

MRS. CLYDE FARRIS was born February 1, 1882, in DeSoto County, Mississippi, and died February 18, 1920, at Little Rock, Ark. In 1907 she was married to Mr. S. R. Farris, formerly of DeSoto County, Mississippi, but since their marriage their home has been at Little Rock. Two children, one daughter and one son, were born to them. Clyde was a sweet Christian character, and with her patient, loving disposition and wise administrations, she was, indeed, the light of her home. She was a quiet, reserved girl and woman in all her ways, but firm and unyielding when it came to a question of right and wrong. At the tender age of twelve, she was converted and united with the Methodist Church, of which she was a faithful member to the time of her death. She was a daughter of Mr. and Mrs. R. G. Morgan, whose home is several miles east of Coldwater, Miss., and, at her request, her body was brought back to her native State for burial. She was laid to rest in Greenleaf cemetery, in the presence of a large concourse of weeping friends and relatives, there to await the resurrection morn. Her devoted husband and two precious children will feel the loss of her wise counsel and sweet benefactions more than any one else. She also leaves a father, mother, five sisters and three brothers to mourn her going. But we feel that she has closed her eyes to earth to open them in heaven.

"Then let our sorrows cease to flow,
God has recalled his own;
But let our hearts in every woe,
Still say, 'Thy will be done.'"

Her uncle, A. F. MOORE.

In the sixty-sixth year of his life, on February 8, 1920, Brother I. C. WILLIAMSON passed away. As the angel called home to heaven this brother, it left a vacant place in the church, town of Pleasant Hill, and DeSoto County, Mississippi. Brother Williamson was converted in the Cumberland Presbyterian church in early life, but soon became a member of the M. E. Church, South. He made for God a brave soldier, holding out always for the thing he thought to be right. He was not a man-fearing, but truly a God-fearing man. Since first I knew him he took the interest of the church into his real life; the need of the church came first with him. Brother Williamson was the older son of the saintly father and mother, Charles Wesley and Mrs. Ann McMellon Williamson. Brother Williamson leaves to mourn their loss a wife, Mrs. Julia (Sage) Williamson, a daughter, Julia Carrol, one brother, W. A. Williamson, and one sister, Miss Annie Williamson, and besides these, a great number of true and dear friends. We extend to these relatives our sympathy, and share with them in the sadness of his absence. W. W. BRUNER, P. C.

Every morning comes the light and a fresh chance of doing better. Is it not the sheerest folly and ingratitude to let yesterday spoil the God-given to-day?—Exchange.

DESTROYED BY LIGHTNING SAVED BY INSURANCE.

That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. **THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual**—has since 1898 been impressing upon Church Officials everywhere the need of this protection. Insures against **Fire, Lightning** and **Tornado.** No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargreve Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26.

Hatched 175 Chicks
and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3254 Poultry Bldg., Kansas City, Mo., for his valuable **free** poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is **free.** Send for it today, sure.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Sage Tea Darkens Hair to Any Shde

Don't Stay Gray! Here's an Old-Time Recipe that Anybody Can Apply.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.—Adv.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Forschler's Dual Frame Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,

Box 17B, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

(Please Write Distinctly)—Adv.

Try
Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy. 60c at your Druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

Hogs Can Tell
when
NitrA-germ
TRADE MARK

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-26.

GEMS OF THOUGHT.

To make a man, God begins with his mother.

Forgiveness is one of the privileges of friendship.

Going back generally begins by looking back.

This is peace: man's life moving in God's life in frictionless communion.

Freedom is not the right to do as you please, but the liberty to do as you ought.

Every new experience brings some new message to us, if we but have the open mind to receive it.—Exchange.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Macon ct., at Center Point, April 10, 11, a.m.
Macon, April 11, p.m., 12.
Brooksville ct., at New Bethel, April 17, 18, a.m.
Artesia, April 18, p.m., 19.
Cedar Bluff, at Siloam, April 24, 25.
Shuqualak ct., at Center Valley, May 1, 2.
Mayhew ct. (quarterly conference), at Sessums, May 3.
Crawford and Shaefers, at Shaefers, May 8, 9, a.m.
Central Church, at New Hope, May 7, 9, p.m.
Caledonia ct., at Caledonia, May 15, 16, a.m.
First Church, May 16, p.m., 18.

The District Conference will meet at Brooksville, April 19, 20 and 21. Let every preacher and delegate make arrangements to attend the whole session; and let us work and pray that this may be the best District Conference we have ever had.

W. L. DUREN, P. E.

Durant Dist.—Second Round.

Hesterville ct., at Shady Grove, April 11, 12.
Kosciusko sta., April 13.
Sallis, at McAdams, April 14.
McCool, at Liberty Hill, April 15.
Ackerman, at Weir, April 16.
Chester ct., at Antioch, April 17, 18.
Coila, at Enon, April 25.
Noxapater, April 27.
Louisville sta., April 28.
Center Ridge ct., at ———, April 29.
Louisville ct., at ———, April 30.
Black Hawk, at Emory, May 2.
Acona sta., May 2, 3.

R. O. BROWN, P. E.

Greenville Dist.—Second Round.

Friars Point, Apr. 11, a.m.
Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Schlater, April 11.
Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

Corinth Dist.—Second Round.

Ripley station, April 11, 12.
Sherman ct., at Belden, April 13.
Wheeler ct., at Asbury, April 17, 18.
Guntown and Baldwin, at Baldwin, April 18, 19.
Booneville ct., at Carolina, April 20.
New Albany ct., at Mt. Olivet, April 24 (Saturday).
Myrtle ct., at Myrtle, April 25, 26.
Hickory Flat ct., at Ebenezer, April 27.
Chalybeate ct., at Mt. Pleasant, April 30.
Dumas ct., at Weirs Chapel, May 1, 2.
Blue Mountain ct., at Raineys, May 4.
Mantachie ct., at Union View, May 8, 9.
Mooresville ct., at Oak Hill, May 10.
Kossuth ct., at Kossuth, May 15, 16.
Rienzi ct., at Thrasher, May 17.
Corinth ct., at Gaines chapel, May 18.
Burnsville ct., at Chapel Hill, May 19.
Iuka ct., at Harmony, May 20.
Tishomingo ct., at Paradise, May 22.
Golden ct., at Patterson, May 23, 24.
Silver Springs ct., at Mt. Carmel, May 29, 30.
Marietta ct., at ———, May 31.

W. W. MITCHELL, P. E.

Aberdeen District—Second Round.

Houston station, April 11, 12.
Aberdeen station, April 18, 19.
Nettleton ct., at Evergreen, April 21.
Prairie and Strongs, at Prairie, April 25, 26.
Shannon, at Center Grove, April 27.
Houlka, at Wesley, April 30.
Algoma, at Ebenezer, May 1, 2.
Fulton, at Fulton, May 7.
Smithville, at Smithville, May 8, 9.
Tremont, at Hopewell, May 9, 10.
Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Holly Springs Dist.—Second Round.

Abbeville, at Mt. Zion, April 10, 11.
Potts Camp, at Macedonia, April 13.
Coffeeville, at Goshen, April 15.
Mt. Pleasant, at M. Inst., April 17.
Lamar, at Early Grove, April 18.
Byhalia, at Ft. Head, April 24, 25.
Toccopola, at Salem, May 1, 2.
Randolph, at Shady Grove, May 4.
Paris ct., at Salem, May 5.
Oxford ct., at Pine Flat, May 6.
Ashland ct., at Black Jack, May 8, 9
District Conference, at Holcomb, May 11-14.

Intermediate dates will be taken up with Church Institutes in different communities. Let pastors have necessary committees and District Conference delegates ready for nomination. Every church is expected to be in a continuous campaign of evangelism. Pray and work to make this a climax year.

J. H. HOLDER, P. E.

THIS SPRING TAKE

Hood's Sarsaparilla—A Good Blood-Purifying Tonic Medicine.

It is a medicine in which the people can and do have entire confidence as pure, clean and safe.

All the claims made for it are justified by the testimony of the gratifying results attending its use in a multitude of cases of scrofula, eczema or salt rheum, psoriasis, blood-poisoning, catarrh and rheumatism, and of loss of appetite, that tired feeling, and low or run-down conditions common in the spring.

It is not adulterated; it is not misbranded, but honestly labelled. It originated in a physician's prescription and is recommended and used by many physicians today. It has a record of nearly 50 years of wonderful success.

Hood's Sarsaparilla "makes food taste good." Get it today.

If you need a mild laxative or cathartic, take Hood's Pills.

Freckles
are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use
STILLMAN'S FRECKLE CREAM
Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet —
"Wouldst Thou Be Fair?"
STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

Cuticura Soap
—The Safety Razor—
Shaving Soap
Cuticura Soap shaves without mug. Everywhere 25c.

If the engine is properly oiled and cared for it will last a great many years, and in the same way if the human mechanism is properly looked after it will last the allotted three score and ten years. The human system must be a laboratory for the constant manufacture of rich, red blood, and the blood depends upon the stomach.

After many years of study in the active practice of medicine, Dr. Pierce found that when the stomach was out of order, the blood impure and there were symptoms of general break-down, a tonic made of the alterative extracts of certain herbs and roots was the best corrective. This he called: Dr. Pierce's Golden Medical Discovery. For over half of a century this tonic and alterative has been more largely sold than any other blood medicine or nerve tonic.

For those who are weakened by the after effects of grip or a bad cold or cough during the winter, nothing will increase the number of red blood corpuscles and eradicate poison from the blood so quickly as Dr. Pierce's Golden Medical Discovery. It is sold by almost every druggist in the land in tablets or liquid. Send 10c for trial package of the tablets. Write for free medical advice to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The man that grinds around and around, that runs along in a rut, or waits to be told to do his plain duty, is not a very great leader.

Mrs. Fant and Miss Mary Ross, at the call of Brother Holder, did some excellent work at Coffeeville, Water Valley and Taylor. I joined them at Water Valley and Taylor; from thence Brother Holder and I went to Harris' Chapel and organized a school, appointed teachers, ordered literature, and so on.

The work of the Field Secretary is heavy and wearing on the nerves, but the hardest thing to bear is to wait and wait for an answer to a plain letter, asking for the privilege to help a brother. It doesn't matter about the weather or the wind, but to have to wait and wonder what's the matter, is killing on the fellow at this end of the line.

Sunday School Day programs are late because the Publishing House could not get the paper needed to do the printing. Orders have been sent in for the men I have heard from. The Sunday School Board is anxious that each school have a sufficient supply for use, but not one to waste. Sixty per cent of the schools of the Conference will have to observe the day if we get into the third-rank standard on that score. The program is simple enough this year; if too simple, add to it all the complicated things you want. The main thing is to make the day evangelistic.

What do you think of a report like this from Mr. George F. Maynard, Superintendent of Int. Sen. Department in the Tupelo school? Seven classes organized, enrolled, and active. Each class has a Missionary Special; total amount pledged for the year, $340. The department is second rank. Send in your reports and see if you can beat this.

The time is about out for you to get a Missionary Special, but if you are prompt and write to Mrs. W. T. Boswell, New Albany, Miss., to-day, you may get in on the last call. God still has a host of loyal sons and daughters he can trust with his work. Be up and doing, "the night is far spent, the day is at hand."

To Fortify the System Against Colds, Grip and Influenza

take GROVE'S TASTELESS Chill TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Soothes Heals ECZEMA

As well as all other skin injuries.

Ka-Dene Ointment

REG. U.S. PATENT OFFICE TRADE MARK

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

190 Bu. Peanuts to the Acre With NitrA-germ

TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Cost $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

DEEP-SEATED FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Poplar Springs, April 18,
Meridian, East End, April 18,
Scooba, at Binnsville, April 25,
Lauderdale, at Electric Mills, Apr. 25,
Waynesboro Ct., at Hebron, Apr. 30,
Matherville, at Salem, May 1, 2.
Waynesboro, May 2, 3.
Vimville, at Pleasant Hill, May 9,
Buckatunna, at Winchester, May 16,
Pachuta, at McGowan's Chapel, May 22, 23,
Quitman, May 23.
DeKalb, at Marvin, May 29,
Moscow, at Mellen, May 30,
Porterville, at Porterville, June 1,
Enterprise, at Stonewall, June 6.

The District Conference will convene at Central Church, Meridian, Tuesday night, April 20.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Second Round.

Summit, at Osyka, April 11.
South Magnolia, April 11.
Gallman, at Mt. Pleasant, April 17, 18.
Crystal Springs, April 18.
Tylertown, at China Grove, April 25.
Wesson, at Matthews Chapel, May 2.
Brookhaven, May 2, 3.
Magnolia, May 7.
Bayou Pierre, at Sweet Water, May 15.
Scotland, at Bethesda, May 16.
Meadville, at Meadville, May 23.
Adams, at Johnston Sta., May 29, 30.
McComb, Centenary, May 30, 31.
Topisaw, at Sartinsville, June 5, 6.
Barlow, at Brandywine, June 12, 13.
Hazlehurst, June 13, 14.
Pleasant Grove, at Pleasant Grove, June 19.
Monticello, June 20.
Foxworth, at Hopewell, June 25.
McCalls, at Hawkins, June 26.
Bogue Chitto and Norfield, at Norfield, June 27.

The District Conference will convene in the Methodist Church, at Magnolia, Miss., at 9 o'clock, a.m., Wednesday, May, 5, 1920. The local preachers of the District are required by the law of the church to make report to this Conference. J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Prentiss, at Bassfield, April 10, 11.
Hattiesburg, Main Street, 11 a.m. April 18, 19.
Hattiesburg, Broad Street, 7:30 p.m. April 18, 20.
Magee, at Pleasant Hill, April 25.
Ellisville, at Moselle, 11 a.m., April 28.
Williamsburg, at Good Hope, May 1, 2.
Hattiesburg Circuit, at Eastabutchie, May 5.
Mount Olive, at Mount Olive, May 7.
Collins, at Bethel, May 8, 9.
Richton, at Ovette, May 16, 17.
New Augusta, at Beaumont, May 22, 23.
Silver Creek, at New Hebron, May 29, 30.
Avera, at ———, June 3.
Leakesville, at Pine Grove, 11 a.m., June 4.
Lucedale, June 5, 6.
Heidelberg, at Sandersville, June 13, 14.
Eucutta, at New Hope, 11 a.m., June 15.
Taylorsville, at ———, June 17.

The District Conference will meet in the Broad Street Church, Hattiesburg, Tuesday, May 18, 2:30 p.m. The District Sunday School Institute will meet at the same time and place. The pastors will please furnish a list of their delegates in due time.

W. B. JONES, P. E.

Port Gibson Dist.—Second Round.

Centerville and Stephenson, at Stephenson, April 11.
Woodville circuit, at Friendship, April 17, 18.
Woodville, April 18, 7:30 p.m.
Port Gibson, April 25.
Rocky Springs, at Willows, April 26.
Gloster and Liberty, at Liberty, May 1, 2.
Mayersville, at Fitlers, May 9.
Rolling Fork, at Cary, May 10.
Anguilla, at Sunflower, May 11.
Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Roxie, at ———, June 5.
Nebo, at ———, June 6.

The District Conference and Sunday School Institute will meet in Crawford Street Church, Vicksburg, at 2:30 o'clock, p. m., on May 5. Let the delegates be elected and their names sent to Rev. N. B. Harmon, Vicksburg, Mississippi, and to me also.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Harperville and Lena, at Forkville, April 10, 11, 11 a.m.
Forest and Morton, at Morton, April 11, 7:30 p.m., 12, 9 a.m.
Chunky, at Suqualena, April 17, 18.
Rose Hill, at Homewood, April 24, 25.
Montrose, at Louin, May 1, 2, 11 a.m.
Bay Springs, at Gilchrist, Fordney Camps, May 2, 3 p.m. and 7:30 p.m.
Carthage, at Rocky Point, May 8, 9, 11 a.m.
Walnut Grove, at Freeny, May 9, 3 p.m.
Union, at Mount Zion, May 15, 16,
Newton, May 22, 23.
Lake, at Lake, May 29, 30.
Decatur and Hickory, at Decatur, June 5, 6.
Laurel, Kingston, June 11, 7:30 p.m., 13, 3 p.m.
Laurel, West End, June 12, 7:30 p.m., 13, 7:30 p.m.
Laurel, First Church, June 13, 11 a.m., 14, 9 a.m.
Shiloh, at Finkbine Camps, June 19, 20.
Sunday School Institute, at Walnut Grove, May 25, beginning at 9.a.m.
The District Conference will convene at Walnut Grove, 9 a.m., May 26.

J. A. MOORE, P. E.

Seashore Dist.—Second Round.

Mentorum, at Pine Grove, April 17, 18.
Saucier and Lyman, at Poplarhead, April 24, 25.
Pass Christian (Wed.) 7:30 p.m., April 28.
Bay St. Louis, May 1, 2.
Biloxi, Main St., (Friday) 7:30 p.m., May 7.
Pascagoula, May 8, 9.
Moss Point, May 9, 10.
Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.

The District Conference at Biloxi will open with preaching and the Sacrament of the Lord's Supper, 7:30 p.m., May 4. Brethren, elect your delegates and send names to Rev. M. B. Sharbrough, Biloxi, Miss., also to me at Gulfport. The committees will be announced in due time.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Camden, at Forest Grove, April 17.
Sharon, at Lone Pine, April 18.
Satartia, at Mt. Olivet, April 24.
Lintonia, at Anding, April 25.
Flora, at Bentonia, April 25, 26.
Terry, at Spring Ridge, May 2.
Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 11-13.

J. M. MORSE, P. E.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Adv.

Rub-My-Tism is a great pain killer.

It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

Cut This Out—It is Worth Money.

Cut out this slip, enclose with 5c and mail to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar, for coughs and croup; Foley Kidney Pills for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels.—Adv.

For Colds or Influenza

Use as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

HAS NO PAIN NOW

What Lydia E. Pinkham's Vegetable Compound Did for Mrs. Warner.

Onalaska, Wis.—"Every month I had such pains in my back and lower part of stomach I could not lie in bed. I suffered so it seemed as though I would die, and I was not regular either. I suffered for a year and was unfit to do my housework, could only wash dishes once in a while. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women and decided to try it. It surely did wonders for me. I have no pains now and I can do my housework without any trouble at all. I will always praise your medicine as I do not believe there is a doctor that can do as much good in female weakness, and you may use these facts as a testimonial."—Mrs. LESTER E. WARNER, R. 1, Box 69, Onalaska, Wis.

The reason women write such letters to the Lydia E. Pinkham Medicine Co. and tell their friends how they are helped is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives. Freed from their illness they want to pass the good news along to other suffering women that they also may be relieved.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's **Free. H. J. Reefer, Poultry Expert, 3254 Poultry Bldg., Kansas City, Mo.**

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc —Adv.

Be Sure Baby is Healthy at Teething Time

Keep digestion natural, the bowels open, give sufficient food and

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Then the milk teeth never cause trouble for you, or discomfort for baby. Mrs. Winslow's Syrup brings most remarkable results in good health and comfort for the baby. It's pleasant to give and pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

At All Druggists

Foley's Honey and Tar

COMPOUND

IS A TIME-TRIED REMEDY that can be relied upon to get rid of coughs and colds that lead to serious illness if neglected.

Every User a Friend

"The only remedy we ever use for coughs and colds is Foley's Honey and Tar Compound. It has been our standby for years, and it never fails us."—T. H. Foley, Marquette, Mich.

"I surely know the worth of Foley's Honey and Tar, as I have taken it with good results. Also have sold hundreds of bottles."—A. L. Stansbury, Parkersburg, W. Va.

Children like Foley's Honey and Tar. It contains no opiates, and will not injure a delicate stomach.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY ROCHE'S HERBAL EMBROCATION ALSO IN BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, London, England — All Druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

REVIVAL AT PASCAGOULA, MISS.

Dear Brother Carley: Our revival meeting closed here Sunday night, March 28. The results are very gratifying; something like twenty-five professed faith in Christ and a full surrender to his service, besides six accessions on profession of faith. The general spirit of the church is toned up, and this year bids fair to be the best year in the life of the church. As an evidence of the benefits derived from the meeting, our number in the mid-week service doubled last Wednesday evening. The preaching was done by Brother J. A. Smith, of Philadelphia, Miss., and his wife did the special singing. Brother Smith's work is of a very high order; every message is clear and forceful and one feels that the Spirit is present to apply his words to the hearts of the hearers. Sister Smith is simply fine as a soloist. We have never heard the gospel sung with more love, or with greater power. Our people here were delighted with the service this excellent couple gave us during these services.

The work here is moving along nicely in spite of the confusion caused by the unsettled conditions at the International Shipyards. We have received forty members into the church since Conference, and this number would be much greater had we not been unable to do our work the first month of the year on account of a severe throat trouble. We have a splendid people here, and the Lord is blessing us greatly. The field is white unto harvest, and men are waiting to be won.

Your brother,
J. H. MOORE, P. C.
April 1, 1920.

RESOLUTIONS.

Whereas God in his wisdom has called our dearly beloved friend and member, Mrs. Maggie Larkin Pitts, to her heavenly home, and the Ladies' Aid has lost one of its most beloved and faithful members; therefore be it resolved:

1. That we humbly bow to God's will, but most sincerely lament her death.

2. That we cherish the memory of her Christian character, her interest and help in every phase of church work, her generous response to every appeal of charity, and especially her loyalty to Christ.

3. That the Ladies' Aid, the Methodist Church, and our community have lost a most consecrated Christian.

4. That our heart's go out in deepest sympathy to the bereaved relatives and we commend thom to Christ who alone can give comfort to the broken-hearted, and peace to the soul.

5. That a copy of these resolutions be given to the family, the New Orleans Advocate for publication and a copy be spread upon the minutes of the Ladies' Aid.

"Grandma," as we all knew and loved her, is gone, but her life, so true and unassuming, will ever linger with us, and we will live better for having known her.

"God thought to give the sweetest thing
In his almighty power
To earth; and deeply pondering
What it should be—one hour
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth—a mother!"

Signed by: Mrs. A. J. Burks, Mrs. A. W. Gleason.

REWARDS.

The other day, I was talking with one of my members, a business man, and he was telling me about the business he had done the day before, which was Saturday. He concluded by saying, "I could have sold $52 more of goods if I had consented to deliver them this morning (Sunday). The customer gave as an excuse for wanting them delivered Sunday morning, that he lived some distance out in the country, and was not going to return home till next day, and did not want to run the risk of having his wagon loaded the night before. But I refused to let him have the goods unless he took them that (Saturday) evening. He went elsewhere and got the goods."

In commenting on the event, I told the man that I thought he did exactly right, and that while he may never be rewarded in this life with larger trade by such a position, because the world will love its own and them only, yet I knew that he was rewarded with a more tender conscience towards God, and a stronger hold on the Almighty; and that his reward when he came to meet his Savior face to face would be sweeter and more satisfying.

The sacredness of the Sabbath is upheld by men of such stand, and the channel to God's throne of grace is kept opened to such men who put God and His Kingdom first in their lives.

H. P. LEWIS.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO., 1521 Atlantic Ave. Brooklyn, New York City

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-28.

HOLMES is a Reliable Store

CONTINENTAL GINNING MACHINERY — Belts the World — SIX LARGE FACTORIES ONE NEAR YOU

Sample

means MORE MONEY in the pocket of the Cotton Grower. And therefore MORE BUSINESS for the Ginners, as it advertises him far and wide.

Munger System Outfits

which revolutionized the cotton ginning industry many years ago, have always led as SAMPLE MAKERS and their superiority is maintained by continuous and progressive improvements.

Write for catalog

Continental Gin Company

Sales Offices: Birmingham, Ala., Atlanta, Ga. Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

NR Tonight
Tomorrow Alright
Get a 25c. Box.

"FULTON QUALITY"
GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS.
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex. St. Louis, Mo., and New Orleans, La.

Electric Vitalizer

Men and women, if you are in a weakenend, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10f 30c & 60c

EAT IT ALL

You are crazy to be afraid when seated before a large dinner or before a particularly delightful meal lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us to suffer. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort, and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

A Word of Greeting.

In entering upon the duties of the Superintendent of Mission Study and Publicity, I feel deeply the responsibility which this office devolves upon me. Especially is this true since it falls to my lot to succeed in office one of our most talented women, Mrs. Lester G. Fant, who by instinct and training, by her charming personality and brilliant intellect, as well as her deep interest in the work and wide range of experience, was eminently qualified to make, as she unquestionably has, one of the very best superintendents ever in charge of this department of our work. However, it is my sincere desire and shall be my honest endeavor to make you a really good superintendent and to promote in an earnest, aggressive, and intelligent way the interests of this department so that it shall truly be of vital interest and real help to our work throughout the Conference. The Bulletin should be, I think, a medium of communication between, as well as information for, the Missionary Society throughout the Conference. If one Society is doing anything out of the ordinary or of unusual interest, the other Societies should be informed of this through the Bulletin. If you should secure a life member, have an interesting mite box opening, an unusual young people's program, a contribution for the support of a missionary, a volunteer for mission work, or any other item of real interest, let us have them, and due publicity will be given through the Bulletin. Then it is our duty to promote mission study throughout the Conference and give all the assistance we can in organizing Mission Study Classes where they have none. We believe with all our heart that every Missionary Society should have a Mission Study Class, for how can our women become interested in mission work if they are not informed as to the needs of the fields, the glorious opportunities for missionary endeavor, and the marvelous things being accomplished by our missionaries? If you have a Mission Study Class, tell us about it—how it is conducted, how you make it interesting and keep up the interest—give us some of the most interesting facts and thoughts you have gathered from the books you are studying. In this way you can render valuable assistance to your Superintendent of Mission Study and Publicity in disseminating missionary information and provoking an interest in mission study within our bounds. I most earnestly desire your hearty cooperation; may I count on you?

MRS. T. M. BROWNLEE.
Grenada, Miss.

The Annual Meeting.

The eighth annual meeting of the Woman's Missionary Society of the North Mississippi Conference was held in the Methodist Church of Kosciusko, Miss., March 2-5. Mrs. J. W. Conger, our truly consecrated and really gifted president, was in the chair, and directed the work of each session in such a way that there was not a dull or uninteresting moment during the entire conference. Her annual address was indeed an inspiring message. She spoke in terms of gratitude and thanksgiving to God for the many unmistakable evidences of growth and development in the various departments of the work and sounded the note of true optimism in anticipation of the work for the coming year. "Go forward," was the key note of her address, and in a very earnest and forceful way she urged each member to endeavor to make this the very best in the history of the work.

The reports show that last year was the most prosperous, by far, in the history of the Conference. More new societies were organized than during any former year, more money was paid on pledges than ever before, more societies observed the Week of Prayer and more than forty per cent of the societies observed Rally Day and Harvest Day during the year. But, notwithstanding the encouraging features of the work, there still remains much to be done. Within the bounds of our Conference there are 595 churches and only 147 of these have Missionary Societies. It is our aim that, and we shall never be satisfied until, every church within our bounds shall have at least one active Missionary Society.

One item of interest in the reports presented to the Conference is that every district excelled in some certain phase of work. The Holly Springs District is the only one that did not sustain the loss of a single auxiliary during the year.

The Young People and Juniors made greater advancement during the year than any other departments; the honor for the greatest increase along all lines of work and activity going to the Juniors. We doubt very seriously if there could be found more interested or better qualified leaders for our young people and children than we have in the persons of Mrs. T. W. Baker and Miss Corinne Rogers.

The good people of Kosciusko were generous and unstinted in their hospitality and entertained the Conference in a most royal manner. The efficient and popular pastor and his good wife, Rev. and Mrs. E. H. Cunningham, added much to the success of the Conference and brought us all under lasting obligation to them by their untiring efforts to make our stay in their midst both profitable and pleasant for us.

The following Conference officers were elected for the ensuing year:

President, Mrs. J. W. Conger, Vaiden, Miss.; Vice President, Mrs. Lester G. Fant, Holly Springs; Corresponding Secretary, Mrs. W. T. Boswell, New Albany; Recording Secretary, Mrs. G. C. Jones, Belen; Treasurer, Mrs. W. W. Wilburn, Lexington; Superintendent of Young People, Mrs. T. W. Baker, Tupelo; Superintendent of Children, Miss Corinne Rogers, New Albany; Superintendent of Mission Study and Publicity, Mrs. T. M. Brownlee, Grenada; Superintendent of Social Service, Mrs. W. V. Pittman, Sunflower; Superintendent of Supplies, Mrs. Susie Thomas, Starkville.

District Secretaries—Aberdeen Dist., Mrs. Joe Herndon, Okolona; Columbus Dist., Miss Alma McGee, Columbus; Corinth Dist., Mrs. Elma King, Durant; Greenville Dist., Mrs. W. B. Parks, Merigold; Holly Springs Dist., Mrs. A. W. Stokes, Grenada; Sardis Dist., Mrs. W. J. East, Sardis; Winona Dist., Mrs. C. A. Neal, Carroliton.

MISSISSIPPI CONFERENCE.

To the Conference and Auxiliary Officers.

At the recent session of our Annual Conference, when it was decided to publish a quarterly Bulletin, I immediately began to plan for this means of putting our work before the auxiliaries. I shall do all I can to make this Bulletin interesting and profitable to our women. I cannot hope, however, to put into this paper the things that really should be there, unless I have the co-operation of each of you.

Will each Conference officer please send me, as soon as possible after the close of each quarter, her report as

(Continued on Last Page)

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3254 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

TETTERINE
CLEARS BABY'S SKIN
and drives off the rash and pimples. Harmless, soothing, fragrant.
60c at your druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

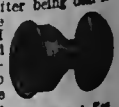
ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

NO JOKE TO BE DEAF

—Every Deaf Person Knows That I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address



Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and soothing. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

Uric Acid in Meat Clogs the Kidneys

Take a Glass of Salts if Your Back Hurts or Bladder Bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.—Adv.

All Rheumatism and Muscular Pains

quickly relieved by

DR. H. JAMES
Excelsior Ointment

in conjunction with Dr. James' Pills to assist nature in removing waste from the body.

Dr. James' Ointment a jar, $1.25.
Dr. James' Pills, a box, $1.25.

CRADDOCK & COMPANY,
Philadelphia, Pa.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. $000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 891 Service Bldg. Kansas City, Mo.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

TRADE MARK

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

FROM AVERA, MISS.

Dear Brother Carley: I am sure some of our people would be glad to hear from the Avera charge, this being wholly mission territory, and a brand-new work. So, if you will give me a little space, I will try to tell them of the work.

We did not get moved on the work until the 24th of January, not being able to get a house any sooner. On the night of the 26th, some one rapped on our door; we of course opened, and in came Gideon's three hundred: They put the wolf to flight, by filling our table with many good things to eat, for which we feel very grateful to them.

For five weeks we lived in one of the Griffin Lumber Company's houses, which we appreciate very much; but seeing the need of a parsonage on this work, we went to work to get one. On the 24th of February we succeeded in buying a real nice one at a cost of $1386. We hope to make first payment on this in a few days of at least half, if not more. We are putting up a garden and yard fence now. We are going to paint the house as soon as we can.

We have been handicapped somewhat on account of the "flu," but that is giving way now, and spring is here, so we hope to be able to meet all of our appointments from now on. We have five preaching places at present, Avera, Piave, Grafton, Wilson and Reba; by the first of May or June we will have another, Bothwell.

We are serving some of as fine people as you will find anywhere. This is a very needy field; pray for me that I may be enabled to do a great work for the Master here in this part of his vineyard. M. W. PORTER.

TIME TO DO SOMETHING.

Dear Brother Carley: Three articles, lately, in the Advocate have peculiarly impressed me, viz., the account of the evangelistic conference at Cleveland, Miss., your article, "A Serious Situation — And A Remedy," and Robert McIlvoy's, "The Coming District Conference." As you say, "There is a restlessness, a longing, a vague uneasiness, a yearning, a fear, a hope, that cannot be localized, no matter what local situations may be cited in explanation." As Brother McIlvoy says, "We have 'put on,' 'put over,' 'put across,' 'gone over the top,' 'delivered the goods,' etc., until we would enjoy 'hitting the bottom' for awhile for a change." In the account of the Cleveland joint evangelistic conference, the preacher who led the forces there has this to say relative to the conference: "The preachers gathered about the altar and there was much earnest praying and pledging to more devout service." Now, this evangelistic conference, I devoutly believe, is a step toward the solution of the problem. Speaking for myself only, I long to go to some kind of conference where there will be no "official business," no strict adherence to a set program, no "three-minute speeches," no "homiletical" listening to the sermons preached, but where there is gathered—at the call of those in authority—a crowd of preachers who feel the worth of immortal souls, who have come to the conference to gather around the altar of prayer, who have come to "confess their faults one to another, and pray one for another," who are there to undertake to meet the conditions that some other preachers met once; when they "prayed, the place was shaken where they were assembled together * * * and they spake the Word of God with boldness." As I see it, though I guess I am a "moss-back," too, something of this kind is all that will save us from this untoward generation. I am ready to pay my expenses to attend a conference of this kind. Yours in Jesus.

J. A. WELLS.

Gloster, Miss.

Faith is in the convictions of the understanding; hope pictures the promised future by all exercise of the imagination; love is a preference created in the will.—J. H. Blunt.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly in demand. Just so with

GRAY'S OINTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for a free sample.

It Is Iron In The Blood That Makes Iron Muscles Like These---

Physician Explains a Secret of the Great Power and Endurance of Athletes--Tells How Organic Iron--

Nuxated Iron Helps Build Rich, Red Blood

That Gives Physical Strength and Energy

To touch the arm of a strong, sturdy man—to feel the steel-like firmness of those muscular sinews—to think of the tremendous force and power that must lie behind such strength—these are thrills that come to the thin-blooded men and women whose own bodies are weak and physically unfit.

It takes men of red-blooded force and power to hit the sledge-hammer blows that count—and whether you are a pile-driver or a bank president you cannot expect to win out against odds forever unless you are a man of iron—constantly able to strike—and strike hard.

"There are countless numbers of men today who at 40 are broken in health and steadily going downward to physical and mental decay," says Dr. John J. Van Horne, formerly Medical Inspector and Clinical Physician on the Board of Health of New York City. "Yet there are thousands of such men who undergo a most remarkable transformation the moment they get plenty of the right kind of iron into their blood to give increased energy and endurance. To help build stronger, healthier men and women, better able physically to meet the problems of everyday life, I believe that physicians should, at every opportunity prescribe organic iron—Nuxated Iron—for in my experience it is one of the best tonic and red blood builders known to medical science."

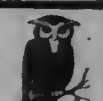
If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals, for two weeks. Then test your strength again and see for yourself how much you have gained. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance, which comes from having plenty of iron in the blood, while many another has gone down to inglorious defeat simply for lack of iron.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated and does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NUXATED IRON

For Red Blood, Strength and Endurance.

THE OWL TONIC



Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

Rub Backache Away.

Back hurt you? Can't straighten up without feeling sudden pains, sharp aches and twinges? Now listen! That's lumbago, sciatica or maybe from a strain, and you'll get blessed relief the moment you rub your back with soothing, penetrating "St. Jacobs Oil." Nothing else takes out soreness, lameness and stiffness so quickly. You simply rub it on and out comes the pain. It is perfectly harmless and doesn't burn or discolor the skin.

Limber up! Don't suffer! Get a small trial bottle from any drug store, and after using it just once, you'll forget that you ever had backache, lumbago or sciatica, because your back will never hurt or cause any more misery. It never disappoints and has been recommended for 60 years.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

she has it made for the Council officer?

To the auxiliary officers I would bring the same old plea—please report on time, that you may get your credit for work done when the Bulletin comes out. Anything of special interest I will be glad to have.

This means a good deal of extra work for your Conference Superintendent of Publicity, but you can greatly lighten the work by granting my request and contributing something worth while for the Bulletin. Any news items from your auxiliary, or anything of special interest, I would greatly appreciate for the woman's page in the New Orleans Advocate.

Trusting you will do all in your power to help me make the Bulletin and the Mississippi Conference column in our church paper a success, I remain yours in the Master's service,

MRS. GEO. H. THOMPSON,
Sup't of Study and Publicity.

LOUISIANA CONFERENCE.

Ruston Auxiliary Interested in World Topics.

Twenty-three ladies of the Methodist Church met at the parsonage Monday afternoon for the regular social meeting of the Woman's Missionary Society.

Devotional service was conducted by Mrs. W. H. Perkins, after which Mrs. Walker Riser gave an excellent talk on, "The New American in Labor Reconstruction." Mrs. Riser gave statistics showing how many foreign born are to-day workers in the U. S., and how, conditions being as they are, they and labor are a menace to each other. The field is wide for much Home Mission work and there are already many who are now teaching these immigrants to speak and read the English language so that they may understand our laws and know their own rights—and sanitation, that they may protect their families in their crowded condition.

Our hostess, Mrs. Wynn, gave us a beautiful poem of Van Dyke's, "The Toiling of Felix."

Mrs. Floyd Pearce talked on "The Spirit of Scarritt." She told how the Scarritt Training School was born, and how it had grown, how many young women had entered there for training and had gone out to the foreign field to spend their lives for Christ.

The program was closed with a piano solo, "Schubert's Serenade," by Mrs. Virgil Spinks.

Such an encouraging report of the Junior Missionary was given by Mrs. Ball. This little band has 33 members and this last Sunday afternoon one might have seen these boys and girls on their way to the church, each with a paper bag of flour to be given to one in need.

Refreshments of cream and cake were served and a silver offering taken which is to go toward helping furnish the Louisiana room in the Scarritt Training School. REPORTER.

Ruston Leader.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Many, at Robeline, April 11, 11 a.m.
S. Mansfield, at Naborton, April 11, at night.
Belcher, at Gilliam, April 18.
District Conf., at Mooringsport, April 21, 22.
Pelican, at Mitchell, April 24, 25.
Bossier City, April 25, at night.
Union Conference for Shreveport Churches at First Church, April 26, 7:30 p.m.

Each work is entitled to five representatives in the District Conference. This includes the charge lay leader, who is ex-officio a member, leaving four to be elected by the Church Conference. Don't forget to do so.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Second Round.

Gueydan and Estherwood, at E., April 11.
Opelousas, April 18.
Indian Bayou, May 2, a.m.
Crowley, May 2, p.m.
Morgan City, May 9, a.m.
Franklin, May 9, p.m.
Abbeville and Kaplan, at K., May 16.
Lafayette, May 23, a.m.
Lake Charles, May 24, p.m.
New Iberia, May 30.

H. W. BOWMAN, P. E.

Baton Rouge Dist.—Second Round.

St. Francisville, at Star Hill, April 17, 18.
Clinton, at Pine Grove, April 23.
Jackson, at Ethel, April 24, 25.
Zachary, at Slaughter, April 25, 26.
Franklinton, May 1, 2.
Zona (p. m.), May 2.
Baker, Revival, May 9 to 16.
Denham Spring, at Friendship, May 19.
Springfield, at Red Oak, May 20.
Olive Branch, at Oak Grove, May 22, 23.
Greensburg, at Pine Hill, May 26.
Amite, May 28.
Kentwood, at Pine Ridge, May 29, 30.
Ponchatoula, Revival, May 31 to June 6.
Hammond, June 9.
Pine Grove, June 19, 20.

District Conference will be held at Franklinton, June 22, 23 and 24. Let the pastors see that delegates are elected by the church conferences. Rev. F. B. Hill will preach the opening sermon on June 22 at 8 p. m.

ALBERT S. LUTZ, P. E.

There are people who use their friends as dumping grounds, and unload on them any choice bits of scandal they may chance to pick up, as though they were conferring a favor. As long as human nature is what it is, there will be plenty of such unloading to be done; but what noble mind wishes to be put to such ignoble uses, and to have made in any part of his spiritual domain a scavenger heap?—Christian Age.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence. 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. H. T. Carley, editor New Orleans Christian Advocate; residence, 1125 Fern Street, telephone, Walnut 1238; office, 512 Camp Street, telephone, Main 4372.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. E. N. Evans (Angie-Tallulah charge); residence, 1628 Milan Street.

REV. R. A. BOZEMAN.

Brother Bozeman is in the evangelistic work, and he announces that he has some open dates. Brethren desiring assistance are invited to correspond with him at Clinton, La. He has spent two years at Emory and S. M. U. and has had six years' experience in evangelistic work.

Holy Bible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
TRADE MARK

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3347.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 15, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

HARD TO WIN WITHOUT CONFIDENCE.

Many a man has gone down to defeat when he ought to have won a victory, simply because he did not believe strongly enough that victory was possible. We sometimes hear the expression, "a losing fight," the suggestion heing that defeat was inevitabie; we like the inspiration that comes from the thought of "turning defeat into victory." A blind assurance is not to be commended, because it implies a failure to take reai difficulties properiy into consideration; it is very true, however, that "faint heart" never won anything much that was worth having. Unless we helieve in our cause and in ourselves, success is only a remote possibility. Even the devii will flee if we oppose him manfuiiy. The timorous soul is always on the defensive—the tactical advantage iies in the attack. "Be sure you are right—THEN GO AHEAD."

HEAR THE LIVING.

A kind of craze seems to he sweeping over the world to establish communication with departed spirits. So-cailed "mediums" are reaping a rich harvest by playing upon the credulty of the ignorant, and the manufacturers of "ouija hoards," according to reports, are working overtime to supply the demand for a siiiy toy. We have no harsh criticsm, of course, for those devout souis who long for the sound of a voice stilled in death; love is stronger than the grave, and faith in immortality is invincible. The heart thriiis with the thought that, perchance, we may somehow catch even the whisper of a singie syiiahie from those far-off shores where we know our loved ones rest; but our hope is not that they can return to us, but that we can go to them. Some day, please God. we shall see them again and talk with them face to face. But we can hear the voices of the living, and it is to them that we should give heed in these days of trouble and sorrow. Men are crying for the light—and we need to hear their cry; little children are calling for help and protection against the evils that are blighting their lives—and we must listen to them; sorrowing women are lifting up their voices in pitiful pleas for the loving ministry of helpful hands—and we cannot say them nay. Myriad voices are calling to us—voices of the living who need our heip and need it now. Let us hear them.

PROHIBITION AND HOTEL RATES.

At a recent meeting of the Southern Interstate Hotel Association in New Orieans, the suggestion was made that there will probably be a readjustment of hotel rates in order to make up for the ioss of revenue caused by the abolition of bars. Travelers who have to pay current rates have probably thought that the adjustment had already been made, and a liberal amount added for good measure. If the hotels just have to have it, though, we are willing to pay a little more for the privilege of feeling that we are not being entertained by a barkeeper.

WHAT WE ARE FIGHTING FOR.

The people of the world to-day are fighting for the opportunity to live quietly, normally, sanely. During the war we expected, and were prepared for, a more or less unsettled state of affairs, with consequent restlessness and uncertainty; now that the war is over, however, we want a chance to follow quietly in the paths of peace, giving our tense nerves the opportunity to relax. But are we getting it? In screaming headlines the newspapers are piiing one sensation upon top of another, and itinerant diagnosticians are proclaiming in raucous tones the thousand and one symptoms that indicate the speedy dissoiution of the hody politic. We go to bed at night in a state of feverish excitement over what has happened during the day, and we wake in the morning with a nameless dread of what the new day will bring forth. We want rest—and we need it—but we are multiplying our terrors and pyramiding our fears. The abnormal has hecome the normal, and the usual is the extraordinary. There is no rule by which we can calculate the probable results of a given course of action. The connecting link between yesterday and to-morrow has been broken; each day is like a wiid wanderer upon the face of the earth, rushing hither and yon in reckless disregard of aii that ever was or that ever will he. The past has lost its lessons, and the future is like a raging and uncharted ocean. The great mass of men seem to have lost the power to think caimiy and sanely; even those who occupy positions of leadership give forth no certain sound, passion and prejudice seeming to take the place of reason and ripe judgment. It is a world of unrest and unhappiness. But it cannot remain so forever. Men wiil have what they strive for, and the eager cry of every heart is for peace and quiet. Faith and hope have not perished from the earth, and love is stiil the most beautiful and the most wonderfuf thing in the world. God, too, sits upon the throne of the universe.

THE CHURCH AND POLITICS.

We do not believe that the church should enter political campaigns as a partisan advocate of either men or measures; hut we do helieve that Christian citizens shouid carry with them into their political activities the same high moral standards that they maintain in their private lives. Any effort to foist upon the puhiic disrepntahle men as office-holders, or questionabie measures for enactment into legislation should be met hy such uncompromising opposition on the part of those who place right above every other consideration that the effort would meet with ignominious failure. It is not often that even a powerfully entrenched political machine can stem the tide of outraged opinion. According to a press report, the mayor of Philadeiphia undertook to appoint to a high office a disreputabie ex-saloon keeper. When the good people of the city realized what was about to take place, their protests found voice through the action of the churches and the appointment was revoked. The church is ieast of all a political organization—hut it can do mnch to maintain decency in political life.

THE USES OF ADVERSITY.

Adversity is not pleasant, but it is often profitable. By its very nature it is a test of character. It always gives the sufferer the opportunity and the occasion for examining the foundation principles upon which he has builded his life. If prosperity and good fortune are the essentiais of rectitude, morality is merely a convenience and good character is a thing to be bought in the marketplace. Only weak men falter when troubies come upon them—strong men can carry burdens. We cannot attribute evil to God, and all pain is not punishment; hut in a strange way aii things, even sorrow and suffering, work together for good to those who are ohedient to the Divine wiii. The fiber of the sturdy oak is toughened by the storms that would uproot it, and its heauty is heightened by the blasts that would wrench its branches from their hold upon the trunk; so the tested man grows stronger by the tribulations he endures, and the maintenance of his integrity in the midst of sore trials inspires others to hold fast when adversity comes. It is no smaii thing that a beautitude was uttered hy the Lord in behaif of those who are the victims of persecution and false witness.

THE MEANS AT HAND.

We read not long ago that Raphael's Madonna of the Chair, one of the priceless art treasures of Europe, is painted on the head of a barrel. In addition to the snggestion that the most commonplace things may be glorified by the loving labor of consecrated hands, we note also that genius is not dependent upon favorabie conditions for the achievement of marveious results. The man of power is the man who can take ordinary equipment—even poor equipment—and fashion with it the perfect creation of the ideal in his soui. It would be hetter, of course, to have things just as we wouid like to have them; hut if we do our best with what is at hand, we have wrought for the ages.

LOW STANDARDS.

Commercial enterprises always take advantage of existing standards to fill their coffers. If public sentiment will permit the exploitation of degrading forms of amusement, there are always mercenary individuals and corporations ready to pander to the lowest passions of depraved hnman nature. We have a right to expect that reputable business concerns shall have a care for the morals of the community as well as for the profits from their investments; hut, apparently, the voice of conscience is drowned by the tinkie of coin in the till. Not good, but gold, is the standard by which the success of a husiness venture is too often measured. The community itself wiii have to learn to protect its finest instincts against the demoralizing influence of the greed for gain. Our standards are too low. A shrug of the shouiders is no adequate protest against salacious stories and lewd pictures; we need to hegin a campaign of education that will raise the standard of public morality to the point where even the attempt to give morally ohjectionahle entertainments wiii arouse such an outburst of indignation as will make their promoters fear to repeat the offense. Healthful recreation is a good thing, and clean entertainments are both enjoyable and heipful; our fight is solely against the so-caiied amusements and entertainments that inevitably produce moral disintegration.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

UNIFICATION.

By Bishop Collins Denny,
Member of the Joint Commission on Unification.

III.

The Judicial Council, fifteen in number, cannot be recruited from members of the General Conference, nor of any Regional Conference, nor of any connectional board, nor shall any member of the Council hold any other connectional office. The Council will possess the functions now exercised by our committee of appeals—to hear appeals of traveling preachers, and to arrest an action of connectional boards—and in addition, to review upon appeal on constitutional grounds, the acts of the General Conference, the Associate General Conferences, the Regional Conferences and the Annual Conferences.

In itself alone, the attraction of office without salary, whether in the church or in the State, is too well known to need emphasis. Not infrequently office is given rather as a reward for some service than because of qualification. Sometimes men who have failed to attain a desired object have been given an office to relieve feelings possibly wounded by that failure. It is useless to struggle against this, because human nature must be taken as it is, not as we wish it to be. Searched to its foundation by a thoughtful, serious person, by one who is not easily thrown off his balance, office means literally nothing beyond opportunity for service. This plan greatly narrows the field from which members of the Judicial Council can be taken, thus excluding those best qualified to render important service. The purpose to secure men who have not committed themselves by word or action on the issues to be determined by the Council is a good purpose, a purpose whose ideal cannot be fully attained; for no man ever yet came to the consideration of a contested issue without some bias of thought or tendency of nature. Men free from all partiality do not exist. Knowledge of the facts involved necessitates the thinking of the thoughtful. Noting the exclusions from the field of choice, remembering that the best men must see that the possible service is worthy of the gift of time and thought, and observing the possibly narrow range of the work of the Council, it fails to impress the student of this Constitution as likely to be either a great or a useful body. As a committee of appeals in cases of their trial of preachers and of the review of the actions of boards, it will have a worthy sphere; but a General Conference committee would be equally as efficient. As a check on a General Conference of such wide powers, "endowed with dominion and made imperial in its operations," it is quite unlikely that a case will ever be entered on its docket.

Regional Conference—Its Seeming Advantages.

This paper does not propose to discuss the value of a possible Regional Conference, but only the Regional Conference provided for in this plan. The provision for this Conference is for our church the most attractive feature of the plan.

In the first place, we are to have a majority in three of the seven Regions, and within those Regions will be included Maryland, the District of Columbia and Missouri. The territory in these three Regions will cover practically the settled portion of the country which voted in 1844 to adhere to our church, and, in addition, the Baltimore Conference as then bounded, together with the Eastern Shore of Maryland and Virginia and the State of Delaware. Undoubtedly, so far as geography is concerned, our people will be satisfied, and each of these three Regions will be as homogenous as any division that could have been made.

In the second place, the provision for a vote by regional delegations in the United States on any pending motion or resolution, including amendments to the Constitution, when such vote shall be called for by a majority of each of two regional delegations, and the necessity for the concurrence of five of these delegations, each voting as one body, before action can be adopted, will be satisfactory to our people. In the third place, the requirement that the consent of three-fourths of all the members of the several Annual Conferences present and voting must be obtained to secure a change in the Constitution will appeal to our church. We are familiar with this three-fourths requirement, and we have found it to be a safeguard, and yet not too great a check. It needs to be kept clearly in mind that unless the Constitution is to be changed there will be nothing to call for a vote by the Annual Conferences, and the Constitution once adopted, the powers granted in the beginning by those Conferences will not be returned to them. Power once yielded is seldom, if ever, recovered. On the contrary, power tends almost irresistibly to increase. Practically, this three-fourths vote gives no protection to the South. Take the figures given at the Savannah meeting by one accustomed to deal much in statistics. His figures may not now be perfectly accurate, but relatively they will stand. The South "brings 7,440 preachers," the North "20,524 preachers" (Savannah Proceedings, page 344). We have now forty-seven Annual Conferences; they had in 1915, 109 Annual Conferences. To the preachers, add the lay members of the Annual Conferences, and we shall enter this union with not more than a fourth of the voting strength, if, indeed, we shall have a fourth. It is easy to say with truth that probably the North will not vote as a body, and as easy to reply with truth that neither shall we. If they wish, they will have the power to do according to their pleasure, and we shall lack the strength to say them nay.

No Analogy With State.

In the fourth place, our brethren will be pleased to see that "each Regional Conference shall have full power over all distinctively regional affairs within its area," and at first sight this seems to be local self-government. But is it? Look at those sweeping powers of the supreme General Conference. Within "those wide-extended plains" the Regional Conference cannot put its foot. It can busy itself with adjusting the boundaries of an Annual Conference, a work now practically in the power of the General Conference committee on boundaries. It can also take charge of the church institutions within its own territory, "which are not otherwise legally provided for." Our Annual Conferences now control such institutions, and there may be no purpose or need to change that control. It seems at best to be of no great importance, for doubtless no one will wish to change the management of those institutions which are now giving satisfaction. The Regional Conference is a feeble, sickly plant, as free from fruit and aroma as a painted flower. It was lauded as taking in the church the place of the State in the Union. There is no real analogy. This Conference is not even equal to a county in a State. A county school board with power to nominate the county superintendent is a closer analogy.

In the fifth place, the right of the Regional Conferences to nominate to the General Conference the men to be their bishops will be, at first sight, very attractive, partly because from 1808 to 1844 only McKendree and Andrew were chosen for that office from Virginia south to the Gulf and west to the latest settlement; and also because it is natural and right that whatever a bishop is to do hereafter, he should be the choice of the men with whom he is to work. It must not be overlooked that the General Conference is given the power to determine the number of bishops a Region shall have, and that without reference to a uniform principle. Should death or sickness reduce the number of active bishops in any Region, and should the bishops of any other Region be active and strong, it will be possible and likely that the General Conference will insist that one or more of these active bishops shall be taken for presidential and residential supervision by a Region by whom such bishops were not elected. What then can a Region do, the power to allot the number of bishops to be elected being in the General Conference? The Region must either accept the assignment suggested, or do its work with a weakened force. It will be well also to examine with care what the episcopacy will amount to under this Constitution. The church has the undoubted right to determine by law whether the episcopacy shall continue even in name, and if continued what shall be its functions.

Regional Conference—Its Real Weakness.

The white Regional Conference is an ex officio body. Its members are elected to the General Conference, and then by virtue of that election they become the delegates to the Regional Conference. Regional interests are subordinated even in the choice of the men to care for those interests. The Joint Commission would not even agree that "any Regional Jurisdiction may, if it desire, elect delegates to the Regional Conference other than those elected to the General Conference." That motion was offered, and was lost by a large majority. The white Regions are not allowed the privilege to determine for themselves whether they shall trust their interests to men less absorbed than the members of the General Conference always are, and necessarily must be. The main reason for this ex officio membership in the white Conferences was repeatedly given: The place and time of the meeting of General and Regional Conferences must be the same. It was said that till the General Conference had decided the question, a Region could not know the number of bishops to be allotted to it, nor that their nominations were confirmed. Attention was called to the ease and rapidity of telegraphic communication. The negro and foreign Regional Conferences are in this important respect given a privilege denied to the white Conferences in the United States. The Constitution contains under "Regional Conference for Colored Membership in the United States" the following provision (repeated in identical words under the title "Regional Conference for Membership in Foreign Countries," except that "said" in the first is replaced by "any of these" in the second): "The numerical basis of representation in said Regional Conference may be changed by said Regional Conference, subject to approval by the General Conference, provided, that the membership of said Regional Conference shall not exceed 400 ministers and laymen in equal numbers."

We are told that we can trust the General Conference not to take any action needlessly, that we can have, indeed must have confidence in that body. Lawyers, indeed, students generally, will readily recall those words of Chief Justice Marshall in McCulloch vs. Maryland, perhaps the most famous and the ablest of his judicial opinions: "All inconsistences are to be reconciled by the magic word 'confidence.' But is this a case of 'confidence?' Would the people of any one State trust those of another with a power to control the most insignificant operations of their State government? We know they would not. * * * This is not a case of confidence." (4 Wheaton 431.) The Annual Conference, yea, more the church, whose liberty depends on the will of another body, especially when that body is declared to be supreme, has no liberty.

Influence Will Dwindle.

What efficiency can be expected from a body whose members meet during the time and at the place a General Conference is in session? Any man who has ever served in a General Conference knows that its business presses him to the utmost limit of time and strength. Let him do his best, and out of the multitude of interests he must select a few to which to give himself. No ordinary man can serve with efficiency in a General Conference and have time and strength to give to any other business. In addition to the overshadowing importance of General Conference business, compressed as it is within a few weeks, even a slight knowledge of human nature is all that is necessary to lead to the inevitable conclusion that only a dwindling usefulness and life lie before these Regional Conferences. The General and Regional Conferences cannot both continue, and the lesser will be swallowed by the greater. The twelve-year proviso in the Constitution is likely to be the limit of the life of the Regional Conference. Then, indeed, we shall probably see this feature, now so lauded, eliminated, and complete absorption will have taken place. The first gale that sweeps from the North brings to our ears the crash of these resounding words from a recent editorial by a member of the Commission: "May we not trust the united church to deal wisely and effectively with any sectionalism which may emerge because of or in spite of this piece of new machinery known as the Regional Conference, and either to mend or scrap any such machinery as may be found in the way of the full union earnestly desired and determinedly sought by the Methodists of the Methodist Church?"

A motion to strike from the section on the powers of the Regional Conference the word "legislative," and to insert "administrative," met with instant and positive rejection by our Commission. The difference was vital. Every one instantly saw the radical change involved. Yet when it is objected that a legislative ex officio body is an anomaly, is in itself inefficient, we are told that our General Conference boards have ex officio members and that their work is well done! It ought not to be necessary to call attention to the fact that these boards are not legislative, but are administrative bodies. The administrative body works under law made for it, the legislative body makes the laws for others to work under. The church has not favored even a small per cent of ex officio members in the Annual Conferences, a body with no power to make law. Only a few years ago an effort to introduce ex officio members into the Annual Conference, actively supported as it was by the most influential board in the church, failed to secure even half the votes in the Annual Conferences. The longer that plan was discussed the fewer votes it received.

Argument is Refuted.

It has been said that should the Regional Conference and the General Conference be composed of different men, the General Conference would have all the stronger men and the Regional Conference would be composed of men unfitted for

the work. This argument evidently proceeds upon a supposition contrary to fact. The Baltimore Conference had in 1824 no stronger men than John Emory, Beverly Waugh and Alfred Griffith, all of whom were members of the Conference of 1820, two of them afterwards bishops, yet none of them was elected to the Conference of 1824. Norval Wilson was not elected to the Conference of 1844, nor P. H. Whisner to that of 1882, nor Paul Whitehead to that of 1874. The list could be greatly lengthened. Let it suffice to notice that neither Enoch M. Marvin nor Robert K. Hargrove nor Atticus G. Haygood was a member of the Conference at which he was elected and ordained a bishop. The necessity for this ex officio character of the Regional Conference does not exist. Men equally as able as those sent to the General Conference fail of election to that body, often men of greater ability than those who are chosen. Election does not now depend on ability, nor has ability in itself alone ever been the ground of election. Was it lack of ability that kept Calhoun, Clay and Webster out of the White House? There are not wanting historians who say they were too great to be elected, that smaller men made stronger appeal to those who cast the votes.

All of us agree that there is a place for the Regional Conference; perhaps among us it would be said there is a necessary place. Then surely it should be given a place of dignity, a place of power, a place of efficiency, and not be dwarfed into this ex officio body under the shadow of a supreme General Conference. In membership, in work, in time given to do that work, it could be made to appeal to the best men in the church; whereas, in this plan of government its membership is but an appendage to another body, its work is of no dignity or comparative importance, the time given to that work only the dregs left in men weary in mind and body. It lacks even the attraction of looking well on paper, and in practice will be found as inefficient as Don Quixote's pasteboard helmet.

No Time for Regional Conference.

Consider the possibilities and probabilities. When are the Regional Conferences to meet? All the morning the General Conference is in session, all the afternoon the committees by which most of the work is done are meeting. Should one Region desire to meet, will the General Conference accommodate it by adjourning, seventeen men in one Region and fifty-one in another, reducing to idleness or to scheming the remaining hundreds? At times balloting is protracted. Possibly but one Region will need to nominate bishops. Will all the General Conference, including committee meetings, be brought to a pause while this one Region works over the knotty problems? Suppose a majority of two Regions desires the opportunity to test whether it be best to have a vote by Regions, and suppose, in addition, a third Region may be inclined to agree with these two, will four Regions agree to adjourn and thus forego the victory safe in their hands? When did majorities act in this way? Every one will readily recall how Clay, by shrewd management, with a majority of but three votes, carried the Missouri compromise. That majority will justify its action by the maxim that majorities have the right to rule. But why continue to enumerate the almost inexhaustible possibilities and probabilities? The Constitution makes no provision for a meeting by Regions when a resolution is pending in the General Conference, and many instances are readily recalled when quick action is necessary.

In this Constitution it is difficult to determine the point of greatest danger, but pehaps it will be found to be the Regional Conference; and that whether viewed in the favorable light of the South, or in the unfavorable light of the North. The greater the attraction of this feature to men in the South, the greater the repulsion it must be in the North. Only men who try to see both sides of a question can get an approach to a true understanding of it. Take the Northern view, and at once it is seen that about 440,000 of their members fall into Regions predominantly Southern, while of our members perhaps scarcely more than 30,000 will be in Regions predominantly Northern. (Exact figures are not available. Statistics furnished a year or two ago for the use of the Commission have been summarized in round numbers.) Will there be no friction growing out of the government of these members? Are not these the very members who have been most afflicted by existing friction? Will this human nature, even though all of it be regenerate, never have a hearthurn? Think of the Regional Conference as an enduring, efficient organ of government, and he is blind who does not see that it must be by the North looked upon as dangerous to the peace and prosperity of those in whose interest he has suffered most. On the other hand, look at this Regional Conference from the Southern side. The role of the prophet is not assumed. All that is attempted is to draw inferences from indisputable fact and principles. To the North the provision for the Regional Conferences must appear not the unification of Methodism, but its reorganization; and the pressure, the constant pressure from that quarter, must be to abolish it or to make it useless. To us it will be the citadel, till we become wearied with its impotency.

Powers Next to Nothing.

Will any church composed of sensible people consent to weary itself long with a piece of useless machinery? Either some use for the machinery will be found or it will soon be discarded. According to this Constitution the Regional Conference cannot be a useful piece of church machinery, because its membership is ex officio, its powers are next to nothing, it is too subordinate, too overshadowed to command respect. The only possible attention it can receive will be the attention given by men already overworked. Weary men are not generally characterized by wisdom, discretion, prudence. Too often in haste and imprudence they wreck the vessel they should bring into port. Discard this part of the plan and what is left to the South except complete absorption?

If, however, it should be found that some real power for the Regional Conference can be found, and this is most unlikely, then the functions of that Conference will be a growing irritation to the General Conference, and the North will be in perpetual trouble. If the Regional Conference should grow into a governing body of local affairs of any moment to the church, it will be the government by a minority, for we are greatly in the minority. As long as human nature retains its characteristic traits, as surely as history gives us any light, a minority possessing none of the advantages of superior ability, training, knowledge, wealth, position, cannot govern a majority. The Regional Conference, looked at from all sides, all the provisions for it calmly and carefully weighed, is destructive to the South if it should prove to be temporary and inefficient, and it will be, if it should prove to be efficient, irritating and impossible of endurance by the North. A Regional Conference with a real membership with powers needed to do its work efficiently, working in harmony with a General Conference restricted to the oversight of purely connectional business and kept within legitimate bounds by enforcible limitations, would give promise of solving our difficulties. By this plan it can do no more than the State of New York could accomplish if the legislature of that State were composed ex officio of its senators and representatives in Congress and were necessitated to meet in Washington during the time Congress was in session, and confined to such narrow limits as those to which this Constitution confines the Regional Conference, under a Congress with such supreme, all-controlling powers as are given to the General Conference.

This Plan Revolutionary.

This plan does not reconstruct the Methodism of our fathers, the Methodism we have known and loved; it revolutionizes it. Methodism is torn down, the plowshare is run through its foundations, the retention of some familiar terms to the contrary notwithstanding. In the reconstruction not all the valuable material of the old building is retained. "For wise men this is not judicious, for sober men not sound, for minds tinctured with caution not without jeopardy."

So revolutionary is the plan that the new church will be altogether different from anything any of us has ever known. Its advocates in asking its acceptance should make it perfectly clear, not that it is a change, but that it is an improvement. The end proposed should be looked at with steadiness. The greater usefulness of the church is sought through the union of two churches, whose spirit is very different. This plan is indifferently suited to the end proposed. It is complicated, most complicated, and to adopt the words of a great statesman, "we know in general what an operose business it is to establish a government almost wholly new." Men need time to accommodate themselves to great changes, as D'Aubigne says somewhere in one of those thirteen volumes of his great work. The change from the Articles of Confederation to the United States Constitution was not so great as will be the change from our present church government to the proposed plan, yet even with the unsurpassed influence of Washington, the admiration, the respect, the reverence, the love of the people for him, together with the genius of Jefferson and Hamilton, and of that host of able associate patriots, our ship of state was for years in a storm off a lea shore. In our experience Romanism is the only church at all similar to this new Methodism. Now "all Protestantism, even the most cold and passive, is a kind of dissent." A Protestant world-church is antagonistic to the very genius of the Reformation and all that has followed from it. Such a church must be only a dismal, cold, dead uniformity.

Experimenting With Success.

No known age of the world has lacked a large class of minds which regards an appeal to the past as indisputable evidence of crystallized conservatism, and many are the coarse, question-begging epithets by which this conservatism is stigmatized. It is usual to-day for this class to honor itself with the name of "forward-looking men," men who are freed from the trammels of the past, men who follow the path that has not yet been trodden. Few, if any, of this class pause to consider where they are to find the light to enable them to look forward. In fact, the need of light with which to look is not with them a conscious need. Every man who thinks well knows that in a developing world new conditions must be met by new plans. He also knows that without disaster a man cannot ignore the wisdom of the past, nor its unbroken experience. He knows that changed conditions necessitate a change in the form of the application of tried maxims and eternal principles, yet those maxims and principles can never change. The greatest writers in military history declare that no change in tactics can ever change the science of military strategy. No sane commander would now arm his men with the long spears with which at Marathon the Athenians pushed their way to victory, nor with the sturdy oars, whose synchronous strokes at Salamis brought the Greek triremes crashing down upon the Persian fleet. The shields of the phalanxes of Alexander at Issus are now as useless on the field of battle as are the elephants of Hannibal or the lighted fagots on the horns of the oxen by which means he was able to go through the pass in Samnium. Even the English cannon at Waterloo would now be useless, though at that time those cannon tore through the French squadrons as they advanced to foam themselves away around the English squares. But different as were the arms recently used in Flanders and on the fair fields of France, the principles of strategy had not changed. Victory now, as then, belongs to the general who will bring the greater number of trained, fresh men, properly armed, to the critical position and will keep up his supplies.

Only ignorance shuts its eyes to the steady light that comes from the past. It is as true to-day as it was in 1830 when Bascom wrote the words: "A government uniting the legislative, judicial and executive powers in the hands of the same men is an absurdity in theory, in practice a tyranny." Indeed, he simply formulated the experience of the ages, experience as old as human government. Maxims and principles of government may be trampled under foot by the careless and the ignorant, but only to have them turn and rend you. Pride in ancestry may be a stimulus to noble endeavor, disregard of posterity will inevitably lead to its ruin. Forward-looking blind men and all their followers stumble to destruction. As we go along our way let us gladly accept all the light given by the past. Let us not deceive ourselves with the delusion that no Solomon ever lived, or that Solon begins his life to-day. Eternal is the fact that those who believe not Moses and the prophets will not believe the truth that never dies.

Glory of Methodism.

Many pages of Protestant church history glow with heavenly light, but none surpasses the pages commemorating the deeds of our Methodist fathers. If any page of church history be comparable, it must be found among the records of the century that marked the planting and training of the church. Our church in America had its rise, as it has had its development, in simple hearts aflame with love for God. Little was the light of learning that illumined their minds, but God, who commanded the light to shine out of darkness, shone in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Silver and gold they had none, but God gave them power to lift the moral cripple to his feet. No earthly influence aided their efforts, no propitious breezes from the hills of worldly favor filled their sails. Against opposing currents with pain they made their way, but kindly were the stars that shone in heaven's cloudless sky. Truly, they had nothing, yet they possessed all things. Small as was the mustard seed with which they went forth to sow, hard as was the soil watered with their tears, like the forest of Lebanon has been the result. Those fathers of ours, they civilized the country. They turned the rushing stream of evil out of its channel, and set the current flowing toward the city of God. The heraldic cognizance of the Prince of Wales, won by the Black Prince on that great day at Crecy, and taken by him from the slain Bohemian king, "I serve," kindles enthusiasm. That motto was most gloriously blazoned in the lives of our fathers, blazoned the brighter because of success won by adversity. The sacred sign passed on from hand to hand and burned more brightly all the way, for they were wholly free from the strangling arms of those twin brothers—love of ease and worldly wealth. Methodism has been a success, an unexampled success. She has lived her days under the smile of her Lord, and never before had she a wider or a brighter outlook than to-day. Nor has she lost the momentum of her faith.

Shall we experiment with a success, an unequaled success? Wisdom does not favor that; it condemns it.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings, $5. Utility pen, $3. (Rev.) H. C. Castles, McComb, Miss.

"REVIVE US AGAIN."

By Rev. S. Curtis Yates.

There is reason for alarm in sectarian circles to-day because of a spirit of coldness, of lethargy, and of arrested growth pervading them. God is going to work a change of disintegration in them unless we honor Him, and that right early. "Unless we honor Him," and the expression is used advisedly and with much deliberation. The Southern Methodist Church has ceased to grow, statistics showing that during the past year the number of members received into the church on profession of faith in the North Mississippi Conference was twelve per cent less than during the preceding year. So far was the church from holding its own, there was a net loss in the North Mississippi Conference of six hundred members. This decline in membership is the appalling characteristic in the summary of perhaps all the Conferences, and of the several denominations as well. The number of members lost by the Methodist Church of the North was sixty thousand! It takes no Jeremiah to read in the marred vessel the fate of any church if such a showing continues to repeat itself.

The need for a church-wide spiritual awakening is manifest. No monetary need ever approached the present one. The Methodist Church carried the Centenary over, and carried it over "big," and great was the rejoicing throughout the land. But in our eagerness for making the financial drive a success, we did little driving for immortal souls. The new year found us rich in silver and gold, but spiritually we were well-nigh impoverished. It is well that a spiritual campaign is to be inaugurated this year. Let us make a drive for the return of the Sabbath Day in its full and deep significance, and in all its ancient sanctity. Let us include in our spiritual program for the year a discouragement of loafing about the cafes and depot during the hours of church services. Let us begin now to love our church and one another as we never did before; this must precede an approaching revival, if it is to be worthy of the name.

It is said that the Methodist is less loyal to his church and loves his fellow churchman less than does the member of any of the other denominations. The accusation is challenged, but there is food here for thought. We hear it said at every turn, "We don't stick together, we are not as loyal to Sunday school and faithful to attend church as are the ———." Why not? Why should one balk at inviting some one to attend church? If the children can come out to Sunday school, why should the teacher not be as faithful, and not deliberately leave the class without a leader, because the weather happens not to be the counterpart of the spicy breezes that "blow soft o'er Ceylon's isle?" Do we inquire after absent pupils, and make it a point to see personally any who are irregular in their attendance? When a new family comes to town, do we go after them for the church and Sunday school, or do we leave them for other denominations to receive? There are always unchurched members in every community; do we urge them to come into our church? We know how quick many another denomination would be to solicit prospective members.

The Methodist Church is to-day the biggest Protestant body in Christendom with respect to wealth and membership. As an ecclesiastical organization God has blessed it, and Methodism stands like Saul among his brethren, head and shoulders above them all. But last year the church went through a period of arrested growth. God is ever trying to do his best for us, but he has not covenanted to keep a favoring countenance turned upon any ecclesiastical body. He sets his permanent, final, irrevocable approval upon no person or thing. And if we do not answer His purpose; if we as a church reflect not his mind and character, God's face will be turned from us and the hand of disappointment will rebuke, crush, disintegrate us. If we will not be first, we may be second. If we will not be gold, we may be silver; and if not silver, we may be wood or clay.

"Wilt thou not revive us again, that thy people may rejoice in thee?" The one thought and purpose and aim of Methodism this year is a revival of religion in every Methodist congregation. Everything else is subordinate, secondary in importance. The one offering that will this year go up from her altar will be a universal cry, not for silver dollars or golden eagles, but for a Pentecostal awakening that shall permeate, electrify, and enliven the faith of believers, and shall awaken sleeping sinners to the blessed realty of the presence of, and companionship with the Lord and Savior Jesus Christ.

And it shall be done. When the millions of Methodists "go from their knees to any task, it shall be done." The campaign this year is for souls. When the campaign closes it will be found that the church went over, and went over big. Methodism is aroused like a giant from troubled sleep, and is girding itself for an effort that is titanic in its proportions, is poising itself for a thrust that shall cause Heli's foundations to quiver. All up and down the land comes the good news that God's saints are gathering at Jerusalem. The whole church moves forward like the Crusaders, whose vast host awoke the silent, dreary plains to the thundering tread of innumerable feet. Staff in hand, the dust on our sandals, each in the habiliment of a pilgrim, the saints of Methodism betake themselves to the shrine at which Christ said tarry "until ye be endued with power from on high." Let us enter upon this pilgrimage. Let us go to the mercy seat and tarry and wrestle till heaven and earth are brought together. Let the dreary hours of the night and the gray breaking of the day find us struggling like Jacob as he strove with the angel by the brook. Let us pray God mightily to revive us.

"Wilt thou not revive us again, that thy people may rejoice in thee?"

Artesia, Miss.

THE INTERCHURCH WORLD MOVEMENT.

By Rev. C. A. Battle.

Whatever good may have been seen by many in the Interchurch World Movement from its beginning up till a few weeks ago, seemingly has been blurred by some facts that are now forthcoming. An effort was made to stampede Protestant ministry and laity into the organization before they had opportunity to know all about it. Vast office buildings and forces are being maintained throughout the country; expensive group meetings have been held; surveys in which the expense was not considered have been made; and in other ways has money been spent in a lavish manner. And one of the troubles now seems to be that the money was not in sight when it was spent. A correspondent in the New Orleans Advocate of March 4, records some illuminating information. He states: "The immediate expenses of the Movement are being met through credits established by the boards of the co-operating denominations. These boards do not advance money, but they do provide credit on which the Movement can borrow. More than twenty churches operating separately would spend a vast amount of money which would not be noticed, but when their interests are brought together under one clearing-house agency, it naturally attracts attention."

These "co-operating denominations," which this correspondent seems to think are so beautifully engaged in this cure-all work, are not so all-embracive as the innocent might imagine; neither can it be said that they are sailing toward their Interchurch goal as peacefully as some have aspired for them.

One of the leading churchmen of the Northern Presbyterian Church, writing in the Presbyterian of Philadelphia, states: "The Presbyterian Church is being flooded with letters and literature regarding this Movement, some of which grossly misrepresent the facts. I have before me a letter which, no doubt, has been sent to all our ministers, which is full of misstatements. It is supposed to deal with the question of the change of date for the every-member canvass in the Presbyterian Church. It really is an urgent appeal for ministers not to criticise or to have any opinions except what are furnished them by the Movement on the subject of the Interchurch World Movement. The letter states that 'a practically complete Protestantism will unite in raising together the budget needed.' That is not true. As far as I can learn the Methodists, some of whose members are engineering this movement, have refused to make any canvass. The Baptist Church, South, refused to go into it. The Episcopalians hold aloof and will have nothing to do with it. The bishops of the Methodist Church, South and North, are against it. The United Lutherans refuse to join it. Again, the letter states that 'the budget for the Presbyterian Church will not be determined by the Interchurch.' That was precisely what was done. The Interchurch asked our Executive Commission for sixty-two million dollars. The commission pared that down to forty-five million, twenty-two million of it to go to the Interchurch Movement. If that is not allowing the Interchurch to fix the Presbyterian budget, I do not know what it is. Again, the letter states: 'We shall not be called upon to surrender our New Era program.' The loss comes in the large overhead charges of the Interchurch Movement, for publicity, for parlor cars, expensive hotels, useless literature and surveys, high salaries of men outside our church who never had a pastorate, in telling us how to do it, and to take off our coats and go to work in order to get our salaries raised as was advised last week at Harrisburg, Pa. The only way the writer sees of getting a large salary is to join the Movement and become a traveling secretary, and have a good time at the expense of the church. Some of those already in the Movement had better take off their coats and go at it in the pastorate."

The editorial policy of the Presbyterian of Philadelphia is highly critical of, and indignant at, the Interchurch Movement. At the great Atlantic City Interchurch Movement gathering a budget of one hundred and four million dollars for foreign missions was prepared. When the Foreign Missions Conference gathered a week later at New Haven, Conn., a lively session was held. The editor of the Presbyterian states: "The secretaries at the Conference at New Haven knew that this budget had been made up by the Interchurch leaders, without authority. They also knew that the boards had not yet endorsed it. Then Secretaries Mott, Speer and Taylor, by fervent addresses, urged and appealed that the secretaries ratify the foreign missionary item of $104,000,000 for the coming year. It was ratified by a unanimous vote. It is reported that Mr. Speer urged the secretaries to ratify even if the boards should later rebuke them for rashness. This disregard for law and order is a bitter surprise to the friends of Mr. Speer. This whole action smacks of ecclesiastical anarchy. It shows a bad spirit, and seems to throw down the challenge to the various denominations to defend their own organizations and integrity."

The editor of the Presbyterian also makes the following statement: "The cost of the Interchurch campaign up to April, this year, will be over ten million dollars. Of this amount the majority vote of the Executive Commission obligated the Presbyterian Church to one million dollars." Again, he says: "The Interchurch Movement is wholly outside all denominations. The men who originated it did so without authority. They have pursued their course up to this date according to their own wisdom. They are now confronting an obligation of ten million dollars. Some of their friends say, if they are not 'helped out,' it means a state of chaos. Is it financially sound, or morally right, to take a million dollars of the church's money to prevent a self-instituted and self-directed Movement from chaos?"

Of course, the M. E. Church, South, is not officially connected with the Interchurch World Movement. But the Movement evidently expects Southern Methodist pastors to co-operate with it in its "progressive" programs, or long telegrams would not be sent to our ministers or their railroad and Pullman fares would not be paid to the various Interchurch Movement meetings. In the face of our recent fifty-million-dollar mission drive and our forthcoming twenty-three-million-dollar

educational drive, how are we going to assist the Interchurch Movement in its burdensome financial programs? And if we are not able to raise its needed millions, ought we ride on the railroad and Pullman fare money the Movement is corkscrewing out of the Northern Presbyterian and other denominations already in its drag-net?

Mansfield, La.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

(Dr. Millar, the distinguished editor of the Arkansas Methodist, has recently completed an extensive tour of South America. We consider ourselves extremely fortunate to be able to give these interesting sketches to our readers.—Editor.)

The Physical Features of South America.

In order properly to understand Latin America it is necessary to familiarize ourselves with its physical features and its history.

On account of the way our maps are made, as if the earth were a cylinder split lengthwise and spread flat, we do not get a correct idea of the size of South America. Its area is more than 7,000,000 square miles, or almost exactly that of the United States and Canada combined. Brazil alone is larger than the United States without Alaska and larger than all Europe without Russia. Even pigmy Panama is twice as large as Switzerland, and little Uruguay is larger than the six New England States together, while Argentine is equal to all of the United States east of the west line of Missouri and Arkansas, and, if placed upon North America, it would extend from Key West, Florida, beyond northern Labrador. Chile, although only about 200 miles wide, if stretched across the United States, would reach from the Atlantic at Maine to the Pacific at Oregon. The breadth of South America at the equator is 3,500 miles and its length from Cape Horn to the tip of Colombia is 4,600 miles, and as Cape Horn is not ice-bound, the whole continent is surrounded by the open ocean and is accessible by ship.

The mountains, the plains, and the rivers are all on a gigantic scale. There is a very narrow strip of lowland on the Pacific coast. Rising abruptly and extending from the Caribbean Sea to Magellan Strait are the magnificent Andes Mountains, which broaden in Bolivia, Peru, and Ecuador into two or three ranges superimposed upon a plateau 6,000 to 10,000 feet high. Here are found some of the highest peaks in the world, as Aconcagua, in Argentina, over 23,000 feet high, and Cotopaxi in Ecuador, the highest active volcano on the globe. Here, too, are great glaciers; and Lake Titicaca, between Bolivia and Peru, the largest body of water at that height in the world, is two miles above sea level and is 135 miles long and 66 wide.

East of the Andes is a great plain, extending from Magellan Strait to the Caribbean Sea. The plains are called pampas, and are somewhat similar to the plains of the United States between the Alleghanies and the Rockies. Through these broad plains run mighty rivers. The Amazon, which in Peru rises within 100 miles of the Pacific, uniting a multitude of tributaries, flows majestically across the continent almost exactly under the equator to the Atlantic Ocean. It is the largest river in the world, and is navigable for 3,000 miles, or from the Andes to the Atlantic, while with its tributaries it affords 30,000 miles of navigable waterway. North of it is the Orinoco River, navigable for 1,000 miles and at one place connecting with a branch of the Amazon, so that it is possible for a small boat to enter the mouth of the Amazon and sail up and then out through the Orinoco into the Atlantic again, having encompassed the plateau of the Orinoco. Then, rising in the central portion of the continent are the numerous streams which unite to form the Rio de la Plata. One can hardly credit the statement that this last system carries to the ocean more water than does the Mississippi, and is navigable for sea-going craft for 1200 miles and for smaller vessels over 2,000 miles from its mouth. Between the Amazon and the La Plata in Brazil is a plateau and a range of mountains which runs parallel with the Atlantic coast. Out of these flow short rivers into the ocean.

While the larger portion of South America lies in the torrid zone, the high altitude and proximity to water cause much of it to have very pleasant climatic conditions. Through the Andean region the cities are either on the seacoast or at an elevation of 6,000 to 10,000 feet. All the countries have some temperate sections and practically all of the capitals have favorable climates, while Quito, the capital of Ecuador, eight miles from the equator, has an altitude of two miles and a delightful all-year climate.

South America contains a wonderful variety and quantity of minerals. In Brazil are found sixty-eight different minerals. The gold and silver mines of Peru are enormously rich, and its deposit of copper is thought to be the most extensive in the world. Coal is scarce, but petroleum has been discovered, and in Chile the copper and nitrate deposits are simply enormous. Bolivia alone produces one-fourth of the world's tin. Large and beautiful emeralds and even diamonds are found. On the island of Trinidad is a lake of pure asphalt 8,000 feet across, and in British Guiana great deposits of bauxite are being developed.

The forests are vast. Along the Amazon and the Orinoco they are almost inexhaustible and have been scarcely touched. Brazil's coffee crop amounts to about 1,585,000,000 pounds annually, while cocoa, rice, cotton, sugar, tobacco, and rubber are raised in large quantities in many places. The wide pampas support much cattle and in Argentina particularly much wheat and other grains are grown.

As the total population of South America is only 50,000,000, it may readily be seen that it is a vast, undeveloped continent of almost inconceivable possibilities.

OPPOSED TO UNIFICATION.

Some weeks since, the Advocate came to our home, and as we opened it and read, first thing, "Plan For Unification of American Methodism," we felt such a shock, and a cloud seemed to have spread over the entire heavens without one ray of hope. This came in addition to the horrors caused by the telegram in the daily papers, a dispatch from Kentucky, to the effect that the Joint Commission had unanimously adopted the plan for unification. We are indebted to Brother Selby, who, in correction of this error, gives us the statement from Dr. Dickey, which came as a rift, or rainbow in the cloud, enabling us by faith to see the "silver lining."

In a recent issue of the Advocate, we are pleased to read the article by J. A. Lewis, who expresses the sentiments of not a few. Have the members of the Joint Commission considered the possible fatality of the members of our body who are opposed to the union, who through grief and discouragement are liable to fall into apostacy? He who notes the sparrows' fall, and affirms that "not one of them is forgotten before God," also adds, "Ye are of more value than many sparrows." Who can estimate the influence of one life for either good or evil? What about such men as J. A. Lewis, S. A. Steel and others, who shine as beacon lights, together with the lesser lights? Are they to be ignored, not considered? Were they to unite with other churches, would the gain exceed the loss? Hon. H. H. White, of Alexandria, writes thus: "If the Southern Church decides to concede the principle * * * I shall abide by the decision, but personally I am opposed to it." We do not feel that way—we would rather go into some other church.

God wants the whole heart, and half-hearted service is surely not acceptable to Him. So much time is spent and lost. The revival campaign seems to have been lost sight of. Soul-saving is our principal aim. Think on these things. Lord, save us from peril.

C. Y. REAMES.

NOTICE.

An evangelistic singer has open time. Are you in need of one? A man of experience, and can furnish good references. Address Paul Templeton, 2206 Thirteenth Street, Meridian, Miss.

Evangelist R. L. SMITH
Singer and Preacher
Manchester, Mo.

IN OPPOSITION TO THE PROPOSED NAME.

Dear Advocate: Allow me to express myself through your columns regarding unification of the two branches of the Methodist Church.

1. I would not eliminate "Episcopal" from its name, because our episcopacy is the heart of the church. John Wesley lived and died in the Episcopal Church; some of our parents and grandparents were M. E. and M. E., South. To change the name would make it appear as if we had severed all connection with them and organized a new church.

2. There would be an effort to change to a congregational form of church government, which would mean the neglecting of the poor churches, depriving many of the poor of the gospel.

3. If changed, let it be Episcopal Methodist. It would not then lose its identity. This, I believe, will give satisfaction to a greater number.

4. If the North and South wish to unite their churches for the benefit of the whole, then we should not object, because they have made provision in their Constitution for the negro that seems to be just to all. Sectionalism should not have any part in adjusting an agreement between Christians who wish to unite in peace and Christian brotherhood.

C. W. PARKER.

Lauderdale, Miss.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

FOR SALE.

My General Merchandise Store located in Ponchatoula, La., a thriving town on the Illinois Central Railroad, only 48 miles from New Orleans; in the strawberry and truck farming district. Stock consists of general merchandise amounting to between $10,000 and $15,000. Best location in the town. In 2-story brick building. References exchanged. Apply to J. R. Abels, Ponchatoula, La.

THE NEW SONG
"My Guiding Star"
POPULAR FOR MOTHERS' DAY PROGRAMS, CONCERTS, AND ALL OCCASIONS.
30 Cents a Copy at
GRUNEWALD'S, WERLEIN'S, and DUGAN'S, Music Dealers,
NEW ORLEANS, LA.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or 1081 Main 3530 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

CENTENARY MILLIONS AND THE BOARD OF MISSIONS.

By Rev. W. W. Pinson, D.D.

It is cause for common rejoicing that the Centenary has had such great success. The financial drive resulted in pledges that went far beyond what was originally asked. The campaigns of Stewardship and Intercession have been a great and permanent blessing to hundreds of thousands of our people. The increase in pastors' salaries alone has been one of the most significant forward steps in our history. Most significant of all is the Evangelistic Movement that is now at its height throughout the church. This is the crowning glory and final justification of all that has gone before. The Centenary without this could not have heen considered a real success. Then, too, more than $6,000,000 has been paid in on pledges alone in less than one year from the drive.

It is not to he forgotten, however, that even success has its dangers. Not only the dangers that come without threaten the success of a good cause, hut also those that come from within. Chief among those is the excessive optimism and underestimation of certain bed-rock facts that always lie along the way. The Centenary cannot plead exemption from these dangers. It is to call attention to some of these facts that this article is written—not to deny mistakes, nor minify shortcomings, nor to boast of our achievements. Either of these would be poor business and a waste of time and energy; besides it would get us nowhere.

Instead of reading over the log-book of yesterday, let us sweep the mines from the course of tomorrow.

It should be frankly admitted that we are in danger of over-estimating our financial success, when taken in the light of certain serious and outstanding facts. In the first place, it is pretty clear now that earlier estimates from the reports hurriedly sent in at the close of the Big Drive will he considerahly reduced. The exact figures will soon be published, and it is only necessary to state the evident fact at this time. This was natural, not to say almost unavoidahle, under the circumstances. For the report that the total reached fifty-five millions, or thereabouts, none of us are responsihle. Patient and thorough-going processes have heen used to secure and tabulate the exact results, as far as this can he done. It has taken more time and lahor than one who has not undertaken such a task would have supposed. One fact which stands out, challenging our gratitude and thrilling our hearts with encouragement and hope for the future, is that while we set out to ask for thirty-five millions as a minimum, the church swept far and away beyond this in its hearty and enthusiastic response.

It would he unfortunate should there be created a feeling on the part of the church that the causes related to this movement have been enriched heyond all their needs, and that they are going to he emharrassed hy a large surplus. Let us take a look at the facts. These will show clearly that when every cent that has heen pledged is paid, the Board of Missions will not be ahle to cover its original Askings in the surveys. These Askings were made up on the hasis of the purchasing power of a gold dollar in 1917. It is well within the fact to say that the purchasing power of the dollar has fallen as low as sixty per cent of what it was when these estimates were made. In other words, it would require more than fifty-eight million dollars to cover the items involved in the Asking for thirty-five millions. Nobody supposes that it is possihle for us to reach anywhere in the neighhorhood of this amount of income.

But the case is even worse than this makes it appear. In China we asked for $2,995,711. The gold dollar was at that time in China worth more than twice what it is worth now in silver. Hence, when our Dr. Rawlings and Miss Howell were in China they found it necessary to face the missionaries and state to them the heart-breaking necessity of cutting their Askings to half of what they had expected, leaving them under the hope that a part of the delayed Askings may be provided out of a surplus in the end. But this is not the whole story. The price of building material, real estate, labor and all the necessities involved in the missionary program have doubled and trebled since 1917 in China. This cuts still further the purchasing power of even the one-half left to the Mission hy the decreased price of gold. It would not he at all extravagant to say that not more than forty cents in actual results will be realized from each dollar of Centenary money provided for China unless there is a great change in finances in that country. Thus, at the best we can do, we are face to face with the necessity of disappointing the expectations of our missionaries and of discouraging our native workers and churches.

While I write a letter comes from Sunkiang, China, saying it will now require $13,500 to build a church for which only $4,000 was asked originally. A single illustration from Japan will show a somewhat similar situation. We had asked several years ago for $7,000 to build a church in Kobe. A friend in Texas offered to increase his Centenary pledge to $10,000 to build this church, understanding that at least $3,000 more would be needed under the high cost of material and labor. Investigation showed that at least $19,500 would be required. I communicated this fact to this friend, and he promptly agreed to furnish the money and sent it. We have already sent to the field $16,500 of this money, which pays only for the lot, leaving but $3,000 for the building. We are told in a recent letter from that field that huilding has gone up at least two hundred per cent in the last two years. In the end this church, under present conditions, will cost three times what it would have cost when the original estimate was made. It would he tedious to go into all of the fields for similar illustrations and similar, if more moderate, results.

What is true of the Foreign fields is in its measure true of the Home fields also. Needless to say it will be impossible to do what we set out to do in our Home Mission program without an immense advance in income over what was included in the Centenary Askings. In addition, we find that $1,500,000 contained in the original estimates for our City Mission Work was omitted in the original summary of the thirty-five million dollars and must be provided for as an additional sum. Our City Mission needs are so outstanding and urgent that to omit them from our program at this time would he almost criminal, and it will not be done.

In short, instead of a feeling of exultation and an attitudes or quiescent satisfaction, only disturbed by perplexity as to how we are to spend our surplus, the problem that demands our united prayer and effort is to find a way to save our great cause of Missions from failure and supply the equipment for which it has so long waited and for which this great hour cries with such insistency and urgency. It is no less important that we should save our workers at home and abroad from the depressing disappointment and discouragement that will come to them if we fail to meet the moderate and reasonable expectations they have so hopefully entertained.

In the light of these facts, which are stubborn and moderately stated, we must urge upon our people the necessity for full collections of their Centenary pledges. We must hold the line steady to our slogan—"No shrinkage but an increase."

We face a more critical situation than most of us realize. It is a new world since 1917. The estimates them made were made without the remotest dream of the world facts as they exist today. The real issue before us as a challenge to our united and hest efforts is not how to dispose of a surplus, hut how to make ends meet and redeem our long delayed promises to a lost and needy world.

SIGN SEEKERS.

By Rev. H. W. Bowman.

It is with wonderful tenacity that the human mind will cling to signs, without ever stopping to study the great law of cause and effect. Here are some that I have known all my life, which recently were expressed:

"If you milk a cow on the ground, she will dry up."

"If you kill a toad, the cow will give bloody milk."

"If you see the new moon through brush, you will lose money."

"If, when you see the new moon first, you hold a purse over the left shoulder, you will receive a gift of money."

Now I know the value of these signs, for in times past I have tried them. But now I have put away such childish things.

I ask this question: Is there some magic relation between money and the gift of God? We do read in the early history of one who thought he could purchase the gift of God with the offering of money. He was a unique character, typical of many since his day. He had the power of deception, so that the people thought he was some great one; and hecause of his deeds he was held to be in direct touch with God.

When this man saw the true deeds of the apostles, he desired the gift, and thought it could be purchased with money. He had discovered the difference between the real works of the apostles, and the imaginative, deceptive works of his own.

The present age is full of many notions, and the notion that the gift of God can be purchased with money has considerable hold upon the minds of many.

Faith cures, prayer cures, and varied other cures, without any thought of the law of cause and effect, are accepted by many, but—the money to bring the cures must he paid. People will listen to the puerile statement, "There is no sickness," then go and pay their money to be cured of something that does not exist. Then others are anxious to talk with the dead, and if they will pay the price, they hold the conversation, and go away satisfied that the millennium is at hand. Truly the old adage, "A fool and his money are soon parted," holds good to-day.

"We are on the eve of a great revival." What is the sign? "The people are turning their attention to the church and paying their money as never before, and the revival is on." There must be some magic in the gift of money. But its greatest magic is seen in the markets where we go to buy the necessaries of life. It is magical in its deceptive powers.

I read in the papers, "Our church has made great increase in the contributions for the support of the pastor." I am glad to hear it, for it is certainly needed everywhere. But what relation does this hold to a revival? The increase in support was a necessity. But is it true as it is stated? Let us look at the facts in the case.

The real truth is, there has been an increase in the volume of money, but no increase of the support in many cases. It looks good on paper, and sounds good to the preacher, that his church is paying three thousand dollars, and it makes him feel good, till he goes down town to buy what he needs for the family, and the magic of money is seen. He went to town with a full pocketbook, and came home with a handful of goods. Where has it gone? The figures on paper and the cash over the counter do not halance. He has received no increase of support at last.

If a church has tripled its contribution to the support of the ministry since 1912, it has held its own, hut has not advanced in support. The preacher under these conditions must remember, he "has looked at the new moon through the brush, or he has milked his cow on the ground, and she has dried up."

I am not placing much confidence in this sign of the higger flow of money. There is a law of cause, and the effect is seen. It does not necessarily mean that the revival is on. There is a sign that has not yet appeared.

Lake Charles, La.

Blessed are they that enter far into inward things and endeavor to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.—Thomas a Kempis.

The Home Circle

GOOD MANNERS.

One day a plain, black doggie
Had strayed in some one's yard,
And then, alas! the gate had shut—
And he was safely barred.

A neighbor saw his troubie
And let him out of jail—
Do you suppose the dog ran off
With careless wave of tail?

He went directly to his friend
With thanks in his brown eyes,
And laid his nose against her hand
With grateful little sighs.

Then, having thanked her prettily,
He trotted on his way;
He'd done his best to be polite.
Were you polite to-day?

—Exchange.

A WAYSIDE FLOWER.

By Mrs. George S. Brown.

Did you know little Lillian Aniau? Well, of course not; that is, unless you attended the Mary Werlein Mission over on Tchoupitoulas Street, for Lillian was a modest little violet hidden under the leaves. She was just a crippled little hunchback; but, somehow, one always forgot her deformity, for she seemed never to think of it herself. If her little back ached, she did not say so, and if it was a trial not to be able to hop and skip and jump like other children, she made no mention of it. Rather one thought of sunshine and flowers in her presence, because she was so full of sunshine. In her heart Lillian had what all of God's children do not possess—a love so strong for Him that her only desire was to serve, and this she did, first of all, in her home. It was a shabby little place, not boasting of anything but the plainest furniture, and without any ornamentation; but when the tired mother came home at night from the mill, it was clean and bright and cheerful. The little children were neat and tidy because Lillian had made them so, and though she had to crawl around to do it, the floors were scrubbed and the meals were ready. And not only that, but Lillian had found time to amuse and interest the little brothers and sisters and for many weeks she worked painstakingly on a playhouse for them, building it from old cigar boxes and using only a toy hammer, saw and hatchet. It was really a wonderful little house, with stairs and windows and doors and tiny little furniture, with bed and wind coverings made of scraps. It was placed in a show window down-town and many thought that if Lillian only had the chance she might become an architect or wood carver; but the chance did not come and cheerfully Lillian turned to something else. She had a natural gift for music, and one day we found her at the Mission playing the hymns by ear. It was her ambition to learn to play so she could be pianist at the Mission which she so dearly loved, having been led there by Mrs. Lily Meekins, "the Angel of Tchoupitoulas Street," as she was sometimes called. We so hoped that some philanthropist would see the need and give Lillian a piano and have her taught music, but no one seemed to find the little violet hidden down under the leaves; and again she cheerfully laid aside this ambition. It did not sour her or make her sad. Instead, she brightly turned to sewing, and with her nimble fingers made many garments for the children to wear. She was given a hand machine and made use of it for years, but after awhile she had so many orders for dresses and shirts that she made sufficient money to buy a good sewing machine. When she told us we asked, "How do you run it?" knowing she could not use her foot. With sparkling eyes she looked at us and said, "I have an invention. I put a stick on the pedal and bring it up through the place where the band goes in the machine and then work that with one hand and my sewing with the other; but some day I am going to get a motor and then I can whiz off the work."

A plea was made for the motor by The King's Daughters and interested readers responded readily until more than the necessary sum was realized. Lillian knew nothing of it, but went about her daily tasks, radiating sunshine and proving a blessing at home, at the Mission, and throughout the neighborhood where she lived. At last the motor was installed and radiantly she set to work; but only for a day, for there came by that little attic room a strange guest. He saw the crooked little back, the twisted feet, the tired body, the willing hands that in a few short years had labored so faithfully, the great big heart overflowing with love for her Savior, and He said, "It is enough, my child. The few short years you have lived have been filled with noble deeds and the Master has need of you."

The father and mother, the children, the neighbors and the workers at the Mission used to say, as they watched Lillian at work:

"Wonder how she can do it;
Mothering all with her care;
Brave in her daily struggle
And guarding us from despair;
Smiling amid the shadows,
Singing amid the dearth,
Brightening her little corner
With love and a gentle mirth.

Wonder how she can do it!
Well, there's a secret sure,
And maybe the answer is, trusting,
And keeping her own heart pure,
And never a selfish moment,
And always a thought of those
Who find in her spirit of patience
The life of the song and rose."

Ah, yes, that was it—no thought of self—living for others always. The loved ones stand stricken, blinded with tears, their hearts crying out for the life and light of the home, but little Lillian has gone to live with God. Strong is her back, straight are her limbs, we think we see her as she stands by the side of Mrs. Lily Meekins, who showed her the way, singing the praises of the Lamb that was slain.

HELPING TO PULL.

It was cold weather, and the street had become coated with ice. This made it very hard pulling for the horses, especially up the hill near where Robbie lived.

"Papa," said Robbie, when his father came home that evening, "I helped a horse pull a load of coal up the hill to-day."

"How did you do that?" inquired his father.

"Why, it was just this way," answered Robbie. "The hill was covered with ice, and the horse was slipping all around; but I went and got some ashes and sprinkled them under the horse's feet, and all the way to the top of the hill. The driver thanked me, too, and said that I had helped to pull that load up the hill."

"Well, I think you did, myself," was the reply; "and I'm very glad my little boy is ready to help in a case like that. Keep that up as long as you live, Robbie; for it's a noble thing to help poor dumb animals."—Apples of Gold.

A BOY AND THE BOOK.

I was a farmer boy and knew so little that it was lovely, and I never enjoyed anything more than the little I knew, because every day I learned a lot more, and at the end of the day I did not know much, but a little more than in the morning. So every day in the year was a kingdom of prosperity in the kingdom of my knowledge. I was a farmer boy, and I kept the New Testament in my back trousers pocket. And when the horses would stop to consider at the end of the row—horses are great on ruminating and considering—but when they would stop to consider at the end of the row, I would take the Book of God out, and I would read a little Scripture, and then I would parse it, for I had no grammar. Yes, I would parse a little Scripture and learn my grammar. What happened to me was this: I did not understand the things very much. I did not have to be rectified in my theology. When I got to be theological and became a D.D. and an LL.D. I did not have to change it very much, but I know that it was beautiful, and the farmer lad, knowing nothing but the west and south wind in his face and the blowing to and fro of the tasseling corn and the growing of the corn and reading of God's book of out-of-doors, that is how he became matriculated to literature and history and nature and astronomy and the wide world and the world to come—just because he had the Bible.—Bishop Quayle.

Where you are working honorably, the word "prosaic" ought to be banished from your vocabulary. It is the way, and you are the wayfarer. It is a way of holiness; you are being trained for unspeakable things in the far future.—Selected.

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it - good old Luzianne. At your dealer's you will find it - with our guarantee behind it - good old Luzianne.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reily & Co. Inc. New Orleans

UNITED PROFIT-SHARING COUPONS

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J T Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WHAT HATH GOD WROUGHT!—A THREE-MINUTE TALK.

The subject of this talk is not a question, but an exclamation. As we come to realize the actual results of the Centenary Movement in our church and in the religious life of the world, the exclamation above spontaneously rises to our lips. It is a marvelous thing that He has done in these wonderful days.

The church has come to a new conception of its responsibility and of its power. Its faith has been increased to the point where difficulties are only incentives to greater activity. Instead of lamenting the shortcomings of the past, it has set itself determinedly to fulfill its high mission. At home and abroad its work has been strengthened and enlarged, and a new era—a splendid era of progress—has been entered. We can but rejoice as we behold what has been accomplished. Look at these facts:

The League of Intercession has enrolled 250,000 members; 100,000 tithers have accepted the principles of Christian stewardship in their financial support of the enterprises of the church; the mission charges of our Conferences have received $400,000 through their Mission Boards; relief and missionary work in Europe have received appropriations amounting to $750,000; ten colporteurs have been sent to the Holy Land; mission work has been opened in Belgium; various foreign mission fields have been strengthened by the addition of 45 missionaries; city missions have been helped to the extent of $1,500,000; new missionary enterprises have been launched in Japan, Korea, China, Brazil, Mexico, Cuba, Africa; a great revival movement has swept over the church at home and abroad. These are only a few of the things that have been accomplished that can be expressed in figures—other results no man can tabulate.

Much has been done—much more will be done if we are faithful to our trust and to the pledges we have made. We must not "rest upon our oars," but go forward to still greater things. God has blessed our labors as we bave tried to do His will. He will continue to bless us as we continue our work for Him.

BRINGING UP THE COURSE OF STUDY.

We sincerely trust that every undergraduate in our three Conferences is diligently at work on the prescribed course of study. Once in awhile a young preacher may have a valid excuse for doing the thing that is a prerequisite to his receiving the full commendation of the church whose obligations he has voluntarily assumed, but it cannot often be so. To study the books designated is the duty, and one of the first duties, of every man who is admitted on trial into an Annual Conference. There are other things he has to do, of course, and the church expects him to be faithful in all his work. We know something of the calls that come to the pastor in these days, be he young or old, and we know how difficult it is to compress the performance of all these things into one's waking hours. But study is not one of the things to be left out. If time cannot be found to study, time for other work will not be most profitably spent. Study is an investment, not a useless expenditure of energy, and he who fails to engage in it will find himself poorer and poorer as the years go by.

Let it not be forgotten that the law of the church now requires that the course of study be taken through the Correspondence School. The Conference year is more than a third gone and the busy season of revival work is at hand. There is still time to complete the course satisfactorily, but that time will have to be diligently employed. The young preacher who has already finished much of the prescribed work is to be congratulated upon his faithfulness and determination.

DEATH OF BISHOP KEY.

Bishop Joseph Staunton Key passed to his reward on Tuesday, April 6, from his home at Sherman, Texas, where he had lived since 1889. We have no information concerning his death except the press dispatch which announced the sad event. Bishop Key was born in LaGrange, Ga., July 18, 1829, being, therefore, at the time of his death in the ninety-first year of his age. He was elected bishop in 1886. Although he never sought to be looked upon as one of the outstanding leaders of our Methodism, his charm of manner and his saintly life made him one of the most greatly beloved of our chief pastors, and many a heart will be made sad by the news that he is no more. Quietly and calmly he passed away, borne down by the weight of increasing years. His memory will live in the church to which he gave all the years of his life.

A VALUABLE VOLUME.

We are under obligations to the distinguished author, Bishop H. C. Morrison, for a copy of his volume of sermons, "The Simple Gospel," recently issued from the press of the Pentecostal Publishing Company, Louisville, Ky. Those who have heard Bishop Morrison preach are aware of his power in the pulpit. In addition to his charm of manner and his unusual oratorical gifts, he has the power of lucid utterance and compelling persuasiveness that bring the truth home to the hearer and turn his heart to the ways of life. Thousands of men and women have been helped to a better life by sitting under his ministry.

It is not always, however, that the printed discourse has the same charm and power as the spoken message. The impassioned words that fell from the lips of the speaker too often seem cold and lifeless when reduced to writing; not so with this volume; the messages—fifty of them—are brief, simple, stimulating, powerful. As one reads, one thinks, and the heart is stirred to desire and to seek for better things. It is a good book to read.

We should like to commend this volume especially to our young preachers. In addition to the stimulus it will give to their own spiritual life, it will be tremendously suggestive of themes for their own thinking and preaching, and it will furnish a model for the development of orderly, well-arranged sermons. Too much of our preaching is homiletically faulty. Form is not everything, but it is something. Bishop Morrison knows how to make a sermon as well as how to preach one. His method is worth studying.

We believe we are doing our readers a real favor in calling their attention to this volume. We do not recall its price, but it is moderate. It may be had of the publishers at the address given above.

INEVITABLE.

Smith and Lamar, the publishers of the Nashville Christian Advocate, have announced that on and after May 1, 1920, the price of the general organ will be $2.50, instead of $2, as heretofore. The increased price is due to the fact that the cost of labor and of all material used in the manufacture of the paper has increased enormously in recent months.

We do not wonder that our Publishing Agents have found it necessary to take such action—it was inevitable if a large net loss was to be avoided. It takes only a moment's reflection to show that the subscription price of many of our church periodicals is altogether out of keeping with the present level of prices generally.

WANTED, by the N. O. Christian Advocate, a young man who has had any experience, either at typesetting or press feeding. Apply at this office, 512 Camp Street, up stairs.

PERSONAL AND OTHER NOTES.

Rev. John W. Ramsey will begin a ten-days' meeting at State Line, Miss., on April 21, assisted by Rev. T. J. Norsworthy.

We thank Rev. R. I. Collins, of Shannon, Miss., for an invitation to visit his splendid little city during the session of the district conference this year.

Mr. G. E. Allen, a member of the Capitol Street Church, Jackson, Miss., honored the Advocate office with a call while in the city on Tuesday of last week.

Rev. A. J. Bonnette, of Cotton Valley, La., writes that plans are being perfected to build a $6000 church at Spring Hill, one of his appointments, in the near future.

Rev. T. L. Oakes, of Saliis, Miss., writes us the good news that his beloved wife, after undergoing a severe operation about a year ago, has fully regained her health.

A telegram from Rev. C. A. Battle, received just before going to press, announces that the Easter offering of the church at Mansfield, La., for the Orphanage was $1250.

The Sunday school at Oakdale, La., where Rev. J. Lambuth Evans is pastor, raised $412 for the orphanage on Easter Sunday. The Men's Bible Class contributed $200 of this amount.

Rev. T. B. Winstead, of Carthage, Miss., has been greatly handicapped in his work by bad weather and the "flu," but conditions are improving, and the outlook for a good year is promising.

The young people of Rose Hill, Miss., gave a fine Easter program at the evening service on Easter Sunday, which was greatly enjoyed by a large congregation. Rev. M. R. Jones is the pastor.

We are glad to learn that Mrs. C. P. Jones, the wife of our faithful pastor at Fayette, Miss., is at home and rapidly recuperating after a serious operation at the Baptist Hospital, Jackson, Miss., recently.

Rev. H. E. Carter, of Iuka, Miss., writes that the reports at his second quarterly conference, held recently, were encouraging. His presiding elder, Rev. W. W. Mitchell, preached two very helpful sermons.

Rev. W. W. Moore, of Bogue Chitto, Miss., brightened the editor's sanctum while passing through the city last week on his way to the Mississippi State Sunday School Convention at Gulfport, Miss.

Rev. R. E. Rutledge, the pastor, requests us to announce that Bishop Jno. C. Kilgo will dedicate the church at Lake, Miss., at 11 o'clock, a. m., May 11. All former pastors are cordially invited to be present.

We do not know of a paper that has a finer list of long-time readers than has the New Orleans Christian Advocate. Mrs. J. T. Reynolds, of Wyatt, La., has been reading it regularly for more than fifty years.

Bishop Matthew Simpson Hughes, one of the most distinguished chief pastors of the Methodist Episcopal Church, died of pneumonia, at Cleveland, Ohio, on Easter Sunday. He was a brother of Bishop Edwin H. Hughes.

We are glad to learn that Rev. B. E. Meigs, our pastor at Picayune, Miss., is rapidly improving in health. His work is making good headway. The services are well attended, and 66 members have been received since Conference.

The prayer meeting attendance at Franklin, La., last week was 62. The Easter offering for the orphanage was $158.15—a record-breaker for that church, according to our information. Rev. Jno. F. Foster is the cultured and scholarly pastor.

Rev. E. M. Shaw, of Houston, Miss., reports fine services on Easter Sunday. The children and young people of the church, under the direction of Mrs. W. L. Hill, had charge of the evening service, which was both interesting and profitable.

Rev. D. M. Floyd, of Waterford, Miss., is planning to build two churches on his charge, which he hopes to have completed by summer. He writes that he serves a fine people who are interested in their pastor and the work of the church.

Rev. C. A. Battle has recently closed a splendid meeting at Mansfield, La., where he is the efficient and popular pastor. Rev. J. B. Grambling, the assistant pastor of Noel Memorial Church, Shreveport, led the singing, a form of service in which he is eminently successful.

Bishop C. B. Cottrell, of the C. M. E. Church, will be in New Orleans next Sunday in the interest of the work of his church in this city. He will preach at Felicity Methodist Church at 11 o'clock Sunday morning, and at the Algiers Methodist Church at the evening hour.

Easter Sunday was a great day at Okolona, Miss. The Ivanhoe Commandery, No. 10, Knights Templar, joined in the morning services, and a beautiful celebration "in song and story" was given by the choir in the evening, Rev. J. H. Brooks, the pastor, speaking at both services.

Rev. Geo. A. Baker, North Mississippi Conference evangelist, recently closed a two-weeks' revival meeting at Pepper Memorial Church, Memphis, Tenn., of which Rev. Otis G. Andrews is pastor. The church was greatly revived, several family altars were established, and about thirty persons gave their names for church membership.

A note from Rev. A. H. Williams, of Anniston, Ala., informs us that the meeting conducted by Rev. Bob Jones in that city was a great success. Thousands of people attended the services, and several hundred committed themselves to the Christian life. The Oxanna Methodist Church, of which Brother Williams is pastor, received several members as a result of the meeting.

Mrs. R. D. Norsworthy, widow of the late Rev. R. D. Norsworthy, for fifty years a member of the Mississippi Conference, is now making her home in Meridian, Miss. She is another long-time friend of the Advocate whose kindly greetings and good wishes we greatly appreciate. She began reading the paper in childhood, and she still finds pleasure in its weekly visits.

Rev. J. G. Snelling, the presiding elder of the New Orleans District, has tabulated the results of the evangelistic campaign which closed on Easter Sunday. While most of the additions to the membership were secured during the two weeks of revival effort, the figures include all additions since Conference. The total is 420, of which 149 are on profession of faith, and 171 by certificate.

Dr. W. S. Shipley, of Nashville, was the speaker at the Centenary "Making Good" meeting in New Orleans last week. We greatly regretted that absence from the city prevented our meeting him when he called at the Advocate office. In company with Mr. Stephen S. Thomas, the Centenary Secretary for Louisiana, Dr. Shipley is making a tour of the State in the interest of the Centenary work.

The Clarksdale Daily Register of April 2 carried a full-page advertisement of the services to be held in all the churches of the city on Easter Sunday, with a beautiful exposition of the Easter message. Our own church, of which Rev. E. Nash Broyles is pastor, was given a prominent display along with the others. The advertisement was "offered as a humble Easter contribution to the churches of Clarksdale" by a prominent business firm.

Rev. C. H. Ellis, our pastor at Camden, Miss., writes that Saturday, April 3, was set apart to secure $2000 to rebuild the Methodist church which was destroyed by fire in 1909. The campaign was conducted by Mr. W. A. Maxwell and Prof. P. W. Berry, and it was successful beyond expectation, more than the amount being secured. It is confidently expected that at least an additional $1000 will be secured—a munificent offering by the local church and community.

Rev. A. A. Bernard reports from Longville, La., that the reports at the second quarterly conference, recently held, show an encouraging outlook for the year. Several members have been received since Conference. A Woman's Missionary Society has been organized at Elizabeth, with a membership of more than thirty. Under the leadership of the secretary, Mrs. A. J. Osterlond, an effort will be made to put the Advocate into every Methodist home in the community. Fine!

We learn from a note from Rev. Harry W. May, presiding elder of the Alexandria District, Louisiana Conference, that an active evangelistic campaign is being carried on in that district. Rev. B. H. Sheppard has just closed a meeting at Merryville, resulting in 16 additions to the church. Rev. H. T. Young recently assisted Rev. W. F. Hunter in a meeting at Woodworth, and Rev. D. B. Boddie spent two weeks with Rev. H. B. Vandenburg in revival services. Brother May himself is actively engaged in the work of the district.

Dr. I. W. Cooper, president of Whitworth College, is planning to leave for Europe some time in July, to be gone at least three months. During his absence the college will be under the management of Miss Janie Howard Drake and Miss Lois Wadsworth Cooper. It will be in safe keeping in the hands of these accomplished ladies. The contract for the new dormitory and the gymnasium and swimming pool will be let this week. The "Y" Hut is already in course of construction. In spite of increased facilities, President Cooper is of the opinion that all rooms for the next session will be engaged by July 15.

Rev. J. A. Moore, presiding elder of the Newton District, Mississippi Conference, requests us to call attention to the fact that the date of the Sunday school institute for that district has been changed from May 25 to June 15, and the date of the district conference has been changed from May 26 to June 16. Both these gatherings will be held at Walnut Grove.

Rev. R. T. Pickett, of Collins, Miss., recently held a good meeting at Williamsburg, Miss., being assisted by Rev. J. V. Bennett, one of the Mississippi Conference evangelists. In spite of unfavorable weather, the people attended the meeting in large numbers, and much good was accomplished. There were six additions to the membership of the church. The old parsonage for this charge has been sold and a more convenient one bought. This is Brother Pickett's fourth year in this appointment.

It is with very great sorrow that we record the death of Mrs. W. T. Holland, wife of Brother W. T. Holland, the editor of the St. Helena Echo, at Greensburg, La., on Easter Sunday. The end came suddenly while she was engaged in an Easter egg hunt with the children of the community. Brother Holland is one of the best-known newspaper men in the State, and his wife had attended with him for many years the meetings of the State Press Association. Our sincere sympathy is extended to him and his family in their bereavement. We are sure many prayers will ascend in their behalf in this dark hour.

Rev. W. B. Hogg, the pastor of Winfield Memorial Church, Little Rock, Ark., is assisting Rev. Jno. W. Robertson in a ten-days' meeting at Rosedale, Miss. Brother Hogg has made a remarkable record at Winfield Memorial. Two hundred and fifty-six applied for membership in that church on Easter Sunday, 103 on profession of faith. There have been 361 additions since Conference. Five young people of this congregation have accepted the call to life service this year, two of them for the ministry, and three for reconstruction work in Belgium. Brother Hogg was formerly a member of the Mississippi Conference.

The many friends in Louisiana of Rev. W. H. Coleman, formerly a member of the Louisiana Conference, will be interested to know that the great church in Memphis, Tenn., of which he is now pastor—St. John's—is experiencing a remarkable period of growth. It has a growing membership that is loyal to all the interests of Methodism. In the approaching "drive" for $750,000 for the Methodist Hospital—$400,000 of which is expected to be raised in Memphis—it is estimated that St. John's will contribute in the neighborhood of $150,000. It has recently been announced that Brother Coleman will preach the Commencement sermon for the Memphis Conference Woman's College, at Jackson, Tenn., on May 16.

DISTRICT CONFERENCE CALENDAR.

Louisiana Conference.

Shreveport District, at Mooringsport, April 21.
Baton Rouge District, at Franklinton, June 22.
New Orleans District, at Rayne Memorial, May 10.

Mississippi Conference.

Meridian District, at Central Church, Meridian, April 20.
Seashore District, at Biloxi, May 4.
Brookhaven District, at Magnolia, May 5.
Port Gibson District, at Crawford Street, Vicksburg, May 5.
Jackson District, at D'Lo, May 11.
Hattiesburg District, at Broad Street, Hattiesburg, May 18.
Newton District, at Walnut Grove, June 16.

North Mississippi Conference.

Columbus District, at Brooksville, April 19.
Winona District, at Indianola, April 20.
Greenville District, at Rosedale, April 21.
Holly Springs District, at Holcomb, May 14.
Aberdeen District, at Shannon, June 8.
Sardis District, at Hernando, June 10.

TO THE PASTORS OF THE PORT GIBSON DISTRICT.

Dear Brethren: It is important that the delegates to the District Conference, to be held in Vicksburg, beginning May 5, at 2:30 o'clock p.m., be elected and their names sent to me in time to make up the official roll before the opening day of the Conference. A list of the delegates should be sent to Rev. N. B. Harmon, Vicksburg, Miss., in order that entertainment may be provided.

Pastors will please urge their delegates, lay leaders, Sunday school workers and all local preachers to attend the Conference and Sunday School Institute.

Let the local preachers be reminded that the Discipline requires of them a written report to the Conference.

This is a time when all services of our church, conferences, etc., should be spiritual and evangelistic. Then let us pray for an outpouring of God's Spirit upon our District Conference, that all who attend may be revived, and that the spirit of evangelism may fire our hearts with a zeal for the salvation of men and women from sin.

In these days of stress, not to say strife, there are many things to hinder and almost block the operation of God's Spirit among his children. God is the need of this hour in the Port Gibson District. Let's tarry in the secret place till he comes to the altar of every heart and every church in our district.

J. R. JONES, P. E.
Fayette, Miss.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference will be held at Shannon, Miss., beginning at 3 o'clock, p.m., June 8, and closing on the afternoon of June 10.

T. H. DORSEY, P. E.

ANNOUNCEMENT.

The I. L. Peebles' fund has several subscriptions due. The collection the past year has been very meager, and if any one has neglected his payment, I would be glad to receive it now. If there is any one who is not a subscriber that would like to subscribe, we would be glad to receive it.

JOHN C. CHAMBERS, Treasurer.
Jackson, Miss.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene in the Methodist Church at Magnolia, Miss., at 9 o'clock a.m., May 5, 1920. Rev. W. A. Terry will preach the opening sermon at 11 o'clock a.m.

The following committees have been appointed:

License to Preach—H. M. Ellis, J. E. Gray, and J. T. Weems.

Admissions—W. H. Lewis, W. W. Moore, and A. S. Oliver.

Orders—W. A. Terry, A. M. Broadfoot, and J. W. Thompson.

Quarterly Conference Records—C. A. Schultz, H. C. Castles, and W. T. Griffin.

Local Preachers—W. W. Graves, J. S. Purcell, and H. A. Gatlin.

The pastors are requested to have their delegates elected and forward their names to Rev. J. E. Gray at Magnolia, and to me at Brookhaven.

J. T. LEGGETT, P. E.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES RALEY CHADICK was born at Coden, Ala., July 7, 1852, and died at his home in Meridian, Miss., March 5, 1920. He moved to Meridian thirty-three years before his death, and lived in and about Meridian the remaining part of his days. He was married to Miss Catherine Steward in 1885. To this union were born six children, Mrs. Ila Thompson, Mrs. Florence Taylor, W. E. Chadick, Ira Chadick, Miss Lela and Miss Lena Chadick. The good wife and five of the children still live to mourn the loss of a good and affectionate husband and father. He was a member of the Missionary Baptist Church, but united with the Methodist Church some years before his death. He lived a good, true, consecrated life. We miss him very much, but the bereaved wife and children will miss him most. In this sad experience it is very comforting to know that he walked humbly before the Lord in life, and died in the faith of a Christian.

D. E. VICKERS, Pastor.
Meridian, Miss.

WILLIAM IRVIN CROOK, son of Mr. and Mrs. W. S. Crook, of Lumberton, Miss., was born May 24, 1915, and departed this life, June 30, 1919, after twelve days of suffering. All was done for him that skilled physicians and nurses could do, but all in vain. God saw fit to take him to live with Him and His angels. Will Irvin was a bright, beautiful child, possessing such a lovely disposition that he was the joy of the home and everybody's pet. It was indeed hard to give him up, but we have to be submissive to God's will, knowing that He doeth all things well. We weep not as those who have no hope. We know where to find him and we will meet him in the sweet bye and bye, if we live the life of the righteous. One by one we will soon be gathered on the other shore, there to meet and part no more.

HIS LOVING AUNT.

REBECCA ELEANOR EMERY was born in Connorsville, Indiana, July 8, 1827, and died in Columbia, Mississippi, March 6, 1920, aged ninety-three years and two months. In 1850 she was happily united in marriage to Mr. C. F. Emery, of Pittsburgh, Pennsylvania, and they made their home in Yazoo City, Miss., until his death in 1892. At the beginning of the Civil War, Mr. Emery responded to the first call for volunteers at Yazoo City and entered the service of the Confederacy as corporal. He was severely wounded at the battle of Shiloh, but served until he was mustered out at the close of the war in 1865. He was promoted from time to time for conspicuous bravery, and retired as captain of cavalry in the regiment of General Wirt Adams. Having served faithfully his God and his country, he died at the age of seventy-one years, an elder in the Presbyterian Church in Yazoo City. In early youth the subject of this sketch gave her heart to Christ and joined the Baptist Church; later she united with the Presbyterian Church, in which communion she lived a consecrated Christian life. For several months she suffered greatly from the infirmities of old age. On the night of March 6, after the Scriptures had been read to her, for which she expressed her comfort, she said that she wished she might die. Within an hour her wish was gratified, after the physician had eased her suffering. This couple had no children of their own, but her youngest sister dying soon after the birth of her babe, they legally adopted this child and reared and educated him as tenderly and lovingly as if he had been their own. After the death of her husband she made her home with the son of her adoption, who, with his devoted companion, as best they could, have ministered to her in her declining years. The funeral services were conducted in the Methodist Church by the pastors of the local Presbyterian and Baptist churches, assisted by Rev. R. H. Barr, of the Mississippi Conference, and a large number of friends followed her remains to the cemetery in Columbia. "I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors."

CHARLES FRANKLIN EMERY.
Columbia, Miss.

RESOLUTIONS.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved Sunday school worker, Brother J. M. Butler; and whereas, we feel that in the death of this noble character the Alabama Sunday school and church have sustained an irreparable loss; therefore be it resolved:

1. That we cherish the memory of Brother J. M. Butler, whose memory will ever be a benediction.
2. That we desire to express to the bereaved wife and son, loved ones and friends, who, with tearful eyes and aching hearts, yearn

"For the touch of the vanished hand,
And the sound of the voice that is still,"

our deepest sympathy, and commend them to the care of the loving Father who has promised, "My grace is sufficient for thee."

3. That in his death the community and our work have lost a faithful Christian character.
4. That the example of this consecrated member, true friend and unselfish helper may prove a guide and a daily inspiration to his loved ones and members of our church.
5. Be it further resolved that a copy of these resolutions be given the family, a copy sent to the New Orleans Christian Advocate for publication, a copy be put on our church record, and that it be published in our home paper.

Signed by: I. T. Roach, Mrs. Mary Mabry, R. B. Shields.
Bernice, La.

Connectional Benefit Brotherhood
Methodist Benevolent Association
Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by
1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.
For information write
J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

"I am well! - your chickens and stock well?"
If not- give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesmen about Bee Dee!

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26

Hatched 175 Chicks
and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3254 Poultry Bldg., Kansas City, Mo., for his valuable **free** poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is **free**. Send for it today, sure.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

BOHNE & WILT. Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

TETTERINE
Makes low necks and short sleeves possible. It clears the skin.
60c at your druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

HOW ABOUT YOUR SALARY?
Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Forschler's Dual Frame Motor Truck
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you —Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twings, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA

Could Not Begin to Tell All.

"I could not tell you all the benefits I had from the use of Foley's Honey and Tar," writes Miss Rose Florke, 200 Hawkins Ave., N. Braddock, Pa. "I had a cold in my chest and fearing it would cause pneumonia I tried Foley's Honey and Tar and it was not long till I felt relieved. I hope others suffering from severe colds will try it." Many such letters have been written about this time-tried, reliable family medicine for coughs, colds, croup and whooping cough.—Adv.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Hogs Can Tell when

NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre. 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

WHAT MAKES A MAN.

Man is not fully man apart from God. It is the sense of God in the personal life that makes any man an effective man at all. Let him feel that he is in league with Jehovah, working out his work on earth, fighting under his leadership, warring against his foes, moving with and advancing the purpose of the Eternal, and he is invincible. He wins though he falls, for his battles are the battles of God, who never fails; and he rises to triumph, even though he dies; but let him lose that, and all is lost. The sense of his guilty departure from God haunts him, fills him with timidity, and makes him the prey of the first captors that come his way. He is no longer master of himself; for the girdle that binds up the man's powers into unity is the conviction that he is a God-called, God-sent, and God-accepted spirit, a man with a divine mission to his fellows, with a truth he must utter, a work he must do, a cause he must make victorious, a goal he must reach; but that gone, that girdle cut, he is limp and helpless. Languor is in his heart, weakness is in his word, weariness is on his brow. He cannot help anybody.—J. Clifford.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Brooksville ct., at New Bethel, April 17, 18, a.m.
Artesia, April 18, p.m., 19.
Cedar Bluff, at Siloam, April 24, 25.
Shuqualak ct., at Center Valley, May 1, 2.
Mayhew ct. (quarterly conference), at Sessums, May 3.
Crawford and Shaefers, at Shaefers, May 8, 9, a.m.
Central Church, at New Hope, May 7, 9, p.m.
Caledonia ct., at Caledonia, May 15, 16, a.m.
First Church, May 16, p.m., 18.

The District Conference will meet at Brooksville, April 19, 20 and 21. Let every preacher and delegate make arrangements to attend the whole session; and let us work and pray that this may be the best District Conference we have ever had.

W. L. DUREN, P. E.

Durant Dist.—Second Round.

Chester ct., at Antioch, April 17, 18.
Coila, at Enon, April 25.
Noxapater, April 27.
Louisville sta., April 28.
Center Ridge ct., at ———, April 29.
Louisville ct., at ———, April 30.
Black Hawk, at Emory, May 2.
Acona sta., May 2, 3.

R. O. BROWN, P. E.

Greenville Dist.—Second Round.

Gunnison, at Malvina, Apr. 18, a.m.
Duncan, Apr. 18, p.m.

These dates are for preaching. The time for the business sessions will be arranged to suit the convenience of the official boards.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Itta Bena, April 18.
Indianola, April 19.
District Conference, at Indianola, April 20-23.
Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

Corinth Dist.—Second Round.

Wheeler ct., at Asbury, April 17, 18.
Guntown and Baldwin, at Baldwin, April 18, 19.
Booneville ct., at Carolina, April 20.
New Albany ct., at Mt. Olivet, April 24 (Saturday).
Myrtle ct., at Myrtle, April 25, 26.
Hickory Flat ct., at Ebenezer, April 27.
Chalybeate ct., at Mt. Pleasant, April 30.
Dumas ct., at Weirs Chapel, May 1, 2.
Blue Mountain ct., at Raineys, May 4.
Mantachie ct., at Union View, May 8, 9.
Mooresville ct., at Oak Hill, May 10.
Kossuth ct., at Kossuth, May 15, 16.
Rienzi ct., at Thrasher, May 17.
Corinth ct., at Gaines chapel, May 18.
Burnsville ct., at Chapel Hill, May 19.
Iuka ct., at Harmony, May 20.
Tishomingo ct., at Paradise, May 22.
Golden ct., at Patterson, May 23, 24.
Silver Springs ct., at Mt. Carmel, May 29, 30.
Marietta ct., at ———, May 31.

W. W. MITCHELL, P. E.

Aberdeen District—Second Round.

Aberdeen station, April 18, 19.
Nettleton ct., at Evergreen, April 21.
Prairie and Strongs, at Prairie, April 25, 26.
Shannon, at Center Grove, April 27.
Houlka, at Wesley, April 30.
Algoma, at Ebenezer, May 1, 2.
Fulton, at Fulton, May 7.
Smithville, at Smithville, May 8, 9.
Tremont, at Hopewell, May 9, 10.
Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Holly Springs Dist.—Second Round.

Lamar, at Early Grove, April 18.
Byhalia, at Ft. Head, April 24, 25.
Toccopola, at Salem, May 1, 2.
Randolph, at Shady Grove, May 4.
Paris ct., at Salem, May 5.
Oxford ct., at Pine Flat, May 6.
Ashland ct., at Black Jack, May 8, 9
District Conference, at Holcomb, May 11-14.

Intermediate dates will be taken up with Church Institutes in different communities. Let pastors have necessary committees and District Conference delegates ready for nomination. Every church is expected to be in a continuous campaign of evangelism. Pray and work to make this a climax year.

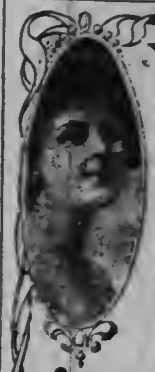
J. H. HOLDER, P. E.

Better Than Pills — For Liver Ills

The reason

25¢ Box

NR Tonight — Tomorrow Alright



YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Girls! Girls!! Clear Your Skin With Cuticura

Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or $ by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

It's Ironing Day

ALL FAGGED-OUT

When it looks dark to any weak or ailing woman, if she asks the advice of her neighbor, ten chances to one that good neighbor will tell her that *she* was dragged down by the pains and ailments of her sex, and was completely cured by a prescription which Dr. Pierce of Buffalo, N. Y., discovered and made its ingredients known to the public many years ago, namely, "Favorite Prescription." When a woman complains of backache, dizziness or pain—when everything looks black before her eyes—a dragging feeling or bearing-down with nervousness she should turn to this "temperance," herbal tonic, known as

Favorite Prescription

This is what many women write Dr. Pierce at the Invalids' Hotel in Buffalo, N. Y.:

Baton Rouge, La.—"It is a pleasure to me to recommend Dr. Pierce's Favorite Prescription. In my younger years I had considerable inward trouble, irregularity and pains. I don't believe I would have reached my present age had it not been for the 'Prescription.' As it is, I have lived twenty years of good health without the slightest form of inward trouble. For women at various stages in life, 'Favorite Prescription' is unequalled as a tonic, but I especially recommend it for women at middle life."—MRS. MARION SEAMAN, 242 13th St.

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

190 Bu. Peanuts
to the Acre With
NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

The next time you buy calomel ask for

Calotabs

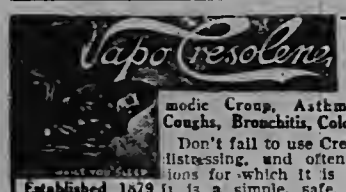
The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Ruptured? Try This Free

New Invention Sent on 30 Days' Trial Without Expense to You.

Simply send me your name and I will send you my new copyrighted rupture book and measurement blank. When you return the blank I will send you my new invention for rupture. When it arrives put it on and wear it. Put it to every test you can think of. The harder the test the better you will like it. You will wonder how you ever got along with the old style cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it 30 days, if it is not entirely satisfactory in every way—if it is not easy and comfortable—if you cannot actually see your rupture getting better, and if not convinced that a cure is merely a question of time, just return it and you are out nothing. Any rupture appliance sent on 30 days' trial without expense to you is worth a trial. Tell your ruptured friends of this. EASYHOLD CO., 1076 Koch Bldg., Kansas City, Mo. —Adv.



The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Sardis has reached Third Rank Standard; so has Shelby.

Dundee enrolled five teachers with the Teacher-training Department. Shelby has a class of seven enrolled to take the course.

Mrs. J. M. Wyatt, Shelby, Miss., has consented to become Conference Superintendent of Young People-Adult Department.

Have you received your Sunday School Day programs? You may have failed to order them. There is every reason to expect a general observance of the day this year. We must have at least 60 per cent of the churches that will give the children this opportunity of learning and serving.

Do you know, many people are saved after they become 25 years of age? How many are saved after 40? How long will it take us to learn that people ought never to be lost?

Would you like to have a district institute held in your charge this summer? Would you not be glad to have a standard teacher-training school in your charge? How about holding a Federation of Wesley Bible Classes? These institutions are needed, but we must desire them enough to ask for them.

MISSISSIPPI CONFERENCE NOTES

The fourth Sunday in March was spent at Silver City. Brother King is a hard worker. The rain, the high water and the "flu" have tended to disorganize the work and prevented getting together more than ever before, but in spite of everything there are many signs of life. May God continue to bless the charge and its workers.

The first few days of April were spent at Camden, Miss. Brother Ellis starts the new year well. Many difficulties have surrounded the work, and there are still difficulties to be overcome. Brother Ellis put on a drive Saturday for $2,000 for a new church building. The rain eliminated the drive, but the workers went out Sunday and the pledges amount to $2100, with more to follow. This was a great victory and will be a great help to the progress of the church at Camden. If any one would like to nelp in a worthy cause, certainly this is one. We had several professions of faith Sunday night, and altogether it was a most enjoyable visit.

Don't forget about the District Institutes. The Newton District Institute has been changed from May 25 to June 15. Take due notice thereof.

It is gratifying to know that Miss Kennedy continues to improve. On account of her illness the meeting of elementary superintendents has had to be postponed from April 7-8 to April 27-28.

Our Elementary Conference Superintendent, Mrs. Sue Stuart Brame, has been suffering from an attack of influenza for the past two weeks, but is very much improved, and hopes to be back at the office in a short while.

Correspondence Course.

The Mississippi Conference Sunday School Board desires to help in every way possible, and wishes to co-operate with training workers for the church, and is prepared to give as a correspondence course The Training Course for Leadership of Church Workers.

This will entail some extra expense and much extra labor, but we hope to be helpful to those who care to avail themselves of this service.

A fee of $1 will be charged for postage and incidentals. This fee will be the same for each course. For information write us.

In finishing a course, you will receive credit for the work done by the Department of Teacher Training of the church.

Don't forget the Elementary Conference at Jackson, May 4-5.

Pray for the work and the workers.

JNO. C. CHAMBERS,

LOUISIANA CONFERENCE NOTES.

The district meetings with Sunday school institutes will be held as follows:

New Orleans District, at New Orleans, Sunday, May 30.

Baton Rouge District (place not decided), Monday evening, night and Tuesday morning, May 31-June 1.

Alexandria District, at Oakdale, Wednesday morning and evening, June 2.

Monroe District, at W. Monroe. Thursday morning, evening and night, June 3.

Ruston District, at Winnfield, Friday morning, evening and night, June 4.

Lake Charles District (place not decided), Monday morning, evening and night, June 7.

Speakers.

The speakers will be Miss Minnie E. Kennedy, of Nashville, who will have charge of the Elementary Department, and Mr. E. R. Stanford, of Nashville, who will have charge of the Intermediate and other Bible class departments.

Who Will Attend.

The presiding elders, pastors, Sunday school superintendents, department superintendents and others who are elected by Sunday schools to be delegates.

What to Expect.

Reports from every Sunday school in the district, giving

(1) Names and addresses of all officers and teachers in school (on blank provided).
(2) Enrollment of each department and total enrollment in all departments.
(3) Program to provide for a School of Methods in at least two departments.
(4) Election of district officers.
(5) Inspirational addresses. All work to be high-grade, by Sunday school specialists.

Please save this for future reference.

ALONZO, EARLY,
Sunday School Field Secretary.

BROOKHAVEN DISTRIT SUNDAY SCHOOL INSTITUTE.

The Sunday School Institute of the Brookhaven District will be held at Summit, Miss., April 28 and 29, 1920. All the Sunday school workers of the district are urgently requested to attend, as matters of vital importance to the work will be discussed.

J. T. LEGGETT, P. E.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.—Adv.

FIRST CHURCH, GREENVILLE, MISS.

The evangelistic campaign has certainly proven a valuable thing with us. We made only a partial survey, though it was pretty thoroughly done within the Sunday school membership. This campaign was preceded by a membership campaign for the Sunday school, which netted 150 new pupils. At Easter our attendance and our interest reached high-tide. We had the greatest attendance within the memory of our oldest members, and at the 11 o'clock hour the church was packed. The pastor received 39 into the church that morning, 23 of them being on profession; 72 have been received since Conference.

One remarkable thing about our ingathering on Easter was that of the 23 who joined the church on profession of faith, all came from the Sunday school membership, with one exception. The Sunday school people ought to come into the church. We are all very happy because of the good results from the campaign.

E. S. LEWIS.

April 7, 1920.

DIDN'T KNOW 'TWAS SO GOOD

Texas Lady Storekeeper, Who Carries Black-Draught In Stock, Has Found It "Best Liver Medicine" Obtainable.

Barker, Texas.—Relating her experience with Thedford's Black-Draught, Mrs. A. L. Fromme, of this place, says: "I had for some time used * * * and other liver medicines, which would nauseate and make me feel bad. We have a store, and our customers called for Black-Draught so often I decided it must be good, so thought I would try it myself.

"I began its use and found it just fitted my case. It neither griped nor nauseated me, was an easy laxative and not hard to take.

"I had had headaches a great deal, no doubt from torpid liver. The Black-Draught would cure them. The best way I find to take Black-Draught is to take one or two good sized doses until the liver begins to act, then taper the doses to just a pinch after meals.

"It will insure good digestion, do away with the gas or bad taste in the mouth, and is without doubt the best liver mericine in the market. I have found it so. I can recommend it to my friends, for I believe it will do them good."

Get a package of Thedford's Black-Draught liver medicine to-day.

Most dealers carry it in stock.—Adv.

Uric Acid Treatment

75c Bottle (32 doses) FREE.

Just because you start the day worried and tired, with aching head, burning and bearing down pains in the back—Worn out before the day begins—do not think you have to stay in that condition.

Be strong and well. Get rid of the pains, stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble caused by Acids.

Get more sleep. If your rest is broken half a dozen times a night, you will appreciate the comfort and strength this treatment gives.

Rheumatism, kidney and bladder troubles, and all other ailments due to excessive acid, no matter how chronic or stubborn, yield to The Williams Treatment.

Send this notice and 10 cents to pay part cost of postage, packing, etc., to The Dr. D. A. Williams Co., S. 1868, P. O. Bldg., East Hampton, Conn. You will receive a 75c bottle (32 doses) free. by parcel post. No further obligation on your part. Only one free bottle to any family or address.

Rub-My-Tism is a great pain killer.

It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1286 Park Square, Sedalia, Mo.**

BROTHER

Tobacco is a foolish, expensive habit. Why suffer it's injury when the habit can be so easily, inexpensively overcome with pleasant root. Fine for stomach troubles. Just send address. C. F. Stokes, Mohawk, Florida.

You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17 C, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA Pittman.

(Please Write Distinctly)—Adv.

The consciousness that you are improving, that you can do some things now better and more easily than you did a year ago, that you now see some things clearly which were once perplexing and confusing, is a wonderful source of encouragement.—Selected.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc

A GREAT DAY AT MANSFIELD, LA.

Dear Brother Carley: We are happy to report that the Mansfield church has had a good series of services during the past week with the pastor, Brother Battle, doing the preaching and Mr. Jas. Grambling leading the music. Thirty-one have been received into the church—seventeen young people and adults, and fourteen children.

During the quarter fifty have been received; and since Conference a total of eighty-two.

Yesterday was a great day in our church. The Sunday school was quite large, though not as large as on some other occasions; but we had a record-breaking contribution to the Orphanage. The amount reported was $968.41, with a probable addition of enough to make the amount above $1000, while to this will go the contribution at the preaching hour, and the grand total may reach $1,200.

The congregation at 11 o'clock filled the house, and at the close the communion was administered to more people by far than at any other occasion in the history of the congregation.

At night the house was crowded to hear the rendition of the cantata, Victory Divine. Other churches of the city called in services, and thus permitted their members to come and enjoy this beautifuliy rendered service in song; and we can truthfully say we have never seen a more reverent spirit at an Easter service.

R. E. BOBBITT.

EASTER AT MINDEN, LA.

Dear Brother Carley: Just a word about our Easter services at the First Methodist Church of Minden. The attendance at Sunday school was good. The offering for the Orphanage maintenance amounted to $1,122.50. At the 11 o'clock church service, the ushers had to bring in seats for every available space, and the auditorium was filled to its utmost capacity. The music was splendid. Thirty-one members joined the church.

K. W. DODSON.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Arkabutla, at Strayhorn, March 27, 28.
Robinsonville, at Hollywood, April 4.
Evansville, at Dubbs, April 11.
Tunica, April 11, 12.
Como, April 16.
Sardis, p.m., April 16.
Charleston, April 18.
Longtown, at Longtown, April 24.
Crenshaw, at Sledge, April 25.
Courtland, at Chapel Hill, May 1, 2.
Oakland, at Enid, May 2.
Batesville, May 5.
Tyro, at Mt. Vernon, May 8.
Senatobia, a.m., May 9.
Hernando, p.m., May 9.
Horn Lake, at Poplar Corner, May 15, 16.
Crowder, May 12.
Sardis Circuit, at Cold Springs, May 22, 23.
Eureka, at Mt. Olivet, May 29, 30.
Cockrum, at Cockrum, June 5.
Coldwater, at Brook's Chapel, June 6.

The District Conference will be held at Hernando on Thursday and Friday, June 10 and 11. R. A. MEEK, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Lake Providence, March 21, 22.
West Monroe, March 28, a.m.
Monroe, March 31, p.m.
Columbia, at Grayson, March 28, 29.
Rayville, April 4.
Bonita, at Jones, April 11.
Mangham, at Little Creek, April 18, a.m.
Winnsboro, April 18, p.m.
Sicily Island, April 25.
Waterproof, at St. Joe, May 2.
Calhoun, at Downsville, May 9.
Eros, at Douglas, May 15.
Gilbert, at Wisner, May 16.
Oak Grove, at Forest, May 23, a.m.
Midway, at Midway, May 23, p.m.
Farmerville, May 30.
Calhoun, at Chatham, June 6.
Bastrop, at Collinston, June 13, a.m.
Mer Rouge, at Oak Ridge, June 13, 14.
Tallulah, at Tallulah, June 20.

C. D. ATKINSON, P. E.

Baton Rouge Dist.—Second Round.

Clinton, at Pine Grove, April 23.
Jackson, at Ethel, April 24, 25.
Zachary, at Slaughter, April 25, 26.
Frankiinton, May 1, 2.
Zona (p. m.), May 2.
Baker, Revival, May 9 to 16.
Denham Spring, at Friendship, May 19.
Springfield, at Red Oak, May 20.
Olive Branch, at Oak Grove, May 22, 23.
Greensburg, at Pine Hill, May 26.
Amite, May 28.
Kentwood, at Pine Ridge, May 29, 30.
Ponchatoula, Revival, May 31 to June 6.
Hammond, June 9.
Pine Grove, June 19, 20.

District Conference will be held at Franklinton, June 22, 23 and 24. Let the pastors see that delegates are elected by the church conferences. Rev. F. B. Hill will preach the opening sermon on June 22 at 8 p. m.

ALBERT S. LUTZ, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It rarely takes more than one ounce to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

HOLMES

is a Reliable Store

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

Piles Cured in 6 to 14 Days
Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

SICK WOMEN HEAR ME

You Can Be Free from Pain as I Am, if You Do as I Did.

Harrington, Me.—"I suffered with backache, pains through my hips and such a bearing down feeling that I could not stand on my feet. I also had other distressing symptoms. At times I had to give up work. I tried a number of remedies but Lydia E. Pinkham's Vegetable Compound did me more good than anything else. I am regular, do not suffer the pains I used to, keep house and do all my work. I recommend your medicine to all who suffer as I did and you may use my letter as you like."—Mrs. MINNIE MITCHELL, Harrington, Me.

There are many women who suffer as Mrs. Mitchell did and who are being benefited by this great medicine every day. It has helped thousands of women who have been troubled with displacements, inflammation, ulceration, irregularities, periodic pains, backache, that bearing down feeling, indigestion, and nervous prostration.

Lydia E. Pinkham's Vegetable Compound contains no narcotics or harmful drugs. It is made from extracts of roots and herbs and is a safe medium for women. If you need special advice write Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

EAT IT ALL

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us to pay. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4731 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE NOTES.

Shreveport District Meeting, Woman's Missionary Society.

The Shreveport District Meeting of the Woman's Missionary Society will be held at Mooringsport, Louisiana, on April 22. This date will fall on Thursday, and will be the second day of the regular District Conference.

The "Woman's Day" program will begin at 9:30 a.m. and close about 4:30 p.m.

The District Secretary hopes to have delegates present from each auxiliary in the District, and begs that women will come from the charges that have no active society. Some of those who will be present and take part in the well planned program will be: Mrs. Key, Conference Superintendent of Young People; Mrs. Elmer Drew, Superintendent of Junior Work; Mrs. Finch, of Shreveport, will speak on Mission Study, and Mrs. George Sexton on Social Service. These meetings are held to give information and inspiration to the workers: you can not afford to miss the opportunity without losing something for yourself and to your work. MRS. WOOLSWIRTH,
District Secretary.

MISSISSIPPI CONFERENCE,

Annual Conference Held at Jackson.

What was thought to be one of the most pleasant and, at the same time, profitable meetings of the Woman's Missionary Society of the Mississippi Conference was held in the Galloway Memorial Church at Jackson, March 2-5.

The President presided with an enthusiasm for the work that encouraged all. Her message to the Conference was full of praise to God for the success of the past year, and for the many blessings that have come to us as individuals and as a body of workers in His name.

Mrs. McCleskey, the wide-awake Corresponding Secretary, gave a good report of the work, showing an increase along most lines. Her message was full of large plans for 1920.

The Workers' Conference, conducted by Mrs. Z. D. Clark, Superintendent of Young People's Work, was held Tuesday afternoon, the opening session of the Conference. This proved a profitable hour to those who had labored for the cause and were still anxious that the work go forward.

At night, Rev. J. M. Morse, presiding elder of the Jackson District, conducted the devotional exercises. He was followed by Dr. W. B. Beauchamp, who addressed the Conference on the Centenary. Dr. Beauchamp spoke again Wednesday morning. Those who heard him were glad to get this message.

Mr. W. D. Hawkins, the newly-elected Mississippi Conference Secretary, also presented his work, pledging his support to the Woman's Missionary Society, and asking the co-operation of the organization in the new work he is trying to do.

Reports from the District Secretaries were read, after which a few delegates from each district were heard regarding the work of last year and their plans for this year.

Miss Ella Wayne Ormond had the honor of organizing the largest number of new societies last year. She organized nine after our Conference was held in March.

The Junior Work has been well cared for by Mrs. Bradley, Superintendent of that department. No mother could have heard her appeal to them in behalf of the young life of our church without resolving to give more time to that part of the work.

Mrs. McQueen, Superintendent of Supplies, was on hand, looking well after the work of her office—the interests of the Wesley Houses and superannuate preachers will not suffer in her hands; she has the interest of both at heart as well as the many other duties resting upon her.

The work of Mission Study is growing, as was shown by reports; our women are realizing more fully the need of missionary education if we would succeed in this world-wide work we have begun. Mission Study seems to have gained a permanent place in the Society from the splendid work reported by many of the organizations. The course of study is so attractively prepared that both teaching and study are a pleasure.

The Superintendent of Social Service was unavoidably detained at home.

Mrs. Bennett, Secretary of Port Gibson District, was unable to be present because of illness; her report was made by Miss Porter.

Miss Porter, our new Recording Secretary, has taken hold of her duties with that business-like air with which she handles everything else. She is very quiet and unassuming, but we all know when she speaks we will hear something worth while.

Mrs. McCoy, who was expected as the Council guest, could not be present, but we found a splendid substitute in Mrs. J. W. Perry, Superintendent of Young People's work. Her charming manner won the admiration of the Conference. Her knowledge of the work was fully demonstratetd in her interesting and instructive talks. She is a woman well fitted for the position she holds.

We were fortunate in having two deaconesses present—Miss Lois Linsley, of the Biloxi Wesley House, and Miss Maude Fail, of the Meridian Wesley House. Both gave interesting reports of their work.

A motion was made and carried that we request a whole page in the New Orleans Advocate, one column to be devoted to each of the three Conferences, and the other to general information. It was also decided that we publish quarterly a Bulletin of our work in this Conference.

We are justly proud of the Mississippi girls at the Scarritt Bible and Training School. Splendid reports come to us of them. A letter from these girls was read, telling of the Mississippi room in the school, after which a collection was taken to buy furnishings for the room, each District Secretary assuming the amount she thought her district would pay. This subscription amounted to about $300.

The time for taking the Pledge was full of interest and enthusiasm, as it always is. The amount for 1919 was so much more easily raised than ever before that our women did not hesitate to advance with a greater faith and determination. As the names of the different auxiliaries were called, those present made their pledge, some raising it 100 per cent, some 50 per cent over last year's subscription. All present subscribed, but a number of societies not yet reporting their pledge to their district secretary were not heard from. The amount pledged was $7913.

The goal for 1920 has been set at 25 per cent increase along all lines. With the record of the closing year, we have no reason to fear we will fall short of this mark.

There were a number of visitors introduced to the Conference. Notable among these were Mrs. W. B. Lewis, Mrs. E. D. Jones, and Mrs. Sallie Smylie Ferguson, all pioneer workers in the Woman's Missionary Society of this Conference.

The noon hour devotions, conducted by Rev. C. W. Crisler, are not soon to be forgotten by those who heard him.

(Continued on Last Page)

Tells Why Chicks Die
E. J. Reefer, the poultry expert, 3254 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

LEARN THE TRUTH

The Acid Test

A true test of a man's sincerity when he says he wants good street car and gas service, is his willingness to boost, not knock. Knocking retards—Boosting helps. Ever try it?

New Orleans Railway & Light Company
JOHN S. BLEECKER, General Manager.

TRY BOOSTING A WHILE

Pain Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS
MILES MEDICAL CO., Elkhart, Ind.

ITCH!
Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

IN MEMORY OF MRS. W. C. STURDIVANT.

On the evening of March 15, 1920, while this busy, restless world was lulling itself to sleep, mother quietly slipped away from us and passed over that silent river, there to rest and wait awhile on that other shore. SALLIE A. CLARK was born April 23, 1854; she was married to W. C. Sturdivant on Feb. 2, 1871, and for forty-nine years they walked along life's way, sharing alike its joys and sorrows. To this union were born eleven children, nine of whom, with her beloved companion, survive her—Carrie, a sweet, young Christian woman, and an infant son having preceded her to that brighter home. The others are: Mrs. Mary Lewers, Alma, Ark.; Edwin C. Sturdivant, Tyro, Miss.; Henry Sturdivant, Looxahoma, Miss.; Ivy, Joe, Willie, Mrs. Willie B. Taylor, and S. L. Sturdivant, of Como, Miss.; and Glenn Sturdivant, of Okolona, Miss. A more devoted companion and family of children could not be found. As I looked into the face of those splendid Christian men, and thought of the two gentle Christian daughters, I could but exclaim in my soul, "O, little mother, if rearing, and giving to the world this family of noble men and women were, indeed, all you had done, surely you had not lived in vain!" But this was not all; as a wife she was faithful and true; as a mother, kind, loving and self-sacrificing almost to a fault; as a neighbor, not only those at her new home where she had lived a few years prior to her death, but those at the old home where she was born and lived for a half-century, said she was almost unequaled. For every act of kindness shown her by these friends, for each smallest gift of remembrance, she expressed her heart's gratitude, for she loved devotedly her friends, and was ever loyal to them. During the years before she became so feeble that she must needs submit to hired help, one of her greatest delights was to serve to her family and friends the very best repast her dear hands could prepare, and when admonished for doing so much toward this she would gently say, "I enjoy doing this for you"; and many hundreds have partaken of her hospitality. Early in life she united with the Methodist Church, and in her own quiet way lived her Christian life. She never neglected her Bible or her church paper; to her church she was faithful until ill-health compelled her to stay away. One of my earliest recollections is seeing her coming in the old Mount Vernon Church day after day, followed by her little children. She was always in her place, modest, quiet, little woman, no time for jesting or careless speech, no undue demonstration, and yet there was that under-current which has manifested itself in the sons and daughters she has left as a legacy to the world. The funeral services were conducted by Brother R. P. Nehlett, of Como, and Brother F. H. McGehee, of Tyro. She was laid to rest at Mt. Vernon, and there we left her sleeping beneath a wealth of beautiful flowers. While I stood there and looked at the freshly-made mound, covered with those fragrant blossoms, I wished that in some mystic way the veil that intervenes could be drawn aside that her eyes, too, might behold them, she loved them so much. Adown the fast receding years, hither and thither we are tossed about upon the bounding billows of joy and sorrow, and to our short-sighted human nature it seems more of sorrow—one is scarcely quieted until another is crowding fast upon it and we are won't to wonder why—but O, what a blessed thought, "At eventide it will be light," then the consoling thought, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away;" and as the late Mrs. Kennedy so beautifully said:

"The end of life is but the opening wide
Of some shut door through which there flows
The muted music of the universe—
The breath of Eden perfumed like a rose,
The onward journey is not long nor lone,
The Realm of Rest lies nearer than we think."

D. C. S.

The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Comb Sage Tea in Faded or Gray Hair

If Mixed with Sulphur It Darkens So Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.—Adv.

OUCH! ACHING JOINTS, RUB RHEUMATIC PAIN

Rub Pain right out with small trial bottle of old "St. Jacobs Oil."

Rheumatism is "pain" only.

Not one case in fifty requires internal treatment. Stop drugging! Rub soothing, penetrating "St. Jacobs Oil" right into your sore, stiff, aching joints, and relief comes instantly. "St. Jacobs Oil" is a harmless rheumatism liniment which never disappoints and cannot burn the skin.

Limber up! Quit complaining! Get a small trial bottle of old, honest "St. Jacobs Oil" at any drug store, and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief awaits you. "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

ARKABUTLA CIRCUIT.

Dear Brother Carley: May I say that the lines have fallen in pleasant places all along to us, and we are still in the good old way? We have a great field over here, and a great people to serve, as great as any pastor's in the world. We feel the spirit of development along the lines of church life. Our congregations are growing; the Sunday school life and interest show a marked increase. Dr. R. A. Meek, our much loved and efficient presiding elder, was with us, and at his best, March 27 and 28, in our second quarterly conference, and he brought to us and our people two great and helpful messages. The official board raised the pastor's salary $100 over last year, and some want to reconsider now and give it another tilt upward. The Woman's Aid Society has been adding to the furniture of the parsonage home, and are planning to do more.

We are praying and hoping for a great year. We accept our quota of 28 new subscribers asked for by our district stewards, and are doing, and will continue to do our best for the Advocate. We feel that the Arkabutla charge is soon to advance to its proper place, and take its position where it belongs in the front line. Let us always say, the M. E. Church, South.

D. R. McDOUGALL, P. C.

WINONA DISTRICT NOTES.

Rev. S. L. Pope, presiding elder of the Winona District, called the preachers and lay leaders to meet in Moorhead, Tuesday, April 6. Several laymen and all but two pastors were present. The preachers were afraid of an ecclesiastical spanking, so they came—they were told in the notice sent them that they might find it embarrassing if they did not come. Then, too, they were not told why they were wanted, so their curiosity brought them. The laymen must have "smelled a rat"—they must have known that another D-R-I-V-E was coming, for they did not drive up. It did prove to be another drive, and one that should rest heavily upon all hearts. It is to be for OUR Methodist Hospital in Memphis, Tenn.

At last, we are to get down to business and take hold of this great enterprise, if the interest in other sections is like that manifested by this conference. The sentiment was that we should finish up the job, or quit playing with it as we had been doing.

The Savior spent two-thirds of his time ministering to the bodies of men, and when he said, "Greater things than these shall ye do," I think he looked down the vista of time and saw the great hospitals ministering in his name. Our people everywhere should realize this and pour out their wealth for the Master's sake, and humanity's cause.

* * *

Brother L. D. Patterson, of Alabama, has just closed a successful meeting for Brother Randolph at Winona. Thirty were received into the church.

* * *

Rev. S. H. Caffey and his good people at Moorhead are to be commended, for they have just completed a financial drive and paid off their church debt.

* * *

Many of the pastors of the Winona District are arranging for their revivals after the district conference, which meets at Indianola, April 20 and 21. We will report the results in this space as the information reaches us.

CHAS. D. McGEHEE,
Reporter for Winona District.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's **Free. E. J. Reefer, Poultry Expert, 3254 Poultry Bldg., Kansas City, Mo.**

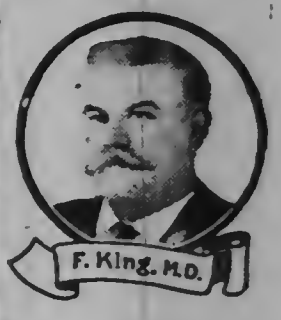
Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

WOMEN! MOTHERS! DAUGHTERS!



You who tire easily; are pale, haggard and worn; nervous or irritable; who are subject to fits of melancholy or the "blues," get your blood examined for iron deficiency. **Nuxated Iron** taken three times a day after meals will increase your strength and endurance in two weeks' time in many cases.—Ferdinand King, M.D.

Manufacturers' Note: Nuxated Iron, recommended above by Dr. King, can be obtained from any good druggist on an absolute guarantee of success or money refunded. Doctors usually prescribe two five-grain tablets to be taken three times per day after meals.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-28.

666 has proven it will cure **Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.** It kills the germs that cause the fever. **Fine Tonic.**

TETTERINE

For the Complexion

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

All Druggists and Department Stores.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

He seemed to be at his best for this occasion. The reading of Scripture and the message brought in song seemed to swing us far from the business of the Conference and open the floodgates for the pouring in of the Holy Spirit so manifest by his words.

The cordial welcome extended this body of workers was appreciated by those in attendance. Officers, members and visitors all spoke in high praise of the hospitality; every comfort seemed provided for, even to the minutest detail. After the first night, when we met together in a "get-acquainted" meeting, we no longer felt that we were among strangers.

On Wednesday afternoon a reception was given at the Governor's mansion, which proved a most enjoyable affair.

Thursday evening "tea" was served at the orphanage; of course this was a double treat, for every loyal Methodist is intensely interested in this institution. Rev. B. F. Lewis, manager of the Home, with his corps of able assistants, has the work well in hand. The "tea," though prepared by the girls and served by them, would have passed well as the work of well trained and experienced housekeepers.

To Mrs. Tolle, the wife of our pastor at Capitol Street Church, we are indebted for several treats. The first was the bringing of a troop of boy scouts to sing for us. The song composed for the Conference was thoroughly enjoyed as was the scout song, "We are out to win," and "The Old-time Religion." At another time three girls from the Deaf and Dumb Institute gave us in motion the song, "Will there be any stars in my crown?" Another rendered "Whispering Hope." The expression with which these girls gave the songs in motion is nothing short of marvelous.

It seemed each day she had something ready as an innovation for us. Two of the young girls from the Blind Institute furnished us splendid music; with one at the piano, the other sang, "Lead kindly Light" in a most effective manner.

The several pastors of the different churches contributed their share to the pleasure as well as the success of the meeting.

Rev. M. M. Black, Agent for Millsaps College, was often with us in the meetings, and helped by his presence and encouraging words.

The newly elected officers for the year 1920 are: President, Mrs. B. F. Lewis; Vice President, Mrs. W. H. Ewing; Corresponding Secretary, Mrs. H. L. McCleskey; Recording Secretary, Miss Mabel Porter; Superintendent of Young People, Mrs. Z. D. Clark; Superintendent of Juniors, Mrs. Will Bradley; Superintendent of Social Service, Mrs. W. H. Ewing; Superintendent of Supplies, Mrs. C. R. McQueen; Superintendent of Study and Publicity, Mrs. Geo. H. Thompson; Treasurer, Mrs. W. M. Hemingway.

District Secretaries.

Brookhaven District—Miss Bessie Kearney; Hattiesburg District—Mrs. T. B. Cottrell; Jackson District—Mrs. T. B. Gaddis; Meridian District—Miss Ella Wayne Ormond; Port Gibson District—Mrs. Ernest Bennett; Seashore District—Mrs. R. B. Dacey; Newton District—Mrs. W. L. Hunter.

Mrs. G. H. THOMPSON,
Superintendent of Publicity.

Only One "BROMO QUININE"

To get the genuine, call for the full name LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
TRADE MARK
than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre—acres $3, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Scooba, at Binnsville, April 25,
Lauderdale, at Electric Mills, Apr. 25,
Waynesboro Ct., at Hebron, Apr. 30,
Mathervilie, at Salem, May 1, 2.
Waynesboro, May 2, 3.
Vimville, at Pleasant Hill, May 9,
Buckatunna, at Winchester, May 16,
Pachuta, at McGowan's Chapel, May 22, 23,
Quitman, May 23.
DeKalb, at Marvin, May 29,
Moscow, at Mellen, May 30,
Porterville, at Porterville, June 1,
Enterprise, at Stonewall, June 6.

The District Conference will convene at Central Church, Meridian, Tuesday night, April 20.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Second Round.

Tylertown, at China Grove, April 25.
Wesson, at Matthews Chapel, May 2.
Brookhaven, May 2, 3.
Magnolia, May 7.
Bayou Pierre, at Sweet Water, May 15.
Scotland, at Bethesda, May 16.
Meadville, at Meadville, May 23.
Adams, at Johnston Sta., May 29, 30.
McComb, Centenary, May 30, 31.
Topisaw, at Sartinsville, June 5, 6.
Barlow, at Brandywine, June 12, 13.
Hazlehurst, June 13, 14.
Pleasant Grove, at Pleasant Grove, June 19.
Monticello, June 20.
Foxworth, at Hopewell, June 25.
McCalls, at Hawkins, June 26.
Bogue Chitto and Norfield, at Norfield, June 27.

The District Conference will convene in the Methodist Church, at Magnolia, Miss., at 9 o'clock, a.m., Wednesday, May, 5, 1920. The local preachers of the District are required by the law of the church to make report to this Conference. J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Magee, at Pleasant Hill, April 25.
Ellisville, at Moselle, 11 a.m., April 28.
Williamsburg, at Good Hope, May 1, 2.
Hattiesburg Circuit, at Eastabutchie, May 5.
Mount Olive, at Mount Olive, May 7.
Collins, at Bethel, May 8, 9.
Richton, at Ovette, May 16, 17.
New Augusta, at Beaumont, May 22, 23.
Silver Creek, at New Hebron, May 29, 30.
Avera, at ———, June 3.
Leakesville, at Pine Grove, 11 a.m., June 4.
Lucedale, June 5, 6.
Heidelberg, at Sandersville, June 13, 14.
Eucutta, at New Hope, 11 a.m., June 15.
Taylorsville, at ———, June 17.

The District Conference will meet in the Broad Street Church, Hattiesburg, Tuesday, May 18, 2:30 p.m. The District Sunday School Institute will meet at the same time and place. The pastors will please furnish a list of their delegates in due time.

W. B. JONES, P. E.

Port Gibson Dist.—Second Round.

Port Gibson, April 25.
Rocky Springs, at Willows, April 26.
Gloster and Liberty, at Liberty, May 1, 2.
Mayersville, at Fitlers, May 9.
Rolling Fork, at Cary, May 10.
Anguilla, at Sunflower, May 11.
Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Roxie, at ———, June 5.
Nebo, at ———, June 6.

The District Conference and Sunday School Institute will meet in Crawford Street Church, Vicksburg, at 2:30 o'clock, p. m., on May 5. Let the delegates be elected and their names sent to Rev. N. B. Harmon, Vicksburg, Mississippi, and to me also.

J. R. JONES, P. E.

What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol 67—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3348.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 22, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CHANCE TO MAKE GOOD.

"I will not prosecute. You owe me nothing—except that you make good," said a man who had been defrauded, to a young man who had already served six years in prison and was being held to answer the charge that haunted him as a ghost from the past. We wish that we might follow the career of this man far enough to learn what use he makes of the opportunity thus given him. We hope and pray that he will "make good" in every sense of the word. If we pause for a moment to think, all of us must realize that it is due to the mercy and goodness of God that we have a chance to "make good." Suppose He should hold our transgressions against us forever! Suppose He had never said to the penitent and sorrowing soul, "Go, and sin no more!" Justly we have brought condemnation upon ourselves, but through the atoning merits of Jesus Christ we have been given another chance. No human heart could be so grieved over the grossest ingratitude of a trusted friend as our Heavenly Father will be if we relapse into the ways of sin. Are we "making good?"

PRIZE FIGHTING AND PREACHING.

A man's value to society ought to he measured by the contribution he makes to its welfare. While such contributions cannot always be measured in terms of dollars and cents, the world at large is prone to express its appreciation hy such standards. If this be a real test, the prize fighter is worth a good deal more than the preacher. We read the other day that a successful pugilist of the light-weight division has received for the eleven contests he has engaged in within the last 3 months the sum of $21,945—an average of $1995 for each fight. We know of a good many preachers who do not receive so much for a whole year's work, and we do not know of a one who receives $20,000 a year for his unselfish and devoted labors in behalf of the religious life of a community. When it comes to money, it is evidently worth more to smash a body than it is to save a soul. Poor world!

THE ETHICS OF ADVERTISING.

As we look over the advertisements in the daily newspapers, we cannot fail to be impressed by the fact that most of our enterprising business firms seem to have the idea that the success of their appeal to the buying public depends upon their ability to convince the prospective purchasers that in their particular store they can buy goods below actual value. "A lucky purchase," "a delayed shipment just received," "an anniversary celebration"—these and other circumstances are cited as reasons why the public is being given great price concessions. These concessions may be real—or they may not be; but it would be positively refreshing for some advertiser to say that he has bought his goods as cheaply as possible, that he expects to make a reasonable profit on his investment, and that the quality of the goods is as good as could be expected for the price. If we cannot have this, we wish the "ad" writers would at least invent some new excuses for inveigling the people into their places of business.

WOMEN AND CIGARETTES.

We have previously called attention to the fact that there is good reason for believing that the habit of cigarette smoking is increasing among the girls and young women of this country. It is reported that the consumption of cigarettes increased 47 per cent in the United States last year. We have heard it said—we cannot vouch for the truth of the statement—that it is a common thing for the women to smoke at a good many social gatherings, especially in our larger cities. We hate to believe that it is possible for such to be the case, but we cannot blind ourselves to the facts. So serious does the situation seem to be that Surgeon-General Cumming, of the U. S. Government, has recently issued a statement in connection with it. He says: "The cigarette habit indulged in by women tends to cause nervousness and insomnia, ruining the complexion. If American women generally contract the habit, as reports now indicate they are doing, the American nation will suffer. The physical tone of the whole people will be lowered. * * * The habit harms a woman more than a man. The woman's nervous system is more highly organized than the man's. The reaction on a woman, therefore, is more intense." It may be that the habit is not gaining a hold in the South—we pray God that it never will—but this warning is enough to put us on guard. Maidenly modesty and cigarettes do not go very well together.

MORE THAN THAT.

Lady Astor, of England, in a speech advocating the purchase and control of the liquor business by the State, is reported to have said recently: "I am for prohibition, but Britain is not ripe for it yet. I am fully aware that I am prejudicing my future career. People want to drive me out of politics because I speak the truth. The world would be five times better and happier if there were not a drop of liquor in it." We are not sure that we can state exactly the degree by which the world would be improved by the abolition of the liquor traffic, but we are thoroughly convinced that it would be more than five times better. However, for the sake of argument we are willing to let it stand at that and trust that the time will soon come when England will he ready to join with the most powerful and progressive nation on earth in promoting world-wide prohibition.

ANOTHER CHANCE FOR THE PROFITEER.

"Overall clubs" have been organized in a good many places for the purpose of combating the high cost of clothing. High government officials, university professors, ministers and professional men have agreed to wear the homely, but comfortable and durable garments of the manual lahorer until the price of their usual habiliments is lowered. A fine idea!—hut the profiteer will, as always, seize the chance to make a dishonest profit. We have just read that the price of overalls in one city has gone from $2.75 to $6.75 in anticipation of the increased demand. We suppose we shall have to leave the punishment of the profiteer to the good Lord in the world to come—the Government does not seem to he able to do anything with him here. We know some people who, instead of wearing overalls, are getting at the matter in another way—they are continuing to wear their old clothes. It may he making a virtue of necessity—but we can testify to its being a practicable expedient. Patches and darns may come into style yet.

A BAD BEGINNING.

According to the newspaper accounts of the occasion, the initial meeting of the National Congress of Social Work, which has heen in session in this city for the past week, was followed by a dance for the first time in the forty-seven years of the organization's history. We have not the slightest disposition to criticise harshly this body of devoted men and women who are vitally and intensely interested in the social welfare of the nation, many of whom have done heroic service in the betterment of the appalling conditions that exist in many of our social ahd industrial centers; hut we think it exceedingly unfortunate that they should have countenanced an innovation that cannot fail to meet the disapproval of a great many good people who have believed in the purposes of the Congress and supported its work. While its study of social questions may he altogether from the scientific standpoint, it is impossible to overlook the fact that all constructive social work is essentially moral in its implications; the moral tendency of the modern dance is too well known for it to become a part of the program of a social welfare organization. This was a bad beginning of what has proved to be a noteworthy gathering.

THE "REVIVAL" IN MUNICIPAL LIFE.

Now and then we hear some objection to the season of revival effort in the work of the church on the ground that such effort has a tendency to hring about a state of emotional excitement that is followed hy a hurtful spiritual reaction. We know, of course, that such reaction does sometimes follow a certain type of revival meetings. But it is perfectly natural and normal to set apart a given time for the renewal of the spiritual forces that make religion a happy experience and an aggressive force. Various municipalities have recognized the value of the "revival" effort in their attempts to develop and maintain the "city beautiful." This headline in a New Orleans newspaper caught our attention the other day: "Spring Clean-Up Campaign Now On;" and the statement followed that the initial steps of the campaign would he measures to prevent the throwing of junk, ruhhish and other refuse into vacant lots. Nobody will find fault with such a campaign, and much good will result from the energies expended in it. A morally clean community is infinitely more beautiful than a physically clean one, though the latter is pretty sure to follow the former. A real revival is one of the best things in the world.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE BOATMAN.

By Willie C. Page.

Methought I lay near the River of Death,
And its waters were dark and chill;
A boatman came from the opposite shore,
With his oars all muffled and still.
"Where is my Savior? I see not His light!"
I cried, as the bark drew near:
"Tell me, boatman, must I go to-night?
And leave my loved ones here?"
He answered not—but an angel came,
And tenderly whispered low:
"The Master has yet a work for you,
So back to the earth you must go."

I opened my eyes and the sunshine was bright;
Loved ones waited, anxious and sad;
I looked up and smiled: "The boatman has gone;"
They were so happy and glad.
I must hasten my Father's work to do,
With all my might and main,
For I know ere long to the river's brink
The boatman will come again.
I will not fear, though the night is dark,
If His glorious light I can see,
For I know when I cross the river at last,
My Savior will pilot me.

THE RELATION OF CHILDREN TO THE CHURCH.

By Rev. John W. Ramsey.

In my recent articles on "The Spiritual Status of Children," I think I succeeded, despite diversity of supposedly authoritative opinions and the subtlety of the transparent inventions of Calvinism to evade the logically inevitable sequence of its own creed, in establishing, beyond all reasonable controversy, the fact that all children, from the moment of their birth up to the period of discretion, are members of the kingdom by virtue of the atonement of Jesus Christ. Having established this comforting and satisfying truth, I now propose the discussion of the kindred subject indicated by, and involved in, the caption of this article, viz.: "The Relation of Children to the Church."

In proposing the discussion of this topic, I am not entering upon a problem difficult of solution, because the answer to the whole question is easily discoverable in the relation of children to the kingdom. If, as I have previously shown, children are members of the kingdom, it is demonstrable that they should also be allowed their heaven-born right to membership in the organized and visible church. The purpose for which Jesus Christ came into the world is revealed in the proclamation of the fact that he came to establish on earth not a material kingdom in accordance with Jewish anticipation, but a spiritual kingdom, and he expressly said that the citizenship of his kingdom should be composed of two classes: children, and men and women who had become child-like through conversion. Yet, after all these centuries of progress in Christian thought, there are those to-day who, because their thought processes are obsessed by prejudices engendered by the teachings of Calvinistic churches and their powers of spiritual perception obscured by the narrowness of denominational affiliations, would exclude children from the church. Their conception of the relation of children to the church is anachronistic. They are out of joint with the age in which they live and hurl anathemas in the direction of those whose convictions lead them to espouse the cause of the children and to contend for their right to membership in the church. Their prototypes existed among our Lord's early disciples, whose training had not as yet been sufficiently thorough for them to understand or know the mind of their Lord. It will be remembered that some of these insufficiently taught disciples on one occasion forbade the mothers to bring their children to Jesus, but he administered to them a stinging rebuke which they never forgot, and which should have taught not only his ignorant, mistaken disciples, but all the world in all ages that children belong to his kingdom and that all others were to be excluded unless they became as little children—"Except ye be converted, and become as a little child, ye shall in no wise enter the kingdom." While our Lord on other occasions rebuked his disciples about other blunders, it is observable that he never again had to do so about their attitude toward the children. If some of his present-day disciples need one thing more than another, it is to have their Lord's rebuke repeated to them in some authoritative way, so that, like those earlier disciples, they will never forget it. If they will not hear, if they pesist in their present indefensible, if not reprehensible, attitude toward the children in their relation to the kingdom, and ultimately awake to a realization of the fact that they have defrauded their own children of the blessed privileges that belong to them in Jesus Christ, the blood of their children will be on their heads. "I believe, therefore have I spoken;" others before me have spoken; Jesus himself, with the supreme and absolute authority that belonged to him, has spoken in no uncertain words: "Suffer the children to come unto me, and forbid them not; for they belong to the kingdom."

Either, children are born into the world **inside** the kingdom, or **outside** the kingdom. If they are born **outside** the kingdom, dying in infancy, they are lost world without end, and the inventions of theology, such as "all infants dying in infancy are elect" and the "dying grace" theory, cannot save them. If they are born into the world **inside** the kingdom, dying in infancy, they are saved without the interposition of theological subterfuges; living, they have a right which cannot be denied them by men or devils to membership in the organized, visible church. He who denies them this inalienable right, be he preacher, Sunday school teacher, or parent, does so at his own peril and, at the same time, imperils the salvation of the child. I shall never forget an exceedingly sad illustration of this fact which came under my own observation. It was the case of a small girl twelve years of age. When I became pastor of the church in the community where her parents resided, she was even at that early age not only impervious to all religious appeal, but had also become a scoffer. Upon enquiry, I learned that just two years previously she had expressed a desire to unite with the church and her mother had refused to let her do so, saying, "She is too young to know what she is doing." From the moment of her mother's refusal, as I was informed, she turned a deaf ear to all appeals and, while I do not know the later story of her life, I have no doubt that no change has occurred in her attitude toward a religious life. Nearly all pastors have known similar instances in their experiences and can tell of fathers and mothers who kept their children out of the church and, later, suffered inexpressible humiliation and anxiety when their sons and daughters turned from the church and drifted into sin. How many preachers who teach that children are born into the world outside the kingdom and therefore lost, and have no right to membership in the church, could relate, if they would, experiences of intercessory prayer and spiritual battles fought to win back young men and women whom they have driven from the church and Christ in their early childhood by their teaching! Let all, parents, other individuals, and certain preachers, beware because the Judgment Day is coming, and Jesus said, "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Let me remind all who interpose objections to children coming into the church that God is responsible for opening the doors of the church to the children. I have neither the time nor the disposition here and now to produce all the scriptural proofs of this assertion; nor shall I attempt to trace, in Old Testament history, the rise and progress of the church of God through successive ages, changing the form of its ritualistic service and ceremonies with the vicissitudes of the mutable years, and adapting itself to the varying circumstances and conditions of men, till it finally culminated in its Christian form on the day of Pentecost, and there endued with that new spiritual power which has brought it victoriously down through the wide sweep of the centuries to the present hour. Suffice it to say that God established his covenant with Abraham, the father of the faithful, saying, "I will establish my covenant with thee and thy seed after thee, and it shall be an everlasting covenant," at the same time giving to him circumcision for himself and his posterity as a token and seal of the everlasting covenant. The Abrahamic covenant, which God declares shall be an everlasting covenant, still binds man to God and God to man, and it includes the children. "Thy seed"—that is the key with which God unlocked the door of the church and let the children in. This covenant has never been repealed; indeed, it cannot be repealed because it is everlasting. No new commandment was ever given in any period of the church's history annulling this ancient and everlasting covenant. If God later decided that he had made a mistake in admitting the children to membership in his church, or for any reason thought best to revoke his covenant, he would have said so; but there is no record in the Bible to show that he has ever revoked his covenant with man and the children of men. So far from annulling his covenant, on the day of Pentecost he inspired Peter to reiterate his covenant with Abraham verbatim. On that day, when men were crying, "What must we do to be saved?" Peter arose and said, "The promise is unto you and your children." If children were not to be allowed membership in the Christian church as they had been in the Jewish church, at the very inception of the history of the former the Jews, who had been accustomed to their children coming into the church, should have been informed of the fact, and Peter should have said, "Brethren, the promise is unto you, but I am sorry to say that your children are not included." That children by the commandment of God were admitted into the Jewish church is incontrovertible, and the burden of proof is on the shoulders of those who would exclude them from the Christian church to show that God, who first admitted the children, has since excluded them. I am firmly convinced that I would be perfectly safe in issuing to the world a challenge to point out the time and place of God's revocation of his everlasting covenant. It is a well known principle that the legal enactments of legislative bodies, State or national, remain in force until repealed. The same principle must be applied to the commandments and covenants of the Almighty, who is the same yesterday, to-day, and forever. There can be no question but that children were admitted to membership in the church of the Jews by the commandment of God, and that order, issued in the days of Abraham, has never been revoked. If so, there is no record of it in the Bible. Therefore, by all the compelling force of logical reasoning, children must be allowed membership in the church of God now. The argument is conclusive. Hence on the day of Pentecost, while under the inspiration of the Holy Ghost, Peter opened the door of the church in its Christian form to the

people of all nations and to their children as well, saying, "The promise is unto you—and your children."

There is no reasonable philosophy by which any man can vindicate his attitude toward children when he raises a harrier hetween them and membership in the church of God. I rejoice that I belong to a church which teaches that children are saved by grace when they enter the world; and if they are saved hy grace, they helong to the kingdom, and if they helong to the kingdom, they have a right to belong to the church, which is the visible expression of the invisible kingdom. Furthermore, if children are horn into the world saved by grace, either it is possible or impossible for them to remain in a saved state, growing up in the kingdom and the church. If we say that it is impossible, we make sin a necessity and we must assume that there is a period of life when the plan of salvation is ineffective—when, in fact, it breaks down. If we say it is possible, then it is evident that children can always remain in the kingdom and should helong to the church.

From the very inception of her glorious history, the Methodist Church has always found a place in her fold for the children, and I am glad that I am an insignificant representative of her ministry, her doctrines, and her polity so that, in the administration of her wise and scriptural policy for the conservation of childhood, when children present themselves for membership in my church, I can take them by the hand and, in the words for the reception of members contained in our Book of Discipline, say, "We rejoice to recognize you as members of the church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love, we give you the right hand of feilowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting."

THE CHURCH AND PRESENT-DAY CONDITIONS.

By Rev. Meilville Johnson.

The church is the oniy institution that exists for the sole purpose of redeeming men from sin and fitting them for the glorified Kingdom of God. Other institutions have for their goal social betterment, political purity, and moral uplift, hut none of these can succeed apart from the church, nor are they together equivalent to the church.

If the church fails to accomplish her spiritual mission, no other institution, organization, or movement can carry on her ministry. Education without redemption is criminal power; social uplift without redemption is cultured animalism; spirituality without redemption is unfettered fanaticism. Bolshevism, Anarchism, Socialism, and Spiritualism are the fruits of some of the hest efforts and energies apart from the redeeming power of Jesus Christ; and what a poor failure is each!

While every one is awake to the fact that this era furnishes an unprecedented opportunity for the church, there is difference of opinion as to the kind and scope of this opportunity. The task of the church is never to adjust her Gospel to the age, but to adjust the age to the Gospel. The same Commission which reads, "Go preach to every creature," impiies in profound silence that all peoples and all eras must be brought to the Gospel. Humanity will never be redeemed through a continuous process of shaping the Christian message to match the fancy of an unawakened, cold, conscienceless world; but redemption must ever depend upon the Gospei of Christ to transform men.

If these things he true, it follows that this era calls for well-defined evangelical dogma. They are wrong who say that the church has failed in the past because of adherence to permanent and inflexible doctrines. Such failures as may be pointed out, have occurred on account of the practice of bigotry rather than from the preaching of doctrine. And we look with suspicion upon some who would surrender doctrine in behalf of any sort of fusion or union of sects. Better for a church to preach and practice a half-gospel, than to surrender the fragment she preaches for a mutilated whole! This world needs to gaze upon a militant church, spiritual to the point of uncompromising attack upon sin, advancing in an unbroken coiumn of positive Christian doctrines, which will answer the spiritual needs of men for this world and for the next. If there is a conscious salvation, a conscious assurance of fellowship with God, a type of true Christian character attainahle on earth, these things ought to be preached and defended to the death. The world is "fed up" on probably's and perhaps's. If any saving and regenerative power is to accompany Christian preaching, authority and conviction must be behind the message.

Thls era cails for magnificent sacrifice upon the part of the church. "Ye shall be hated of all men," was the prediction of our Lord. As long as the church witnesses for Jesus Christ, she shall be unpopular. The demand of the Cross cannot be met by a world crazed with selfishness. It is to be expected that unawakened, sinful men will rebel at the preaching of the true Gospel, and at the difficult way and stringent demands of New Testament Christianity. We should not be astonished at the shafts of criticism hurled at the church by irresponsihle and sinful men. While some criticism is just, the major portion is simply the ejaculation of some disgruntled sinner, or the thrust of some ambitious ecclesiastic. Consider some of these criticisms as overheard in certain quarters: "I'll never join the church until denominations are done away, and strife between Christian sects ceases." "The church isn't broad enough in her present form for one of a modern type of mind." "The church needs reorganization." Now, some zealous churchman, overhearing these remarks, sets about at once to agitate the matter of adjusting the church to meet the needs of this body of worldly critics. Herein is the explanation of much of the unrest in church circles to-day.

Our Lord thought more of His redemptive work than that it should become a fad or fashion, about which the world would go mad. The cost of redemption has made it too precious for a soul, unenlightened hy the Holy Spirit, to grasp its value. And that institution which is commissioned to bear the hiessed Good News to a sinful world must undergo much suffering of rejection, much scoffing, much long-suffering, because of the unbelief of the world. The church must ever continue to drink of the cup that was bitter to His own lips, if she continues to witness for her Lord, and behold the travail of men's souls that marks the approach of new-hirth. The Gospel of Jesus Christ can never be altogether popular until sin and the devil are eliminated from society. Likewise, the church of God must needs remember that her glory will never be heralded on this earth by the songs and shouts of the multitudes, but that her giory and crown await her in the great Consummation. While so much is being said and done to bring the Christian forces together into an invincible army, let it be remembered that success in the Kingdom of God cannot be measured hy worldly estimates.

Batesville, Miss.

A SUPERANNUATE WONDERING.

By Rev. T. W. Adams.

Rev. J. M. Morse's announcement in the Advocate that Rev. T. B. Holloman, D.D., had been appointed in charge of Lake City set me to wondering. What does it mean? I am almost persuaded that some men don't know a good thing when they have it. The Conference toid Tom that he had done enough hard work; that henceforth he might rest and he happy. It seems to me that he is constitutionally and conscientiously opposed to rest. I don't helieve that he could sing "There is rest heyond the river" with any relish whatever. How some men do love to work! I am not that way, Henry. I was born tired, and have been tired ever since. I have worked mighty hard all my life, hut it has been a case of pure and real necessity. I have had to work or starve. I object to starving so seriously that I made up my mind to work My mind once made up to that, I have not had much trouhle to keep myself going. But Tom loves to work, and won't rest at all. That beats me. I don't know what to make of it.

I was restless all iast year. I was inclined to he envious of Tom Holloman. I thought he didn't treat me exactly right. He ought to have told me that he was going to superannuate. I would gladly have gone out with him, and we could have had happy fellowship in the Veterans' Camp. I am eleven months older than he. He hegan in the Conference one year ahead of me. We went to Madison College, Sharon, Miss., together; studied and recited Latin and Greek and mathematics together under Dr. W. L. C. Hunnicutt and Bishop Galloway. Then we roomed together at Emory and Henry College, Va. We have been working together in the Mississippi Conference harness for more than forty years. We were presiding elders together. I was his presiding elder when he was at Port Gibson and Crawford Street, Vicksburg. No pastor and presiding elder ever had more soulful comradeship than we. I love Tom like a hrother. There is no more lovable and better Christian gentleman in the world.

When he dropped out of the active ranks, I felt shocked. I made up my mind to join him on the "honor roll." I did so. Now in three months Tom deserts the camp, and leaves me wondering. I have made up my mind not to try to follow Tom any more.

Tom's going to work has broken up a cherished pian of mine. Too had! If Tom would get Sam Steel to visit him at his fine country home in Yazoo County, I would join them, and we could have a fine time running a tripartite affair—Sam Steel to quote poetry, Tom to write interesting letters to the Advocate, and I to write insurance. Wouldn't that have been fine? We would have recessed occasionally for Tom to explore the lofts and bring in the eggs. Then he could take Sam with him into the beech hills to hunt for turkey eggs. They couldn't expect me to engage in such business, for a man of my shape cannot function well in practical gymnastics. Just to think of a man 29 leg and 44 waist measure trying to keep up with such little fellows as Tom and Sam, climbing ladders and steep hills! It wouldn't do at all. I want Sam Steel to know that "Susanna" would never scare at a skeleton if I were to ride her in a "peerade."

Rev. J. M. Morse is to be blamed for this breaking up of my fine plan. He seems to be always looking for an opportunity to checkmate plans. When he agreed to release Brother McVey from Lake City, he came to me and said: "Adams, I must have Holloman or you for Lake City." I told him Holloman was the very man for the place. Holloman had rested a full year and more. I hadn't made a good start in my rest. I was mighty glad for Lake City to get such a good preacher and pastor as Tom Holloman. If they are as sensible as I think them to be, they will keep him indefinitely. I expect to visit Tom in the spring and talk and fish.

But Morse scared me. I do hope no other preacher in the Jackson District will drop out, and that none will die. If such a thing should happen, my rest would he gone. I would have to go to work. I don't want to do that. I hope the brethren will remember me in their prayers.

I am suspicious of Morse's motives. It appears to me that he is thinking about lifting hurdens from the Joint Board of Finance. Three-fourths of Tom Holloman's allotment is saved to the Board. Morse is afraid that the munificent stipend to the poor old, worn-out preachers of the Conference will bankrupt the church. Morse is mighty careful.

I am still waiting for the brethren to write me to come and insure their lives.

Brookhaven, Miss.

The religions of the world are the evaporations of their dead founders. Christianity is the life of Jesus Christ in the life of the regenerated man. Christianity is Christ in action; consequently, it is the only dynamic which gives power, force, and permanence to one's life.—Dr. Matthews.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

II.

The Ancient Inhabitants of South America.

When the Spaniards and Portuguese first came to South America they found the fierce Caribs along the northern coast. They were warlike cannibals, and were the natives described by Defoe in Robinson Crusoe. Further down the east coast were the Arawaks, who were milder and more civilized, being able to weave cloth and work metals. Then there were many different kinds of Indians living on the pampas. They, too, were warlike and resisted the coming of the white man. In southern Chile dwelt the brave and hardy Araucanians, who followed agriculture, built houses, maintained a military aristocracy, and kept up a perpetual warfare against the European invaders.

In the north of Chile and in Peru, Bolivia, and Ecuador, various peoples, classed together as the Incas, had developed a really wonderful civilization. Some four hundred years before the discovery of America, other Indians, who had also developed a somewhat advanced civilization, were subdued by the more aggressive Incas. It is greatly to be regretted that the records of these ancient civilizations are so scanty, as, from a material standpoint, the achievements rivaled those of Babylon, Egypt, Greece and Rome.

The Incas engaged in intensive agriculture, building terraces and irrigation ditches and using fertilizers, and producing potatoes, corn and cotton. They had domesticated the llama and used it both for its flesh and its labor. From the alpaca they obtained fine wool with which they fabricated cloth and blankets. Skillful artificers in metal, they manufactured iron, copper, silver, and gold into utensils and ornaments and used the precious metals as money. They built military and commercial roads and erected great buildings, cutting huge stone blocks with accuracy and laying them securely without mortar.

Cuzco, their capital city, located near the middle of Peru, when captured by the Spanish four hundred years ago was one of the most magnificent cities of the world, having glorious temples and massive fortifications, with fabulous treasure of gold and silver and precious stones. The city gates were of colored marble and the palaces were spacious and beautifully decorated and elegantly furnished. The marvelous Temple of the Sun was roofed with gold, and in the surrounding gardens were figures of men and animals and trees and flowers, all curiously made of gold, and a cornice three feet wide was wrought of the same metal. The temple was elliptical in shape and a golden image of the sun was placed opposite the entrance, where it was kissed by the first beams of the rising orb of day. The head was crowned with golden rays and the sunlight falling upon this glittering figure produced a splendor which caused the nobles who viewed it to fall prostrate before it. Work on this wonderful edifice was begun under the first royal ruler and each successor contributed something to its completion. At death the bodies of these emperors were embalmed and placed on golden thrones around the image of the sun-god. Another portion of the temple contained a silver image of a female face and was dedicated to the moon. In this chamber the embalmed bodies of the queens were arranged around the sacred image. There were many other halls for various religious purposes, and in all, gold and emeralds and turquoise were used for decorating. Near by was the House of the Virgins, who, of royal blood and 1500 in number, tended the sacred fires and spun wool and wove the royal garments. Each emperor built a splendid palace and around all were almost impregnable fortifications, entered by the holy gate near which every Indian of the Incas looked forward or backward, as he was entering or leaving the city, so as to have the first or last glance at his sacred temple. At the height of its glory Cuzco had 400,000 inhabitants and was the center of an empire which stretched from far down in Chile to the equator and from the Pacific to the pampas. Its emperor could lead great armies, and he employed ambassadors to treat with neighboring States.

Quito, near the equator, had been the capital of an earlier empire, but it finally yielded to the military prowess of the Inca emperor, and at the coming of the European divided honors and authority with Cuzco. Other fine cities through the central Andean region were built by these great people.

While we have all read of these things, it is difficult for us whose civilization originated in Europe and Asia to realize the magnitude and advancement of this Indian empire developed far from the recognized sources. Its story is one of the most enchanting romances of history. If without most of the instruments and appliances of Europe such achievements were possible, what may be expected in the same favored region when all the best elements of modern life combine, as they some day should, to develop and organize the natural resources of a greater and better civilization?

FINANCIAL DRIVES.

By Rev. J. R. Countiss.

When the World War was on, Americans surprised themselves and astonished the world by the way they poured out millions for the relief of the starving peoples of the stricken areas and for the welfare of their own armies. Later, great church drives were put on, and again and again the people "went over the top." The giving was large, generous, hilarious. Giving was fashionable, popular, contagious. Those who refused to make donations for benevolence, or to subscribe for Liberty Bonds were discounted, shamed, almost ostracized.

Now, another spirit prevails. The fashions have changed. The psychology of it is that the people are tired of the game; the theology of it is that the "old Adam" of selfishness has reasserted his sway. Editors, writers and speakers have grown critical toward the "drive." It is taboo. Everybody grumbles about the high cost of living, groans to live higher, and wants the other fellow to cut his prices.

A good word for the drive: It saved America from becoming a very Sodom of selfishness. German triumph and tyranny could hardly have been a greater calamity than that Americans should have hoarded their billions of war profits for selfish ends, or have squandered them in sinful extravagance. The drive kept the milk of human kindness flowing when it was about to dry up. It preserved the spirit of altruism from perishing in the catastrophe. Blessings on the men and women who had vision and courage to put on drives for hundreds of millions! And the time has not come when we can safely shut up our "bowels of compassion." We have not yet given to hurt. We are richer than before our first giving. There is dire need in many quarters. Evangelistic agencies have scarcely received a tithe of what is immediately needed for meeting the greatest crisis in the history of Christianity. Christianity must here and now prove its right to be the religion of humanity, or become merely one of sundry human creeds for generations hence. Men and women of God, let us be discriminating in our giving, but let us give and give and GIVE. It is not time for united, organized, church-wide and nation-wide drives to cease. "There is that scattereth abroad and yet increaseth." God will forsake us the day we forsake our sinful, suffering, stricken fellow-beings.

Grenada, Miss.

THE WORK OF THE REPRESENTATIVE CHURCH.

By Thomas H. Daniel.

Although the population of Washington has diminished considerably within the past year, due to the closing of many war activities and the demobilization of thousands of "war workers" who had been in the city for two or three years, there has been no decrease in attendance upon the services at Mount Vernon Place, the Representative Church of Southern Methodism in the Capital City. This statement can be made most positively, because the attendance on the services is always measured by the capacity of the church. Some one had the curiosity, a few Sundays ago, to count those who were standing throughout the sermon, and those who stood or sat in the foyer. There were 183 standing in the aisles, and 92 in the foyer. This, it should be remembered, was after a row of folding chairs had been placed in each aisle and inside the channel, and eight chairs had been placed on the platform on either side of the pastor's seat. It so happens that this count was made on Sunday, January 25; but the result would have been practically the same on any other Sunday, regardless of sleet or snow or rain or other untoward weather. If there has been a reduction in the numbers seeking admission, it has been reflected only in a reduction of those turned away; for every Sunday morning scores and sometimes hundreds arrive as late as 11 o'clock, and are forced to leave because unable to get into the building.

These statements are sufficient to show that the Representative Church is succeeding wonderfully. Indeed, one frequently hears the opinion expressed that it is the most successful church in American Protestanism, taking everything into consideration.

There is ample basis for such a view. Measured by the standard of dollars and cents, it is not the most successful Protestant church in the country, but it is taking care of its current expenses with ease, notwithstanding an increase in those expenses of considerably more than 100 per cent in the past two years. One big item of this increase has been the advertising bill, for Dr. Chappell believes strongly in advertising, and his use of it here has more than justified his faith in its efficacy as a means of aiding the work of the church. Another additional expenditure is represented in the employment of an assistant pastor. It is already apparent, however, that these two items are not really expenses—both are paying investments.

Tested by the spiritual results achieved, however, there is little doubt that the Representative Church is doing the biggest things in America. The secret of this success lies very largely in the wonderful power of the pastor, Rev. Clovis G. Chappell. He reaches the average man—and there are many whom that description fits. He is a man well versed in literature, sociology, and theology, but better than all, he is well versed in human nature, and it is plain to all who come in contact with him that he maintains constant contact with the spirit of Christ. He does not preach theology, but pleads for right living and loyalty to the plain and simple principles of Christian duty. His plea is always for recruits for a fighting army of Christians, and few of his appeals are fruitless. After every service he opens the door of the church. At first this method seemed a little out of place in staid old Mount Vernon Place, but it was not long before it began to be apparent that "staidness" is not an asset in a live church. New members were rapidly recruited, the activities of the congregation began to increase, and a revival of religion seemed to animate the whole church. Unlike many such revivals, this is not temporary, but the zeal of the church continues to grow apace with the membership. There are now nearly 1,700 on the rolls of the church—more than twice the number when Dr. Chappell began his wonderful work in May, 1918.

The assistant pastor, Rev. M. Leo Rippy, began his service in December, fresh from more than two years' work in various army camps and cantonments. The insight into the hearts of young men which he gained in this work is one of the valuable parts of his equipment for the duties that fall upon him at Mount Vernon Place. He is one of the livest propositions in Washington. The good results of his faithful work are becoming more and more apparent every week, though his service has covered less than two months at this writing.

There is no doubting the fact that the Representative Church is attracting the attention of thinking people from all parts of the world, for representatives of the best Christian thought of the world are to be found in Washington. As is well known, it has become the most important Capital of the world, and it is no mean distinction that Southern Methodism can claim in her Representative Church. It is the only church of its kind in the city, and besides, it is the best attended and most active Protestant church in the Capital, if not in America.

Recently the Baptists of America, emulating the exampie of Southern Methodism, have undertaken the raising of funds for the erection of a representative Baptist church in Washington, to be called the Roger Williams Memorial. It is understood that they are meeting with success, and that construction of the building may be expected to begin within the near future. Mount Vernon Place will of course welcome this addition to the Christian forces of the National Capital, and hopes that the fullest measure of success will crown the efforts of the Baptists.

These lines are written, not with any idea of boasting of the success of the Representative Church. Far from it. The undertaking is that of the church at large, and to those generous and larsighted Southern Methodists who have given of their means toward the enterprise the credit is due. The members of the local congregation feel that they are, in a sense, the trustees of the enterprise, and that an occasional report of its work is not only of interest to the church at large, but is due to those who have made possible this great work in the Master's name.

Washington, D. C.

SEASHORE DIVINITY SCHOOL, 1920.

The programme for the 1920 session of Seashore Divinity School will be ready for announcement in a few days. Again our committee has provided a rich and rare treat, and fortunate indeed will be the preachers who can attend.

The date of the session for this year is Juno 22 to July 1. The morning and evening hours will be full of instructive and inspiring platform addresses. The afternoons will be free for sweet fellowship, recreation or rest.

One of the interesting features will be the lecture, or sermon (as the appointee may elect) from a representative of each of the three patronizing Conferences. Representative men have been chosen. They are fully acquainted with our section, and thus will have a fine opportunity to speak their minds.

The undergraduate instruction will be the very best that it is possible to provide. Every preacher taking the course of study should make a determined effort to be present and have the advantage of the splendid lectures of these competent instructors. Examination will be given and certificates and diplomas conferred as heretofore. Let all undergraduates remember that these certificates and diplomas are as good as those from the Correspondence School, the General Conference being the judge.

Comfortable lodging and boarding quarters at reasonable rates will be provided for all who attend. Ample cottages on the grounds and boarding houses conveniently near will be engaged to care for all. Everything will be done to make one's stay a delight and have him form a fixed and steady purpose to be a regular participant in the privileges of the school.

Let every preacher make careful note of the date—June 22 to July 1, 1920—and begin at once resolutely to shape his plans for sharing the life-enlarging potencies and influences of the Seashore Divinity School.

H. M. ELLIS.

McComb, Miss.

ON WHICH SIDE DO YOU STAND?

By Richard H. Edmonds, Editor Manufacturers Record, Baltimore, Md.

The liquor traffic has wrecked more lives than war. It has brought more sorrows and sufferings to women and children than all the other curses which the devil has fastened upon mankind.

Its prosperity has been fertilized by the tears of womanhood; it was founded on broken hearts, on wrecked bodies and eternally damned souls.

It has been the creator and upholder of rotten politics.

It has helped to fill the dens of vice, and it has encouraged immorality that it might thereby increase its accursed profits.

It was upheld by and its influence upheld houses of ill-fame as instigators of liquor consumption and all other body and soul-destroying agencies of hell.

It fed the fires of lust that it might fatten on the sin it created.

It filled the land with saloons, the hotbed of personal and of political corruption, which were the doors that led straight down to ruin and to hell hereafter.

Indeed, it turned millions of homes into hells.

It brutalized its agents and damned its followers.

It stretched out its slimy, stinking, rotten hands into the political life of the nation.

It browbeat or bulldozed or bribed legislators and business men alike.

It sought to destroy even the banks whose officials were opposed to its hell-born power.

The slave trade of olden days, in its vilest forms, when in order to destroy all evidence the miserable wretches were dumped overboard to drown when the slave ship was pursued by British cruisers, was angelic in character as compared with the liquor traffic.

If every slave ever held in capitivity had been treated as inhumanly as were some by brutish masters, the sufferings of all would have been mild as compared with the monster of the liquor traffic.

Germany's vilest crimes were no worse than the work of this hell-born, hell-directed liquor business.

And yet when the nation had loosened its clutches, when its strangle-hold on the morality and the political safety of the country had been almost broken, it once more lifts its tiger-like spirit that it may again suck the nation's morality and political honor.

Once more the harlots, the whoremongers, the liars, the touts, the race-track gamblers, the licentious of all classes unite to restore the reign of this king of death who gloats over ruined bodies and wrecked souls.

And to their everlasting shame some men who profess to love honor and virtue, men who do not want to see their sons and daughters the victims of this licentious power, are standing on the side of the evil forces arrayed against individual and national morality. Surely they must be ashamed of their co-workers and co-partners.

When in the great judgment day they stand with uncovered souls before Almighty God, how many of them will be forced to see pass before them in awful agony the long procession of souls eternally damned because of their influence in behalf of the liquor traffic! How many through eternity will hear the wail of broken-hearted women and the cry of suffering of the starved and dishonored children whose husbands and fathers were led to ruin by the work of these so-called men of respectability! Of some it shall be said, "And in hell he lifted up his eyes."

BUREAU OF EVANGELISM.

A Bureau of Evangelism has just been organized under the Department of Home Missions. This Bureau will serve as a clearing house for evangelists and churches. It will keep a chart with the slate of all the evangelists upon it. The Bureau will know at all times when evangelists have open dates. As changes are made in dates the evangelists will keep the Bureau informed. Churches desiring the help of evangelists can communicate direct with the evangelists or with the Bureau. After a pastor has tried two or three evangelists and finds their slates full, he may become discouraged; if he will correspond with the Bureau he can find out at once who is available at the time he desires help. It will be the pleasure of the Bureau to furnish such information at all times. Address,

METHODIST BUREAU OF EVANGELISM,
810 Broadway, Nashville, Tenn.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. B. Craig, Bellefontaine, Miss., 2; Rev. J. W. Chisholm, Brandon, Miss., 26; Rev. C. H. Ellis, Camden, Miss., 2; Rev. M. L. White, (by Mrs. Ethel Hull and Miss Bertha Creekmore), DeKalb, Miss., 8; Mrs. H. M. Jennings, Sardis, Miss., 5; Rev. T. M. Plunkett, Rienzi, Miss., 3; Rev. J. J. Garner, Sidon, Miss., 19; Rev. E. S. Lewis, Greenville, Miss., 2; Rev. N. D. Guerry, Horn Lake, Miss., 3; Rev. G. A. Morgan, Jonesboro, La., 5; Rev. P. H. Howse, Prentiss, Miss., 5; Rev. T. A. Ferguson, Hermanville, Miss., 2; Rev. Van R. Landrum, Harieston, Miss., 2; Rev. W. I. White, Crawford, Miss., 2; Mrs. W. B. Eubank, Shannon, Miss., 2; Rev. Rev. J. B. Williams, Many, La., 10 (5 short-term); Rev. W. Winans Drake, Shreveport, La., 5; Rev. A. L. Harper, Ringgold, La., 2; Rev. W. E. Hudnall, Simsboro, La., 5; Rev. F. H. McGee, Tyro, Miss., 2; Rev. D. B. Boddie, Rochelle, La., 2; Mrs. D. D. Gibson, Newton, Miss., 3; Rev. J. H. Grice, Vancleave, Miss., 2; Rev. J. G. Johnson, Walnut, Miss., 4; Rev. W. W. Lantrip, Grayson, La., 4; Rev. J. S. Purcell, Crystal Springs, Miss., 4; Rev. D. R. McDougal, Arkabutla, Miss., 5; Rev. A. F. Moore, Sardis, Miss., 3; Rev. H. B. Watkins, Meridian, Miss., 2; Rev. J. H. Foreman, Bolton, Miss., 3; Rev. W. B. Baker, Verona, Miss., 8; Rev. W. C. Beasley, New Albany, Miss., 6; Rev. J. S. Maxey, Mayhew, Miss., 2; Rev. G. D. Purcell, South Mansfield, La., 2; Miss Mollie Higginbotham, Mer Rouge, La., 21; Rev. L. P. Moreland, Hornbeck, La., 6; Rev. B. F. Bullard, Houlka, Miss., 2; Rev. W. M. Young, Leland, Miss., 11; Rev. C. A. Battle, Mansfield, La., 15; Rev. E. L. Cargill, Gibbsland, La., 2; Mrs. R. S. LeGuin, Dubach, La., 3; Rev. W. J. Porter, Columbia, La., 3; Rev. F. R. Power, Shreveport, La., 4; Mrs. S. E. Peets, Wesson, Miss., 2; Rev. R. I. Collins, Shannon, Miss., 12; Rev. R. E. Rutledge, Lake, Miss., 4; Rev. A. J. Bonnette, Cotton Valley, La., 4; Rev. T. B. Winstead, Carthage, Miss., 4; Rev. B. E. Meigs, Picayune, Miss., 5; Rev. E. M. Shaw, Houston, Miss., 6; Rev. T. L. Oakes, Sallis, Miss., 5; Rev. J. L. Cady, St. Francisville, La., 2; Rev. C. T. Floyd, Byhalia, Miss., 2; Rev. J. J. Garner, Sidon, Miss., 8; Rev. F. N. Sweeney, Franklinton, La., 3; Rev. T. C. Cooper, Sumrall, Miss., 4; Rev. W. M. Commander, Algoma, Miss., 3; Rev. J. A. Biffle, Courtland, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 4; Rev. J. A. Patterson, Vaiden, Miss., 5; Rev. W. L. Linfield, Gulfport, Miss., 4; Rev. W. F. Rogers, Oakland, Miss., 6; Rev. T. J. Holladay, Plain Dealing, La., 2; Rev. S. W. Johnson, Magee, Miss., 3; Rev. C. A. Northington, Boyle, Miss., 8; Rev. W. A. Bowlin, Cockrum, Miss., 3; Rev. J. F. Nabors, Kossuth, Miss., 8; Rev. J. S. Purcell, Crystal Springs, Miss., 7; Rev. H. B. Thomason, Campti, La., 4; Rev. C. F. Emery, Columbia, Miss., 2; Rev. J. W. Thompson, Wesson, Miss., 8; Dr. W. O. Harris, Rome, Miss., 6.

A CORRECTION.

I have been informed that my announcement of the Brookhaven District Sunday School Institute is in error as to the dates. The Institute will open on the afternoon of April 27, and close on April 28, instead of opening April 28 and closing on the 29th as announced in last week's issue of the Advocate. Those who are interested will note the correction.

J. T. LEGGETT.

WANTED to Rent a tent from June 6 to 16, suitable to use in holding revival services. Address Rev. Spencer J. McLean, Farmerville, La.

WANTED—Physician for good country practice. Methodist preferred. Good position for live man. Write or see B. F. Land, Clarence, La.

THE NEW SONG
"My Guiding Star"
POPULAR FOR MOTHERS' DAY PROGRAMS, CONCERTS, AND ALL OCCASIONS.
30 Cents a Copy at
GRUNEWALD'S, WERLEIN'S, and DUGAN'S, Music Dealers,
NEW ORLEANS, LA.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

AS THE EDUCATIONAL ASSOCIATION SEES IT.

At its recent meeting the Educational Association of the Methodist Episcopal Church, South, did more than deliver addresses and listen to the deliverance of addresses. It went on record as favoring certain courses of procedure with reference to the approaching educational campaign and other questions which vitally affect our entire educational program. There were present at the meeting one hundred and twenty-five educational leaders representing our universities, colleges, academies and Annual Conference Boards of Education. Believing that the church should know and would like to know the matured convictions and judgment of such a body of men, I am here presenting certain resolntions which the Association adopted.

Amount of "Askings" Should Be Increased.

The judgment of the Association with reference to the amount for which the campaign should be made is clearly set forth in the following resolutions which were adopted after a full and free discussion:

"Whereas, we, the members of the Educational Association of the Methodist Episcopal Church, South, recognize that a great opportunity for serving our day and generation, and all days and generations, is now within our grasp and that our church and country are now ready and waiting to hear the call of Christian Edncation; and

Whereas, the conditions obtaining when the universities, colleges and academies made a statement of their financial needs before the session of our last General Conference have so changed that the needs then stated are found wholly inadeqnate to meet present day needs; and

Whereas, our bnsiness men will want to know if the amount apportioned to each university, college, academy, if paid will put it upon a permanent basis and enable it to give the quality of edncation equal to the best in our country; and

Whereas, we feel that our people ought to have the judgment of our leaders in the work of Christian Education as to the amount necessary to properly equip and endow our institutions of learning; and

Whereas, other Christian denominations have planned large and liberal things for schools, and have thereby aroused the interest and enthusiasm of their people;

Therefore, be it resolved (1), That we ask the Commission to make such an apportionment to each university, college and academy as will pnt it upon a permanent basis and will enable it to do the quality and extent of work demanded by its rank and classifications; and (2) that if any Conference has more schools than can be thus cared for, we recommend such consolidations, correlations or classifications as will render the duplication of work impossible and will prevent the competition of one school with another. (3) We declare it as our conviction that our great church is now ready for an advance movement along the whole of our "far-flung" battle line, and call upon our leaders to give the command to "go forward."

The Committee on Resolutions.

On the first day of the meeting a Committee on Resolutions was appointed and instructed to prepare a statement expressing the sentiment of the Association upon the educational work of the church. At the last session of the meeting this committee's report was adopted as follows:

"Your Committee on Resolutions begs here to submit the following report:

We wish to express our high appreciation of the work of education which the Methodist Episcopal Church, South, has already done under conditions which have not been altogether favorable. The time has come, however, when circumstances demand a great forward movement in the educational work, if we would meet the demands which are upon us and measure up to our great responsibility as a part of the church of our Lord Jesus Christ. When we consider the fact that other institutions in onr country are in campaigns for millions of dollars we realize that we, too, must be supplied with adequate funds or else be greatly handicapped in our work.

We, therefore, resolve that we hail with satisfaction the Educational Campaign about to be inaugurated in our church whereby we hope to see all of our institutions put upon a solid financial basis.

That we express our gratification at the faithful and impartial work being done by the Educational Campaign Commission in charge of the campaign and pledge to them our hearty and united co-operation in carrying out the plans submitted to us, and

That with confident expectation we look forward to the loyal and enthusiastic support in this great work of our beloved church by the faithful pastors and the devoted people of Southern Methodism.

That we desire to emphasize the intention of the General Conference that the Educational Campaign have the complete right of way in the church during the ensuing two years and the full co-operation of the entire membership, lay and official, and that the Campaign be productive of increased interest in our educational institutions and also productive of a strong spiritual nplift among the people."

The Annual Conference Boards of Education.

Annual Conference Boards of Education are eligible to membership in the Association on exactly tho same basis as the educational institutions of the church. Twenty-nine Conferences were represented at this meeting by thirty-eight delegates chosen by their Boards of Education. These representatives of the Conference Boards held a sectional meeting at which they discussed problems peculiar to the Annual Conference Boards of Education, particularly the Conference Secretary of Education. The views of these Conference representatives upon certain educational questions are set forth in the following report of this section to the Association:

"The Committee on Findings of the Conference Boards of Education Section presents the following resolntions as embodying the views and sentiments expressed in the meeting of that section:

Whereas, the Methodist Episcopal Church, South, is projecting a great campaign for the purpose of strengthening its educational system, and

Whereas, we fully realize that in the present educational crisis more adequate provision must be made for the support of our schools and colleges, and

Whereas, we steadfastly believe that without those institutions the church cannot continue to fulfill the teaching mission committed to her by her Master, and that these institutions are not only essential to the life of the church, but are also vitally essential to the highest interests of society; therefore, be it resolved:

1. That as Conference secretaries of education and members of the Conference Boards of Education we do hereby assure the Educational Campaign Commission and the General Secretary of Education of our whole-hearted and enthusiastic support in this great undertaking.

2. That we recommend that, in accordance with tho provisions of the Discipline, the Annual Conference Board of Education be recognized as the unit of organization for the Annual Conference in this campaign.

3. That realizing that the office of Conference secretary has in the past too often been regarded in the light of a nominal appointment and a mere sinecure of Conference preferment, we desire to say that we believe the time has come in the history of our church when the Conference secretaries must play a very important part in the advancement of our educational interests. The Conference missionary secretaries have had much to do with the magnificent progress of our church has made in missions during recent years. There is no reason why the Conference secretaries of education might not render equally effective service in the great forward movement in education now being contemplated. We would, therefore, urge upon all our Conference secretaries of education the careful performance of the following duties as being of vital importance in this year of preparation for the campaign.

(1) To visit the district conferences and to deliver before them an address on Christian Education and the Educational Campaign. In cases where a secretary cannot attend all the district conferences in his Conference, he is urged to see to it that some well-informed substitute shall represent him in his absence.

(2) To see to it that the Educational Anniversary be properly magnified at the Annual Conference session.

(3) To distribute educational literature among the preachers and laymen of his Conference.

(4) To seek to bring the high schools of his Conference into closer relation with our church schools. During the month of June he should make an effort to secure from the pastors of his Conference the names of all pupils graduating from the high schools in their several charges. The names of Methodists and of those inclined toward the Methodist Church should be properly designated on these lists. All names thus secured should be furnished to our colleges located in that territory. He should also urge upon our pastors and others who may have opportunity to do so, the duty of seeking opportunity to address high school students in order to present the advantages offered to them in our colleges.

(5) To seek out promising candidates for the ministry and to help them to secure financial assistance for their education in cases where such assistance may be needed. This work is to be done in co-operation with the Department of Ministerial Supply and Training.

(6) We would suggest to Conference Boards of Education that the usefulness and efficiency of a Conference secretary may be largely increased by a proper appropriation for the necessary expenses of the office, such as postage, printing, stenographic work and traveling expenses."

Recommends That Campaigns Be United.

The Association's attitude towards a united campaign for education and for the Superannuates is shown by the resolution adopted as follows:

"Resolved, That it is the sense of this Association that it would be to the best interests of the church if the two proposed campaigns for our educational institutions and for the Superannuate Endowment Fund were combined into one campaign, and that we, therefore, request the Educational Campaign Commission and the Board of Finance to combine their campaigns, if such a combination is found to be practicable and wise after a careful consideration of the whole question."

Support of College of Bishops Sought.

As it did at Memphis last year, the Association again passed resolutions requesting the active support of the bishops in the approaching educational campaign. These resolutions are as follows:

"Resolved, That we urgently request the College of Bishops to give the movement their active support and that they prepare for the church a message on the Educational Campaign.

Also, That we express our appreciation for the services of Bishop Cannon and that we ask his continued co-operation in completing the campaign, and, if necessary, we request the College of Bishops to grant him such time as may be necessary to carry out the Educational program."

Officers For 1920-21.

The officers elected for the ensuing year are:

President, Dr. W. P. Few, Trinity College, N. C.; First Vice-President, Dr. C. R. Jenkins, Wesleyan College, Ga.; Second Vice-President, Dr. R. E. L. Morgan, Secretary Educational Commission of Oklahoma; Secretary-Treasurer, W. E. Hogan, Board of Education, Nashville, Tennessee.

The Association voted to meet again in 1921 at a time and place to be fixed by the Executive Committee.

W. E. HOGAN, Secretary,
Nashville, Tenn.

There is a deal of difference between using the Bible as a textbook of life and as a book of texts.—Selected.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

The Home Circle

JIM'S EASTER LILY.

Jim had been "one of the boys" and a favorite, because he was always so cheery and on the lookout to "help a fellow." Every newsboy in the crowd would swear by Jim. Many times when he had sold his papers he would help one of the "midgets" as he called the smaller boys, by crying his papers for him, and being bright, quick and pleasant, trade usually came his way.

There were many sides to Jim's character. He was a hard worker, a good fighter if it was necessary, a fine story teller between working hours, and in his soul was a great love for flowers.

When he was missed from the usual corner some one would say: "Jim? Oh, he's likely looking at the posies in the flower store," and every Saturday night would find him with a blossom of some sort in his buttonhole. He longed to see the country with its stretch of hills and fields, its clear sky and the wood where the violets grew.

"Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or even askin.' Mother said so."

Jim had no anticipation of seeing the outside of the busy city streets, but he did, and it all came about in this way:

There was a large fire and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a moving car. Jim saw the danger and made a hurried leap to his rescue, fairly throwing the child from the track, but he had no time to save himself, and when he opened his eyes again it was in the hospital ward.

The weeks went by and Jim was sadly missed. He said to one of the boys: "Seems to me if I could get to the country I'd be well again," and then his voice grew husky; "but I couldn't sell papers there, could I?"

Easter was very near and Jim began to ask the boys how the flower stores looked.

"Lots of fine lilies, ain't there? I'd have one this year, and all my own; been saving up for it for a long while, but now I'll forget it."

There was a special meeting of the boys that night and it was decided that Jim was to go to the country, but how?

The boys had planned to buy an Easter lily for him, but it had not entered their minds that they could do more, but when the heart is in the work it usually wins, and it did this time. They decided to tell Jim's story to his old customers. They knew many of them by sight and were sure they would listen, for they had often asked for him. One old gentleman was especially interested in him, and after asking many questions he said if one of the boys would go with him he would go to the hospital to see Jim.

Bob was chosen to go, as he had been there the oftenest, living not far from the hospital. When Jim saw Bob and the old gentleman his face brightened with pleasure.

"It's very kind of you, sir, to come to see me."

"I have missed you, my boy; you have sold me my evening paper for a long time."

He then talked of many things, drawing out the story of Jim's life. He promised to come again soon, and when he and Bob were alone he said earnestly: "Jim is a worthy fellow and I will help you to get him into the country, but you must do your best first."

The boys did their best and their fund grew steadily, nickel by nickel, and sometimes a dime found a home in the box. The day before Easter they again counted their money and the old man stopped on the corner.

"Well, boys, what have you by this time?"

"Five dollars. Will that pay his fare, do you think, sir? We could send him more after a while."

"You're a plucky lot of boys, but what about the lily you were going to buy? That will cost you something."

"Oh, we've bought it."

Inquiry told that the boys had gone without their dinners many days to buy Jim's lily.

"Well, boys, to-morrow morning, if you will all come to my house and bring the lily along, I will contribute my share to the fund."

The boys were puzzled and yet they believed in the old gentleman, and Easter morning, with as clean hands and faces as they could muster, they wended their way to the beautiful house on Lowell Street.

A colored servant opened the door and treated them as politely "as if we were real gents," Bob said afterward. He led them upstairs and through a long hall and opened a door into a beautiful, sunny room.

"Come right in, boys," the old gentleman called, cheerily, but they stood motionless in the doorway. There sat Jim in a big wheel chair.

Bob nearly dropped the lily, but Jim put out his hand and said: "Oh, boys, did you bring it to me? How good of you!" And then such a visit as they had!

The old gentleman slipped out of the room and then Jim told them how he had been to see him each day and finally had brought him here.

"He lives here alone, boys, and hasn't a child in the world," and here Jim broke down, but the old gentleman was there to finish the story.

"Yes, Jim is to be my boy now, and he has you, his true, staunch friends, to thank for what has come to him in the time of his misfortune, and the sacrifice you have made for him will some day be rewarded."

The boys' faces were radiant and no jealousy found a place in their hearts, for, as said before, they would swear by Jim.

He shook their hands warmly and some color stole into his face. "You're bricks, boys, every one of you, and I thank you for the lily and all the rest."

With lighter hearts the boys went out into the world again.

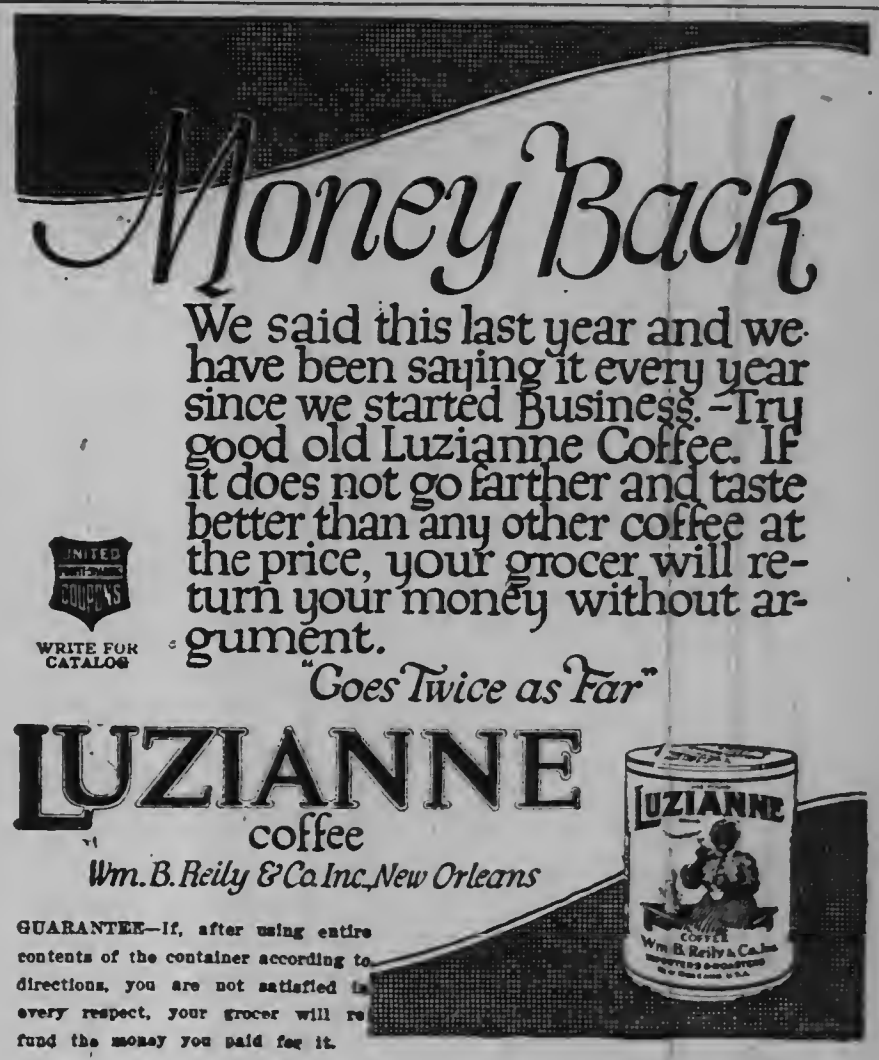
Jim's lily nodded and the Easter bells rang on. —Exchange.

HEARTS TO LET

For our guidance Jesus tells us of a man whose garden of the heart was to let. The occupier had swept and cleaned it. The weeds were gone, the stones were cast out, the trees pruned, and the hedgerows sheared. Every bit of the garden of the heart was in excellent preparation for a good tenant, but that tenant was not forthcoming. The owner of it grew tired of making improvements and advances. So he simply neglected it and invited back the things he had cast out, and offered it with free tenancy to seven other evil spirits, so that after they had done their wicked work the last state was worse than the first. Naturally, there is a wise tenancy and a false one of the human heart; but the great peril is when the heart garden is waiting for the tenant. That was the peculiar danger of the man in Jesus's story. His peril was the peril of the empty heart. His soul lay vacant, that was the pity of it. There was room for the ousted devil to return. "Some men are tempted because their hearts are full," so says Dr. G. H. Morrison. "Life is so rich, so strong in a thousand interests, there is no room in it for Christ at all." But many are tempted because the garden of their heart is empty, and the old ways creep back again to stay. It is not sufficient to expel the wrong; we must fill the emptied heart-garden with noble things. A tenantless heart-garden—a soul that is to let—is a standing invitation to the devil. But there is always a wise tenancy, and it is that for which Christ makes his earnest appeals. And why a wise tenancy? Because the wise tenant will produce under the Master gardener's instructions the best that his allotment of life will produce. How then, is the garden of your heart tenanted? What is it really producing? When the Master gardener comes will he find fruit, healthy and good, in it? Will he find the roses of character and conduct there? Will he find the fruits of the spirit there in rich abundance? Or will he find merely the weeds of sin there? There is no doubt that the ideal heart-garden is that wherein there is enough of the best and to spare.—W. Christie.

ARE YOU ONE OF THEM?

How many Christians are commonly spoken of with a "but." "She is a real 'Christian woman, but she is a terrible talker." "That is a good sort of man, but he can drive a very hard bargain." Another is "a very worthy man, but he has such a bad temper." What do these "buts" arise from? From allowing ourselves to think lightly of little things; and so we do not walk circumspectly or accurately; and thus we bring disgrace, so far as it is possible to bring disgrace, upon God and his service.—W. Hay Aitken.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
"Goes Twice as Far"
UNITED COUPONS
WRITE FOR CATALOG
LUZIANNE
coffee
Wm. B. Reily & Co. Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
COPYRIGHT
Wm. B. Reily & Co. Inc.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE SWORD OF THE SPIRIT—A THREE-MINUTE TALK.

The Word of God—the Bible—contains the truth that arms the Christian against all the attacks of the evil one. It is, indeed, the "sword of the Spirit" which puts to flight the enemies of the soul. Its use by Jesus himself is a demonstration of its power in the most dangerous and critical situations.

But the Word of God is more than a weapon of defense—it is the surest means we have of making a successful attack upon the strongholds of personal indifference to moral issues and the social antagonism to things spiritual. In a strange way the mere reading of the Word sometimes seems to strike the deepest chords of spiritual need and to satisfy the unuttered longings of the heart. The following, related by a Christian worker in Mexico, is merely one of thousands of such instances: "A Mexican came to my door to wish a conference with me. He was the foreman of a group of workmen in the neighborhood. Hearing that I was a friend of the Mexican people, he came to me and in broken English told me his story. He had been a foreman in the mines, had been the interpreter at the steel works, and foreman in many places over workmen. He had been selected to conduct the Red Cross work among the Mexicans. One of his men brought a book one day to the mines which he did not understand. He showed it to the priest, and the priest told him it was a book he should not read; and told him to burn it. My caller, the foreman, prevailed on the man not to burn it, but to give it to him. Then he became very earnest after I had told him to teach it to others among his fellows. I had explained some passages to him. He said: 'No man tell me before so much as you about the book. I read it to myself. I was a bad man—I drink and gamble. I read the book; I don't know why it make me better man. I was better son for my father, a better man for my wife, a better father for my children. Now I like to help other men, not hurt them. I am foreman of all the Mexicans; you come to my house. I have them all there—you teach them the Bible.'" We can have no doubt but that this "sword of the Spirit" wrought as effectively in the lives of some of those others who were brought in reach of its flaming blade.

If we would fortify ourselves against evil, and equip ourselves for a successful warfare against the forces of wickedness, we need the Bible every day of our lives.

THE SEACHORE DIVINITY SCHOOL—A CORRECTION.

Our attention has been called to the fact that we were in error in our editorial last week, "Bringing Up the Course of Study," in the statement, "Let it not be forgotten that the law of the church now requires that the course of study be taken through the Correspondence School." We acknowledge our unfortunate lapse of memory for the moment and hasten to do all in our power to correct the wrong impression that was given by that erroneous statement. THE WORK OF THE SEASHORE DIVINITY SCHOOL, AND OF ANY SIMILAR PREACHERS' INSTITUTE, RECEIVES EXACTLY THE SAME RECOGNITION BY THE CONFERENCE EXAMINING COMMITTEES THAT IS GIVEN TO THE WORK OF THE CORRESPONDENCE SCHOOL. The law governing the matter is found in paragraph 778, page 312, of the Discipline of 1918, as follows:

"In the case of English-speaking Conferences, the course for undergraduates shall be taken with the Correspondence School, or at a Preachers' Institute having the Conference courses of study as part of its work, and in each case an official statement testifying to the fact shall be presented to the Conference Examining Committee; on presentation of such statement; the Examining Committee shall test the applicant's knowledge of the course of study and shall report on the same to the Annual Conference."

We do not hesitate to urge the undergraduates of the three patronizing Conferences of the Seashore Divinity School to take advantage of the opportunity to complete their courses of study under the favorable auspices of that institution at the Seashore Camp Ground—its session this year embracing June 22-July 1. An admirable faculty will give instruction in the various courses, and the examination will be held under the most favorable circumstances.

Apart from the advantages offered the undergraduates, we do not know of a more delightful place for combining recreation with the opportunity for mental and spiritual development than is to be found at the Seashore Divinity School. We ourselves have missed only one or two sessions since its beginning, and we can bear personal testimony to the great value of the program that has been offered each year. It is worth all it costs to spend ten days at this delightful and profitable gathering.

A LASTING MONUMENT.

Money can do many things, but it cannot make a man. Manhood is composed of finer materials than are minted into the coin of the realm, and it is attained only by those who cultivate diligently the spiritual qualities of mind and heart.

Money itself is a poor memorial of him who has left little else. It may cause a day's wonder that Mr. So-and-so accumulated a vast fortune, which he left to his family at his death; but vast fortunes are often soon dissipated and those who possessed them fall back into the mass of those who have always walked in the common ways of life.

But money transmuted into an institution is an everlasting monument to the memory of him who had the ability to accumulate it and the wisdom and grace to expend it for the good of humanity. Men profess to be happy in the pursuit of wealth because its possession gives them power; but their real power is in the use they make of their wealth, rather than in its possession. If happiness is the goal of their efforts, let them put their money into forms that will endure forever, and succeeding generations will rise up and call them blessed.

There are scores of men and women in Louisiana and Mississippi who could enshrine their memory in the hearts of children yet to be born if they would invest only a part of their wealth in the institutions that stand for the betterment of all the people. Our orphanages, hospitals, schools and colleges, and our chartered funds for the relief of those who have a just claim upon our great material resources, furnish a magnificent opportunity for the building of monuments that will never crumble.

PERSONAL AND OTHER NOTES.

"I have been reading the New Orleans Christian Advocate for about 46 years, "writes Rev. G. W. Huff, of Biloxi, Miss.

"Things are going well with both pastor and people on the Mantachie charge," writes Rev. T. G. Adair, from Ratliff, Miss.

Rev. H. J. Maddox, of Silver Creek, Miss., reports that his work is moving along nicely. He is preaching regularly to large and appreciative congregations.

Miss Olive Watson, of Pelahatchie, Miss., is another friend of the Advocate who dates her acquaintance with it to childhood days. "It was the first paper I ever read," she writes.

Miss Pagie Bailey, of Lexington, Miss., is still another of our highly-valued long-time friends. She has been reading the Advocate from her earliest recollection, and it holds a high place in her esteem.

Mr. Homer E. Turner, son of Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, is one of the prohibition inspectors connected with the office of the Prohibition Director for Louisiana.

Mr. D. A. McKinnon, of Pachuta, Miss., in renewing his subscription to the Advocate, speaks in very high terms of his pastor, Rev. M. R. Jones. We appreciate greatly his kindly words concerning the paper.

Rev. P. H. Howse, the pastor, reports that the second quarterly conference of the Prentiss charge was a most helpful occasion. The presiding elder, Rev. W. B. Jones, preached two inspiring sermons, and all the reports were encouraging.

Rev. Harry W. May, presiding elder of the Alexandria District, Louisiana Conference, writes that all the work of the church is prospering in the bounds of his district. "I am in the midst of one of the very best years of my life," he says.

We regret to learn that Rev. F. R. Power, our energetic and successful pastor at Texas Avenue Church, Shreveport, La., has had much sickness in his family this year. He himself was ill during most of the month of March. We are glad to know, however, health conditions are improving.

We learn from a personal note from Bishop H. C. Morrison that he has the material ready for a second volume of Gospel messages, similar to the volume already issued. We are sure the church will look forward to its appearance with heightened interest because of the value of the first volume.

Rev. M. L. White, of De Kalb, Miss., has sent us fifty new subscriptions and one renewal from his charge this year—a fine record. We are not surprised to learn that all his work prospers. The Sunday schools are taking on new life, the stewards are well organized, congregations are growing, and preacher and people are happy.

We thank Rev. V. C. Curtis, presiding elder of the Greenville District, North Mississippi Conference, for a printed copy of the program for his district conference, in session this week at Rosedale, Miss., accompanied by a cordial invitation to be present. We should greatly enjoy the privilege of attending. Bishop Kilgo was announced to preside.

The Easter service at Jackson, La., where Rev. F. B. Hill is pastor, was attended by the largest congregation since the days when Centenary College was located there. Nine persons were received into the membership of the church on profession of faith. The Easter offering for the orphanage from the charge will exceed $80.

We greatly enjoyed a call from Dr. D. M. Key, of the faculty of Millsaps College, on Friday of last week. He was returning to Jackson from Baton Rouge, La., whither he had accompanied the baseball team for a series of games with Louisiana State University. We were glad to hear from him encouraging reports of the work of the college this year.

Mr. Geo. Mead, of Siloam Springs, Ark., honored the Advocate office with a call while passing through the city one day last week. He had been leading the singing in a meeting in Mobile, Ala., conducted by Rev. C. Norman Guice, one of our general evangelists. Brother Guice was formerly a member of the Mississippi Conference, where he has many friends.

The meeting at Biloxi, Miss., in which the pastor, Rev. M. B. Sharbrough, was assisted by Rev. Jas. V. Bennett and Rev. Jas. M. Lewis, has been rich in results. On Sunday, April 11, twenty members were received on profession of faith, and a considerable number have applied for membership since then. The meeting will continue through next Sunday.

Rev. B. F. Lewis, superintendent, Mrs. S. F. Riley, field secretary, and Mrs. Ida G. Terry, lady supervisor, of the Methodist Orphanage, Jackson, Miss., were in the city last week attending the meeting of the Louisiana State Sunday School Association and the National Congress of Social Work. They honored the Advocate office with a call on Tuesday morning.

We do not wonder that Rev. T. J. Holladay, of Plain Dealing, La., has a smile on his face and in his heart. He serves a fine people who love their pastor, and he has butter and milk, chickens and eggs, and an abundant supply of vegetables fresh from his own garden. He brought a smile to the faces of the editor and the business manager, too, by sending us a fine list of subscribers recently.

Mr. Stephen S. Thomas, Louisiana Conference Centenary Secretary, has succeeded Mr. C. F. Niebergall as Conference Centenary Treasurer, so that all Centenary business will hereafter be attended to from one office, 327 Carondelet street, New Orleans. Mr. Niebergall, one of the leading business men of the city, rendered splendid service to the Centenary cause during his incumbency of the treasurership.

The latest report of the offering for the Orphanage by our church at Mansfield, La., on Easter Sunday, places the amount at $1242.56, instead of $1250, as reported in our last issue. The discrepancy, which is not serious, of course, was due to a slight miscalculation of the returns when the offering was taken. The good people of Mansfield have done nobly in making this splendid contribution to the support of this worthy institution of the church.

We have just received the sad news from Mrs. Pauline Randle Tharpe, through Rev. A. S. J. Neill, that her mother, Sister T. S. Randle, has been seriously ill at her home in Yoakum, Texas. While she was a little better at the time of writing, Sister Randle desired that request be made through the Advocate for prayer in her behalf. We are sure her many friends in Louisiana will earnestly pray that she may soon be restored to perfect health.

Rev. A. C. Holder, presiding elder of the Holly Springs District, North Mississippi Conference, is somewhat of a record-breaker, according to the South-Reporter. On a recent Sunday afternoon he left Holly Springs in his car at 3 o'clock for Pine Mountain, five miles away, where he organized a Sunday school, preached a sermon, received a member into the church, administered the Sacrament of the Lord's Supper, held a quarterly conference, and was back at home before 6 o'clock. He evidently believes in the strenuous life.

Mrs. M. E. Hawkins, of Hattiesburg, Miss., widow of Rev. Gabriel Hawkins who, at the time of his decease in 1885 was an active itinerant of the Mississippi Conference, in renewing her subscription, states that she has been a reader of the Advocate since the beginning of its publication; for it has been in her home, not only during all the sixty-two years since her marriage, but also during her girlhood days, as her father, H. N. Lawrence, of Crawford, Miss., was a subscriber to the paper from the beginning of its publication.

The South and East McComb charge, Mississippi Conference, under the pastorate of Rev. W. A. Terry, is making splendid progress. The ladies of the South McComb church entertained the ladies of the East McComb church on a recent Thursday afternoon. An interesting program was rendered and delightful refreshments served. In connection with the meeting, the parsonage was given a heavy "pounding." The reports at the second quarterly conference, held on April 4, were encouraging. The congregations are growing at each church.

Dr. J. B. Mitchell, pastor of First M. E. Church, South, Jacksonville, Fla., was one of the principal speakers at the meeting of the National Congress of Social Work, held at the Athenaeum on last Sunday evening. Dr. Mitchell is a native of Mississippi, an alumnus of Millsaps College, and a distinguished minister of our church. It was a signal honor for him to be selected to represent Protestant Christianity in its relation to social work at this gathering of distinguished social workers from all parts of the world. Needless to say, his message was forceful and inspiring.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Psychology, as a science, is a study in itself. Its teachers and exponents are as varied as the phases of the moon, so far as their ideas of mental phenomona are concerned. Yet every appeal for final judgment must be made to consciousness. This is the Ultima Thule. Beyond this lies the unknown so far as human power of thought may reach. "To know is to live," cries the sage and "To believe is to know," says the Master. Faith, then, is the crowning glory of Christianity. It teaches men to believe that they may know, and this faith finds its ultimate in what Jesus taught and did. Beyond the Alps lies Italy, with its sunny plains and terraced, vine-clad hills; beyond the heights of faith lie sunnier plains, and hills of everlasting verdure aglow with light of immortal radiance. Communion and fellowship with God in Christ, through the ministry and presence of the blessed Spirit, is the ultimate reach of human consciousness. It is soul knowing. In this, and beyond this, lies heaven.

* * *

Yesterday I saw a flock of robins gather for a winter's feast in a holly tree growing in a neighbor's door-yard. What a striking combination of color! The dark green foliage and crimson berries of the tree, the burnished slate on wing and back of the birds and the brilliant shields of red on their breast were interesting to any lover of nature. "Doth God care for birds?" He who made nature's beauties and nature's scenes a revelation of divine life asks this question. No storehouse and barns for them, yet the winter green, the haw and holly glow with scarlet berries; field and forest hold in store abundance for these creatures of His providence. He guides them in their flight from other lands to this; he stores their winter food in close-sealed shields of brown and red; then, anon, clothes the trees with rustling covering of leaves to hide their nests. No wonder they sing—the poet says—His praises. He cares for you, doubting one—you are of more value. Bryant wrote this. Read the entire poem again. It will do you good.

"He who from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

* * *

I heard a story of a certain fellow who was making extensive boasts of his prowess to beat mightily any adversary, from county, State, or the entire country, who was laid low by a well-aimed blow from a doughty little Irishman. He won and apologetically complained that he had "covered too much territory." Now "covering territory" is what many men of many minds are endeavoring to do, with varied movements, plans and purposes, in the religious world to-day. These adventurers, like the navigators of a past century, claim all by right of discovery, and forthwith begin to subsidize and exploit the same. No man or men, can conduct a great religious movement successfully from behind office doors and through sending circular letters among churches. The world is the field and is white to the harvest, but reapers must enter this field and bear the heat and toil of the day. The "personal touch" can neither be hired nor bought. Come on, friend, the field is wide, but you can't hire the busy reapers already in the field. There are empty churches, empty hearts and hands, empty lives all over this country. Go fill them.

Grand Cane, La.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department
Hibernia Bank & Trust Co.,
Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z10"—the first of which is entitled "Making Dreams Come True."

DISTRICT CONFERENCE CALENDAR.

Louisiana Conference.

Shreveport District, at Mooringsport, April 21.
Baton Rouge District, at Franklinton, June 22.
New Orleans District, at Rayne Memorial, May 10.

Mississippi Conference.

Meridian District, at Central Church, Meridian, April 20.
Seashore District, at Biloxi, May 4.
Brookhaven District, at Magnolia, May 5.
Port Gibson District, at Crawford Street, Vicksburg, May 5.
Jackson District, at D'Lo, May 11.
Hattiesburg District, at Broad Street, Hattiesburg, May 18.
Newton District, at Walnut Grove, June 16.

North Mississippi Conference.

Columbus District, at Brooksville, April 19.
Winona District, at Indianola, April 20.
Greenville District, at Rosedale, April 21.
Holly Springs District, at Holcomb, May 14.
Aberdeen District, at Shannon, June 8.
Sardis District, at Hernando, June 10.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

The only joy you can keep is that you scatter.—Selected.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Friday evening, January 9, 1920, the angel of death entered our home and took the gentie spirit of our precious mother home to the City of God. Mrs. SALLIE (SUDDUTH) WATSON was born Sept. 21, 1850, and was married to C. F. Watson in 1870. To this union were horn four sons and six daughters. She united with the Methodist Church in childhood, and lived a consecrated life. For many years she was a subscriber to the Advocate, and in the declining years of her life she kept in close touch with the church that she loved through the columns of her paper. Her life was spent in doing good and in trying to rear her children in the ways of truth and righteousness. She was laid to rest in the cemetery at Pelahatchie by the side of her husband. Funeral services were conducted by Rev. J. W. Chisholm. The beautiful flowers that covered her grave were a fit emblem of the purity that characterized her life. She leaves five daughters, two sons, a number of grandchildren and two great-grandchildren. But we do not grieve as those that have no hope, for we know that she is waiting for us on the other shore.

HER DAUGHTER.

Sister SUSAN MISSOURI BROWN was born in Newton County, Mississippi, July 17, 1837, and departed this life December 6, 1919, making her at the time of her demise eighty-two years, four months and nineteen days oid. She came to Louisiana with her parents when she was ten years old, and located in what is now Lincoln Parish. On November 16, 1875, she was married to James Samuel Brown, with whom she lived happily until September 21, 1900, when he was called from labor to rest. Sister Brown was converted in early life and joined the M. E. Church, South, at oid Wesley Chapel church, one of the oldest churches in Lincoln Parish. She was a devout and consecrated Christian from the time that she joined the church until the day of her death. The writer served as her pastor for two years, and can testify to her heing one of God's true and faithful children. For several years she had been faiiing in health and could not attend the services of the sanctuary as often as she had done in former years; but her mind and heart were always there. She leaves one brother, one sister, several stepchiidren and a number of relatives and friends who will mourn her going away. Her body was laid to rest in the Wesley Chapel cemetery on Saturday, December 6, 1919, the writer conducting the funeral services. We feel sure that she has gone to claim the eternal home that has heen prepared for her. H. J. BOLTZ, Pastor.
Clay, La.

On January 28, 1920, Mrs. CHAS. A. REDDING, nee Sallie A. Linfield, entered into the restful abode of the righteous. She was the daughter of the late Rev. W. E. M. Linfield, D.D., of the Mississippi Conference. She was converted and joined the church early in life. She possessed many Christian graces, which developed into strong characteristics of a deeply consecrated life. Her natural endowments of heart and mind were large personal assets which entered largely into the formation of a matured life that was characterized by trueness, sincerity, and integrity; while modesty, the crowning virtue in her life, was enthroned upon her hrow, clothed in the beautiful emblems of purity. In her young womanhood she was married to Chas. A. Redding. She became the mother of seven children, one of whom went to heaven in her infancy. The remaining six are left to inherit all the wealth of a life consecrated to the service of God. The funeral services were conducted by her pastor in the church at Terry, Miss., where she had spent so many hours in sweet communion with her Heavenly Father. Her remains were laid to rest by the side of her husband in the Terry Cemetery, to await the resurrection of the just. B. F. JONES.

L. B. HORTON, son of the late L. M. and Mrs. Lucy Horton, was horn, August 7, 1861, and departed this life, March 21, 1920, aged 58 years, 7 months and 14 days. He united with the Methodist Episcopal Church, South, at Conehatta, Miss.; in early life and lived a consistent member until his death. The home of Brother Horton was always a place of large welcome to the servant of God. It was a pleasure to be there. He succumbed to a second attack of pneumonia following an attack of influenza. We laid his body to rest in the cemetery at Conehatta church. We expect to see him clothed in white in the morning of the resurrection. His wife preceded him to heaven only a few years. Two daughters, three sons, one sister and four hrothers have lost a dear father and brother. May God's blessings richly abide with all the hereaved.
His Pastor, R. E. RUTLEDGE.

RESOLUTIONS.

Whereas God in His infinite wisdom has seen fit to remove from our midst our faithful president and friend, Oliver Caruthers; and whereas in his death we feel that the League of the Sardis Methodist Church has lost one who was aiways true to duty, always trustful and helpful, always taking willingly the hard places where others shirk; and whereas the League will deeply miss his presence and leadership; be it resolved:

1. That we how in humble suhmission to the loving Father's will.
2. That we should strive to emulate his example of righteousness and unselfish service, and that the memory of his correct Christian life may he a daily inspiration to his loved ones and the members of the League.
3. That we wiil ever hold in remembrance the useful life, the splendid Christian character and the unseifish service of this dear one whom we had learned to trust and love.
4. That a copy of these resoluticns be sent to his hereaved family, to the New Orleans Christian Advocate, to the Southern Reporter and that a copy he spread upon the minutes of the Sardis Epworth League.

Signed by: Minnie Clare Kyle, Percy Simmons and Hudson Kyie, Committee.
Sardis, Miss.

RESOLUTIONS.

Whereas, our Heavenly Father has, in His great love, caiied Rev. J. B. Fulton in the prime of life from the midst of his family and a life of service here to a higher life of service in the world heyond the grave,

Be it resolved, That we the Aduit Class of the Black Water Sunday School, in memory of his four years of iabor in our midst as pastor, do herehy express our great and heartfeit sympathy to his hereaved wife and children, praying that the Great Comforter may be with them in this hour of deep sorrow. May they find strength and sustaining grace in the beautiful promises of God's Word, remembering that Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Signed by: J. C. Register, President; Mrs. W. E. Smith, Teacher.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3254 Poultry Bldg., Kansas City, Mo., for his valuable **free** poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is **free.** Send for it today, sure.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Sage and Sulphur Darkens Gray Hair

It's Grandmother's Recipe to Restore Color, Gloss and Attractiveness.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

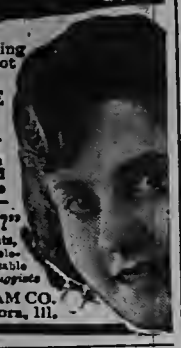
Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.—Adv.

Freckles

are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them! Don't delay. Use

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—



"Wouldst Thou Be Fair?"
Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists*

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write. NitrA-germ, Savannah, Ga., for Book No. N-26.

TETTERINE
ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Edward Henry Walsdorf
ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS
742 POYDRAS STREET 900 PETERS AVENUE
NEW ORLEANS, LA.

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's **Free. E. J. Reefer, Poultry Expert, 3254 Poultry Bldg., Kansas City, Mo.**

Less Meat if Back and Kidneys Hurt

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, of if bladder neys aren't acting right, or if bladder Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.—Adv.

HELPED HER LITTLE GIRL.

Children need all their strength for growing. A lingering cold weakens them so that the system is open to attack by more serious sickness. Mrs. Amanda Flint, Route 4, New Philadelphia, O., writes: "Foley's Honey and Tar cured my little girl of the worst tickling cough. I had tried many things and found nothing to help until I got Foley's Honey and Tar." Gives immediate relief from distressing, racking, tearing coughs; soothes and heals. Good for colds, croup and whooping cough.—Adv.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The

SHUPTRINE CO., SAVANNAH, GA.

Try Granger Liver Regulator

for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.—Adv

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

BROTHER

Tobacco is a foolish, expensive habit. Why suffer it's injury when the habit can be so easily, inexpensively overcome with pleasant root. Fine for stomach troubles. Just send address. C. F. Stokes, Mohawk, Florida.

Ladies Let Cuticura Keep Your Skin Fresh and Young

Soap, Ointment, Talcum, 25c, everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Longtown, at Longtown, April 24.
Crenshaw, at Sledge, April 25.
Courtland, at Chapel Hill, May 1, 2.
Oakland, at Enid, May 2.
Batesville, May 5.
Tyro, at Mt. Vernon, May 8.
Senatobia, a.m., May 9.
Hernando, p.m., May 9.
Horn Lake, at Poplar Corner, May 15, 16.
Crowder, May 12.
Sardis Circuit, at Cold Springs, May 22, 23.
Eureka, at Mt. Olivet, May 29, 30.
Cockrum, at Cockrum, June 5.
Coldwater, at Brook's Chapel, June 6.

The District Conference will be held at Hernando on Thursday and Friday, June 10 and 11. R. A. MEEK, P. E.

Columbus Dist.—Second Round.

Cedar Bluff, at Siloam, April 24, 25.
Shuqualak ct., at Center Valley, May 1, 2.
Mayhew ct. (quarterly conference), at Sessums, May 3.
Crawford and Shaefers, at Shaefers, May 8, 9, a.m.
Central Church, at New Hope, May 7, 9, p.m.
Caledonia ct., at Caledonia, May 15, 16, a.m.
First Church, May 16, p.m., 18.

W. L. DUREN, P. E.

Durant Dist.—Second Round.

Coila, at Enon, April 25.
Noxapater, April 27.
Louisville sta., April 28.
Center Ridge ct., at ———, April 29.
Louisville ct., at ———, April 30.
Black Hawk, at Emory, May 2.
Acona sta., May 2, 3.

R. O. BROWN, P. E.

Winona Dist.—Second Round.

Webb, at Sumner, a.m., April 25.
Dublin, at Rome, p.m., April 25.
Swift Town, at Morgan City, May 2.
Tutwiler, at Glendora, May 9.
Minter City, at Phillipp, May 16.

S. L. POPE, P. E.

Corinth Dist.—Second Round.

New Albany ct., at Mt. Olivet, April 24 (Saturday).
Myrtle ct., at Myrtle, April 25, 26.
Hickory Flat ct., at Ebenezer, April 27.
Chalybeate ct., at Mt. Pleasant, April 30.
Dumas ct., at Weirs Chapel, May 1, 2.
Blue Mountain ct., at Raineys, May 4.
Mantachie ct., at Union View, May 8, 9.
Mooresville ct., at Oak Hill, May 10.
Kossuth ct., at Kossuth, May 15, 16.
Rienzi ct., at Thrasher, May 17.
Corinth ct., at Gaines chapel, May 18.
Burnsville ct., at Chapel Hill, May 19.
Iuka ct., at Harmony, May 20.
Tishomingo ct., at Paradise, May 22.
Golden ct., at Patterson, May 23, 24.
Silver Springs ct., at Mt. Carmel, May 29, 30.
Marietta ct., at ———, May 31.

W. W. MITCHELL, P. E.

Aberdeen District—Second Round.

Prairie and Strongs, at Prairie, April 25, 26.
Shannon, at Center Grove, April 27.
Houlka, at Wesley, April 30.
Algoma, at Ebenezer, May 1, 2.
Fulton, at Fulton, May 7.
Smithville, at Smithville, May 8, 9.
Tremont, at Hopewell, May 9, 10.
Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Holly Springs Dist.—Second Round.

Byhalia, at Ft. Head, April 24, 25.
Toccopola, at Salem, May 1, 2.
Randolph, at Shady Grove, May 4.
Paris ct., at Salem, May 5.
Oxford ct., at Pine Flat, May 6.
Ashland ct., at Black Jack, May 8, 9
District Conference, at Holcomb, May 11-14.

Intermediate dates will be taken up with Church Institutes in different communities. Let pastors have necessary committees and District Conference delegates ready for nomination. Every church is expected to be in a continuous campaign of evangelism. Pray and work to make this a climax year. J. H. HOLDER, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

West Monroe, March 28, a.m.
Monroe, March 31, p.m.
Columbia, at Grayson, March 28, 29.
Rayville, April 4.
Bonita, at Jones, April 11.
Mangham, at Little Creek, April 18, a.m.
Winnsboro, April 18, p.m.
Sicily Island, April 25.
Waterproof, at St. Joe, May 2.
Calhoun, at Downsville, May 9.
Eros, at Douglas, May 15.
Gilbert, at Wisner, May 16.
Oak Grove, at Forest, May 23, a.m.
Midway, at Midway, May 23, p.m.
Farmerville, May 30.
Calhoun, at Chatham, June 6.
Bastrop, at Collinston, June 13, a.m.
Mer Rouge, at Oak Ridge, June 13, 14.
Tallulah, at Tallulah, June 20.

C. D. ATKINSON, P. E.

Shreveport Dist.—Second Round.

Pelican, at Mitchell, April 24, 25.
Bossier City, April 25, at night.
Union Conference for Shreveport Churches at First Church, April 26, 7:30 p.m.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Second Round.

Indian Bayou, May 2, a.m.
Crowley, May 2, p.m.
Morgan City, May 9, a.m.
Franklin, May 9, p.m.
Abbeville and Kaplan, at K., May 16.
Lafayette, May 23, a.m.
Lake Charles, May 24, p.m.
New Iberia, May 30.

H. W. BOWMAN, P. E.

Baton Rouge Dist.—Second Round.

Clinton, at Pine Grove, April 23.
Jackson, at Ethel, April 24, 25.
Zachary, at Slaughter, April 25, 26.
Franklinton, May 1, 2.
Zona (p. m.), May 2,
Baker, Revival, May 9 to 16.
Denham Spring, at Friendship, May 19.
Springfield, at Red Oak, May 20.
Olive Branch, at Oak Grove, May 22, 23.
Greensburg, at Pine Hill, May 26.
Amite, May 28.
Kentwood, at Pine Ridge, May 29, 30.
Ponchatoula, Revival, May 31 to June 6.
Hammond, June 9.
Pine Grove, June 19, 20.

District Conference will be held at Franklinton, June 22, 23 and 24. Let the pastors see that delegates are elected by the church conferences. Rev. F. B. Hill will preach the opening sermon on June 22 at 8 p. m.

ALBERT S. LUTZ, P. E.

LOSS OF APPETITE

Pimples and Other Eruptions—Mental and Physical Weariness.

They are all common at this time of year, and are all indications that the blood is wanting in the power to defend the body against infectious and contagious diseases, because they are all indications that it needs cleansing, enriching and vitalizing.

It is important to give them attention—it is in fact hazardous to neglect them.

Get Hood's Sarsaparilla today and begin taking it at once, regularly after eating and if convenient in a little hot water.

Remember, this medicine has given satisfaction to three generations, for the blood, stomach, liver and kidneys. It builds up the whole system. It makes food taste good.

For a gentle laxative or an active cathartic, take Hood's Pills. You will like them.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label
All Druggists

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS.
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex., St. Louis, Mo., and New Orleans, La.

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, **NitrA-germ, Savannah, Ga., for Book No. B-28.**

NUXATED IRON

For Red Blood, Strength and Endurance

THINK of the strong, healthy men and women you know—people who are prominent and who are doing things worth while and you will find that they usually possess remarkable force, vim and energy—the kind that simply brim over when the blood is filled with iron. Iron is red-blood food—it helps put strength and energy into the veins of men and roses into the cheeks of women. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system.

If people would only keep their blood filled with strength-giving iron by taking Nuxated Iron when they feel weak, run-down and nervous, they might readily build up their red-blood corpuscles and quickly become stronger and healthier in every way. Unlike the older inorganic products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. Nuxated Iron often increases the strength and endurance of weak, delicate people in two weeks' time. It is dispensed by all good druggists.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Rev. W. C. Owen, General Superintendent of the Young People-Adult work, was with me last week helping in institutes at Dundee, Shelby, Boyle, Gunnison, and Greenville. The people appreciated the strong messages and other helpful services rendered at all these places.

Boyle is using an effective method of increasing the attendance in the Methodist and Baptist schools of the town. These enterprising schools have secured the wagons used in bringing the children to the consolidated school, to go each Sabbath for the children and bring them into the Sunday schools. The children and parents like the innovation and enjoy their Bible study. If you are using a method that gets better results, tell us about it.

The Greenville school is rapidly taking its place with the best in the Conference. Brother Lewis made his campaign for members, used the evangelistic studies, and as a result has the largest attendance and is receiving more additions to the church than in the history of the church. The one thing that embarrasses this church is a lack of room to care for the growing membership of the school. The needed room will be supplied in due time.

Revs. J. M. Wyatt, of Shelby, C. A. Northington, of Boyle, and E. E. McKeithen, of Gunnison, ordered the Evangelistic literature to give to the teachers of their respective schools. They mean to help train up a soul-winning church and a soul-nurturing church. There are many church members who have the impulse to lead others to a saving knowledge of Christ, but they do not know how. The man that puts the proper estimate upon the value of a soul will find time to teach others the art of this highest calling.

Do not forget to state to the people when you observe Sunday School Day, that the entire offering is used for the benefit of our own children and young people. The law says that one-fourth of the amount is to be sent by the Conference Treasurer to the General Board, but the General Board gives back to us that amount and often more than our Board remits. Also state that ten per cent of the amount raised in each district is to be used in making the district organization more effective. If our people only knew how badly we need money to extend our Sunday school work, and if they knew how carefully every dollar is expended, they would make an offering worthy of the cause. Send the entire amount of the offering to Rev. J. E. Stephens, New Albany, Miss.

The Sunday schools of our Conference have accepted 19 Centenary Specials. The amount paid on specials up to date is $4,447.69. There are one hundred other schools that would prefer a special to any other object for their contributions, if they only had some one to explain to them. If you are interested, write Mrs. W. T. Boswell, New Albany, Miss.

The following is an extract from a letter recently received from a teacher in the Tupelo school: "My Sunday school class decided to take the half share ($25) in the Girls' Dormitory in Havana, Cuba. When I presented the matter to them I was agreeably surprised at the expressions I got from them. One girl had been to Cuba and knew the godless Sabbaths characteristic of the land. For that reason she thought they needed to be taught the gospel. Another had heard a missionary from Cuba speak and had had her interest aroused in the Cubans. I was ashamed of my own lack of faith when I heard them speak."

MISSISSIPPI CONFERENCE NOTES

The Training School at Heidelberg, conducted by Rev. O. S. Lewis, was a success. A full report has not come in; but if the first reports are indicative, we will hear of many good things coming from this school.

Last Sunday was spent at West End, Laurel. This school, with what they promise to do, grades 80 per cent on the Standard of Efficiency. And they have pledged themselves to make their school 100 per cent. Brother Beasley starts well, and there are many indications of life and growth. The Sunday school attendance has almost tripled since the Annual Conference, which is a mighty good sign.

Brother Alford is building a beautiful church. The plan is the prettiest I have ever seen for the money. First Church is growing, too. Brother Roberts reports a men's class which he is teaching. This class seems to be getting hold of men who have been irregular in their church work.

I spent a while at Ellisville. Brother Moore is delighted and the people have received him kindly. I trust that this will prove a great year's work at Ellisville.

Sunday School Day is the last Sunday in this month or as near thereto as practicable. If you have not received your Sunday School Day programmes, write to me and we will send them to you. Programmes have been sent to all pastors. In the changing of the charges, it may be that some did not get enough. Let us know what you want and we will try to serve you.

Don't forget to elect delegates to go to the District Institutes.

We have just gotten complete files in our office of the Wesley Bible Classes. There are several interesting features about it. I will give you in concrete form a report on the standing of the districts.

Newton District leads the Conference with sixty Wesley Bible classes—thirty-five Young People-Adults, sixteen Seniors, and nine Intermediates.

Hattiesburg District follows with fifty-three classes—twenty-nine Young People-Adults, twelve Seniors, and twelve Intermediates.

Jackson District has forty-nine classes—twenty-four Young People-Adults, eight Seniors, and seventeen Intermediates.

Brookhaven District, forty-four classes—twenty-four Young People-Adults, eleven Seniors, and nine Intermediates. There will be thirteen classes to add to this, which will put Brookhaven second when these classes have been reported.

Seashore District, forty-one classes—twenty-one Young People-Adults, twelve Seniors, and eight Intermediates.

Meridian District, twenty-nine classes—twenty Young People-Adult, three Seniors, and seven Intermediates.

Port Gibson District, twenty-nine classes—seventeen Young People-Adults, five Seniors, seven Intermediates.

There are 457 Sunday schools in the Conference. There are only 300 organized classes. We will find that some of these have been inactive for years. I trust that each superintendent will help the district officers, so that they may use this branch of Sunday school work for the advancement of the cause of Christ.

Pray for the work and the workers.

JOHN C. CHAMBERS.

Special Notice.

The Conference-Wide Elementary Conference has had to be postponed indefinitely, much to our sorrow. I trust that we may be able to have a Conference-Wide Elementary Conference in the fall.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

It is with deep regret that we are so delayed in getting our Sunday School Day programs in hand; make every preparation you can in advance, and the minute they arrive complete your arrangement. Hold your special service on any Sunday following the regular day, April 25, and make your offering equal to the amount asked by the Conference Sunday School Board.

Make plans to attend your District Sunday School Institute. We will have a working program that will teach you how to do your work well. Take dates out of your last Advocate.

If you want a leaflet on any department of work in the Sunday school, write your Secretary.

How many did you receive into church Easter Sunday from the Sunday school? First Church, in New Orleans, received 35, and Carrollton Avenue 29. Just drop me a card telling me of your success.

Some of the pledges made at Shreveport W. B. C. Federation have been paid, and we thank you. Others will pay soon, I'm sure.

ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

FROM STANDARD, LA.

Dear Brother Carley: Please allow me space to report our two weeks' meeting just closed last Sunday night at Standard, La. The leading people of Standard say that it was the best meeting held here for years, viewing it from any standpoint. Some of the results are: 22 accessions to the Methodist Church, a number of conversions, 2 tithers, several family altars, and a spiritual uplift to the Christian people who attended. One man who, with his wife and daughter and son united with the church, sent word to the bookkeeper of the mill plant to place his name on the subscription list for support of pastor for $10 per month.

The Easter offering for our Orphanage during the meeting was $70, and the people made up a purse of $174 for Rev. D. B. Boddie, who assisted in the meeting. We owe much to the fine class of men who are standing by our church here and making it possible for progress. The old-time Methodist doctrines were stressed, people surrendered their lives to Jesus and were saved. The outlook for the year seems good. We give God all the praise. H. B. VANDENBURG, P. C.

JACKSON DISTRICT CONFERENCE.

The Jackson Conference will meet at D'Lo, Miss., May 10, at 7:30 p.m. (Please note change of date.) The opening sermon will be preached by Rev. S. F. Harkey, followed by the Lord's Supper.

The following committees are appointed: License To Preach—C. W. Crisler, C. C. Evans, G. G. Yeager.

For Admission—H. F. Tolle, C. H. Ellis, J. W. Chisholm.

The Sunday School Institute will be held May 11-12.

J. M. MORSE, P. E.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.—Adv.

We should look ahead with courage. In the face of duty, obligation, and responsibility, courage only will send us through.—Exchange.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

MOTHER and BABY.

Every Mother Should Have This Book.

Tells just what to do the instant baby is sick, before the doctor arrives. Take no chances losing baby. Every year thousands of little children suffer or die because the mother didn't know what to do. 500 pages. Fully illustrated, beautifully bound. **Only 50 cents.** Entirely new. Advice for expectant mothers and mid-wives. Send for it to-day. Money back if not satisfied. World's Medical Press, No. 666 Washington Street, Buffalo, N. Y.—Adv.

HEAL

Eczema and other skin eruptions with

Ka-Dene Ointment

It is soothing, pleasant. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

A Pretty Face should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.
1521 Atlantic Ave.,
Brooklyn, N. Y.

190 Bu. Peanuts to the Acre With NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

The next time you buy calomel ask for Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

Cuts and Bruises,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY ROCHE'S HERBAL EMBROCATION

ALSO IN

BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON LONDON, ENGLAND. ALL DRUGGISTS OR E. FOUGERA & CO. 90-92 BEEKMAN ST. N.Y.C.

You can't feel so good but what NR will make you feel better.
Get a 25c. Box.
Nature's Remedy
NR-TABLETS-NR
A. H. LEWIS MEDICINE CO. ST. LOUIS, U.S.A.
25-TABLETS-NR

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER, also a Fine General Strengthening Tonic. At All Drug Stores.

Tires $5.50

Reliner FREE With Tire

Fourteen plies of fabric make these tires practically puncture proof and built to run 6000 miles or more. Give splendid service on city or country roads. Tubes are guaranteed new stock.

Size	Tires	Tubes
30x3	$5.50	$1.60
30x3½	6.50	1.75
32x3½	7.00	2.00
31x4	8.50	2.25
32x4	8.75	2.40
33x4	9.00	2.50
34x4	9.25	2.60
34x4½	10.75	2.85
35x4½	11.00	3.00
36x4½	11.00	3.10
36x5	12.25	3.20
37x5	12.75	3.35

Send $2 deposit for each tire; $1 on tube; balance C.O.D. privilege of examination. Specify straight side, clincher, plain or non-skid. Deduct 5% for all cash with order. Reliner free with each rebuilt tire.

INTERNATIONAL TIRE & RUBBER COMPANY
3228 Ogden Ave. Chicago, Ill.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc

REVIVAL AT WINONA, MISS.

Dear Brother Carley: We closed a successful revival meeting of two weeks' duration on Easter Sunday. We were assisted by Rev. L. D. Patterson, a returned missionary from China. He did some great preaching, and much good.

There were thirty accessions as a result of the meeting, making fifty-seven accessions here since Conference. Our popular presiding elder, Rev. S. L. Pope, led the music. We had both a senior and junior choir. Our capable and faithful organist, Mrs. N. V. Hutchinson, played the pipe organ.

Brother Patterson will make Menlo, Ga., headquarters for the next several months. He and this pastor were classmates for three years at Vanderbilt University in the time when we thought the church owned the institution. Brother Patterson has spent the past seven years in China and did a great work as a missionary.

These are excellent people in Winona and they know how to take good care of a preacher and his family. Your friend and brother,

J. B. RANDOLPH.

GOOD REVIVAL NEWS.

We have just closed a good revival at Standard, La. The pastor, Rev. H. B. Vandenburg, is doing a good work there. The people all love him and he is planting Methodism deep in that section of the State. We had one of the best old-time revivals that I have seen in a long time. There was deep conviction and repentance, and these always bring results.

We had three family altars established, one to begin as a book-keeping tither and several others seriously considering tithing. We had twenty-two accessions to the church by vows and on profession of faith. Our church at Standard is in good shape.

I am going to-day to Trout, La., to sing for Brother Shaw in his meeting there, which is already under way and will run till the 25th. Pray for us.

My work is going well here at Rochelle and Selma. We have had sixty-three accessions since Conference, and are planning a great revival soon, which, we hope and believe, will put us ahead of anything in the district.

Brother May is well loved in these parts and is doing a great work on the Alexandria District. Look out for this district in her reports from time to time. She is going to lead the Conference if you don't "get up and hump." D. B. BODDIE.

A LETTER FROM A FRIEND.

Dear Brother Carley: Here comes a new writer, but an old reader of the Advocate. I have been a constant reader for a long time, and it comes next to my Bible. I love the Advocate and look forward to its coming. I read its pages with delight. It is inspiring to read from the pens of great men. I love to read Dr. S. A. Steel's letters, and I have had the pleasure of hearing him preach.

Our pastor, Brother D. H. Crowson, has given his people some inspiring sermons since he came to us, which have been very beneficial to us. We need soul-food that will steer the inner life, and to have this rich experience we must have this mountain-top prayer life.

Peter never could have won such a number of souls, had he not been under the anointing of the Holy Ghost. Isaiah felt his weakness until God anointed his lips with the oil of fire. Oh! how we need to be in earnest about the King's business!

Now, for fear I make my letter too long, I will close with best wishes to the Advocate and all its readers. May the Lord prosper the work of his servants as they labor from day to day. My prayer is that God will give them an ingathering of souls.

MRS. SUE PARKS.

FROM DE RIDDER, LA.

Dear Mr. Editor: Just a word from De Ridder. One of our presiding elders told me he regarded De Ridder as one of the important appointments of the Louisiana Conference. He was right in considering it as such. The town is steadily growing. People are coming and going. About their only reason for going is that they haven't house-room to remain.

We recently put on a campaign to clear all church indebtedness and to finish the church. We succeeded, due largely to the splendid efforts of a number of our consecrated laymen. We had as one objective $7500. Final reports may exceed this amount. So in the near future we expect to have our church dedicated.

Brother F. M. Freeman will preach for us in our revival meeting beginning on the 25th of this month. We believe things are in good shape for the revival, and we are praying for a great awakening. The fields are still white unto harvest, the laborers, comparatively speaking, are still few; but our gospel is still "the power of God unto salvation to every one that believeth." Brethren, pray for us.

C. E. FIKE, P. C.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the checks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

2 Tons of Pea-Vine Hay

with

NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive— *neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas

Stocks at other leading Atlantic and Gulf Ports

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

I SUFFERED THREE YEARS

Finally was Restored to Health by Lydia E. Pinkham's Vegetable Compound.

Lowell, Mass.—"I was all run down and had an awful pain in my right side, was persistently constipated and had very dizzy spells. I suffered for three years and was perfectly miserable until a friend was telling me to try Lydia E. Pinkham's Vegetable Compound and I found it a wonderful medicine. I can now do twice as much work and I recommend the Vegetable Compound to other women. You can use these facts as a testimonial."—Mrs. M. THEALL BESSEY, 186 Appleton Street, Lowell, Mass.

Why women will continue to suffer so long is more than we can understand, when they can find health in Lydia E. Pinkham's Vegetable Compound!

For forty years it has been the standard remedy for female ills, and has restored the health of thousands of women who have been troubled with such ailments as displacements, inflammation, ulceration, irregularities, etc.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

HOLMES is a Reliable Store

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

EAT IT ALL

You are likely to be afraid when seated before a large dinner or before a particularly delightful meal, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Methodist Women of Baton Rouge Reorganize into One Large Body.

Instead of three organizations as have formerly existed in the First Methodist Church, the women met on masse Monday afternoon for the organization of one society. The new society starts with an enrollment of 130 members.

Until the election of a temporary chairman, the pastor, Rev. N. E. Joyner, presided. After the usual devotional exercises, he spoke of the campaign and efforts for evangelism which Methodism is putting forth this Holy Week for the evangelization of the world, and congratulated the women of First Church that in the very beginning of it they should take this step for unification and centralization of efforts in their own church. He paid a beautiful tribute to the work accomplished by the labors of each organization in the past, and their willingness to make the sacrifice of severing ties which have become dear to them through the association of years, that they might more fully meet the greater demands of the time. The Ladies' Aid has been an active organization for more than fifty years.

The women of Southern Methodism, through their Missionary Society, have accomplished great things in both home and foreign lands, in the maintenance of evangelistic work, schools and other educational work.

At the close of the meeting, Rev. A. S. Lutz, presiding elder of the Baton Rouge District, congratulated the women on their forward move and spoke of the effect it would have in bringing the district forward. He said there was not a plan advanced in the late Centenary move which had not already been incorporated in Women's Missionary work.

The following officers were elected: Mrs. N. E. Joyner, president; Mrs. Goodale, vice president; Mrs. Bauer, recording secretary; Mrs. Johns, corresponding secretary; Mrs. Stearns, treasurer; Mrs. Lower, assistant treasurer.

Tuesday was decided upon as the regular meeting day.

PRESS REPORTER.

Louisiana Gives of Her Best.

Miss Eliza Iles, of Dry Creek, La., of the Louisiana Conference, has been accepted as a foreign missionary for work in Africa by the Candidates Committee of the Council and by the Candidates Committee of the Board of Missions. Miss Iles was consecrated at the very recent session of the Council. It will probably be of interest to all to know that Miss Iles will be regarded as a Centenary Missionary, supported by Centenary funds.

Alexandria District.

Pineville. Very recently the women of Pineville Methodist Church organized a Woman's Missionary Society, with twenty-two members. A full corps of competent officers was elected, and it is with fine faith and hope that the society looks forward to the year's activities.

Merryvilie. The first quarter for 1920 closed with Merryville ahead of her past records. The women of the society have recently entertained with a banquet, at which their husbands were guests, also the official board of the church and their wives. The banquet was given in the church parlors.

MRS. J. D. HAYES,
Publicity Superintendent.

MISSISSIPPI CONFERENCE.

The Woman's Missionary Society of Capitol Street Methodist Church, Jackson, Miss., held special services in the ladies' parlor on Good Friday at 3:30 p.m. An interesting and appropriate program was given, the subject being, "A Call for Volunteers," with Mrs. Marley, our president, as leader. Among the ladies who gave splendid talks were two mothers of missionaries—one, Mrs. McNeil, who has a daughter in Africa (Mrs. Poynter), working there with her husband; the other, Mrs. Branstetta, whose daughter is still at Scarritt Bible and Training School. These two noble mothers of the two equally noble young women told us what it means to their lives to have their daughters giving themselves as missionaries for Jesus.

Their talks were interesting and inspiring, causing the hearers to resolve to do more for the coming of the Kingdom.

MRS. T. L. WRIGHT.
Jackson, Miss.

CENSORSHIP OF MOVING PICTURES.

There is no question before the public so important and perplexing as the censorship of moving pictures. Is the national board of censors adequate? Who shall censor the plays? Shall all censorship be abolished and the public be the sole judge of what shall be exhibited?

Four States (Ohio, Kansas, Maryland and Pennsylvania) have State laws; many of the other States have laws, such as our own, which allow each city or town the privilege of enacting their own laws for censorship. Justice W. H. Keller, of the Supreme Court of Pennsylvania, commends the Pennsylvania State Board of Censors "as the best instrument extant to curb the flood of indecency and immorality which the motion picture industry would let in upon us if not restrained." The motion picture is the fourth largest industry in the country—we export enough films each year to circle the globe at the equator.

No one doubts that the motion picture has its place in the world and that it is doing a great deal of good. One has only to look at the splendid work done by Miss A. Maris Boggs to see the benefits to be derived from the movies. Miss Boggs sends the moving pictures to the frozen north—Alaska—Dutch and British West Indies and South Sea Islands, bringing many of the dwellers in the isolated parts of the world in direct touch with the rest of the world and showing them how they live. Miss Boggs works through the Bureau of Commercial Economics, founded by Dr. Francis Holly. Dr. Holly became blind for years, during which time he realized how valuable eyes really are. One night he dreamed his sight has been restored. This affected him so that he vowed that if his sight were restored he would devote the rest of his life to making the world see more with its eyes. Dr. Holly regained his sight and in order to keep his vow founded the Board of Commercial Economics, of which he is director. Educational moving pictures were the medium Dr. Holly selected to make the world see more. Calls for its films come from all parts of the world; even the missionaries in China use them.

But not all pictures made and shown to-day are of this type. Mr. Frank Dyer, President of the General Film Company, asserts that it is doubtful if there are any indecent or immoral pictures, in violation of the law, being shown and that he has yet to find any one refusing to patronize a picture theatre because of any objections to the morals of the plays. Is this true in your community? I wish it were in mine. In St. Louis, on one street the advertisements of thirty shows dis-

(Continued on last page)

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3254 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

LEARN THE TRUTH

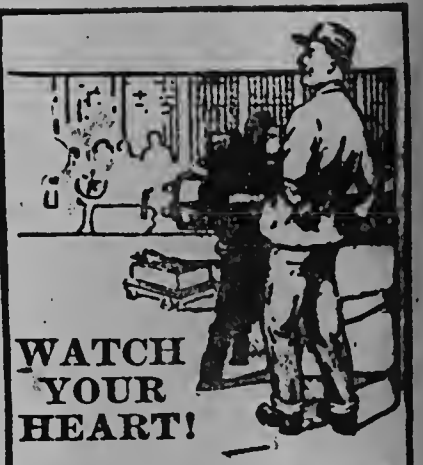
IN TOLEDO

—the street car service, which was suspended for four days owing to a strike of operators, has been resumed, with the fare at 7 cents, plus a 2-cent charge for transfers. Almost every day finds one or more traction companies entering either the 7, 8 or 10-cent class.

New Orleans Railway & Light Company

JOHN S. BLEECKER,
General Manager.

Help the Ball Team Win the Attendance Trophy



WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,

Box 17-D, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA Pittman.

(Please Write Distinctly)—Adv.

AN APPEAL FROM KOREA.

By Miss Ellasue Wagner.

There was a decided feeling at the last session of the Korea Annual Conference that the time had come when an attempt should be made to focus the eyes of the church somewhat more closely upon the work in Korea, especially with reference to the need of more workers. This need has now become acute, one might almost say alarming. For the past several years the number of workers, especially in the evangelistic branch of the service, has been gradually decreasing. For various reasons several workers have been compelled to leave the field, and their places have not all been filled. Instead of growth in the strength and personnel of the mission there has been a loss. This would be disconcerting under any circumstances, but just at this time it is disastrous.

On all sides come reports of eagerness on the part of Koreans to hear the Christian message, and there are not lacking those who believe we are on the ovo of a great revival. Many factors seem to be preparing the way, the one of outstanding significance being the national awakening which the Koreans have experienced during the past year. They want something better than they have known heretofore, and among those better things toward which they are reaching the best of all is Christianity. Then the Centenary most fortunately provides the funds for an expansion of the work to meet tho opportunity that is presenting itself.

But when we turn to our force of workers, we cannot but feel that it is time to appeal to the church for help. At this time we have on the field under the General Board elght evangellstlc workers; two of these are new men who have not mastered the language sufficiently to do full work, one appointed to Theological School work, one a recruit from the medical ranks, and one leaving the field within a short time not to return. This is the force with which we are manning four stations and attempting to open a new one in a section of our territory which should have had resident missionaries years ago. Under the Woman's Council there are now on the field seven evangellstic workers, two of these giving part time to school work. Double this number would not meet the need that confronts us to-day. In the medical and educational branches of the work our force is also below what it should be. In all of these branches of the work we thus face a shortage of workers; and to make the situation more unfortunate we realize that it cannot bo readily relieved. If it were within the power of tho Board of Missions to place a dozen new workers in Korea within the next month, there could still be no speedy relief, for long months and even years must elapse before those workers could acquire a sufficient knowledge of the language and customs of the people to enter fully into the work. But this fact, disconcerting as it is, makes all the more urgent the need that these new workers should be sent out as speedily as possible.

The Korean nation has experienced a rebirth during the past year. Potentialities have sprung into evidence whose existence was never dreamed. The Korean is eager, virile, determined, dissatisfied with his present lot, and willing to dare, to suffer, and to die that his people may come into a better heritage than they ever have known in the past. Something bigger than has yet been attempted must be done to teach that overwhelming majority which as yet has not come under the influence of the Gospel. And this is the appeal we make to the young manhood and womanhood of the church to-day, to come over and help us do something bigger and better than has yet been done to reach these millions of Koreans, new Koreans we may say, as they reach out eagerly and bravely for a new and better social and political life.

GOLDEN RULE.

Children, do you love each other?
  Are you always kind and true?
Do you always do to others
  As you'd have them do to you?
To do to others as I would
  That they should do to me
Will always make me kind and good,
  As children ought to be.
The Golden Rule! The Golden Rule!
  O, that's the rule for me!
To do to others as I would
  That they should do to me.
—Selected.

We are told that an artist once drew a picture of a wintry twilight, the trees heavily laden with snow, and a dreary, dark house, lonely and desolate, in the midst of the storm. It was a sad picture, indeed. Then, with a quick stroke of yellow crayon he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. The birth of Christ was just such a light in a dark world.—Exchange.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop. Leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. M-28.

RHEUMATIC PAIN

Rub It Right Out—Try This!

Rheumatism is "pain only."

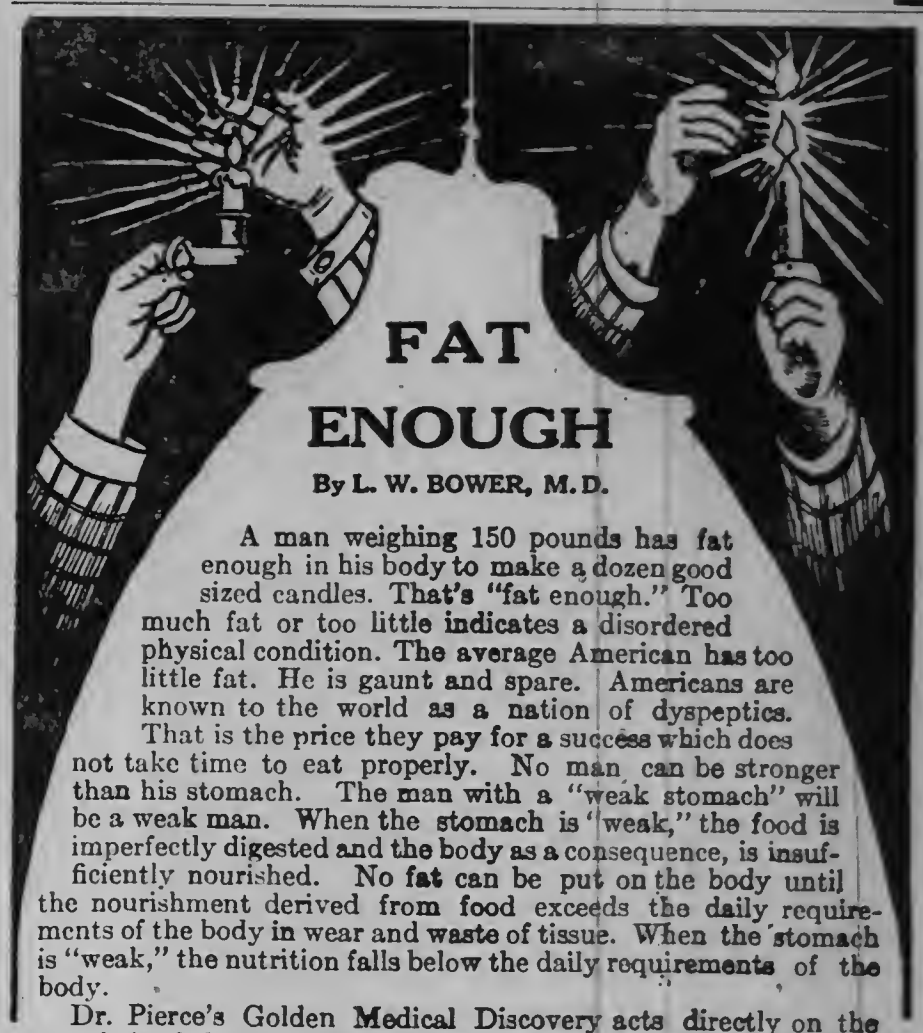
Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Rub soothing, penetrating "St. Jacobs Oil" directly into the sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" conquers pain. It is a harmless rheumatism cure which never disappoints and does not blister.

Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. Get it! "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.

THE OWL TONIC

Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if them taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.



FAT ENOUGH

By L. W. BOWER, M. D.

A man weighing 150 pounds has fat enough in his body to make a dozen good sized candles. That's "fat enough." Too much fat or too little indicates a disordered physical condition. The average American has too little fat. He is gaunt and spare. Americans are known to the world as a nation of dyspeptics. That is the price they pay for a success which does not take time to eat properly. No man can be stronger than his stomach. The man with a "weak stomach" will be a weak man. When the stomach is "weak," the food is imperfectly digested and the body as a consequence, is insufficiently nourished. No fat can be put on the body until the nourishment derived from food exceeds the daily requirements of the body in wear and waste of tissue. When the stomach is "weak," the nutrition falls below the daily requirements of the body.

Dr. Pierce's Golden Medical Discovery acts directly on the stomach (and the nutritive and digestive system), removing obstructions to its activity and health, and enabling it to supply the body with the necessary nutrition. "Golden Medical Discovery" is not a cure-all. It is a medicine for the stomach and organs of digestion and nutrition. The "Discovery" increases the blood supply. It contains neither alcohol nor narcotics. Has been sold by druggists for over 50 years. Send 10c for trial package to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. Consultation by letter free.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

closed seventeen pictures which had been condemned by the Pennsylvania State Board of Censors.

We must not fail to realize, as was acknowledged by one man of authority in the motion picture business in New Orleans, that if it were not for the patronage of the children the shows could not exist. This is one of our arguments in favor of clean, wholesome movies. To quote from Mr. Dyer again, he asserts that if children go to see pictures which are improper, it is the fault of the parent and not the State; that when improper pictures are shown, all parties responsible for same should be punished; we hold that if the law is to step in at all, how much better to have it step in before the picture is ever shown and the indelible impression left on the mind of those seeing it, especially the child.

We don't think it necessary to argue that some "cleaning up" in the movies is needed, but the question is how best to do it. We would ask, first, for the child's sake, that special children's pictures be shown at certain specified hours, these pictures to be such as would leave no suggestive evil thought in the mind of the child, but would prove educational and inspiring. Ask the movie man of your town if he will not arrange for such a regular performance.

We have a national censorship, but this is not adequate. Mr. Randall has introduced into the last Congress a splendid Federal bill and Cannon Chase advises us to write our congressmen and senators urging them to favor this Randall Motion Picture Bill. Till that is secured, State censorship is the best remedy. Pennsylvania has a splendid board of censorship composed of three persons, two males and one female. These are appointed by the governor to serve a term of three years. They and a competent staff of helpers are well paid for the services rendered. Before any picture can be shown anywhere in Pennsylvania, it must bear the stamp of the official seal of this State Board of Censors. We realize that it is not an easy thing to secure such a State Board of Censors. Miss Woods, in the Literary Digest, tells us that last year twenty-four States filed bills with their legislatures asking for some form of governmental control. Members of the movie industry boast that these bills have all been killed and that their organization is pledged to kill any attempt at State control and have resolved to repeal the laws in the four States which now have censorship.

Dr. Clifford Grey Twombly, D.D., of New York, in the Literary Digest, points out to us one way of combating this opposition. He says: "No organization can arouse public opinion so thoroughly and efficiently and quickly as the Christian church, if it will. If twenty-five of the leading clergymen of New York City could be furnished with the real facts in regard to the present standing of the moving pictures (and that is easily possible); and if they would all agree to preach on a certain Sunday a sermon based upon these facts, and publish it; and if they would follow up their preaching by organizing committees in their churches to make this fight for the purity of our American youth and homes (for it is a fight, I am convinced, of very critical importance), there would soon be a change in the situation, and New York would soon have a State Board of Censorship worthy of the name."

Following out the suggestion of Cannon Chase in a personal letter, our committee would urge that we not only get our preachers to preach on the subject, but we endeavor to interest every woman's organization in the State, every church society, including the Catholic women, and also the school teachers, so that we as one body may work to the end that Louisiana may soon be added to those States having a State Board of Censorship. (From talk given by Mrs. A. I. Townsley before the Annual Meeting of the Woman's Missionary Society at Lake Charles, La.)

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

TRADE MARK

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Rose Hill, at Homewood, April 24, 25.
Montrose, at Louin, May 1, 2, 11 a.m.
Bay Springs, at Gilchrist, Fordney Camps, May 2, 8 p.m. and 7:30 p.m.
Carthage, at Rocky Point, May 8, 9, 11 a.m.
Walnut Grove, at Freeny, May 9, 8 p.m.
Union, at Mount Zion, May 15, 16.
Newton, May 22, 23.
Lake, at Lake, May 29, 30.
Decatur and Hickory, at Decatur, June 5, 6.
Laurel, Kingston, June 11, 7:30 p.m., 13, 3 p.m.
Laurel, West End, June 12, 7:30 p.m., 13, 7:30 p.m.
Laurel, First Church, June 13, 11 a.m., 14, 9 a.m.
Shiloh, at Finkbine Camps, June 19, 20.
Sunday School Institute, at Walnut Grove, June 15, beginning at 9 a.m.
The District Conference will convene at Walnut Grove, 9 a.m., June 16.

J A MOORE, P. E.

Seashore Dist.—Second Round.

Saucier and Lyman, at Poplarhead, April 24, 25.
Pass Christian (Wed.) 7:30 p.m., April 28.
Bay St. Louis, May 1, 2.
Biloxi, Main St., (Friday) 7:30 p.m., May 7.
Pascagoula, May 8, 9.
Moss Point, May 9, 10.
Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.
The District Conference at Biloxi will open with preaching and the Sacrament of the Lord's Supper, 7:30 p.m., May 4. Brethren, elect your delegates and send names to Rev. M. B. Sharbrough, Biloxi, Miss., also to me at Gulfport. The committees will be announced in due time.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Satartia, at Mt. Olivet, April 24.
Lintonia, at Anding, April 25.
Flora, at Bentonia, April 25, 26.
Terry, at Spring Ridge, May 2.
Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 10-12.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Rocky Springs, at Willows, April 26.
Gloster and Liberty, at Liberty, May 1, 2.
Mayersville, at Fitlers, May 9.
Rolling Fork, at Cary, May 10.
Anguilla, at Sunflower, May 11.
Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Roxie, at ———, June 5.
Nebo, at ———, June 6.

The District Conference and Sunday School Institute will meet in Crawford Street Church, Vicksburg, at 2:30 o'clock, p. m., on May 5. Let the delegates be elected and their names sent to Rev. N. B. Harmon, Vicksburg, Mississippi, and to me also.

J. R. JONES, P. E.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol 67—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3349.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 29, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CONSTRUCTIVE PROGRAM.

It is frequently true that a destructive process is necessary before a great constructive program can be undertaken, but it is seldom wise to continue the destructive process indefinitely. The work of elimination and correction must be going on constantly, of course, but after the way has been cleared of outstanding obstructions, a definite movement toward reconstruction, development and improvement should be begun. We can never be sure that all evils have been cured at any moment, but we can be sure that enough of them have been overcome to make it possible to put something better in their place. The farmer who spends all his time killing grass and never plants his seeds or cultivates his crop, is not likely to gather much of a harvest. We must not only destroy, but also build up.

GOOD NEWS—IF TRUE.

Attorney General Palmer announced a few days ago that reports to the Department of Justice show that there is a distinct downward tendency in prices as the result of the Government's campaign to lessen the cost of living. We have not heard very much of the campaign except through newspaper accounts of friendly interviews between "fair-price" committees and retailers, and we have not personally observed any decrease in the prices of things we occasionally have to buy; if the Attorney General says, however, that prices are falling, we "take courage and press forward." In the meantime, we note with interest that various corporations have declared dividends at a rate that make the "Dutchman's one per cent" look puny in comparison.

THE DIVORCE EVIL.

A recent writer has made the assertion that the divorce evil is a worse plague than the saloon ever was. We are not prepared to say that we agree with him, but we are convinced that the nation is face to face with one of the most serious problems in its history in the growing number of broken up homes as the result of legal separation of man and wife. Apart from the fundamental moral principle involved in the abrogation of the marriage vow, we are facing a social demoralization that bodes ill for the State. Marriages of convenience and inclination are the prolific source of much of the marital unhappiness that flaunts itself in the face of the public through the newspapers, and a contemptuous disregard of the sanctity of the marriage relation is polluting the minds and hearts of a great many of our young people. We have never believed that people can be made good by law, but we know that in many cases they can be deterred from evil by stringent legal restrictions. If men and women will persist in entering into matrimony carelessly and thoughtlessly, they should be made to realize that they will have to suffer the consequences of their ill-advised action. As the situation is now, it does not seem to be much harder to secure a divorce than it is to get married.

WHAT SHALL THIS CHILD BE?

The most beautiful, the most wonderful thing in the world is a little child. In its chubby hands it holds the heartstrings of father and mother, as well as the destiny of its own immortal soul; in its wondering eyes is the light that shines with a golden radiance that must come from some far-off land of the blest; its cooing voice makes the sweetest music that was ever wafted to the shores of time from the enchanted islands of melody; its bright face is the picture of innocence that made the world a Garden of Eden in the days long gone, as it is a prophecy of the beauty that shall be in another world beyond the River. It was made to be loved with a love that swells the heart into an ecstasy of pain, and to be cherished with a passionate devotion that makes sacrifice a joy. All the hopes of the past are centered in this bud of an eternally struggling race, and the infinite possibilities of a redeemed soul are wrapped up in this atom of God-created humanity. In its presence, evil thoughts perish from the mind, and foul lips become clean; the harsh voice takes on the accents of tender solicitude, and the rough hand rests as lightly on the dimpled cheek as the wing of a dove on her nestlings. Coarse men imprint a kiss on the innocent brow, as pure as a sacrament of love, and a gentle smile lights up the faces that have grown hard with cruelty and hate. So a little child makes holy the home and steals its way into the hearts of good and bad alike. What shall this child be in the days that are to come?

FAIR PLAY.

In the world of amateur sport, the cardinal sin is "dirty" playing. Ungentlemanly conduct on the field, or unfair tactics in the game is sure to bring reproach upon those guilty of it. It is a sportsmanlike recognition of the fact that a victory dishonestly won is worse than an honest defeat. Life is a contest, and the same principle of fair play should be operative in all its struggles. A "win-at-any-price" policy is ethically wrong and morally indefensible.

ILLITERACY.

We came across some statistics recently that are indicative of an appalling situation. Of the 13,000,000 foreigners in this country, 5,000,000 can neither read nor write English; of the soldiers recruited during the war, 29 per cent of the whites and 75 per cent of the negroes were illiterate; while the average percentage of illiteracy in the United States is 7.7, in some States of the South the percentage is as high as 14—nearly twice the average. No thoughtful man will, for a moment, suppose that education can take the place of morality; but practically everybody is ready to admit that ignorance is a curse that blights civilization. It is probably true that a great many people who can read never take the trouble to look at a book or a newspaper; but it is a tragedy that so many thousands could not read if they would. Our educational policy is evidently fatally weak at some point.

OBEDIENT TO THE CALL OF DUTY.

We read this simple incident in a press dispatch a few days ago: A French doctor living near Geneva, Switzerland, received a telephone call from a neighboring village informing him that a patient was in a serious condition. He started immediately, but his carriage was overtaken by a messenger who said the doctor's 17-year-old son had fallen into a ravine and fractured his skull. The boy's condition was described as critical. The doctor, after hesitating a few moments, drove on to his patient. On his return, he found his son dead. Without discussing the delicate point as to what really was the doctor's duty, we cannot refrain from commending him for his strict adherence to what he conceived his duty to be. His professional honor was involved, as he viewed it, and he maintained his honor through the most trying ordeal imaginable. Duty is one of the noblest words in the human vocabulary, and the sense of duty is one of the most powerful forces in human life. No price is too heavy to pay for the reward of self-consciousness of rectitude.

NO COMPROMISE WITH EVIL.

We assume without argument that gambling is economically and morally wrong. That it has a fascination for those who have become addicted to the habit of getting something for nothing, we do not doubt. That the operation of a race track brings thousands of visitors to New Orleans every year, we do not question. That many business concerns of the city are financially benefited by the influx of gamblers and race track followers, is, we suppose, a matter of record. But we cannot find any justification in any of these things for the enactment of a law by the General Assembly that would permit gambling, which is economically and morally wrong, under certain "restrictions." We are not willing to make any compromises with evil as a matter of choice. The law-abiding, moral citizenship of the State should insist upon the passage of a law with "teeth" in it that would eliminate from its one great city or from any part of its territory the "sport" that has been pronounced a curse by numerous prominent individuals and civic organizations. We do not want, and we should not have foisted upon us, a law that will make possible a continuance of the demoralizing conditions that exist in this city during every racing season. We have no objection to the adoption of measures that will make difficult the dissemination of information upon which betting is largely dependent, but that is not sufficient of itself to accomplish the desired result; the thing itself must be condemned and outlawed. The pollution must be removed from the spring before the stream will run pure; and gambling itself must be prohibited if we would be saved from the evils that follow in its train. We should fight for what we know to be right, regardless of compromises offered; if we should be defeated, our consciences will be clear—and we can renew the fight another day, with the full assurance that in the end right will prevail.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.50; eight months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

FOLLOWING AFAR OFF—A SERMON SKETCH.

By Rev. Marvin K. Miller.

"And Peter followed afar off." (Luke 22:54.)

We want to talk for a little while about Peter's discipleship. Peter had been very close to Jesus in His travels and work; and had trusted Him with probably more faith at times than any of the other disciples.

You will remember that Peter was the one who answered Jesus' question when Jesus was asking for the opinions of the people concerning Himself. And some said He was Elias, some said John the Baptist, some said Jeremias, or one of the prophets. And when Jesus finally asked the question: "And who say ye that I am?" Peter answered quickly and unhesitatingly: "Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." So we see that the kind of faith that Peter had at that time was counted sufficient to uphold the church of God.

Then we find Peter as one of the three who were allowed to witness the transfiguration. What a wonderful experience! Jesus allowed the very light of heaven to shine through Him for a few moments, so that His face was made to shine like the sun, and His garments were white like the light. And Peter spoke and said: "Lord, it is good to be here." And the voice of God spake from a cloud, saying: "This is my beloved Son, in whom I am well pleased; hear ye Him."

Later on, we find Peter walking on the waves of the sea—going to meet the Master. Peter seems to have been the spokesman for the disciples. Whenever anything was to be said, he generally did the talking. He was sent with John to prepare a place for the Last Supper. And at this supper Jesus warned Peter of his unfaithfulness; and Peter said, "Lord, I am ready to go with thee, both into prison, and to death." And Peter was the one who smote the servant of the High Priest, and cut off his ear. He was ready to fight for the Master.

But when Peter saw the Master apparently in the power of the High Priest, his courage began to fail, his faith began to weaken. He must have begun to wonder whether Jesus really had power to free Himself. Peter saw that as a follower of Jesus he would incur great personal danger, because the infuriated mob would very probably put to death all followers who were found with Jesus.

Peter was with the Master all right as long as He seemed to be conquering over all opposition. But when Jesus seemed about to be conquered, Peter deserted, and followed afar off. It is hard to fight a losing fight. This seemed to be a losing fight to Peter. He thought that he would surely be put to death along with the Master, if he stayed with Him. And he would undoubtedly have suffered death if the mob could have identified him as a follower of Jesus.

It is hard to stand up and fight when you know that in the end you will be overpowered. I have seen men in the ring, with their faces all beaten up, knowing that they were outweighed and overmatched, and that in the end they would be beaten down and down, until at last they would not be able to stand up any more, and yet they fought on, striving by sheer force of grit and will-power, to stand up and fight the required number of rounds without being utterly knocked out. And I have heard the cheers ring loud and long for the man who was lying there unable to get up—unconscious of the cheers. But he had fought against odds—at a disadvantage; and he had stood up and kept trying after he saw that he had no chance to win.

The world to-day takes its hat off to the Belgians because they stood up and fought a losing fight. The Belgians knew that in the end they would be crushed under the iron heel of Germany's great army. Defeat was as certain as the rising of the sun. And yet Belgium stood up and fought and saved the world from German autocracy. Belgium was fighting a losing fight, and yet she held the Germans back long enough for France to prepare—long enough for the German plan of world-power to fail. Hats off to the Belgians for fighting a losing fight! There was no great credit due to American bravery when our soldiers went over there. We knew we were going to win. When we think of the almost inexhaustible resources of the United States, together with her invincible man-power—a vast, great, determined army of the hardest fighting men on God's green earth—why, Germany didn't have a chance, and we knew it.

Now Peter was a faithful follower of Jesus as long as he thought that Jesus was winning; but as soon as he thought that Jesus was beginning to lose, he deserted, and followed afar off. He still felt some kind of love for the Master; and he wanted to be near enough to see and hear what was done to Him; but he mingled with the crowd of onlookers and so lost himself in the crowd as to be unnoticed by the mob.

Now I want to say that we have a very great many people to-day who, like Peter, are following afar off. I might say that I am talking more particularly to Methodist people, but if there are any others who feel the need of a dose of the same kind of medicine, they are welcome to take it. I might say, also, that I am fully conscious of the fact that those who really need this message most seldom hear the message spoken from the pulpit, and never read our church papers, but it may be that some of you will tell them what I have to say—I will thank you to do so.

Before we go any further, I want to say that Peter had some sort of excuse for following afar off. He was afraid for his life. He saw death in it for him if he followed closely. In God's name, I ask you, what excuse have we to-day? We know that God's cause is a winning cause. Instead of death or persecution as a result of following Him to-day, we receive honor and respect—peace and prosperity—safety and love. Even the very wicked, worldly man praises the man whose life is close to God.

Then what are the people afraid of? We see our church members—professed Christians—following afar off; so lost in the crowd, and so mingling themselves with the world that they cannot be distinguished from those on the outside. What is the reason? Afraid of what? Peter had an excuse. What is yours?

Some are afraid of responsibilites; afraid that the church will ask them to do some personal work. There are certain duties that must be performed in church service, but we want to sit away back among the spectators and look on from afar while some one else does the work. Afraid of what?

Some are afraid of ridicule. Some of our "really good" church members are afraid to pray in public for fear that some one will laugh at them. One of the best prayers I ever heard was from a man who had never prayed in public before. I was conducting my first prayer meeting, in a small town in Louisiana. I was almost a total stranger in the place. I hardly knew a half-dozen of those present. So I thought to myself: Now is the time to try out a little experiment that I have long wanted to test. So, instead of asking who would pray, I just asked a young man for the names of the men present; and I began by singing a song and calling for a prayer—then we sang another song and had another prayer, and so on until we had had nearly as many public prayers offered as there were men present. The scheme worked well. I learned afterward that they had just closed a great revival, and were still feeling its influences. So there I had men praying in public who had never done such a thing before in their lives. I remember one man especially. He was a large, portly, fine-looking man, getting rather advanced in years. He was a merchant and ex-saloon keeper. He had been converted during the summer, but had never done any public work for God. I called on him to pray that night, and he fell down on his knees and said: "Oh Lord, bless everybody in this house, for Christ's sake. Amen." And I thought that was one of the best prayers I had ever heard. I felt good over it. Every one in the house seemed to feel good over it, for the blessing of God was upon us in answer to that prayer.

But that scheme wouldn't work in all places. One of the leading stewards on a certain charge in the Mississippi Conference said some very insulting things to a young preacher who asked him to lead in a public prayer. What is the matter? Following afar off; trying to stay far enough away to be in no danger of being called upon for service.

What effect is this kind of service having upon the church? A little more than a hundred years ago the Methodist Church was a regular "hot-bed" of spiritual activity. Some time before that, John Wesley had started a revival of religion in the old church of England that shook the very foundations of the nation, morally, politically, and spiritually. Out of this great revival sprang the Methodist Church, as an organization in which the worship of God was to be true and full of spiritual life. People came to listen to the preaching of John and Charles Wesley, Whitefield, Asbury, and those other great leaders—came scoffing, and deriding this new "emotionalism" as they called it—but suddenly they would be stricken down by the mighty convicting power of the Holy Spirit, and there they lay, moaning and groaning until they were saved, and rose up praising God. To-day when a great man is engaged to conduct a "revival" we sit back and say to our friends, "Oh, don't you know, I think he has such a distinguished appearance in the stand." "He has such a beautiful style of delivery." "His diction is so elegant and refined." And the great, good man of God may stand before us and exhort with all the fervor of his being, and there will hardly be a quiver of an eyelash.

What is the matter? We are following afar off—sitting away back with the crowd—unnoticeable and indistinguishable in the crowd. We are not praying—no, not we! We are simply spellbound with that wonderful preacher—waiting to see what he is going to do next!

We are willing to pay, but not to pray. Church pride and self-respect are noble qualities in their places, but we reach down into our pockets and give a liberal offering and that ends our part of it. We are glad to keep the financial affairs of our church in fine shape, but we seem to have lost sight of its spiritual needs.

The atmosphere surrounding the pulpit has lost something of the sacredness which it once enjoyed. People do not regard sacred things, or even the Sabbath Day, with the same degree of reverence that they once did. This is true in other denominations as well as our own. A Baptist preacher-friend of mine tells me that the same is true with his church.

What is the result? The church is in a dying condition, spiritually. How many prayer meetings have you attended where there was any evidence of spirituall life? How often have you attended revivals where the Spirit of God really took hold of people and shook up the place? I heard one of our pastors preach a sermon one night while the Mississippi Conference was in session in one of the leading cities of the State. At the close of his sermon the power of the Holy Spirit came upon those people and there was such a tumult as I

never before witnessed in a great city church. And the people came flocking around and began to ask: "What is this? Why, we have never seen anything like this before!" No, they hadn't, and you have never seen much like it, either. But I can name a few things that you have seen. You have seen little boys gambling in the streets and using language that a negro ought to be ashamed to use. You have seen the moral standards of our "best circles" so lowered that a little child can say: "Mother, if you play cards and bet, I am going to do it, too." You have seen vice conditions thriving in our small towns as well as the larger ones, to the extent that our young men—some mothers' sons—are constantly going out and committing crimes which, when they chance to be revealed, are sufficient to shock the sensibilities of even the most cold-blooded "man-of-the-world." You have seen—God pity them—every little while some mother's daughter droop her fair young head in hopeless shame and take her place among the world's outcasts!

Why is it? What is the answer? People are living so far away from God that the devil is taking complete control over things in general, and the church members are simply going with the crowd, without thinking or caring where the crowd is leading them.

We have reached a point in church life where we don't like "emotionalism." Why? It may be because it is too disturbing to our consciences.

Now I know that this style of preaching is not popular. One of the leading presiding elders of the Mississippi Conference, in preaching a sermon on Christian duties, said in my hearing: "The day has come when, if a man stands up in the pulpit and tells the straight truth, the people will ask for him to be removed." This statement was made by a man who is certainly in a position to know what he is talking about. People are listening for "smooth gospel" from the pulpit, and they don't like any other kind.

Now, if you will pardon a personal reference, I want to say that I don't care a snap of my finger for popularity. (If I did, I would quit trying to preach, and start dabbling in rotten politics, and as soon as I learned how to be rotten enough, I would get all the popularity I wanted.) I haven't yet started out to try to make a reputation for flowery discourse; nor to please any man, or set of men. But if I can please my Lord, by telling the straight, unvarnished truth, and if I can cause you to study your Bible more, and pray more, and live closer to God—why, then I don't care whether you ever like me or not, because my Lord will be with you long after I am gone and forgotten.

Holly Bluff, Miss.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

III.

The Adventurers and Conquistadores.

To one who travels in the modern steamship, luxuriously furnished, with wireless apparatus keeping in touch with the world, and with every conceivable device for safety and comfort, the hardships and dangers of the adventurers and discoverers of four hundred years ago seem almost beyond endurance. Think of what it meant for Columbus in little, slow-sailing ships to launch out upon an unknown and uncharted sea, sailing for weeks out of sight of land and not knowing whether return was possible. Try to realize the spirit of Cortez, with a handful of rebellious soldiers, burning his ships and, with scant provision and equipment, marching inland hundreds of miles against a mighty host of war-like Indians. And imagine the courage of Pizarro embarking on the untried Pacific and landing at the foot of the giant Andes, with his small band of dissatisfied adventurers, climbing the heights and marching through passes ten thousand feet up among the towering, snow-clad peaks, and at last facing and overcoming the forces of a great empire. Picture, if you can, the experiences and feelings of men shipwrecked three thousand miles from home across the pathless ocean and cast ashore without provisions or medicine upon barren coasts and malarial shores. Even now, with all our scientific aids, one is considered unusually strong of heart to venture into the same seas and lands where these bold conquistadores so blithely adventured.

We of Anglo-Saxon blood and different institutions are not able easily to create for ourselves the mental and moral atmosphere necessary for a sympathetic comprehension of the Spanish spirit of the Fifteenth and Sixteenth Centuries. Who, indeed, were these bold and hardy people, so different, apparently, from the Spaniards of the Nineteenth Century, who lost the western realm which their fathers had subdued?

The inhabitants of ancient Spain were a mixed race, and then they received additions from Vandal, Jew, and Moor. There is an Oriental element in the blood which has vivified the imagination, and because the Spanish Christian had become the defender of the Romish faith against Jew and Mohammedan, he became narrow and intolerant in religion. The struggle with the Moorish followers of the prophet for six centuries had developed supreme interest in religion and war. Then, when the Jews and Moors, the industrial and merchant classes, were driven out, the Spaniards, who were not producers, were left in dire poverty just as the merchants and sailors were seeking India by way of the sea. The leaders despised labor, but gloried in war, and were willing to undergo hardships if their sacrifices promised glory or honor or power. These Celts, with Roman, Phoenician, Moorish, and Jewish blood, were the knights-errant of the Western world. Their cruelty to the aborigines was not mere wantonness and bloodthirstiness, but grew out of their conviction that resistance to the propagation of the true faith was a sin deserving prompt and extreme punishment. They came with the blessings of king and priest to enlarge the influence of the Holy Church and bring the untutored savages into the sacred fold.

The character of the conquistadores and the conditions prevailing led to the founding of fortified cities, the building of churches and monasteries, and the establishment of universities, principally for the training of priests and scholars to serve the church and the State, which was dominated by the church. The development of education was under the direction of the church and its purpose was training in dogma and discipline. Popular education was not considered, and the vast majority of the people received only the training involved in the exercises of the sanctuary, although sometimes the religious brotherhoods built and maintained little parish schools for elementary instruction. Often the wealthy sent their children to Spain for education. During the period of colonization, twelve universities were established in Latin America, eight before Harvard College had been founded. In 1551 the University of St. Mark had been organized at Lima, Peru, and in the early part of the Eighteenth Century it had more than one hundred in its faculty and about 2000 students. Instruction was given in theology, medicine, law, and the arts. Good work was done in medicine and surgery, the native language reduced to writing, and many books were published on religious and literary subjects. The first newspaper appeared in Lima in 1594. It is claimed that the colonial period of Latin America was more productive of literature and culture than the same period in the English Colonies. These are the beginnings of European civilization in South America.

IS THE SOUTH "DRY" OR "WET?"

By Bishop James Cannon, Jr., Chairman National Legislative Committee of Anti-Saloon League of America.

Is the South "dry" or "wet?" To many persons this sounds like a useless question. They will say, "Certainly the South is 'dry.'" But there are other persons who are declaring to-day that the South is not really "dry." They say that the South voted for State-wide prohibition under then existing conditions, but that now the South has changed, and that after an experience of prohibition under the "Bone-dry" laws, War time Prohibition and the Eighteenth Amendment, the South would vote against Federal Prohibition. The importance of this question lies in the fact that it must be answered shortly in one way or the other:

(1) In the National Democratic and Republican Conventions.

(2) In the Congressional Primaries and Elections.

1. National Conventions.

Shall the South send delegations to the National Conventions which will vote to maintain and to enforce the Eighteenth Amendment? Or will the South send delegations which will vote for a liberal interpretation of the Amendment, and to weaken the enforcement code so as to permit the manufacture and sale of wine and beer? In whatever manner delegates are selected to those conventions, the prohibition people of the South should demand that they vote in the conventions to sustain the unanimous vote by which the South has ratified the Eighteenth Amendment. And this matter should not be left to chance. If the South is "dry," her delegates to the National Conventions should be "dry," and should be known to be "dry." If the South is "wet," then men should be elected as delegates who favor the repeal of the Eighteenth Amendment, and who openly declare their position. In this crisis, when the gage of battle has been thrown down by the friends of the liquor traffic in both political parties, no man should be given public office or positions of trust who declares that prohibition is a settled issue, or who tries to dodge the question.

Is the South "dry" or "wet?" Her delegation to the Conventions must speak for her. Do you want them to vote "dry?" Then use your influence to send "dry" delegates, and do not allow factional party issues to send "wet" delegates to represent a "dry" South, and then after they have voted "wet" lament the folly which sent them there.

2. Congressional Primaries and Elections.

All the members of the House of Representatives, and one-third of the senators will be elected next November. The prohibition question will figure in every such election, not because the Anti-Saloon League has desired it. The League was entirely willing to consider the prohibition question as settled, but the liquor traffic and its friends and allies, including the "wet" newspapers, have marshalled their hosts and have demanded the repeal or emasculation of the Enforcement Law, and the final repeal of the Eighteenth Amendment. The battle is joined once more, and the slaves of covetousness and appetite are lined up against those who put the economic, social and moral welfare of the whole people above personal, selfish indulgence.

In this coming battle, how will the South stand? Will she send "dry" or "wet" men to represent her in the Senate and in the House? Our "dry" people cannot afford to allow this great question to drift. They should find out exactly how the candidates will stand. If the men who are seeking office will not positively announce their purpose to maintain and to enforce the Eighteenth Amendment, then men should be found and nominated who will do so.

All for which we have been fighting for years has been challenged. If we think prohibition is a mistake or a matter of small importance, we will not try to secure the election of "dry" members to Congress. But if we believe that the saloon "has sinned away its day of grace;" if we believe that the liquor traffic is a public nuisance, the enemy of the economic, social and moral welfare of the people; if we believe that that nuisance should be abated and that the laws to abate that nuisance should be as effective and as thoroughly enforced as the laws for the abatement of any other nuisance—if we believe these things, then we will not elect "wet" men to help in the framing or the enforcement of "dry" laws.

The writer honestly believes that the people of the South are "dry," and that their representatives should speak out clearly in the coming conventions, and in the new Congress on this great social and moral question.

Plymouth, England, March 21, 1920.

OUR BOARD OF MISSIONS AND THE INTERCHURCH WORLD MOVEMENT.

By Rev. H. M. Ellis.

For some time it has been rumored that our General Board of Missions intends to give a large sum of money to the Interchurch World Movement. This seemed so preposterous I paid no attention to it at first. When recently this rumor was confirmed to me by unquestionable authority I was much more than disappointed.

Where does the Board expect to get the money for this "Movement?" Will it so apply money which has been raised for "Assessments," which the church has been assured represent certain definite and urgent needs of our own missions? It cannot so use the Centenary funds, for a stipulated schedule of objects was sent out to the church as the basis of that appeal, and this "Movement" had no mention therein. If anybody has supplied the Board of Missions with funds for this latest incubation of Kaiserine conceit and folly, the report of it hasn't leaked out.

True, there was a great over-subscription to the Centenary fund, but that was all subscribed for those particular objects stipulated in the Board's published surveys. Besides, one has but to note the bustle of the Board in its "Making-Good Campaigns," and hear the recent distress cry of Dr. Pinson to realize that the most optimistic members of the Board must hesitate to appropriate, even for legitimate objects, the full amount subscribed. Dr. Pinson writes: "When every cent that has been pledged is paid, the Board of Missions will not be able to cover its Askings in the surveys." And again, "In addition, we find that $1,500,000 contained in the original estimates for our City Mission Work was omitted in the original summary of the thirty-five million dollars and must be provided for as an additional sum." (I was glad to see that this was "contained in the original estimates," and not an afterthought—for the Interchurch World Movement.) Dr. Pinson could not more emphatically tell the church that the only way for the Board to appropriate any of its funds to any other than its own legitimate fields will be to curtail and rob our own work.

Should the Board take the attitude of demanding payment of assessments and subscriptions on the ground of the urgent needs of our own missions, while, at the same time, it passes on large sums of these trust funds—or even small sums—to an organization with which our church has no official connection and which, by its reckless assumption of financial obligations and prodigal expenditure of borrowed money, has proved itself unworthy of trust, it will invite upon itself the greatest disaster that could befall. Misappropriation of these funds will inevitably forfeit the confidence of the church and the business world. Diverting missionary funds to other objects than those for which they were subscribed forfeits the right to further payment on those subscriptions. Millions of dollars of these subscriptions will be cancelled, and the payment on millions more will be deferred till it is satisfactorily proved to the subscribers that men are to handle their funds who will apply them rigidly to the purposes for which they were intended.

I will never forget a brief, but mighty speech of my loved friend, the now sainted Bishop Charles B. Galloway, on the necessity of scrupulous fidelity in the administration of the trust funds of the church. My heart thrills even now as I recall with what flashing eye and tremendous emphasis that prince of church leaders and peerless pulpit orator exclaimed: "The greatest calamity that can possibly befall any church is for it so to abuse the confidence of the people as to forfeit its appeal!"

No matter what hasty and foolish pledges our Board of Missions may have made to the Interchurch World Movement, surely it will not persist in a course that would mean faithlessness to its trust. Better to confess weakness and folly than proceed upon a course that must issue in such disaster to our mission work as I shudder to contemplate.

McComb, Miss.

MRS. T. B. WHITE.

Victoria Elizabeth, daughter of Noah Scales and ——— Cardwell, was born in Bedford County (near Shelbyville), Tennessee, June 27, 1837, and was married to Rev. Thos. B. White, a member of the Tennessee Conference, December 23, 1855.

In response to an urgent call for laborers in a needy territory, the young preacher and his wife, along with others, moved to Louisiana at the close of the year 1856; after a consecrated service of sixteen years in that State, with the same heroic spirit, they volunteered for the difficult Western work and for a period of thirteen years, save a brief period of service in Colorada, labored in the State of Oregon. On account of Brother White's falling health, they returned to Louisiana in 1885 and were in the itinerant service until the close of 1894, when this faithful man of God was granted the superannuate relation. In a home of their own in Ruston, they lived until the husband's death in 1899.

Sister White survived her husband for a little more than twenty-one years, passing away from her home in Ruston on January 8, 1920, at the ripe age of eighty-two years and six months.

She made a profession of faith and united with the church as she was entering young womanhood, and ever afterwards was loyal to the Savior and His church. Few persons have loved the church of God more than she, and she was always in her place at worship if possible. She was a pastor's friend and adviser, ever anxious that he might reach by his influence, every possible person. She was a woman of sprightly intellect, artistic tastes and exceptional social qualities, retaining her faculties unimpaired until the end. She took a keen interest in world happenings and in the connectional affairs of the church, as well as in local matters, and was an enthusiastic worker in all its organized activities.

She manifested a remarkable interest in young life, being for many years of her old age a teacher in the Young People's Department of the Sunday school, and keeping in personal touch with her former pupils. Her great joy was to know of their individual spiritual welfare. A large number of young men and women revere her memory.

Always liberal and giving generously to the Lord's cause from her moderate annual stipend, she bequeathed the sum of five hundred dollars to be known as the T. B. White Memorial Fund, to be invested for the benefit of the superannuated preachers of the Louisiana Conference, and in addition, a complete bedroom set of handsome furniture to the local parsonage.

Sister White is survived by two children, Mrs. Lelia Carson, Savannah, Georgia, and Dr. Stuart L. White, physician, Ruston, La.

R. H. WYNN.

IN FAVOR OF A UNIFIED CAMPAIGN.

Dear Brother Carley: I think your late article on the proposed educational drive and else, both wise and timely. The church has responded to the Centenary campaign very nobly, in assuming for five years sums of money equal and in addition to what it has formerly paid for the support of its ministry and all of its benevolent assessments. And it is of supreme importance, both for the church's honor, and for her fidelity to her sacred pledges, that these sums be collected as they fall due. If she fail here, the failure will react to her spiritual hurt, if not to her spiritual ruin, to say nothing of the failure of her great plans, both at home and in foreign lands. Hence special stress must be put on these collections, and he who fails to do so will not be blameless as to broken vows. Now while there are individuals in the church, and, all told, a goodly number of them who are able easily to meet these obligations and at the same time to assume others in good faith, yet it is safe to say that the majority of its members will have about all that they will care to assume, and many of them all that they can reasonably be expected to do, for the present at least, to meet their Centenary pledges, and at the same time contribute properly to the running expenses and regular assessments of the church. Hence, appeal at this time intended to reach the heart of the church for Education, or any other cause, seems to me to court failure. Of course if the appeal were to be made to the few who have abundant means, this is always in order, and within that scope should succeed. But whenever a general and intensive campaign—I do not like the word drive—is put on it should appeal both to the rank and file of the church. Hence I believe it would be the very essence of wisdom for the Board of Education to await the meeting of the General Conference, when both the time and means should have general and careful as well as prayerful deliberation.

M. B. SHARBROUGH.

Biloxi, Miss.

THE MISSISSIPPI CONFERENCE HOSPITAL.

The following resolution was unanimously passed by the Mississippi Conference at its 1918 session in McComb City:

"Whereas, a large number of our people recognize the imperative need for increased hospital facilities; therefore, be it resolved, first, That the presiding Bishop be requested to appoint eight laymen and eight ministers to locate, erect or buy buildings and equip the same. Resolved, second, That this Committee be given full powers to act as soon as in their judgment the interests of the Mississippi Conference would be promoted."

The Bishop at the same sitting announced the Committee. This Committee during 1919 held meetings, and decided to build; several propositions for location were considered; and by the time of the 1919 session of the Conference in Meridian, it had become generally understood that a hospital be erected somewhere within the territory of the Mississippi Conference, and the Committee was continued with full power to go forward. A short while afterwards the Committee met, with all the propositions for location before it, and after due consideration, and in the light of all the circumstances, selected Hattiesburg. Shortly afterwards it was decided that approximately a half million dollars was necessary, and that the best plan for raising this fund would be to have an intensive campaign, with expert guidance. Accordingly, Mr. S. L. Postlethwait, of the firm of Ward, Hill, Pierce & Wells of New York, was secured; and he has for several weeks been actively disseminating information and organizing workers as fast as possible in each pastoral charge of the Conference. Also the writer was recently asked to assist in this work.

May 2-5 has been fixed as the time for solicitation of funds in Hattiesburg and Forest County; May 30-June 5 as the time for the solicitation in the other parts of the territory. There seems to be no doubt but that Hattiesburg will do a liberal part; but it is also clear that Hattiesburg will not give all, or even half, of the amount required, in order for success to crown this endeavor, and that our Master's directions concerning ministrations to the sick be obeyed in this effectual way, all must take a hand, and assist with their time and money.

Hattiesburg is nearer the geographical center of the Mississippi Conference than any other of the larger towns; it has railroad passenger trains coming in from six directions; this part of the Conference has no outstanding institution of the church; and Hattiesburg's bonus offered to secure the location at least equaled that coming from any other point. We suppose that all these things were taken into consideration by the locating committee. Then, one pastor has suggested that, as the Baptists have their hospital in the northern part of the Conference territory, there is an additional reason why the Methodists should build theirs in the southern part.

H. G. HAWKINS.

Y.M.C.A. Bldg., Hattiesburg, Miss., April 17, 1920.

NOTICE!

Imperial "Ringlet" Barred Plymouth Rocks. State and County prize winners. Pens headed by cocks from E. B. Thompson. Eggs from light or dark matings, $5. Utility pen, $3. (Rev.) H. C. Castles, McComb, Miss.

Centenary Commission, M. E. Church, South.

FINANCIAL STATEMENT
FROM JUNE 11, 1917, TO MARCH 31, 1920.

RECEIPTS.

Individual Pledges from Annual Conferences	$5,886,076.41	
Sunday School Centenary Pledges	273,319.27	
Epworth League Centenary Pledges	50,157.72	
Excess in Participating Boards over 1918 Income	236,281.27	
		$6,445,834.67

DISBURSEMENTS.

Expense—		
Office, Field, and Campaign (Schedule I)	$ 920,145,86	
Joint Centenary—Columbus Celebration	265,040.90	
Total	$1,185,186.76	
Askings—		
Annual Conf. Boards of Missions, 10% Acct.	438,914.28	
Board of Church Extension	$ 400,000.00	
European Reconstruction	600,000.00	
Bd. of Mis., For. Dept. "Women".	559,424.60	
Bd. of Mis., Home Dept. "Women"	248,000.00	
Bd. of Missions, Foreign Dept	1,309,269.40	
Bd. of Missions, Home Dept	783,638.00	
War Work Fund	212,580.63	
Sunday School Board, 10% Acct.	24,903.32	
		$4,137,815.95
Total Disbursements		$5,761,916.99
Cash, Securities and Equipment—		
Cash in Banks	$616,779.07	
Certificates of Deposit	2,000.00	
Liberty Bonds	17,600.00	
Furniture and Fixtures	18,452.48	
Stereopticon Dept. Lantern Slides	29,086.13	
		$683,917.68
Total		$6,445,834.67

COMBINED STATEMENT NET EXPENSE.
FROM JUNE 11, 1917, TO MARCH 31, 1920 (Schedule I)

ADVERTISING

Advertising, Church Press	$29,920.53	
Advertising, Secular Press	2,391.84	
Engravings	3,745.38	
Photos	230.80	
Publicity Department, miscellaneous	2,845.83	
Mats and plates	6,182.09	
		$45,316.47

CAMPAIGN AND SPECIAL ITEMS

General Conference Exhibit Fund	126.57	
Campaign buttons	6,582.04	
Campaign pennants	4,789.21	
Field Councils	701.19	
Field Representatives—Salary and expense	23,580.74	
Campaign Organization—Pierce and Marts, salary and expense	7,110.62	
Minute Men District Chairmen	3,585.60	
Survey preparation	960.50	
Survey expense	291.52	
		47,727.99

FIELD EXPENSE

Conference Campaign Directors (8-day drive)	103,144.28	
Conference Centenary Commissions	6,347.73	
Conference Missionary Secretaries' salary, travel and office expense	128,470.52	
Conference Treasurers' expense	14,101.96	
Evangelistic travel, P. E.'s and teams	1,552.38	
Local Treasurers' expense	911.74	
Traveling expense of Staff Secretaries	31,227.64	
		285,756.25

MEETINGS

Annual Meeting Centenary Commission, 1919	50.00
Conference Treasurer's Set-up Meetings	426.19
Dallas Meeting No. 1, P. E.'s	5,280.39
Dallas Meeting No. 3, P. E.'s	2,805.63
Church Press Editors' Meeting, Nashville	463.03
Group Meetings, various places	2,013.94
Junaluska Meeting No. 1, P. E.'s	5,497.66
Junaluska Meeting No. 2, P. E.'s	5,013.41
Memphis Meeting No. 1, Committee of 100	2,255.46
Memphis Meeting No. 2, Missionary Secretaries	2,720.34
Memphis Meeting No. 3, Drive postponement	2,834.70
Memphis Meeting No. 4, Conservation Program.	2,060.74
Nashville Meeting, Missionary Secretaries	994.05
St. Louis Meeting No. 1, P. E.'s	1,900.65
St. Louis Meeting No. 2, Conservation Program.	2,709.64
	37,025.83

MISCELLANEOUS EXPENSE

Exchange on checks	51.13	
Expressage	6,524.98	
Incidentals	17,822.93	
Insurance and treasurers' bonds	4,914.80	
Interest paid on loans before Drive	11,634.69	
Centenary Mission Study Books	1,938.87	
Office rent	6,285.50	
Telephone and telegraph	10,639.28	
Treasurers' rubber stamps	1,591.55	
		61,402.83

POSTAGE

Postage, literature distribution, etc.	57,062.10	
Presiding elders' postage	155.19	
		57,217.29

PRINTING

Campaign Booklet, "In My Name"	27,985.00	
Campaign Booklet, expense	554.63	
Conservation and Campaign Posters	14,868.97	
Literature	124,078.93	
Printing, stationery, pledge cards, etc.	143,599.29	
		311,086.82

SALARIES

Administrative salaries, Secretaries	46,817.49	
Office and clerical salaries	73,553.61	
Publicity Department Field Men	3,166.65	
		123,537.75
Total		$969,071.23

DEDUCT INCOME—

Interest earned on bank deposits	$31,379.65	
Interest earned on Liberty Bonds	11,413.97	
Pay literature	585.59	
Tbank offering	5,546.16	
		48,925.37
Net disbursed, as per Financial Statement		$920,145.86

April 24, 1920.

We bave audited the books and records of the Treasury Department of the Centenary Commission from June 11, 1917, to March 31, 1920, and have found them to be correct, in accordance with the foregoing statements.

The amounts necessary to complete a full distribution of the first year's askings of the participating Boards have been embodied in the Financial Statement herewitb presented, although a number of actual payments were made subsequent to March 31, 1920.

Respectfully submitted,
GRANNIS-BLAIR AUDIT COMPANY,
By J. A. Grannis.

I, Gilbert P. Robertson, Assistant Treasurer of the Centenary Commission, of the Methodist Episcopal Church, South, de hereby solemnly swear that the attached statement is true and correct, to the best of my knowledge and belief. GILBERT P. ROBERTSON.

Sworn and subscribed to before me tbis the twenty-fourth day of April, 1920
State of Tennessee, Davidson County.

F. L. WILLIAMS, Notary Public.
My Commission expires April 1, 1922.

The Centenary Commission has on hand literature valued at $11,000, which should be deducted from the total expense, but which, because of its nature, cannot be shown in the financial statement.

The Centenary Campaign was the cheapest movement of its kind ever conducted by any organization. The cost of the cultural program and financial drive was less than 1½ per cent of the new money pledged, and the entire movement, including a three-years' campaign covering one full year of conservation and collections, was less than 2½ per cent of the new money. No such showing of economy has ever been made in America. This percentage of cost is from one-third to one-quarter of the expense of the participating boards in their regular administration.

From the best information available to us, one Red Cross drive cost 12 per cent. The great United War Work campaign cost between 5 per cent and 10 per cent. The Methodist Episcopal Centenary cost 4 per cent. The Interchurch World Movement allows 5 per cent for expense and the Northern Baptist campaign allows 4 per cent. These expenses were for campaigns only. The Centenary Commission of tbe M. E. Church, South, spent only 1½ per cent for this purpose.

These figures do not include the expenses of tbe Centenary Celebration, because the sale of assets in the form of curios, exhibits, and "The Wayfarer" is expected to pay all deficits and return a margin of profit.

A more detailed financial statement, tbe report of the Director General, and other information will be published in the May issue of Tbe Centenary Bulletin.

Missionary Centenary, Centenary Building, Nashville, Tennessee.

A HAPPY MOTHER.

By Sarah Austin Joyner.

Sweet the thought of love's young dream
That in her youth she knew.
But sweeter still the happy days
When those dear dreams came true.
She has quaffed life's sweetest draught,
Seen happiness supreme
When, love exalted, love enthralled,
She was both slave and queen.

As folded buds of spring have long
To joyous blossoms blown,
So heads that prest her flowing breast
Have to sons and daughters grown.
For her how swift the hours, the days,
The happy years have past,
Flying like leaves before
The autumn's warning blast.
By her own adored, beloved,
She envies not another,
So full of love and service true—
The days of a happy mother.

Baton Rouge, La.

FAMILIAR FRIENDS.

By Rev. T. B. Holloman, D.D.

During my respite from labor, I have been renewing old acquaintances—associations of my childhood. With the coming of the spring, we were greeted with the whippoorwill's song, and it was like the voice of many years ago when, as a child, I had been told all sorts of horrid and blood-curdling stories, by the old nurse, of this innocent bird—that he would light on my head and pick my eyes out; that his peculiar warble was a sure sign of death. While there is a weirdness about his call not pleasing even to this day, I have long since understood the eye-plucking legend as only a ruse to get me to bed early.

When a boy of ten summers, my path to the schoolbouse, two miles—yes, two miles—away, ran for the greatest part through an unbroken forest. Our schoolmaster was an aged widower, who had fallen desperately in love with a damsel who lived near the schoolhouse; so, frequently our noon recess was extended till late in the afternoon. To make up for his protracted love-making, he would keep the classes until nearly sunset, which meant a foot-race through the forest lest the evil bird should catch us; and many and many a night had he begun his warning cry as we entered the ravine below the house. Well, all the summer long I have been hearing this same call, and it sounds like the note of the bird of the long ago. Some say his song is "Chuck Will's widow"; others catch it as "Dick married a widow," but to me it is the same old terror-striking voice and on the same sharp key. Like poor Harry at the guide-post, I often "felt my blood run cold" at that night song, and I don't like it yet.

While I write, I hear the familiar hoot of the owl, and it seems the same as fifty years ago; can it be the mate of the one which, in after life, I killed while robbing the henroost? I recall that from appearances he (or she) must have had nearly half a century to his credit—anyhow, he looked wise, and wisdom, we are told, comes with age.

Ever and anon I catch the rumbling of the chimney sweeps which took up summer quarters in the same southeast chimney as far back as memory with me goes. Their "chitter, chitter," has made no variations as they circle round and round and round before dropping to their night's lodgings—same old sweepers.

And what's that in the diminutive house on the pole? Why, the martin, the liveliest and bravest of fellows. See how they get in mass formation and chase the hawk to his hiding-place—yes, the martin, still the friend to the barnyard. And hear him when he returns from the charge crowned with victory, chirping something like, "Hurrah, hurrah, for Southern rights, hurrah!"

And where have you been all these years, you little frisky elf, with tail at right angles and "kreeting" your defiant, saucy little note—your beautiful brown coat making you as vain as when last I saw you in the old out-house, you little wren of our balmy Southland!

Neither have I forgotten the coo of the dove—the chief mourner at Cock Robin's funeral—"coo-u, coo-u," just as you used to sing, or wail, or mourn, sitting close by the nest with its two little ones. By all traditions the dove is the sacred bird, and to harm one was a crime against civilization, good breeding and Christianity—yes, the timid, confiding dove is the same as of yore in color, grace and voice.

Why, old "sookie" lows now just as she did when I held off the calf while the milkmaid did the robbing; and, believe it or not, that pig with head fastened under the gate makes the same alarming squeal as pigs did a hundred years ago, and his very note told of his mischief-making disposition; now that he has been released from his trouble he issues forth the same unappreciative grunt of his forebears.

The old swimming hole has disappeared under the sandbar, but the gushing, gurgling spring from under the root of the willow is still refreshing the laborer, and giving water to the tired beast; and don't forget the long-handled gourd, hanging in its place up among the branches. It was here we cooled the watermelon (its luscious heart and juicy pulp linger still in memory) and ate our noonday meals and dreamed of a roseate future yet to come.

But the clock, striking just as always, admonishes me that my reminiscences must give place to Morpheus, and I sing, "Backward, turn backward, O Time, in your flight, and make me a child again just for the night."

THE MAYFLOWER TERCENTENARY.

By Rev. F. B. Hill.

What steps are being taken by our Southern Methodist Church toward celebrating the above event? In England, under the auspices of the National Free Church Council, a powerful Committee representing all the Free Churches has been at work for several months promoting a worthy celebration, in the three countries most directly concerned, of the hundredth anniversary of the Pilgrims' adventure. A Committee in America, which includes many of the leading citizens of the United States, has adopted the name of the English Committee and calls itself the "Mayflower Council of America." Their program is not yet complete, but it will be an ambitious one. In Holland, the Nederlandsche Pilgrim Fathers' Commission is making elaborate preparation for celebrations in Leyden, Amsterdam and Rotterdam. Australia and South Africa will be represented in the British program and very likely Canada. The Swiss Protestants have signified their wish to take part, and the French Protestants will have a place. These committees are all concerned with the specifically religious significance of the event. The political and social aspects are being emphasized by other organizations.

The Congregational Church will rightly take the opportunity of emphasizing the witness of the Pilgrims to their distinctive denominational principles. They are, however, not celebrating in isolation, but are making their preparations jointly with other churches. This is right, for all the Free Churches have entered into the inheritance that has descended from the Pilgrims. Christian democracy, education, and the evangelization of the world were the three great motives that lay behind the Pilgrim story. But these are as fundamental for Methodists, Presbyterians, Baptists as for Congregationalists, and all of them may claim this spiritual ancestry, and join in the praise of these famous men and women.

When, on September 6, 1620, they left Plymouth, England, reaching America nine weeks after, who could have then realized they were making history? But their faith and ideals have done more than anything else to shape the history and constitution of the world's greatest Commonwealth and to mould the character of its people. From England they took fortitude, tenacity, cheerfulness, a robust morality, and a religion of the Spirit. From Holland they brought an enhanced love of freedom and of democratic institutions. No modern Atlantic liner, though it carried a burden three hundred times as heavy, ever bore a more splendid freight.

The aim of this celebration should not merely rake up from the past the half-forgotten details of a great story, but, above all, recapture the spirit of these pioneers. Our churches seem to have lost the old heroic strain. Our Christianity fails in its challenge to young people, it is flacid and weary. The Pilgrim story is one with power to stir the blood and set the soul of youth aflame; a trumpet-call to summon the youth of our churches to the high and solemn adventure of following Christ. It ought to be not only a campaign to educate the young people of the churches in the history, but to emphasize the worth of the principles now so often held too loosely, and to win them to a devotion and daring like that of the men and women of the Mayflower in the service of Christ's Kingdom.

Jackson, La.

OPPOSED TO UNIFICATION, No. 2.

Dear Brother Carley: It is very gratifying to me that only one man finds fault with my letter opposed to unification. I have endorsement from three States, prominent preachers, and laymen. Theodore Copeland, a Texas evangelist, writes me, "Your letter is as full of truth as an egg is of meat."

Brother A. M. Shaw makes a great mistake when he says, "One generation is not responsible for the acts of their predecessors." This idea can not apply to legislative and deliberative bodies. I have had some experience. I have been a member of the State Farmers' Union, the Grand Lodge of Masons of the State, and a lay member of several Annual Conferences. I was a member of the State Legislature for eight years. Often mistakes were corrected, wrongs righted, of long standing. What we want to know of the representatives of the M. E. Church is, do they endorse the action of the General Conference of 1844 for crushing Bishop J. O. Andrew without a charge of wrong simply because his wife owned some slaves?

Do they endorse the action of the General Conference of 1848 in refusing to respect and seat Dr. Lovick Pierce, our first fraternal delegate?

Do they endorse Bishop Ames' using military power in taking our churches and turning our folk out and holding those churches till we regained them by law? If they condemn these unjustifiable acts, they ought to have manhood enough to say so; if they endorse such injustice, we don't want anything to do with them.

Brother Shaw's first and main reason for unification was, "Our boys fought side by side with Northern boys." They did that because they had to do so. Does Brother Shaw think an army and a church are the same kind of organization? An army is organized to kill men and to capture property—a church to save men and practice justice and equity. I have been in both. Restitution is a Bible doctrine; no one can get to heaven that does not practice it.

The M. E. Church is much larger than ours. They can use us as they please; with their past record, what may we expect? It would be a complete surrender of all our rights and privileges, as well as our honor and manhood, to go in as now proposed.

Our Commissioners may turn over our property, but our membership—it will stay in the M. E. Church, South. A great preacher said to me, "We are losing materially now; some are not paying the Centenary money; others are refusing to help build church houses for fear we have the fate of the Presbyterians."

J. A. LEWIS.

Houston, Miss.

WANTED—Physician for good country practice. Methodist preferred. Good position for live man. Write or see B. F. Land, Clarence, La.

The Home Circle

A MOTHER'S MEETING.

"I beg your pardon," said the cow,
"But it would make you laugh
Could you but hear the cunning things
Said by my little calf.
She's only three days old; you'd scarce
Believe the thing was true;
That darling child has called me 'Ma-a-a-a!'
And once she murmured 'Moo!'"

"I beg you pardon," said the hen,
A bird of lofty mien;
"But when my chicklets tried to eat
A large plebeian bean,
They turned their noses up,
The insult made them weep!
They looked with scorn upon the seed
And loudly cried, 'Cheap! Cheap!'"

"I beg your pardon," said the mare,
Whose colt was six days old;
"About that little son of mine
I could a tale unfold.
I asked him if he thought 'twould rain,
It was but yesterday:
He looked me in the eye and smiled,
And said, distinctly, 'Neigh!'"

"I beg your pardon," said the dame
Whose child had lived a year;
"Than mine your babes are younger far,
Much smarter, too, I fear.
I hate to tell the horrid truth,
Yet, 'tis the thing to do:
My great big baby's never said
A single thing but 'Goo!'"

—Carrol Watson Rankin.

CAST.

The auctioneer glanced at his book. "Number 29," he said, "black mare, aged, blind in near eye, otherwise sound."

The cold rain and the biting northeast wind did not add to the appearance of Number 29, as she stood, dejected, listless, with head drooping, in the center of the farmers and horse dealers who were attending the sale of cast army horses. She looked as though she realized that her day had waned, and that the bright steel work, the soft, well-greased leather, the snowy head-rope and the shining curb were to be put aside for less noble trappings.

She had a curiously shaped white blaze, and I think it was that, added to the description of her blindness, which stirred my memory within me. I closed my eyes for a second and it all came back to me, the gun stuck in the mud, the men straining at the wheels, the shells bursting, the reek of high explosive, the two leaders lying dead on the road, and above all, two gallant horses doing the work of four and pulling till you'd think their hearts would burst.

I stepped forward and, looking closer at the mare's neck, found what I had expected, a great scar. That settled it. I approached the auctioneer and asked permission to speak to the crowd for a few moments.

"Well," said he, "I'm supposed to do the talking here, you know."

"It won't do you any harm," I pleaded, "and it will give me a chance to pay off a big debt."

"Right," he said, smiling; "carry on."

"Gentlemen," I said, "about this time a year ago I was commanding a battery in France. It was during the bad days, and we were falling back with the Hun pressing hard upon us. My guns had been firing all the morning from a sunken road, when we got orders to limber up and get back to a rear position. We hadn't had a bad time till then, a few odd shells, but nothing that was meant especially for our benefit. And then, just as we were getting away, they spotted us, and a battery opened on us good and strong. By a mixture of good luck and great effort we'd got all the guns away but one, when a shell landed just in front of the leaders and knocked them both, out with their driver; at the same time the gun was jerked off the road into a muddy ditch. Almost simultaneously another shell killed one of the wheelers, and there we were with one horse left to get the gun out of the ditch and along a road that was almost as bad as the ditch itself.

"It looked hopeless, and it was on the tip of my tongue to give orders to abandon the gun, when suddenly out of the blue there appeared on the bank above us a horse, looking unconcernedly down at us.

"In those days loose horses were straying all over the country, and I took this to be one from another battery which had come to us for company.

"I turned to one of the men. 'Catch that mare quick.'

"In a few minutes we had the harness off the dead wheeler and on the new-comer. Pull? Gentlemen, if you could have seen those two horses pull!

"We'd just got a move on the gun when another shell came and seemed to burst right on top of the strange mare. I heard a terrified squeal, and through the smoke I saw her stagger and with a mighty effort recover herself. I ran round and saw she'd been badly hit over the eye and had a great tearing gash in the neck. We never thought she could go on, but she pulled away just the same, with the blood pouring off her, till finally we got the gun out and down the road to safety.

"I got knocked out a few minutes later, and from that day to this I've often wondered what had happened to the mare that had served us so gallantly. I know now. There she stands before you. I'd know her out of a thousand by the white blaze; and if there was a doubt, there's her blind eye and the scar on her neck.

"That's all, gentlemen; but I'm going to ask the man who buys her to remember her story and to see that her last days are not too hard."

She fell at a good price to a splendid type of West Country farmer, and the auctioneer whispered to me, "I'm glad old Carey's got her. There's not a man in the county keeps his horses better."

"Old Carey" came up to me as we were moving off. "I had a son in France," he said, "in the gunners, too, but he hadn't the luck of the old mare"—he hesitated a moment and his old eyes looked steadily into mine—"for he'll never come back. The mare'll be all right, sir," he went on as he walked off, "easy work and full rations. I reckon she's earned them."—London Punch.

THE REFORMER.

He was a small, weazened, dried-up, brown monkey, guided at the end of the rope by a hard-faced, frowning master.

The little actor stood in the midst of a group of delighted children and interested grown-ups, took off his red cap and bowed, and with his finger-like claws picked up the pennies which were thrown to him and put them into the pocket of his tiny red jacket. Then he danced to the rasping tune played by the organ grinder. Next he bowed again and ran up to a little child. She took him into her arms, and he seemed to understand that unusual touch of love, for he kissed her in a very human way. The little girl was delighted, but the parents excitedly told her to drop the wee brown elf, and, seizing their child, they hurried her away.

Then the performer was given a lighted cigarette. He looked disgustedly at his master, and even made up a face, showing how much he disliked the cigarette, but seeing the frown, and being jerked by the rope, he dared not disobey. So he reluctantly put it between his teeth and smoked away, his face wearing a grimace of anger. Some one gave him a lighted match, but he threw it down on the pavement in great disgust, showing that he knew it was intended for a joke.

Poor little performer! May you have a comfortable basket to sleep in at night, where you will forget the man who tried to play a joke on you, the cigarette, and the frowns of your hard master. May you remember only the little girl who smiled happily as she held you!—Exchange.

EARNESTNESS.

If you have seen a person who is in earnest, you have seen a person who does things. He does not stop to ask if they are difficult, nor is he frightened by a few obstacles. He finds a way to do what he has undertaken; and if he does not find a way he makes one. Hindrances that have turned some of us back from a good purpose have been tossed aside by others as though they were nothing more than straws. Why this difference? Why do some succeed where others fail? One reason is that some are in earnest and others are not. Earnestness is love in action. It is the soul of work. When it does not find the means at hand with which to achieve, it creates them on the spot. You may as well try to stop a cyclone as the individual who has concentrated all the resources of his being upon the accomplishment of a certain task. If we are continually seeking the path of least resistance, we shall find that it leads to no goal worth reaching. Achievement and perspiration go together.—Young Folks.

Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
COFFEE
Wm B. Reily & Co. Inc.
ROASTERS & ROASTERS
UNITED
PROFIT-SHARING
COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG

Cost of living higher? Be a thoughtful buyer—try old Luzianne. At your dealer's you can buy it—at our risk we urge you "try it"—good old Luzianne

LUZIANNE coffee

Goes Twice as Far

WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

SOLDIERS OR MISSIONARIES?—A THREE-MINUTE TALK.

The great work of Christianty in the world is to bring about the establishment of the Kingdom of God on earth. That Kingdom will not be established until all nations acknowledge the sovereignty of Christ and conduct their affairs according to the principles of his teachings.

A complacent Christianity is not likely to realize fully the responsibility resting upon it with reference to unsettled world conditions, and it is still less likely to accomplish very much by way of relieving the acute need that exists in so many quarters of the world to-day. When Christ looked upon the people that were as sheep without a shepherd, his heart was moved mightily within him, and the simple record states that he "began to teach them many things." It was impossible for him to sit quietly and calmly by, while the people went on in the ways that lead to destruction. The "Christianity of Christ" was a militant Christianity, tremendously determined that all the forces of Heaven should be used for the overthrow of evil and error, and the establishment of righteousness.

But there was never an attempt by Jesus to make his teachings operative by force of arms. He did rebuke a flagrant violation of the sanctity of the temple by the ejection of those who had made the place of prayer a "den of thieves," but it is likely that the power of his moral indignation was more heavily felt by the usurpers than were the blows from the "scourge of small cords." Jesus depended upon the faithful teaching of the principles of divine truth for the accomplishment of the holy mission for which he was willing to give his life.

So it must be to-day. The world is to be won to God, not by war, but by work. Unfortunately it sometimes happens that mighty armies have to be marshalled to withstand the attacks of arrogant lawlessness, but the normal, divinely sanctioned method of making men good is by teaching them the truth. Missionaries, therefore, are worth more to the Kingdom of God than are great companies of trained soldiers.

CAN THE EDUCATIONAL CAMPAIGN LEGALLY BE POSTPONED?

In connection with our recent suggestion that the Educational Campaign be postponed until the meeting of the General Conference, our esteemed contemporary, the Wesleyan Christian Advocate, makes the point that this Campaign was ordered by the General Conference and, therefore, no subordinate body is legally competent to authorize a postponement.

There can be no doubt but that the Campaign was ordered by the General Conference; but it was ordered at the specific request of the Board of Education through the adoption of Report No. 5 of the Committee on Education, and the Board of Education was authorized to take general supervision and direction of the work. Since conditions have arisen subsequent to that session of the General Conference that could not be foreseen by those who composed it, and since the General Conference relied largely upon the wisdom of the Board of Education in recommending the Campaign, we do not imagine there would be any disposition on the part of the next General Conference to pass a resolution of censure if the Board of Education should report that it was unable to carry out its instructions on account of circumstances beyond its control. Only an emergency would justify such a report, but we believe that emergency has arisen, and what may be interpreted as permissive instructions ought not to compel an action the wisdom of which is now seriously open to question.

We are still of the opinion that the Educational Campaign should be postponed until the next General Conference, and that all the connectional causes that must have, sooner or later, adequate provision for their needs should be included in one great campaign to be consummated after a careful study of the situation in the light of changed conditions.

TO THE READERS OF THE ADVOCATE.

Your Publishing Committee at their meeting last October were faced by a few facts which had to be solved in order to avoid financial difficulties. The high cost of living called for an increased expense account, for labor was hard to secure and printers were demanding more for less time, paper was costing more and overhead expenses were climbing all the time.

In consideration of these facts and not willing to increase the cost of the paper to the individual subscriber, a Campaign for an increased subscription list was planned, which, while it met with a hearty response upon the part of many, did not clear the situation, for the expense account continued to climb.

Paper is now selling for three and four times the figure paid a year ago and is still climbing in price, being now much higher than at the time of the October meeting of the Committee.

All other papers are facing the same condition and have found the only remedy to be an increase in the cost of the paper to the individual subscriber. Practically all lines of business have adjusted themselves to the new order of things by raising prices. The Advocate is one of the very few enterprises that have tried to maintain the old, before-the-war price.

With these facts before your Committee they have authorized an increase in the price of the paper to take effect on May 1. The price from that date will be two ($2.00) to the individual subscriber for all new subscriptions and likewise for all renewals. The price to superannuates and widows of preachers, however, will remain as at present.

Your Committee wish that they could have continued the paper at the old figure, but think that this is the only thing to be done under the circumstances and feel that the readers and subscribers will all agree with them in their action.

JNO. F. FOSTER,
Chairman of the Publishing Committee.
Franklin, La., April 24, 1920.

THE SHORTAGE OF NEWSPRINT.

Only those who are directly interested in the publishing of a newspaper are likely to realize how serious the shortage of paper has become. Thus far we have been able to get the Advocate out every week on time, but we cannot say how long we shall be able to continue to do so. We placed an order more than three months ago for a supply that would have carried us well into the summer if we could have received it; but the jobbers through whom we have bought for many years tell us that the paper is not yet in sight, and that they are unable to say when it will be delivered. Their own warehouse is empty, and they are doing all in their power to hasten a delivery that will take care of the pressing needs of their customers.

Our own supply of paper is exhausted. By the merest good fortune we were able to borrow enough from a friendly printer to get out this week's issue, and we are hopeful that we have made temporary provision for next week; we are doing the very best we can to supply our needs, but we cannot tell what the future will bring forth.

This scarcity is, of course, reflected in the price we have to pay for what paper we are able to secure. As a matter of fact, publishers no longer take prices into consideration—it is simply a question of getting the paper at any price. We happen to know that the publishers of two of the leading newspapers of New Orleans are now in Canada, or have been there lately, trying to secure shipments to meet their urgent needs. Announcements have already been made by many publishers that they are forced to reduce the size of their publications, and not a few of the smaller papers have been forced to suspend publication altogether.

No other business in the country, perhaps, has been harder hit by prevailing high prices than has the newspaper business. Those periodicals that have not adjusted their subscription and advertising rates to the new order of things are fighting a losing battle. It is only a question of time when they will have to make the adjustment or go out of business, if present conditions continue.

PERSONAL AND OTHER NOTES.

"Things are going well with us," writes Rev. J. O. Ware, of Centreville, Miss.

Dr. Theodore Copeland has recently held a very successful meeting at Checotah, Okla.

Bishop McConnell will be one of the speakers at the Seashore Divinity School this year.

"We are moving along well on the Brooklyn and Bond charge," writes Rev. E. M. Allen, of the Mississippi Conference.

Rev. J. L. Evans, of Oakdale, La., has received 21 members into the church since Conference—15 on profession of faith and 6 by certificate.

A note from Rev. W. J. Walters, of Daleville, Miss., informs us that his work is moving along nicely with the good people whom he serves.

Thirteen members were received into the church at Houma, La., on Easter Sunday, and six infants were baptized. Rev. F. J. McCoy is the pastor.

A series of revival services was begun at Galloway Memorial Church, Jackson, Miss., on last Sunday. The pastor, Rev. C. W. Crisler, is being assisted by Rev. John A. May, of Alabama.

Brother S. Hibbert, an official member of Centenary Church, McComb City, Miss., is in the Presbyterian Hospital, of this city, where he underwent an operation on Tuesday of this week.

Mrs. W. W. McNeill, of Greenwood, Miss., is another old-time friend of the Advocate, her first subscription dating back to more than fifty years ago.

We regret that absence from the city prevented our seeing Rev. J. A. Moore, presiding elder of the Newton District, Mississippi Conference, when he called at the Advocate office one day last week.

Mr. J. D. Jewell, father of Mrs. J. E. Selfe, wife of our pastor at Epworth Church, this city, died at his home in Jackson, Mich., on April 7. The Advocate extends sincere sympathy to the bereaved family.

Mrs. S. A. McKneely, one of the most saintly members of our church at Hammond, La., passed to her final reward on April 7. We sympathize deeply with those who are in sorrow because of her death.

Rev. R. W. Tucker, of Crowley, La., received 40 members into the church at the 11 o'clock service on April 18, the result of personal work. More than 80 Advocates go to the members of that church each week.

The New Orleans District Epworth League Conference held its annual session at Felicity Church, April 23-25. Rev. J. B. Gramhling, of Shreveport, La., president of the State Epworth League Conference, was present.

Rev. R. A. Davis, an honored superannuate of the Louisiana Conference, who makes his home with his daughter, Mrs. R. S. Crichlow, in New Orleans, is now on a visit to Houston, Texas, accompanied by his son, R. B. Davis.

Rev. R. A. Bozeman recently closed a good meeting with Rev. T. D. Pipscomb at Clinton, La. Fifteen members were added to the church, most of them on profession of faith. Brother Bozeman is with Rev. J. F. Waltman in a meeting at Kentwood, La., this week.

Rev. W. H. LaPrade, well-known in hoth the Louisiana and the Mississippi Conferences, where he served some of the most important charges, is delightfully situated as pastor of our church at College Park, Ga., where he ministers to a cultured and responsive congregation.

When the recent tornado took its toll of life and limb at Philadelphia, Miss., the Baptist and the Methodist people showed a commendable spirit in opening their houses of worship for the relief of the stricken, the one as a hospital for the wounded, the other as a morgue for the dead.

Rev. Lovick Pierce Law will begin a series of evangelistic services at Trinity Methodist Church, Ruston, La., on Sunday, May 2. Dr. R. H. Wynn, the pastor, received about fifty members into the church from the Sunday school on Sunday, April 25, as a part of the Sunday School Day program.

The following telegram was received from Bro. W. E. Upchurch, of Ruston, La., just before going to press: "Sunday was a great day for Ruston Methodists. Sunday School Day was observed—743 present. Collection over $50. Fifty-six received into church." That was a great day indeed.

Among the many tragedies caused by the cyclone which passed through Mississippi last week, one of the most distressing was the death of Mrs. Annie Tillman, of Meridian, and the serious injury of Mrs. J. M. T. Hamilton, both being near relatives of Rev. H. M. Ellis, of McComb City.

We learn with sorrow of the death of Mrs. Mary Roberts, wife of Dr. R. Roberts, on April 14, at her home in Ruston, La. She was in her eighty-first year, and, with her husband, had heen a valued member of our church for many years. We extend sincere sympathy to her bereaved huhsand and members of the family.

Rev. Jno. F. Foster, our pastor at Franklin, La., was called to New Orleans on Monday of this week to officiate at the funeral of an old-time friend, Mr. Wm. F. Sherwood, a member of Second Methodist Church. Brother Foster, who is chairman of the Publishing Committee of the Advocate, honored the office with a call while in the city.

The First Methodist Church of Corinth, Miss., suffered a distinct loss on April 20 in the death of Mr. J. J. Bell. Although quiet and reserved, he was an excellent citizen who did much for the civil life of the city and its residents. The funeral service was conducted hy Rev. Jas. H. Felts, of Columbus, Miss., assisted hy Rev. O. W. Bradley.

The editor greatly enjoyed a short visit to Purvis, Miss., last week, where he was the guest of Rev. and Mrs. W. M. Williams. The fish were not biting very well, but the day spent on the creek was an exhilarating recreation. The praayer meeting on Wednesday evening was conducted by the Epworth League—and splendidly conducted, too. Brother Williams is accomplishing a great work at Purvis.

We were greatly honored on Saturday of last week by a call from Mr. W. T. Holland, the editor of the St. Helena Echo, published at Greensburg, La. Brother Holland is a native of Mississippi, a life-long Methodist, and a charming gentleman of the old school. He has recently passed through a great sorrow in the death of his wife, but his faith is beautifully bright and he sorrows not as those who have no hope.

We are authorized hy Rev. Martin Hebert, presiding elder of the Houma District, Louisiana Conference, to announce that Aristide Brulet has heen appointed pastor of the Port Barre charge.

The meeting at Biloxi, Miss., in which the pastor, Rev. M. B. Sharbrough, was assisted hy Rev. J. V. Bennett, one of the Mississippi Conference evangelists, and Rev. J. M. Lewis, who led the singing, closed on last Sunday night. About fifty members were received into the church on profession of faith, and fifteen or twenty by certificate. The congregation on Sunday night is said to have been the largest assemhly of local people that ever attended the church at one service. Brother Sharhrough is doing a great work at Biloxi.

We learn from an exchange that Rev. Glenn Flinn, well-known in Louisiana, has been appointed pastor of Highland Park Church, Dallas, Texas, to take the place of Dr. Paul B. Kern, who had to give up the pastorate of the church on account of his duties as Acting Dean of the Theological Department of Southern Methodist University, to which position he was recently elected.

We learn from the Wesleyan Christian Advocate that Dr. A. M. Muckenfuss, for a number of years professor of chemistry in Emory University, has resigned that position to accept a place with a large firm doing research chemical work. Dr. Muckenfuss will make his home in Woolbridge, N. J., where one of the plants of the corporation with which he is engaged is located. Dr. Muckenfuss is pleasantly remembered by the older students of Millsaps College, where he held the chair of chemistry and physics for several years. He married Miss Margaret Galloway, a daughter of Bishop and Mrs. C. B. Galloway.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. T. Lockhart, Itta Bena, Miss., 3; Rev. J. A Wells, Gloster, Miss., 3; Rev. L. A. Darsey, Ocean Springs, Miss., 8; B. F. Goza, Magnolia, Miss., 5; Rev. A. F. Moore, Sardis, Miss., 3; Rev. Olin Ray, Macon, Miss., 3; Rev. J. R. James, Mooreville, Miss., 5; C. D. Bogan, Baton Rouge, La., 6; Rev. R. T. Nolen, Vardaman, Miss., 2; Rev. B. H. Sheppard, Merryville, La., 4; Rev. N. S. Loftus, Woodville, Miss., 3; Rev. R. A. Tucker, Greenwood, Miss., 6; Rev. O. S. Lewis, Vicksburg, Miss., 3; Rev. C. H. Ellis, Camden, Miss., 2; Rev. M. L. Ward, Dumas, Miss., 12; Rev. W. J. Walters, Daleville, Miss., 6; Rev. J. L. Evans, Oakdale, La., 2; Rev. J. O. Ware, Centreville, Miss., 3; Rev. J. H. Foreman, Bolton, Miss., 2.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Five months of the Conference year have gone, and less than $1500 has been sent to the Treasurer of the Board of Finance. Please take a collection for Local Work and send it to the Conference Treasurer. Will you let these worthy claimants suffer? J. M. MORSE, Chairman.

MONROE DISTRICT PASTORS, ATTENTION!

Will the pastors of the Monroe District please notify me of all parties who expect to spend the night in attendance upon the district conference? This is the more necessary hecause of the W. M. Societies' district meeting and the District Sunday School Institute meeting in connection with the district conference.

H. W. LEDBETTER, P. C.
West Monroe, La.

PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference will convene in the Crawford Street Church, Vicksburg, Miss., at 2:30 o'clock, p. m., May 5, 1920. Rev. W. J. Dawson will preach the opening sermon at 7:45 p. m. Revs. W. W. Hopper and O. S. Lewis will administer the sacrament of the Lord's Supper at the close of the evening service.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department
Hibernia Bank & Trust Co.,
Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

The following committees have been appointed:

License to Preach—J. E. J. Ferguson, N. B. Harmon and J. A. Wells.

Admissions—M. L. Burton, W. B. Alsworth and T. A. Ferguson.

Orders—J. O. Ware, W. W. Hopper and T. H. King.

Quarterly Conference Records—C. Y. Higginbotham, M. K. Miller and Claude P. Jones.

Local Preachers—W. H. Saunders, O. S. Lewis and T. J. O'Neil. J. R. JONES, P. E.

The Bible will bring you more consolation than all the mediums on earth in regard to the future state of life. The gospel is natural and preaches hope and happiness for those who have lived well here and gone on to the next world. Those who follow spiritism with intensive vigor become neurotics and nervous wrecks. It is no wonder they think they hear rappings. Even a well man can hear noises after he has read ghost stories until midnight.—W. A. Fite.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent.
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

If not—give them

Bee Dee

Stock & Poultry Medicine

The old reliable BLACK-DRAUGHT for Stock and poultry

Ask your merchant!

Merchants: ask your jobber's salesman about Bee Dee!

105

Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.

For information write

J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

WHEELER Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ

TRADE MARK

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In announcing the death of Brother J. A. McALPIN, we chronicle the loss of one of the church's most faithful and devoted members and the town's most prominent citizen. He was born at Ramer, Tenn., May 10, 1867, and died at Hollandale, Miss., December 23, 1919. He had been mayor and tax collector for the last two years; master of the Masonic Lodge for the last four years, and clerk of the W. O. W. for 22 years. Above all else, he was a devoted Christian, a member of the board of stewards of the M. E. Church, South, and one of the most efficient Sunday school teachers we have ever known. Brother McAlpin was unassuming in his manner, but true to his convictions and faithful in all the relations of life. When the shadows of the fatal disease fell across his path, he talked of his going away with as much confidence and assurance as if he were going on a visit to an earthly friend. His last thoughts were concerning his church which he had served so faithfully. In the abiding faith of Christ he went to sleep to awake in the mansion in the skies. May the Lord sustain his devoted wife, relatives and friends in their sore bereavement. V. C. CURTIS.

Greenville, Miss.

MATTIE L. JAMES, daughter of John A. Petty was born and reared in Hardin County, Tennessee. She professed religion in childhood, and joined the Methodist Church in which she lived a faithful Christian until the day she went away. She married Rev. J. R. James, to which union were born five children—four sons and one daughter. In the summer of 1916, Mrs. James had a severe stroke of paralysis, from which she never entirely recovered, and on their removal from Wheeler circuit to Mooreville circuit, Mrs. James went to spend a short while with her daughter, Mrs. J. M. Brady, in Corinth. On December 6, she was taken ill with influenza, which left her heart seriously affected, and on March 10 she was taken with pain at heart and soon passed away. From the time her husband went into the ministry, to the last day of her life, she walked by his side doing her part well, but like Martha, she always wanted to serve. For 25 years she has cooked for more presiding elders and pastors than any woman of her age, always giving them the best; and with pains she prepared a good bed in a good room for the preachers, because she believed that they were the elect of God. Mrs. James' life has been a benediction to all who knew her, always making friends wherever she went. Her going leaves a cloud of sorrow that only the grace of God can remove. She leaves her husband, two sons, and one daughter, to mourn their loss—the husband in charge of Mooreville circuit, the oldest son, C. B. James, of Vicksburg, Miss., Mrs. J. M. Brady, and Lester James, youngest son, of Corinth, Miss. Two of the boys have gone on before. Herbert died of typhoid fever, and Ernest was drowned. The funeral service was conducted on March 12 by Rev. O. W. Bradley, of Corinth, and the body laid to rest beside the two boys, in the city cemetery at Corinth, Miss. Her going is our loss, but Heaven's gain.

Signed by: Her husband, two sons and one daughter.

On Saturday, February 29, 1920, the gentle spirit of our beloved sister and fellow worker, Mrs. EUNICE PRICE DEY, was taken from earthly labors to heavenly rest. She was a loving wife, a most self-sacrificing and patient mother, and a loyal and faithful church member. We miss her gentle voice, and the inspiration of her presence among us, but are assured that she has been accorded an abundant entrance into the Heavenly Home. The exquisite floral offerings which banked her casket were silent testimony to the high esteem in which she was held by church and community. Measured by years, her stay on earth was not long, but the influence of her noble Christian life and example will go on through the years, a sacred memory, as the fragrance of "an ointment poured forth." The sorrowing husband and two beautiful little children who are thus bereft of wife and mother, have our heartfelt sympathy and prayers for consolation and guidance, that they may be an unbroken family in that "house not made with hands, eternal in the heavens."

MRS. P. O. LOWREY,
For Woman's Missionary Society,
Pleasant Hill, La.

Whereas God has seen best to call to Himself Mrs. C. E. Ives, wife of Prof. C. E. Ives, of Gueydan, La.,

Be it resolved, That this memorial be placed on our quarterly conference record and a copy be sent to the New Orleans Christian Advocate for publication.

Sister Ives was the president of the Ladies' Aid of the Gueydan church and was the one who aroused interest until she was able to see it organized. Since her coming to Gueydan two years ago with her husband and family, she has been an active worker among the ladies of the town. Her place in the community will be hard to fill.

She was a devoted wife and loving mother. Few homes enjoyed the same peace and happiness as that of Prof. Ives. Every one who associated with them was aware of the true harmony in the home life. She was strict in her Christian life as to church attendance, Sabbath observance and religious training in the home. Her conversation was always pleasant and profitable.

It is with sorrow that we give up one so beloved from our midst. We most earnestly pray the comfort of our Heavenly Father to be with her grieved companion and children.

C. H. MAYO.

Estherwood, La.

MARRIED.

On March 3, 1920, at his home, by Rev. Webb Brame, pastor of the Baptist Church at Drew, Miss., Mr. WYATT DOUGLASS, of Hazlehurst, Miss., and Miss NANNIE MAIE DE VAULT, of Rome, Miss.

Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3254 Poultry Bldg., Kansas City, Mo., for his valuable **free** poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is **free**. Send for it today, sure.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! It Darkens Hair so Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days. —Adv.

Edward Henry Walsdorf

ETHICAL PHARMACEUTICALS
FOR PHYSICIANS' PRESCRIPTIONS

742 POYDRAS STREET 900 PETERS AVENUE

NEW ORLEANS, LA.

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's **Free. E. J. Reefer, Poultry Expert, 3254 Poultry Bldg., Kansas City, Mo.**

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and soothing. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

Try This For Your Health

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three week's treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,

Box 17-E, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

(Please Write Distinctly)—Adv.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

FROM THE SATARTIA CHARGE.

Dear Brother Carley: Please inform the brethren through the columns of the Advocate that the pastor has been taking his "Entered Apprentice Degree" up here in the Satartia charge, and, after many days of anxiety and suspense on account of rain, bad roads and the river, day by day threatening the village with its mighty sluice of water, he is hard at work and enjoying the hospitality of her people.

The first thing that came under his observation on reaching his charge was a snug little town located on the left bank of the Yazoo River. The scenes and location were enticing and conducive to the delight of a young preacher. The new pastor enjoyed this part of the initiation exceedingly well; but he had not gone many gates before a friend staggered him by saying, "The river sometimes pours her water over all this town, except a little spot at the parsonage; furthermore, I have seen steamboats move slowly up this street." This was exciting, but a thought of consolation came in the fact that there would be dry ground at the parsonage. He went on down the street a little further, wondering what he might expect next, when he met Mrs. Flora Childress, who courteously and kindly entertained him. She also told him that the town was threatened with water from the river and added, "We, all of us, find refuge in the parsonage during an overflow." At this the preacher stretched his mouth and eyes to a painful limit with consternation.

That pastor thought if he had to go many more rounds like that he would be bound to hold a consultation with the presiding elder. After going a few steps further he met with a man who wore glasses and had a way of looking sideways over them. He introduced himself as, "A. B. Newman, the best looking man in town." That shocked the preacher's modesty. The young minister stood with his hands in his pockets up to his elbows and related to him the experience through which he had just gone. But this handsome man relieved the situation wonderfully by saying, "Be not troubled, my young friend; though the way looks dark and gloomy and people do sometimes get drowned in the river, just think of the promise, 'He that holdeth out faithful to the end shall be saved.'"

Quite a change came over that preacher. Deep down in his heart he was saying, "Amen!" He was not quite restored to his normal condition until he met with that worthy and efficient Sunday school superintendent, A. B. Kling, who said, "I sell goods to the pastor at cost;" then he was restored fully. One thing that can be said of the merchants of Satartia is, they do a good part by their ministers.

The ladies here are a fine set of folk: they don't talk about one another any more than they can help, and they beat the world in looking after the sick and poor. On one occasion they neglected their homes and lost sleep for weeks to nurse a poor lady through a siege of illness.

Thanks to Brother Morse and the big-hearted stewards for a raise of $200 on the pastor's salary, which makes the pastor's salary $1200 this year. B. H. WILLIAMS, P. C.

TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: If you have not already done so, please send the names of your delegates to the district conference to Brother M. B. Sharbrough, of Biloxi, and myself.

The opening sermon will be preached by Rev. C. M. Chapman, D.D., followed by the Sacrament of the Lord's Supper, administered by Rev. W. L. Linfield, of Gulfport. Tuesday evening, May 4.

The following committees are appointed:

License to preach—H. L. Norton, W. G. Forsythe, Col. R. B. McGehee.

Deacons and Elders Orders—J. D. Ellis, C. F. Emery, J. M. Corley.

Local preachers—L. A. Darsey, C. M. Chapman, H. B. Perritt.

Quarterly Conference Records—B. E. Meigs, E. M. Allen, Col. J. C. Hardy.

Let all the local preachers make written reports, as the Discipline requires.

I trust all will come praying for the baptism of the Holy Spirit.

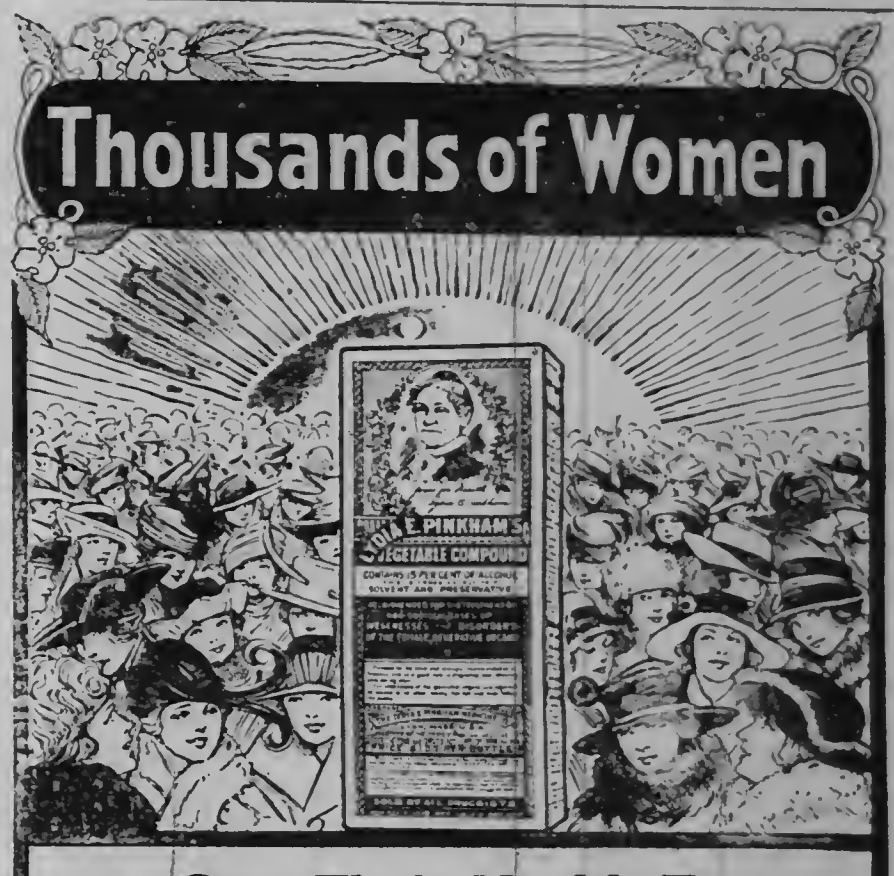
W. M. SULLIVAN, P. E.

When you watch religion at work, you find a morality; when you converse with religion in its thoughtful moods, you find theology; but when you get to the heart of religion, you find a song.—Exchange.

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.



Owe Their Health To

Lydia E. Pinkham's Vegetable Compound—overshadowing indeed is the success of this great medicine. Compared with it, all other medicines for women's ills seem to be experiments.

Why is it so successful? Simply because of its sterling worth. For over forty years it has had no equal. Women for two generations have depended upon it with confidence.

Thousands of Their Letters are on our files, which prove these statements to be facts, not mere boasting.

Here Are Two Sample Letters:

Mother and Daughter Helped.

Middleburg, Pa.—"I am glad to state that Lydia E. Pinkham's Vegetable Compound did me much good when I was 35 years old. I was run down with female trouble and was not able to do anything, could not walk for a year and could not work. I had treatment from a physician but did not gain. I read in the papers and books about Lydia E. Pinkham's Vegetable Compound and decided to try it. The first few bottles gave me relief and I kept on using it until I got better and was able to do my work. The Vegetable Compound also regulated my daughter when she was 15 years old. I can recommend Vegetable Compound as the best medicine I have ever used."—Mrs. W. YERGER, R. 3, Box 21, Middleburg, Pa.

Fall River, Mass. — "Three years ago I gave birth to a little girl and after she was born I did not pick up well. I doctored for two months and my condition remained the same. One day one of your little books was left at my door and my husband suggested that I try a bottle of Lydia E. Pinkham's Vegetable Compound. I started it immediately and I felt better and could eat better after the first bottle, and I continued taking it for some time. Last year I gave birth to a baby boy and had a much easier time as I took the Vegetable Compound for four months before baby came. On getting up I had no pains like I had before, and no dizziness, and in two weeks felt about as well as ever."—Mrs. THOMAS WILKINSON, 363 Columbia Street, Fall River, Mass.

Wise Is the Woman Who Insists Upon Having

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Sunday School

SUNDAY SCHOOL DAY.

We look to the pastors and the superintendents in North Mississippi Conference to help us secure a more general observance of Sunday School Day throughout our Conference. Last year fifty-nine of our charges made no report on Sunday School Day. Read paragraph 321 in the Discipline. Send to Brother Gladney for the programs, which will not cost you anything. Have the service at the best time to suit you, but have the service! "Let the whole line advance."

E. S. LEWIS,
Chairman Sunday School Board,
North Miss. Conference.

MISSISSIPPI CONFERENCE NOTES.

Last Sunday, May 18, was spent at Magee, Miss. I was glad to be with Brother Johnson. The people at Magee have received him kindly and he starts this year's work in fine shape. This Sunday school has promised to be a Standard School. I trust that God will bless them and their efforts and that they will reach 100 per cent. They have promised to put on a campaign for Sabbath observance and evangelism. They are greatly interested in teacher-training, also.

I had the privilege of visiting the Sanatorium while on this trip. They are doing a great work there.

I trust that each superintendent has received the Sunday School Day programmes. They are easy to get up, and I trust that the observance of the day this year will be the best in its history. Pray for the work and the workers.

Be sure to elect your delegates to the District Institutes.

I am anxious for each Sunday school to appoint as soon as possible a Director of teacher-training and notify me whom you appoint, giving name and address.

Yours in Him,
JNO. C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Would you like to see a Training School for preachers, parents, superintendents, and teachers established in our Conference that we may become better qualified to deal with the children God has given us to train for him?

How many of our Sunday school people care to have a federation of Wesley Bible classes, intermediate, senior, young people's and adult, that we might make these organized classes more effective in our churches? Who will join me in praying that these two meetings may be held this summer?

Only a few of our large schools have failed to order Sunday School Day programs. A large per cent of the country schools are making preparations to observe the day this month or in May.

The following is a revised list of Centenary Specials offered the schools, classes, departments, and individuals of our Conference. You can take one of these specials and direct your money to suit you.

Write to Mrs. W. T. Boswell, New Albany, or write to me and let us settle on one or more of these specials before the year is gone.

Native Teacher, Rio de Janeiro, $240 a year; Native Primary Teacher, Day School, Huchow, $180; Native Teacher, Kobe, $250; Native Parsonage, Central Church, Kyoto; Language Teacher, Choon Chun, $120; Sunday School Man, Chulwon District, $360; Keul Pang Teacher, $90; Chapel, Wonsan East, $100; Native Parsonage (site included) Seoul District; Belgian Orphan, $100, French Orphan, $120; 12 Blocks of Stock, Building and Land, Girls' Dormitory, Havana, $50 each; 30 Blocks Stock, $100 each for City Mission Work.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The District Institutes as published in the Advocate in a previous issue will be the order and time which will be followed. These meetings are to be district-wide and the success of our meeting will depend on the delegates present. We are gong to give a high-grade program. When these meetings will have passed, we are counting on a full report from every school in our Methodist fellowship. Pastors will make announcement from Sunday to Sunday and from day to day; superintendents will take notice and talk with the leaders of the school and work up a large delegation, and a good one.

Sunday School Day programs are in your hands now and you will make much of the day. You will give us an offering equal to the amount your Sunday School Board has requested. This amount will make it easy for your Board to do its work for the year now before us. Send your offering at once to C. V. Breithaupt, Alexandria.

You will be careful not to confuse the pledge you made for your school or Bible class at the Federation at Shreveport with the Sunday School Day quota we are asking.

We will soon be ready to help you by having our Elementary Superintendent visit your school and meet with you in charge or circuit institutes. Write me in regard to such help.

The Shreveport District Conference at Mooringsport was held this week and it was crowded from start to finish. The regular business for which the meeting was called was skillfully carried through. The Conference Field Secretary was present and enjoyed the good fellowship. Thanks to Brother Ware, the host of the District Conference, and the presiding elder, Briscoe Carter.

ALONZO EARLY,
Sunday School Field Secretary.
306-15th Street, Alexandria, La.

RESOLUTIONS.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved member and co-worker, Mrs. Elizabeth Chapman, and while we bow in humble submission to His will, yet we deplore the loss of one whose lovable character and kindly disposition made her generally beloved. Therefore

Be it resolved, That in her death the Womans Missionary Society of the M. E. Church, South, of Bunkie, La., has lost a member whose character as a devout Christian contributed greatly to its strength and growth.

Be it resolved, That in her death we, each of us, feel keenly the loss of a warm personal friend and counsellor; and be it further

Resolved, That a copy of these resolutions be sent to the sorrowing family, a copy be sent to the Bunkie Record and the New Orleans Christian Advocate for publication, and a copy be spread on the minutes of this Society.

Signed by: Mrs. G. W. Griffin, Mrs. W. M. Mantiply, Mrs. H. P. Thomas.

THE ROAD TO HAPPINESS.

To live is hard; and there is not one of us, I fancy, who has not again and again been tempted to despair of life when he has dared to look upon its dark mysteries; but again, there is not one of us who has not found a great sorrow, a great disappointment, a great trial, an avenue to unexpected joy.—Canon Westcott.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blothy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.—Adv.

It is supposed by some, altogether falsely, that faith is opposed to reason and that Christ does not claim intellect. His very name is the word and the wisdom of God, and he demands the cultivation of all our faculties, and he bids us prepare ourselves in order that he may do his work.—A. G. A. Hall.

Acute Indigestion Soon Relieved

Arkansas Lady Says She Was In a Serious Condition, But Promptly Recovered After Taking Thedford's Black-Draught.

Peach Orchard, Ark.—Mrs. Etta Cox, of this place, says: "Some time ago I had a spell of acute indigestion, and was in a bad fix. I knew I must have a laxative, and tried Black-Draught. It relieved me, and I soon was all right.

"I can't say enough for Thedford's Black-Draught, and the great good it did for me.

"It is fine for stomach and liver trouble, and I keep it for this. A few doses soon make me feel as good as new. I am glad to tell others the good it did."

Acute indigestion is a serious matter and needs prompt treatment or dangerous results may ensue. A physician's help may be needed, but a good dose of Thedford's Black-Draught will be of benefit by relieving the system from the undigested food which is the cause of the trouble.

Thedford's Black-Draught is purely vegetable, not disagreeable to take and acts in a prompt and natural way.

So many thousands of persons have been benefited by the use of Thedford's Black-Draught, you should have no hesitancy in trying this valuable, old, well-established remedy, for most liver and stomach disorders.

Sold by all reliable druggists.—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

190 Bu. Peanuts to the Acre With NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

BECOME A NURSE

EARNS $18 TO $30 WEEKLY.

Train yourself at home during spare moments. Any intelligent woman between 18 and 60 can easily learn this noble profession and become a successful nurse. 500 pages, bound in cloth, telling how to make surgical dressings, bandages, take temperature, care for patients, give baths, change bedclothes without annoying patient, etc. New method, by Lee H. Smith, M. D. Complete course, only 50 cents. Send for it to-day. Fully illustrated. Money back if not satisfied. World's Medical Press, No. 664 Washington Street, Buffalo, N. Y.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10c-30c & 60c

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

No One Need Buy Cuticura Before He Tries Free Samples

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars address

HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

OUCH! MY BACK! RUB LUMBAGO PAIN AWAY

Rub Backache away with small trial bottle of old "St. Jacobs Oil."

When your back is sore and lame or lumbago, sciatica or rheumatism has you stiffened up, don't suffer! Get a small trial bottle of old, honest "St. Jacobs Oil" at any drug store, pour a little in your hand and rub it right on your aching back, and by the time you count fifty, the soreness and lameness is gone.

Don't stay crippled! This soothing, penetrating oil needs to be used only once. It takes the pain right out and ends the misery. It is magical, yet absolutely harmless and doesn't burn the skin.

Nothing else stops lumbago, sciatica, backache or rheumatism so promptly. It never disappoints!

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

TIMES OF REFRESHING IN KOREA.

By Bishop Walter R. Lambuth.

A great religious awakening in Korea was the burden of intercession at our Annual Conference at Wonsan. Prayer for this was coupled with the expressed desire for the outpouring of the Holy Spirit. This was partly because the time seemed ripe for a revival, partly because it was the Centenary year, but more than all this the tribulations through which the Korean church was going demanded there should be strong crying and tears, that God should visit His children. I have never known such earnest prayer and supplication. Doctor Rawlings and Miss Howell were profoundly impressed by the situation, and with me believed the day for a visitation from on high was not far off.

That day, thank God, has come. Every message from the field is filled with the good tidings. It is true that the persecution is unabated, but grace much more abounds and the hearts of the people, though burdened, are made glad. Brother M. B. Stokes, presiding elder of the Chunchun District, writes:

"I am sure you will be glad to hear that we are having times of refreshing in this district. God graciously gave us a time of great blessing during the three weeks of our Bible Institute in January. In spite of the heavy snowfall we had a very good attendance, more than forty in all, and there was manifest all through the meetings a delightful spirit of harmony. The spirit of prayer came upon us, too, and I think I have never seen such earnest crying out to God. For three weeks we met in the church every morning at 6 o'clock for an hour of supplication together.

"At the close of the meetings we organized four preaching bands and sent them out all over the district. They are now in the midst of their campaign. During the three weeks since the Institute 104 new believers have been reported, and some places have not yet been heard from. Since the Annual Conference we have had about 250 new believers. We are having the best times I have seen in about ten years.

"In the midst of our rejoicing we are having other things which cause us concern. During the past month, three of the preachers of the district have been arrested and are now in jail. They are Brother Yu Han Ik, of Choonchun; Brother Kim Young Hak, of Yangyang, and Brother Pak Yun Suh, of Whachun. The first two named are the two strongest men in the district. You may remember that Brother Yu led the singing at some of the evening meetings at our Conference."

Noble men, these. I remember them well. The sincerity, earnestness and faith with which they made their reports and pleaded for their people scattered in every direction impressed us greatly—thousands of Koreans are migrating across the northern border. But it was their prayers that went to our very hearts. They made strong claims upon the promises of a great God; they knew God, for no men could pray as they prayed without a personal experience. I was prepared to accept the statement which has come to me lately that some of the most effective evangelistic work going on is to be found in the many prisons where thousands of unconverted Koreans are being led to Christ through the instrumentality of the scores of Christian preachers and laymen of every denomination who also have been incarcerated. What is it but a repetition of the wonderful opening years of the Apostolic Church!

WHAT IS A MIRACLE?

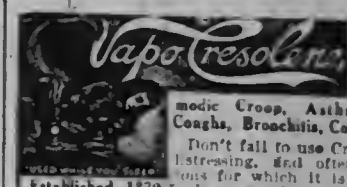
Each miracle in the history of revelation is only one tiny bit of power and blessed light that pierces through the walls of our human darkness and need from the great universe of love and power which incloses us on every side. Once the rift opened wide enough for a host of the heavenly choir to rush through and sing ere it closed.—J. H. Eccleston.

PROGRESS AT MERRYVILLE, LA.

Dear Brother Carley: We have received twenty-five members since Conference. Our Sunday school is doing splendidly and is growing. We have a fine people to serve and the outlook is fine for a good year.

B. H. SHEPPARD.

It is hard work to dodge work. The less heart a man puts into his task, the more labor it requires.—Exchange.



The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send at once for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada

Harmless, purely vegetable infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

"Bless Its Heart—It's Happy Now" because its healthy stomach digests food properly, and bowels act as they should, after using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is a real pleasure to give this invaluable preparation—and babies and young children like to take it. Mrs. Winslow's Syrup never fails to overcome constipation and brings remarkably quick and gratifying relief in wind colic, diarrhoea, flatulency and the many other similar troubles. Add a few drops, depending on age, to each feeding, it keeps baby's bowels regular.

It is the best remedy that medical skill has ever devised and endorsed for teething babies, as may be quickly proven by reading the complete formula below which appears on every label.

Senna, Rhubarb, Glycerine, Sodium Citrate, Sodium Bicarbonate, Oil of Anise, Fennel, Caraway, Coriander, Sugar Syrup

At All Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc. New York London Toronto

For Church Organs and Pianos

Philip Werlein, LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas

Stocks at other leading Atlantic and Gulf Ports

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secnre full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

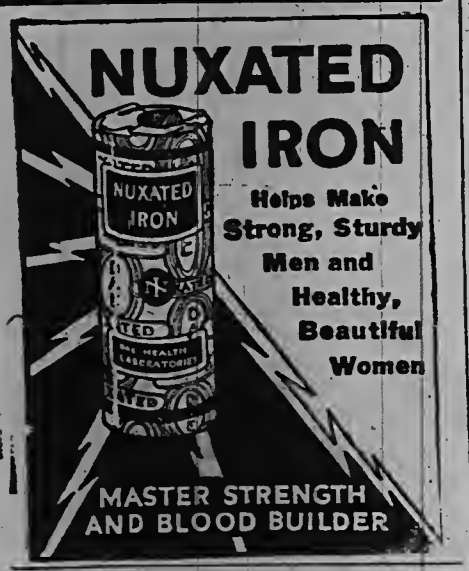
EAT IT ALL

You are likely to be afraid when seated before a large dinner or before a particularly delightful meal, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY



HOLMES is a Reliable Store

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS prepaid, $1.25.

HAROLD SOMERS, 160 De Kalb Ave., Brooklyn, N. Y.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Corresponding Secretary's Report.

Growth is always an indication of life. The Woman's Missionary Society of the North Mississippi Conference rejoices in the fact that it is alive, for it is growing in organization, in finances, and in spiritual life, as the records show.

We have 157 contributing Adult auxiliaries with 3757 members, 818 of which are new; 36 contributing Young People's auxiliaries with 674 members, of which 252 are new; 68 contributing Junior auxiliaries with a membership of 6148, of which 1518 are new, showing a net gain of 16 organizations for the year.

No special organization campaign was put on during 1919, but 44 contributing and 6 non-contributing societies were organized. It is interesting to note that the 44 contributing auxiliaries contributed $949.45, which is $555.65 more than was contributed by the 49 auxiliaries organized in 1918.

The loss in auxiliaries is gratifyingly smaller than in 1918, showing 26 societies against 42 of the previous year. Holly Springs and Winona Districts have the distinction of not having lost a single auxiliary. The new organizations are:

Sardis District — contributing, 8; Aberdeen District—contributing, 7; Holly Springs District—contributing 7, non-contributing 4; Winona District—contributing 6, non-contributing 1; Columbus District—contributing, 5; Greenville District—contributing, 5; Corinth District—contributing 3, non-contributing 1; Durant District—contributing, 3.

Special mention should be made of Charleston auxiliary in Sardis District for having organized a branch auxiliary at New Town. This auxiliary has its own officers, conducts its separate meetings, but Charleston auxiliary feels and shows a special interest in it and helps in every possible way. This "Big Sister" movement among all our auxiliaries would result in a marvelous increase in organizations.

Indicative of our new conception of stewardship is the fact that while our women were called upon to make larger gifts than ever to Missions, the increase in finances of our Woman's Work is larger than ever. We show a gain of $5013.04, or 28 per cent. Every district had a share in this gain as the treasurer's report will show.

Our list of specials has been materially increased, while only three were discontinued. Three kindergartens in Japan are supported by Mrs. W. B. Parks, of Merigold, Holly Springs Juniors, and "a friend." Shannon, Merigold, and Holly Springs Juniors each support a Sunday school in Japan, while Mrs. Taylor, of Sardis, supports a night school. Two new Bible Women are taken, one by Mesdames L. C. and Clara Short of the Sardis auxiliary, the other by the Okolona auxiliary. Winona auxiliary takes a $50 share in the Mary Black Hospital, Aberdeen auxiliary taking a $25 share in the same institution. The Tupelo Juniors, besides continuing their shares in Carolina Institute and Mary Black Hospital, gave $12.25 to be directed. We have 16 new specials for 1919, against 5 in 1918.

It is a special pleasure to report that every district excels in some particular.

Aberdeen makes an unusual record in amount of gain in finances. In 1918 this district held the eighth or last place, reporting a gain of only $44.84. For 1919, the record shows a gain of $903.76, giving the district first place in this particular.

Columbus leads in a very enviable way, reporting the largest per cent of auxiliaries on the Honor Roll; 67 per cent of the societies of this district attained the Standard of Excellence in 1919.

Corinth leads in a field hitherto practically untilled—that of Life Membership, reporting 21 life memberships among the Juniors.

Durant District sets a fine example by the lead in Week of Prayer observance, reporting 69 per cent of the auxiliaries observing this important week; the two auxiliaries reporting the largest gifts are Pickens and Goodman, both of Durant District.

Greenville District shows a strong belief in a sure foundation by taking the lead in per cent of gain in Junior Work.

Holly Springs District takes first place in net gain in auxiliaries, reporting seven new ones with no losses.

Sardis District leads in largest number of organizations, also the largest number of complete organizations.

Winona, as though determined to maintain the precedent she has followed the past two years, leads the entire Conference in finances. Besides, this district leads in having made the largest gifts to the Week of Prayer Fund.

This division of honors is but an indication that the growth of the work over the Conference has been symmetrical—a thing much to be desired always.

Of great significance is the fact that the Week of Prayer was more widely observed than in any previous year. In 1918, 94 societies remembered this important period; in 1919, 136 took part. A 100 per cent observance ought to be our goal for 1920.

At the last annual meeting, the Committee on Extension of Work recommended a "Rally-the-Membership Day" designed to arouse the old members of the auxiliaries to new activity. In accordance with the plan, programs and literature were sent to each auxiliary. Forty per cent of the societies carried out the program; 90 per cent of these gave special place on the program to the Juniors and Young People. Reports from the presidents of the auxiliaries entering into the plan indicate that the object of the day was accomplished in a large measure. It is to be deplored that many of the societies failed to take any part in the "Rally-the-Membership" campaign.

Reports from the various districts show that the special days, "Stewardship Day" in January and "Harvest Day" in December, are coming into the prominence they deserve. The use of the Pledge cards at the Stewardship Day will put any auxiliary on a sound financial basis, while "Harvest Day" is invaluable in rounding up the year's work and securing additional gifts. Shelby Auxiliary deserves special mention for the enthusiastic celebration of Harvest Day in 1919.

And now, contrary to the proverbial custom, I have saved the worst until the last in the hope that the presentation of the worst may inspire us to make it the best next year. I ask you to "Lift up your eyes and look on the fields."

There are 595 churches in the North Mississippi Conference and 157 Adult auxiliaries; 8 of these exist in churches where there are two such organizations, which means that after all, we have only 149 churches where the women are organized for service. This is a fact that ought to stir to the profoundest depths, every woman who knows what the Woman's Missionary Society means to the church.

"He that runs may read" that the year 1919 saw a wonderful development in the spiritual life of our church.

(Continued on Last Page)

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3254 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98% of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

LEARN THE TRUTH

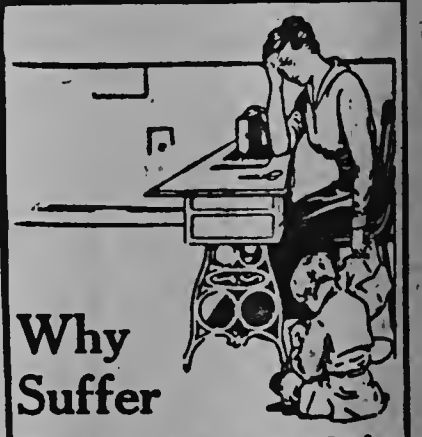
NATURAL GAS

The Public Service Commission of West Virginia has granted a 20-40% increase in all natural gas rates, and ordered curtailment of gas for industrial uses. The commission says a gas company should receive from 12% to 20% return on its investment.

New Orleans Railway & Light Company

JOHN S. BLEECKER, General Manager.

Boost the Ball Team



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Salts If Backachy and Kidneys Hurt

Stop Eating Meat for a While if Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.—Adv.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy. 60c at your Druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Ruptured? Try This Free

New Invention Sent on 30 Days' Trial Without Expense to You.

Simply send me your name and I will send you my new copyrighted rupture book and measurement blank. When you return the blank I will send you my new invention for rupture. When it arrives put it on and wear it. Put it to every test you can think of. The harder the test the better you will like it. You will wonder how you ever got along with the old style cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it 30 days, if it is not entirely satisfactory in every way—if it is not easy and comfortable—if you cannot actually see your rupture getting better, and if not convinced that a cure is merely a question of time, just return it and you are out nothing. Any rupture appliance sent on 30 days' trial without expense to you is worth a trial. Tell your ruptured friends of this. EASYHOLD CO., 1076 Koch Bldg., Kansas City, Mo. —Adv.

SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it to-night. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit-forming. Ask your druggist for it. 25c a box.—Adv.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

NEW CHURCH AT BELZONI, MISS.

We take the following account of a great achievement from a recent issue of the Belzoni Banner:

That the Methodists mean business was evidenced last Sunday when Rev. W. M. Campbell announced that the campaign for the funds for the erection of the new Methodist church would begin on Monday, April 12, and announced the necessary committees.

The various committees began work Monday, and worked through that day and Tuesday and Wednesday, and on Wednesday night the Methodist church was well filled with enthusiastic and happy members of the church for the great success they had achieved. The goal is $75,000 to erect a church and a parsonage.

The meeting was opened by taking into the church twelve members on profession of faith, seven of whom were baptized, and eight by letter, making twenty additions. The meeting was conducted by Rev. W. M. Campbell. The campaign committee submitted the following report:

"The Campaign Committee for funds with which to build a new Methodist church in Belzoni begs leave to report that we met on Monday night and decided to raise $75,000 for this purpose.

"After two days' canvassing and calling on and getting sixty-three individual subscriptions, the funds now stand in bona fide subscriptions at $52,975. We will continue to canvass until the full amount is raised."

Short addresses were made by Messrs. H. A. Sorrels, J. L. Forester, E. Crook, B. P. Brooks and W. M. Campbell. It was the happy resolution of all present that the full amount of $75,000 with which to build this church should be raised at once.

The church has shown phenomenal growth since Brother Campbell took charge last January, there having been seventy-one additions to the church, the Sunday school attendance doubled, and three times as many subscriptions to the church paper as there were before his coming. The Banner congratulates the Methodists and their pastor on their great work, and hopes they will reach the goal, and then some.

Do to-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them. —Charles Kingsley.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

TRADE MARK

on your peanuts, peas, beans. Doubles your crop. Leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. M-28.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

An Important Letter

PHOENIX CITY, ALABAMA:—" When I was a young girl Dr. Pierce's Favorite Prescription not only saved my life but it also enabled me to have a strong and healthy womanhood. For nearly a year I suffered with functional disturbance. Eight months of that time I was helpless in bed and suffered intensely. This was caused by my getting wet feet at a critical time.

All that year I was in the doctor's care but did not improve. I kept getting weaker all the time until my mother learned from a neighbor about Doctor Pierce's Favorite Prescription, got it at the drug store and gave it to me. The first bottle did such wonderful things for me that they gave me a second bottle. This restored me to a perfectly strong and normal condition, which I still maintain. I am so enthusiastic in praise of Dr. Pierce's Favorite Prescription, that I have no hesitancy in sending my testimonial for publication and besides that I am counting upon giving this medicine to my own daughter if she has the trouble that I had when entering into womanhood." (signed) MRS. LIZZIE SPAIN, 285 6th. Avenue.

The Favorite Prescription is sold by Druggists in tablets or liquid.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

We have learned to lay hold on God in prayer as never before; we have a new perception of the stewardship of personality and property; we have gained a broader world vision and a deeper sense of brotherhood. The intensive cultivation of the spiritual life of the church has laid a wonderful foundation for a great extensive program in the Woman's Work for the year 1920. If we fail to respond to the urge of this responsibility, we shall signally fail our church.

The district secretaries, however faithful and efficient, cannot do this organization work alone. If the work is done, it must be by the combined effort of the women all over the Conference. It will mean more work, more study, more prayer. But if we are willing really to burden ourselves for the extension of the Master's Kingdom this year, when we meet again next year, we shall have learned, experimentally, what the Psalmist meant when he said, "He that goeth forth with weeping bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." BEULAH S. BOSWELL.

A PLACE OF REFUGE.

Of late the writer has felt that in times of weakness and weariness, of suffering and sorrow, there is no refuge, no place of rest, which can for a moment be compared with the heavenly mercy-seat. There the burdened soul may cast itself on the bosom of infinite love—a peace which passeth all understanding may be enjoyed there.

The world with its cares and troubles and sorrows, may, for a season, be effectually excluded, and, in sweet communion with the Father, the Son, and the Holy Ghost, faith may be strengthened, love increased, hope enlivened repentance deepened. Yea, every spiritual want and longing and desire may be satisfied by grace, with more simplicity and godly sincerity than hitherto, with a livelier faith, a warmer love, a deeper penitence, with heart more humbly dependent on his grace and more firmly devoted to his service.

I pray that the dear old Advocate may prove a blessing in many homes. I have been reading its pages many years; it is surely a welcome visitor in our home. Pray for me and mine.

MRS. G. B. MAYFIELD.

Ringgold, La.

SERVING UNDER DIFFICULTIES.

Dear Brother Carley: This has been a very busy year with me. I have been trying to serve Walnut Grove charge and attend Millsaps College also. My charge is very inconvenient to Millsaps. I have to go to Forest on the A. & V. R. R., and then go out twenty miles through the country over mighty bad roads, having one bad swamp and creek to cross. It has rained so much that the roads have been too bad for a car to travel over a part of them, so that I have had to get to and from the railroad in various ways. Every time I have gone this year, I have found the creek up and a perfect sea of water over a swamp about a mile wide, but I haven't missed a single appointment since I have been in college. It has been inconvenient and expensive, too, but I am trying to get a better education and I don't want to fall down on my job at Walnut Grove.

On one occasion in January I rode in a Ford till I had to get out and get in a wagon and ride through the water across the creek to a long slough bridge, where the abutment was floating so high that we couldn't get a team on it; then I got out on the bridge and walked across, put my suit in my suitcase, put on a pair of overalls and a rain coat, put my shoes across my shoulders and my suitcase on my back and waded out. The water was waist deep and I waded about 200 yards; then I got on another wagon and rode to a truck, got on it and rode to where a Ford car could carry me the rest of the way.

In general, my people seem to appreciate my efforts to get an education and my faithfulness in meeting appointments. My people at Freeny have shown their appreciation by sending me a nice large box of edibles, which we received to-day, containing a nice ham, several pieces of bacon, a bucket of lard, a sack of meal, some butter and 22 cans of vegetables and fruit. This not only lessens our grocery bills, but it causes us to love and appreciate our people more and to strive to give better service.

We have our revival meetings all planned and the help secured and are expecting a great year's work.

The Newton District Conference is to meet with us at Walnut Grove in June, and we are expecting a great meeting. We are expecting Walnut Grove to be benefited and we also expect to entertain the conference in such a way as to delight all the preachers and delegates. Pray for us and the work! W. N. WARE, P. C.

Cut This Out—It Is Worth Money.

Cut out this slip, enclose with 5c and mail it to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar, for coughs, colds and croup; Foley Kidney Pills for pain in sides and back; rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels.—Adv.

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
TRADE MARK
than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. E. N. Evans (Angie-Talisheek charge); residence, 1628 Milan Street.

For more than Forty Years
Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three
Standard GERMAN Potash Salts
that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate
H. A. Huston, Manager
42 Broadway New York

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3350.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 6, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ARE WE DOING OUR BEST?

From a review of Fred B. Fisher's book, "Garments of Power," we take this little story: "The boat was wrecked on a sandbar about four miles from shore, and broke up rapidly. Edwin Spencer, a frail young student in Northwestern University, standing on shore, saw the survivors come floating in. He dashed through the breakers to the deep water, seized a man, and brought him back to safety. He made ten such trips and rescued ten. Then a rope was tied around him, and once more he went out into the angry waves. A floating spar struck his head; and those standing on the shore, seeing that he was bleeding, started to pull him back. He untied the rope and swam forward, bringing in another man. He brought in seventeen. That night, while his brother and others tried to minister to him and bring back his strength, Spencer asked again and again, 'Did I do my best?'" He gave his life—who can doubt that he did his best? But it is not only in emergencies that we are called upon to show our mettle; our everyday duties put us to a supreme test. Are WE doing OUR best?

DEALING WITH MORAL EVILS.

The way to deal with a moral evil is to fight it to the death. It would be very pleasant if we could simply stand by and see the thing we hate pass away of its own free will and accord; but, so far as we know, there is no recorded instance of such accommodating action on the part of a personal or community moral plague. If it is true that "eternal vigilance is the price of liberty," it is doubly true that continual warfare is the only way to keep in subjection the forces that prey on life. The war waged must be both defensive and offensive. Unless we are constantly on our guard, we are likely to be overcome by the wiles of the devil, and unless we do all in our power to destroy the evil that threatens us, we shall see it waxing stronger and stronger. In every community probably, there are conditions that endanger the moral welfare of all the people, the young especially. It is against these that we should raise hand and voice. And we need not expect the victory to be easily or quickly won. Powerful enemies are not usually overcome by incidental, spasmodic, or occasional attacks—it takes a well-planned, vigorously-conducted campaign to put the foe to flight and to break down his strongholds. Good people do well to make a survey of the land wherein they dwell, and to bind themselves together for the extirpation of those evils that flourish on the cupidity of their promoters and the innocence of their victims. We are anxious to see all war made impossible—except the war against sin.

THE INADEQUACY OF HUMAN LAWS.

The fact that the perpetrators of heinous crimes often go unpunished, is ample proof that human laws are, at best, inadequate for securing exact justice. But no guilty person ever escapes the penalty of his sins when he stands before the judgment bar of God.

WE WONDER, TOO.

The idea that moral restraints must be thrown off when social diversions are being planned, is a most pernicious idea, to begin with. It is a poor morality that cannot stand the test of an evening's entertainment; and it is a poor social program that cannot be carried out apart from the violation of fundamental moral principles. We take the following from a well-known social-feature page of one of the leading daily newspapers of New Orleans, issue of May 2: "More than one modern mother has had even her modern ideas upset by the latest amusement in younger circles—for an evening seems rather wasted, in the opinion of certain of the younger men and girls, unless gambling in one of the attractive forms is on the program. In the drawing-rooms of the private homes, ten-dollar bills exchange hands quickly, and some of those girls who have not long been out of the schoolroom are thrilled over the importance of placing bets for the men. One hostess, hearing of these things, determined that there should be none of it at her house and offered handsome prizes for various games. But after the novelty of the occasion wore off, the money soon was pulled out and was added to the games, whereupon the hostess—who is one of New Orleans' most charming women—gathered up her prizes and stopped the games. We cannot but wonder just where we are getting in the social world when an evening in a private home is pronounced unbearable unless one can feel the thrills of the gambling table." We wonder, too. We venture to predict that, some of these days, people who now have little regard for the teachings of the church and the imperatives of the Christian religion will, in anguish of soul, cry for comfort at the altar of penitence; but their sons and daughters will have passed beyond their reach. All honor to the hostess who was brave enough to put a stop to gambling in her own home!

A BUDGET BILL AT LAST.

Press dispatches last week announced that the Senate had passed, without a dissenting vote, a bill providing for the adoption of the budget system in estimating the necessary expenditures of the Government. The House had previously passed a somewhat similar bill, with which the Senate bill will have to be reconciled through a conference committee before the legislation can become effective. We cannot but feel that a long step has been taken toward the elimination of waste and extravagance in the administration of Government funds, and that in the comparatively near future our system of taxation will be based upon an intelligent understanding of the actual needs of the national treasury. It has taken forty years to bring about the action just noted, but we believe the measure is worth the time and effort that have been expended upon it.

THE REAL TEST.

A good deal has been said in recent years concerning the proper length of a sermon. We have often found our sympathies with those friendly critics of the homiletic art who maintain that a half-hour is long enough for the average sermonic discourse; but we must insist that the real test is not time, but content. It is an imposition upon a long-suffering public when some of us spread out a fairly good ten-minute talk over forty-five minutes; but it is a tragedy for a preacher to undertake to present a great Gospel truth by the hop-skip-and-jump method—hop into the text, skip the meaning, and jump to the conclusion. A full table is a most appealing sight to a hungry man.

SELF-RELIANCE.

No man has ever mastered the secrets of success until he has learned to rely upon himself. Fatuous self-assurance is a very different thing from the conviction that one's innate powers are able to carry one through the normal difficulties of life. One great trouble with most of us is that we are afraid to put to the test the power we actually possess. When burdens are put upon us, we fear that we cannot carry them, and when duties are assigned us, we fear that we cannot perform them. We bemoan our weakness instead of bending to our task, and call for help even before we have measured our own strength. Difficulties discourage us, and opposition brings us to despair. We need to remember that many of the great achievements of history were wrought by men who had to fight their battles alone. We are not intending even remotely to suggest that there is ever a time when we do not need Divine help.

NO WEAKENING OF PROHIBITION SENTIMENT.

The opponents of the Eighteenth Amendment have been trying to make themselves believe that the adoption of that Amendment was the result of the fanatical enthusiasm of a few prohibition cranks which created a kind of hysteria among the members of Congress and of the various ratifying State legislatures; and they have professed, with much blowing of trumpets, to be able to prove to the satisfaction of all concerned that the overwhelming sentiment of the country at large is in favor of a lax enforcement of the law, at least as regards light wines and beer. It seemed to be their idea that it would be perfectly easy to get the two great national political conventions to insert planks in ther party platforms favoring the liquor cause; they are beginning to realize, however, that prohibition was adopted in this country because the great majority of the people wanted it, and that it is here to stay. The chances now are that the two conventions, if action is forced upon them, will declare unreservedly for the enforcement of the Amendment. Neither one of the great parties is willing to risk the election on a "wet" platform—and both of them are after all the votes they can get. So far as we are able to judge, there is no weakening of prohibition sentiment in this country.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

PETITION.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness if there be no light.

Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avalls the blessed time to expedite.

Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see.
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray
Then pray to God to cast that wish away.

—Hartley Coleridge.

BISHOP McKENDREE: A TRUE AMERICAN.

By Bishop Edwin D. Mouzon.

The same times and circumstances which saw the birth of the American nation, witnessed also the birth of the Methodist Episcopal Church in America. The Constitutional Convention met in the city of Philadelphia in 1787; the organizing Conference of American Methodism met in the city of Baltimore at Christmas, 1784. The influences which were at work in the making of the nation gave direction and shape to the making of the church. It is not too much to say that no church is more purely American than our own. And it is simple truth to say that no church contributed so much to the building of the new republic as the Methodist Episcopal Church in America. There is an entire chapter, not to say volume, of American history which remains to be written—a chapter telling of the large part played by Methodism in the founding and building of the nation. No one man had so much to do with the development and interpretation of the Constitution of the Methodist Church as William McKendree. Bishop Paine's "Life and Times of McKendree" is Tigert's chief source book for his "Constitutional History of American Methodism." In William McKendree the church had a constitutional mind of the first order. McKendree was one of those rare men whom God raises up for special work at critical times in history. The Constitution shaped itself under his direction. And William McKendree was an American and a democrat in the true sense of that word.

McKendree was born in King William County, Va., about forty miles from Richmond. He served as a soldier in the Revolutionary War. He was at the battle of Yorktown when Cornwallis was taken. His early development in the Christian life was quite slow. He was not converted until he was thirty years of age. He was so extremely modest and retiring that his friends had literally to thrust him into the ministry. But so simple and sincere was he and so devout that God crowned his ministry with success from the very first.

McKendree's work in Kentucky covers one of the grand, heroic periods of history. In a religious way many things, bad as well as good, were going on in Kentucky at this time. While other denominations suffered, our McKendree held Methodism together and with consummate executive ability led it into a place of large power. In 1804 he was so absorbed in his work that he would not take time to go to General Conference. When he appeared at the General Conference in 1808, he was almost unknown to the majority of the delegates. But the sermon preached at the Light Street church the Sunday before the Conference began revealed the man. The poorly clad backwoodsman revealed himself to be a preacher of marvelous power. Bishop Asbury was heard to say: "That sermon will make him a bishop." And it did. No, not that; but rather the life he had lived and the Christian character which had ripened under his unselfish ministry—these made it possible for him to preach as he did, and these made him a bishop. Thus once more did the words of Jesus find fulfillment: "Whosoever shall lose his life for my sake and the gospel's, the same shall find it."

Bishop Asbury wrote in his Journal: "The General Conference elected dear Bishop McKendree assistant bishop." "Assistant bishop?" But if Asbury expected McKendree to be nothing more than "assistant," he was to have a happy surprise. The new bishop soon began to do business in an orderly and thorough way, as it had not been done before. As a preacher he displayed marvelous power. His frank and brotherly treatment of the preachers won all hearts. Methodism now had a general superintendent who was every inch a bishop and also every inch an American.

Just at this time two or three items concerning McKendree's work as bishop may be of interest to the church at large.

1. **The bishop's cabinet of presiding elders originated with McKendree.**

The presiding eldership is, one might almost say, a part of our episcopacy. That is to say, it enters into the "plan of our itinerant general superintendency." In 1784 elders were ordained to assist the bishops in the work of overseeing the church, but they had not been called into council in making the appointments until McKendree asked their assistance. Asbury had made all the appointments himself. He was a general itinerant. He went everywhere and knew everybody. Bishop Asbury strongly objected to McKendree's new way of making the appointments. He urged the new bishop to discontinue it and to adopt his way of appointing the preachers without consulting the presiding elders. But McKendree wrote his senior: "I am fully convinced of the utility and necessity of the council of the presiding elders in stationing the preachers. I refuse to take the whole responsibility upon myself—not that I am afraid of proper accountability, but because I consider the proposition highly improper." Thus it came that the presiding elders became the bishop's council. In this same spirit, a bishop to-day will seek light from every possible source—from laymen as well as from presiding elders. The day has forever gone when a bishop would be justified in refusing to give careful and prayerful attention to representations made by churches concerning their needs and purposes.

2. **The first Episcopal Address to a General Conference was prepared and read by McKendree.**

Bishop Paine writes of McKendree as presiding officer as follows: "Bishop McKendree felt that his relation to the preachers was somewhat different from that of Bishop Asbury. Many of them over whom he was called to preside were older and more experienced than himself and would be far less likely to submit to him as they had done to Bishop Asbury, than to be controlled by rules made by the Conference for the transaction of its own business. Besides this, he was a man of method." He therefore made himself familiar with the rules of order and insisted on each Conference's adopting them. When he came to his first General Conference after having been made bishop, he did the same thing. He drew up a plan of business and read it to the General Conference. That was a new thing to the aged Bishop Asbury, who immediately rose to his feet and addressed the junior bishop as follows: "I have something to say to you before the Conference." The young bishop rose to his feet, and they stood facing each other. "This is a new thing," said Asbury. "I never did business in this way. And why is this new thing introduced?" The junior bishop promptly replied: "You are our father; we are your sons. You never had need of it. I am only a brother and have need of it." Asbury said no more, but sat down with a smile on his face. "I am only a brother"—in that spirit McKendree did his work. He felt himself to be a "brother" upon whom the church had laid large responsibility. It was not the accident of office that made him a leader; it was the gift of leadership that put him into office.

3. **McKendree recognized and stressed the authority of the General Conference over the bishops.**

That first Episcopal Address was much more than a plan of business. It called attention to the needs of the church and especially called the attention of the Conference to the administration of the bishops. A quotation will be of interest:

"Permit me, my dear brethren, to express a few thoughts concerning the view I take of the relation in which I stand to this body. It is only by virtue of a delegated power from the General Conference that I hold the reins of government. I consider myself bound by virtue of the same authority to exercise discipline in perfect conformity with the rules of the church to the best of my ability. I consider myself justly accountable, not for the system of the government, but for my administration, and ought therefore to be ready to answer in General Conference for my past operations. I wish this body to exercise their rights in these respects."

To quote Bishop Paine again: "The first native American bishop, himself a soldier and officer in the War of Independence, placed himself and his office in harmony with the feelings and sentiments of his countrymen by refusing to govern except according to law." This is what Americanism demands and democracy requires. It is the right and duty of the General Conference to review the administration of each general superintendent and to give him information and advice in reference to his future operations. No true American and no true Christian brother could accept the office of bishop on any other conditions.

Such a bishop was William McKendree, and he was no less American when he carried the "presiding elder question" down to the Annual Conferences than before. The spirit of true democracy led him to do so. For if bishops should be amenable to authority, the General Conference should also, and since it is a representative body, it should be called to account when its acts violate the Constitution of the church.

This article must end abruptly here. It will have accomplished its purpose if it calls attention to the fact that from the early days of our history until the present our Methodism has been truly American, being shaped largely by the same influences which made the American nation and shaping, in its turn, more than any other denomination the life of America. And let it be added that just as in the beginning the influences which shaped the nation had much to do with shaping the ecclesiastical polity of American Methodism, so now Methodism is responsive to the spirit of true Americanism. The essential doctrines of Methodism remain, since they are the doctrines of Divine grace as set forth in the New Testament. But church polity is a temporary expedient. Methodism, facing new conditions, must adjust herself to the needs of this new age. To worship an unchangeable past is to deny the doctrine of the continued presence of the Spirit of God in his church.

Dallas, Texas.

AS THE OTHER FELLOW SEES IT.

By Rev. C. C. Miller.

In the New Orleans Christian Advocate of April 22, under the heading, "As the Educational Association Sees It," and over the signature of W. E. Hogan, Secretary, we find the following resolution addressed to the Campaign Commission and the Board of Finance.

"Resolved that it is the sense of this Association that it would be to the best interests of the church if the two proposed campaigns for our edu-

cational institutions and for the Superannuate Endowment Fund were combined into one campaign, and that we, therefore, request the Educational Campaign Commission and the Board of Finance to combine their campaigns, if such a combination is found to be practicable and wise after a careful consideration of the whole question."

If such a combination is effected, is it not just possible that one or the other claims will be a "rider?" Is it not highly probable that the educational claim will be the beneficiary in a combined campaign and the superannuates suffer a corresponding loss? I presume that it is conceded by every one that the superannuate's claim is the most popular one that could be put before the church. Let us be fair with the superannuates, that galaxy of saints who have treasure laid up in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal, but who have made no provision for the inevitable rainy day of old age. These men deserve a square deal and their claim should be put on its merits. They have fought with unswerving devotion through their whole lives without even the hope of a competency in their second childhood.,

A man from whom a grindstone had been stolen applied to a justice of the peace for a warrant to search the premises of a suspected neighbor. The justice looked all through his formulary for the form of a search warrant covering the theft of a grindstone, but found none. But he did find a form for a warrant to search for stolen meat, and issued a warrant in accordance therewith.

"But," said the applicant, "I ain't lost no meat."

In reply the justice said, "Take this and go search for meat, and while you are searching for meat, you may find your grindstone."

The above experiment may have proved effective, but if it can be justified at all, its justification must rest on the ground of ignorance on the part of the justice of the peace. For the Educational Campaign Commission and the Board of Finance deliberately to plan such a combination, making one of the items a "rider" for the other, might be unethical. The plan might be strategic and save the expense of making two campaigns. But is it just and fair, and would it be a religious act? A great many thinking men in our church might resent it. Most of our superannuates have had "their noses to the grindstone" all of their lives, and to issue a warrant for meat for them in order to secure at their expense the grindstone for the educational cause would scarcely be fair.

Let us have no mixed deal if there is to be one drive for both. Let us have no percentage basis. Let each subscriber designate the cause to which his contribution is to be applied.

Our Centenary "drive," for it was a "drive," was a magnificent success. We made the mistake of not including all the items in that campaign; but we were pioneering, and our mistake is pardonable.

The contemplated campaign is premature in the sense that it follows too closely on the heels of the missionary "drive," and the multitudinous drives incident to the war. It is especially inexpedient to have another campaign for funds when so many of the missionary subscriptions are unpaid and much of the amount is not yet matured. There is danger of killing the hen that lays the golden egg.

The Methodists generously contributed to the Centenary fund an excess of eighteen millions, including credits. And the echo that came back to the church was, "No shrinkage, but an increase."

The cause of education and the superannuate fund are both worthy and needy, and are pressing. It would be a most magnanimous act and a most generous thing if the Board of Missions could make an arrangement whereby they could transfer the eighteen million excess to meet the emergency of the educational cause and the superannuate fund, and when the sheets are clear let the church put on a vigorous campaign for all its demands and make provisions to reimburse the Board of Missions if need be.

It is the modest opinion of the writer that the men at the "Hub" are not sufficiently in touch with the men who are on the firing line, or that they have not attached sufficient importance to the conditions on the field. It has not been my good fortune to hear an expression from a single preacher favoring an early campaign, and many of the laymen are opposed to an early campaign and pronouncedly so. Some laymen and some preachers are positively antagonistic to an early campaign.

Under the changing conditions of the times when men are thinking in big terms, more thought is being bestowed upon religious subjects than ever before in the history of the world. Hard-headed business men are seeking investments that will be productive along ethical lines. There is more freedom of expression in the church than ever before. Men are saying things. What are they saying? Some are saying openly and some at low breath things like these: "Our bishops are autocratic." "The Board of Missions is building a plutocracy that will down the autocracy." Others are saying, "No autocracy in mine—no plutocracy for me—give us a democracy." Power in church and in State must be lodged "somewhere." In this day of big things thinking men are wondering more than ever, "Just where?"

Morgan City, La.

"QUITTERS."

By Rev. H. B. Watkins.

The discussion of the Unification issue is now on, as it should be, in full blast. I have read with great interest up to this time the masterly discussion of the matter by Bishops Denny, Cannon, Moore, Ainsworth, and others, as well as our gifted editors. With such presentation of the great issues, most of us are content to remain quiet and give the matter a thorough, calm, prayerful "hearing." I am sure a thoughtful reader is getting at least this much pleasure out of the whole question, that we have the same quality of gifted leadership on both sides as characterized the magnificent debate in the General Conference of 1844, on both sides of the question. I am sure most of us are giving the matter careful thought, without coming to an immovable conclusion till the evidence is all in, but will be there to meet it when the issue is joined.

Since the Methodist Episcopal Church gets the first whack at it, it seems to me we might postpone, at least, the "caniption fits" over the matter until we see their attitude. We may get "all het up" about nothing.

But, Mr. Editor, there is one class of writers showing up now that I hoped we might be delivered from, and that is those who are telling us now that, if unification carries, they are going to quit, or as one writer puts it this week, "We would rather go into some other church." That's "anti" with a vengeance. But it is a very convincing argument for Unification.

American Methodism had nearly a century of united history. That history is our common heritage. Our fathers wept when the day came that it seemed wisest to separate. Now that the day has come when Methodism has a possibility of reunion, without the frictions of those old days, they are ready to quit the whole business. Rather than a united Methodism, looking back together to a common ancestry, to McKendree, aye to Asbury, aye to Wesley, they'll join the Baptists or some other church. Well, every man "according to his taste," and if it's proper now to utter such a threat, it is as proper for some others to say, "Let 'em go." But neither is proper and it should not be uttered. This union of States had nearly a century of united history, history which we are proud of. But then there came a day when it seemed best to separate and our fathers seceded from the Union.

Our Confederated States were forced back into union, a union no Southerner wished. I didn't hear of anybody's leaving the Union, and in spite of our unwillingness, these years of reunited history have been splendid, and we have a great, united country.

Oppose union as much as one likes. Our fathers opposed it to death. But why should not a church, voluntarily reunited, have the promise of a happy, prosperous journey hand in hand? Why predict disasters to the church united, which have not come to state?

At any rate, don't holler, "I am going to quit." It's childish. "Play the game."

Meridian, Miss.

THE CENTENARY OF MISSIONS—A BIRTHDAY NOTE.

By Rev. J. Wilson Brown.

Shall not our church carry on the work of the Centenary of Missions? By all means we ought. It is just the employment that will fit us for the blessings God waits to bestow upon us and this nation. Nothing less than this will be adequate, nothing other than this will suffice. It is one of these great collateral crises such as the world has never seen, such as the church has never been called to meet or exploit. Can we do it? By the law of reciprocity in human and divine beneficence, we can. It is no paradox to assert that financially it will not cost a cent. The divine challenge of the pittance of a tithe, within which limit neither duty, nor life, nor love has ever flourished, has never been heeded by us. God only waits for us to prove, to try Him.

By the law of heavenly citizenship, divine patriotism, we must. The words of our Lord, thrice recorded, "Render therefore unto Caesar the things which are Caesar's, and to God the things that are God's" never had such marvelous exposition before. See that manly form, his flashing eyes, his noble brow: when he arose at the call of his country he received his father's congratulations. Fit sacrifice he was for the altar of his country. The desires and prayers for his fidelity are only equaled by those that God would remember his mother's heart. Thousands of us, with heart-strings drawn out, as it were for thousands of miles, learned this lesson and experienced this exposition of rendering unto Caesar.

What then shall we render to God? May we not hear the answer in terms like these? "Give and it shall be given unto you;" "Sell that ye have and give alms;" "Lay up for yourselves treasures in heaven * * * for where your treasure is there will your heart be also;" "It is more blessed to give than to receive;" "She hath done what she could;" "And he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said Of a truth I say unto you that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

We are reminded of the liberality and Christian stewardship of woman. It is more than a coincidence, that thousands of holy women, recently equipped for better service in the church and State, lend their hands and hearts.

We think a wonderful conception has thrilled the mind of mankind. The atmosphere is universally pregnant: there is the leaping of a life yet unborn. Human expectancy awaits, as it were, an international birth. The ear of Christian motherhood will be first to hear this infant's cry. Whose hands shall be more fit than hers to swaddle? In whose arms, on whose breast, and near whose heart, other than hers, shall be nurtured this astonishing, crying infant—a new world? Shall not our Zion prosecute the work of the Centenary? She ought, she can, she must.

"The Son of God goes forth to war:
Who follows in His train?"
"O God, to us may grace be given
To follow in His train."

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

A SUPERANNUATE FEARS TEMPTATIONS.

By Rev. T. W. Adams.

I don't like temptations. The Savior taught me to pray, "Lead us not into temptation." I have heen praying that way for nearly seventy years. It is true that James wrote to the brethren, "Count it all joy when ye fall into divers temptations." I imagine that those who are always praying not to he led into temptations are so well fortified that when they "fall into" them they come out with joy. It is all right when God leads us into temptations, as He did the Savior—"He was led up of the Spirit into the wilderness to he tempted of the devil." I understand that—no trouble with me to see God's hand in temptations; my trouble is that I am afraid of myself. I stand in the presence of every one of them trembling—so I keep on praying, "Lead me not into temptation." I remember what Paul wrote to the Corinthians, "There hath no temptation taken you hut such as is common to man; but God is faithful, who will not suffer you to be tempted ahove that ye are ahle, but will with the temptation also make a way to escape, that ye may be ahle to hear it." That is just as true now as it was then—God is as faithful to us as He was to the Corinthians—that is comforting and assuring. Still, I am dreadfully afraid of temptations—I guess I will he as long as I live.

Several times, lately, my memory has been active with the past; and the many and different kinds of temptations I have borne came up very vividly. I wonder at the ease with which I overcame some of them; some came so near hesting me that the narrow escape scares me till yet to think of it. I am going to tell you ahout some of them.

Business has always had a fascination for me. I think of business, talk it, and find it hard to keep out of it. I love land, and I love to trade. So when I was offered the same salary I was getting on the district (I was P. E. then) to go into husiness, I thought it over. The temptation was too weak to hother me, however. I already had as much salary as was offered me; besides I had a furnished parsonage free, and doctors charged me nothing for their services. Added to this was the fact that I was doing what I was called to do—preach.

At one time I was offered the chair of mathematics in a college—of course that stirred my pride. You may know that was some temptation. That might have downed me, if I had not had some sense of caution—upon reflection I concluded I knew too little about mathematics to do anything teaching others. A boy once wrote, "I can rite very well and can spelle fine, hut matthewmattix is one too many for me." I am in profound sympathy with that boy, for I have always been in the same fix. I want no mathematics in my educational menu. When I got to he a presiding elder, I had of necessity to hrighten up and master percentage; I got to he an expert on it. I pulled off some surprising stunts on district stewards at their annual meetings, and on quarterly conferences under Question 8. I raised my salary at one time ahout $400, hy expert percentage work. Wasn't that fine? I greatly enjoyed my skillful handling of that business. The cause of my pleasure was that I had a very narrow board to do what was very much needed to be done, and what they were unwilling to do. My successors have been getting the good ever since of my adroit work that day. I have liked percentage ever since.

I was twice offered the joint presidency of a college. It made my head swell to think of heing president of a college. But what took all the swelling out was a very strong suspicion that both offers were made from a motive that was not flattering to me. These presidents wanted me, I felt sure, to run the financial end of the business. They knew that I had some business sense, and almost unlimited credit. They wanted me to sit at the tables of the money changers, while they dressed in Prince Albert suits and wore silk beavers and put on presidential airs. I just wouldn't stand for that. But for that, I might have been a college president and superannuated with some prestige. I might have been where Inman Cooper and Alex Watkins are now. My! Just to think of it! I am always losing opportunities.

I was once offered the editorship of a newspaper. That was some temptation. I have been scribbling all my life. I must certainly have heen horn with cacoethes. To make that intelligihle I will say, morbus scribendi. The thought of just writing—doing nothing but writing—was fascinating to me. I was told that all the equipment and money needed would he at my command. That nearly got me. How I did want to try my hand at it! No one could have run a blue pencil through my copy. It would have been published as written. The trimming editors are greatly to he feared. They play the mischief, sometimes, with a scribbler's manuscript.

But on mature reflection I saw that there would be danger in uncensored writing—sometimes an editor gets lead pumped into his anatomy. An editor was killed a few days ago in Uraguay. I concluded I had hetter write less and live longer. But, anyway, it stirs my hlood, when I go into the sanctum of an editor. In my imagination I can see Henry Carley and Alf. Smith writing those splendid editorials we common people think are almost inspired. I am almost envious of them.

Two or three of my former presiding elders told me that I had the qualifications for a good P. E. I was easily persuaded to helieve it to he true. Then began the temptation. When Bishop Hargrove offered it to me, I found no place in my heart to resist the temptation—"Barkis is willing" was my state of mind. I accepted it with thanks, and stayed in it until Bishop Atkins forcibly ejected me.

I am sure I would never have resigned. Of course not. "But few presiding elders die, and none ever resign." I. W. Cooper came nearer resigning than any I ever knew. He managed to pull through one year, hut he kicked out of the traces at next Conference. Cooper would rather he a college president than to he a presiding elder. I wonder why? There is no accounting for some men's tastes.

The biggest temptation I have ever had to face is to rest too much. I have to prod myself mightily to work at all. Rest is the main thing. It is 9 or 10 o'clock some mornings hefore I can persuade myself to get out of hed. I have no sick members to visit; no new people to look after; no committee meetings to hold; no quarterly conferences to prepare for. Nothing disturbs me. I am resting and resting. It is fine.

Brookhaven, Miss.

A LETTER FROM AFRICA.

(The following letter, from Mrs. Lillian Williams Beanland, daughter of Rev. and Mrs. W. M. Williams, of the Mississippi Conference, will, we are sure, prove interesting to many of our readers who remember Miss Williams as a most successful primary teacher in the public schools of Mississippi. With her husband she is engaged in missionary work in Douala, Cameroun, West Africa, under the auspices of the Presbyterian Church. This is part of a letter to her parents and was never intended, of course, for publication. We asked the privilege of printing it because of the intimate view it gives in a purely informal way of missionary work in this most interesting field.—Editor.)

I wish you might have been here yesterday. Such big doings as we did have! It was the yearly communion season, and natives for hundreds of miles had come all the week to be here for the occasion. This is the time that all the classes are promoted, and the members received into the church, as well as communion. Out here when a native confesses, and expresses a desire to become a member of the church, they do not accept him on his profession of faith, but they have to stand the "acid test" which lasts for three years; then, if at the end of the time he is worthy, he is accepted as a member, and baptized. But first he is admitted into the first year's class of Instruction or the Esulan. But before he is admitted into this even, he has to settle all palavers and pay all debts. He stays in this class for a year, and if at the end of the year he has not broken a single commandment, such as "cussing," "stealing," "walking on Sunday," not to mention the longer and more important commandments, he is admitted into the second year class, or the Nsamba. He remains in here another year, keeping all rules of the church, and walking the "straight and narrow path." If he stays in here until the end of the year, and keeps a clean record, then he is admitted into the church as a member, and is baptized. How many church members would there be in America if the laws of the African church were enforced?

I went down to the session room awhile one day, and it was most interesting. All candidates for membership came up before a number of elders, and they asked questions from the catechism, and if they thought the persons worthy, they were allowed to appear before the high tribunal, which is my most worthy husband. Then if he thought them capahle and sincere, they were passed on to a higher class. Some he found guilty of not having put any collection in the basket for the year, so they were declined promotion. When you know that members of the Esulan Class are supposed to pay only 10 cents a year, Nsamba members 20 cents, and members of the church 30 cents, you can understand why they can afford to turn them down, for they all have money, and its only negligence when they don't help support the church.

At the morning service, at which there were 2250 present, Gayle promoted 88 into the Nsamba Class, and baptized 44 members of the church who have stood the "acid test" for three years. Then in the afternoon he haptized about 20 babies. I wish you could have seen that sight. It was too sweet. Black or brown babies are prettier than white babes, because they are almost olive colored and their features are more distinguished! And some of these were tiny, tiny hahies. One was just a few days old. One father whose wife could not come, and who wanted his one-week old baby haptized, forgot ahout it until he was at the church; then when he saw all the mothers lining up with their babies for the assistant pastor to take their names, he thought about it, and his determinaton was so great that he ran all the way to the next town, grabbed that tiny baby in his arms, and flew back in the broiling sun! He came in the church dripping with perspiration, and just did get there in time! He stood all during the ceremony mopping his body from which streams of perspiration were flowing, holding that tiny hahy in his arms!

There were older babies, too, perhaps a year old, and there was a questioning look in their eyes as the "White Man" came so near to them. Most of them gasped when the cold water was put on their heads, but they were too interested in watching this "strange creature" to make any sound. They were too cute.

The crowd yesterday morning was so interesting that I could hardly listen to the sermon. The different costumes, when there were any costumes, were killing. The men dress more than the women do, and they drape yards and yards of cloth around their hodies, hringing it up and tying it hehind their necks until it resembles Caesar in his Roman toga. A few of the slaves and poorer class still wear the native garb of the dyed bark loin cloth, and they really look more at ease, and far better than they do arrayed in the flowing robes. Then some have inherited the cast-off clothing of missionaries, or the paid teachers and evangelists have managed to huy American style clothes; but regardless of the heauty or the ugliness, they wear the tails of the shirts on the outside, for they think: "What's the use of having so much expensive cloth on one's hody, and every one not to know it?" So it flutters in the wind like a loose main-sail on a cat-boat. A Sunday morning crowd reminds me of a midnight fire in a small town, where all the inhahitants rush to the scene regardless of conventional dress!

The only place that an African woman has to display her artistic tastes is on her head, and they sometimes look as if a landscape gardener had heen doing experiments! One came in to church yesterday that almost spoiled my solemnity. She

had rows and rows of hair piled up on her head very symmetrically, each pile or row about two inches high, and on the top of each row was as many brass-headed tacks as she could stick, all polished to the nth degree. I tell you, she looked grand, and she knew it. Her hair had been previously oiled with palm oil, so she could coiffure it just right. Then she had a small, polished stick in between the rows, with which she scraped up the oil from her neck and shoulders, that had run down on account of the heat, and put it back up among her kinky tresses. She was dressed especially for this occasion! There were a good many of them who reminded me of the little nursery rhyme, "Yankee Doodie stuck a feather in his hat, and called it Maccaroni!" It was very evident that they had chased the rooster down, and robbed him of his crowning glory!

One little girl looked positively modern—at least she had her hair fixed like the girls were arranging theirs when I left home—combed straight back from her forehead, and ear-muffs over her ears. She looked quite pretty.

You should have seen Zambo Mwolo, the chief and head-man from this town. He isn't a Christian, but is a friend of the mission and attends church quite often. He came in great pomp and glory, his slaves following behind, and one with a chair for Zambo to sit on, because he does not deign to seat his royal highness on the plank benches on which the natives sit.

After this very interesting service, we came home to try to rest a little while, but it was almost impossible, because the yard was filled with wondering natives who wanted to catch sight of the new "white woman." I washed my hair, and was sitting by the window, Saturday, drying it, and you should have heard the exclamations which arose as the women especially passed the path. They had never seen such wonderful tresses! "Just to think it comes down to her waist," they said! But poor disillusioned people, you, who know me, know that those beautiful (?) tresses have always been a source of constant worry and torture to me, and people who adhere strictly to the truth, never make such remarks!

LILLIAN WILLIAMS BEANLAND.

BOARD OF CHURCH EXTENSION.

Important Announcement Concerning Applications.

The Board of Church Extension, which has just adjourned its annual session, adopted the report hereto attached, which explains itself.

There were before the Board seven hundred and forty applications, asking for a total of $1,557,979.13 in donations, and $1,716.650 in loans.

The Board instructed the Committee provided for in the report to consider other applications that may be presented which are clearly entitled to consideration in connection with the Centenary Fund. Only applications for aid from the regular funds of the Board which reached the calendar according to the rules of the Board are to be considered.

It will not be possible for the office to give information concerning the action of the Board on any case until the called meeting of the Board shall have passed on the recommendations of the Special Committee.

The Special Committee provided for is as follows:

Bishop W. F. McMurry, St. Louis, Mo.
Rev. S. H. C. Burgin, 1115 Fourth Avenue, Louisville, Ky.
Rev. James Thomas, Little Rock, Ark.
Rev. J. A. Baylor, 1115 Fourth Avenue, Louisville, Ky.
Rev. O. F. Williams, Barboursville, W. Va.
Bishop Jno. M. Moore, 810 Broadway, Nashville, Tenn.
Mr. T. L. Jefferson, 1115 Fourth Avenue, Louisville, Ky.

"Your Committee on Centenary and special applications, begs leave to report the following recommendations:

"(1) In accordance with the agreement that one million dollars of the amount of Centenary money allotted the Board of Church Extension be used for donations, we recommend that $400,000 of the said million be applied in the following foreign fields: China, Japan, Korea, Brazil, Mexico, Africa and Cuba, and that the amount for each field be determined by a committee consisting of the Bishops in charge of these fields and the Secretary of the Board of Church Extension, and that the order of payment be determined by the said committee.

"(2) That the other $600,000 allotted to be used as donations be applied in the home field in accordance with the action of the General Conference, which says that it shall be used 'in building churches and establishing institutional plants in territory of the United States that is distinctly missionary;' and it is further recommended that in appropriating this amount the Board shall have in view the entire Centenary period.

"(3) In order that the receipts from the Centenary contributions may be distributed in accordance with the above plan, we recommend that all applications for donations from the Centenary Fund and from the regular fund, along with the calendar and the recommendations presented by the Executive Committee, be referred for careful review to a committee of five, together with the President and Secretary of the Board, with instructions to report back its recommendations to the Board at the earliest practicable date. We further recommend that this committee be named at this morning's session in order that, if possible, it may give hearings to representatives of special interests, who are now in Louisville, for the purpose of representing such interests."

W. F. McMURRY, President.
T. L. JEFFERSON, Acting Sec'y.

SUCCESSFUL CAMPAIGN IN MEMPHIS FOR METHODIST HOSPITAL.

It can be taken for granted that all doubt concerning the success of the Methodist Hospital in Memphis has now been removed by the successful campaign recently conducted that resulted in the raising of over $400,000 within the city and including that part of the territory embraced in the Memphis District. The number of subscriptions secured shows that it was one of the most popular campaigns that have been put on since United War Work drive. The records will show over 5500 signed cards, ranging from $1 to $30,000.

The Methodist people responded generally and generously, showing their deep concern in the welfare of the enterprise, as well as their expression in the faith of the church to build and maintain an institution of the kind for the relief of suffering humanity.

The organization was one of the most perfect and representative we have ever had and the enthusiasm of each worker was great from start to finish. This was due, mainly, to the genius of Mr. L. M. Stratton, the general chairman, and his specially selected committee, Mr. G. T. Fitzhugh and Mr. Frank N. Fisher.

There was one subscription of $30,000, from Mr. Clarence Saunders; two subscriptions of $25,000 each, from Mr. John R. Pepper and Mr. L. M. Stratton. There were three subscriptions of $20,000 each, from Mr. and Mrs. G. T. Fitzhugh, Mr. T. K. Riddick, Mr. and Mrs. J. M. Goff. There were quite a number of $5,000—one from Mr. A. E. Jennings, Mr. Will Dockery, Mr. R. L. Carr, the heirs of the late Hon. John R. Godwin, the children of Mr. and Mrs. F. M. Norfleet, and the heirs of Mr. and Mrs. W. B. Mallory.

St. John's, Madison Heights, and First Methodist Churches were the largest contributors from their members in the aggregate, but the smaller churches did equally as well, if not better, considering the financial ability of their members. The preachers in charge of each church entered into the spirit of the campaign from the first and led their flocks to success. Rev. T. E. Sharp, the presiding elder, was a conspicuous figure and did great work in planning, as well as in putting into execution the plans. No one was more concerned and gave more enthusiastic support before and during the campaign than Bishop W. B. Murrah. He was present at nearly all of the meetings and on several occasions spoke enthusiastically and hopefully of the success of the undertaking. The methods employed and the generous spirit displayed by the workers carried a blessing to the giver, and the campaign in its close demonstrated that Methodists can even get happy, and even hilarious when they are giving of their money for benevolent purposes.

The campaign in Memphis was pulled off first in the order, and its success has become a challenge unto the rest of the territory embodied in the four Annual Conferences that constitute the corporate body of the Methodist Hospital. The amount that has been assigned to the Memphis Conference outside of the Memphis District and accepted by each presiding elder's district is $160,000, which will be raised beyond any question of doubt, and the same can be said of the North Mississippi Conference, whose allotment is $150,000; and we believe that the Mississippi and the North Arkansas will also do all they can to raise the amount that has been assigned to each. The amount that the Board of Trustees of the North Arkansas Conference accepted was $100,000 and the Mississippi Conference $50,000.

It should be ever kept in mind that the Methodists have an ideal location and the building will be as nearly perfect as skill and science can provide. Also it should be remembered that this institution will not be run for profit and that non-pay patients will receive the same good treatment as those who pay; that the doctors in good standing are admitted within its walls and that no question will be asked as to whether the sick belong to the Methodist Episcopal Church, South, or not when they need the blessings that that institution can supply.

It is the purpose of the Board of Managers to complete the buildings as rapidly as the contractors can do the work, and it is expected to be ready for occupancy this fall.

The hospital building when finished and furnished will cost about one million dollars. From the standpoint of convenience and scientific research, it is as near perfect as can be made. The policy as to its future management, is as follows:

First—The administration of the hospital to be solely without reference to religious belief or preference.

Second—It is to be operated on the most improved scientific hospital plan.

Third—It is to conduct an up-to-date laboratory of research for the discovery of disease germs and the cure and prevention of their spread.

Fourth—At least one-third of its beds shall be available for those who are unable to pay.

Fifth—Any doctor in good standing will be welcome to practice within its walls.

Sixth—It is not to make money. All receipts above expenses shall go to charity services, research work for the betterment and extension of the enterprse.

THOS. B. KING, Secretary.
Memphis, Tenn.

The secret of success lies in embracing every opportunity of seeking high and right ends, and in never forgetting that golden rule of the catechism, "of doing your duty in that station of life to which it shall please God to call you."—Wellington.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

A GREAT SERMON FROM A GREAT MAN.

By Rev. C. A. Battle.

Dr. Sam Steel preached at the First Methodist Church of Mansfield to-night (April 18), and his deliverance was, in many respects, the greatest utterance I ever heard. He was, as many of your readers know, the pastor of this church for the two years ending last November. Several times when Dr. Steel was in town I have asked him to preach for us, but not until to-day was he able to accept my invitation. Only once before had I had the privilege of listening to him, and that was many years ago when he lectured in New Orleans at Parker Memorial Church. I had not fully appreciated his power to use the English language or to depict character or to describe scenery. Words to him are like keys upon a piano when a master musician at his best uses them in multiple combinations to make one feel pathos or see sunlight or hear the merriment of laughter. They fall from his lips suggestive of the silvery gurgle of the brook or the deep flow of the river—as he wills. If one could divide a ray from the sun into the colors of the rainbow, and take these decided units of light in his hands and shape them into flowers and radiant garments and gems, he could scarcely do more with these than can Dr. Steel do with words. His wonderful store of adjectives and adverbs fall in description about his nouns as pearls and rubies and amethysts are arranged about the diamonds of a diadem under the eye of an expert with gems.

Dr. Steel's power in delineating character is nothing short of marvelous. His deep insight into human nature, his wide acquaintance with the events and characters of history, his knowledge of the Bible, and his many other peculiar abilities, make him a public speaker in his line who is peerless. To-night as he stood in the pulpit, his head white with the snows of seventy winters, his form erect and graceful, his dress becoming and unostentatious, he was the embodiment of all the virtues of a Southern gentleman and scholar and preacher of the Gospel of Christ. His voice was sonorous and his enunciation perfect, and as he reached the several climaxes of his brilliant discourse he touched the sublime heights of oratory which I have always associated with such names as Ben Hill, of Georgia, and L. Q. C. Lamar, S. S. Prentiss and Bishop Galloway, of Mississippi.

After hearing Dr. Steel to-night, his "Pelican Pines" are more graceful and stately; his "Melrose Manse," in which I now live, is a house where the riotously growing roses speak his name and fame; the pulpit in which he used to preach is emphasized by his eloquence; and his balmy Southland is an earthly paradise charmed by his characterizations of its ladies and gentlemen of the decades passed away.

I wish every Methodist in Louisiana could have heard his sermon to-night. If our ministers want a speaker of rare ability to preach or lecture for them on special occasions, they will do well to write Dr. Steel. He was superannuated at the last Conference, and he is getting along in years; but I cannot see how even at any time in the past his mind could have been more virile or his personality more charming. If our universities found it possible to get him to deliver their annual series of lectures upon special subjects, to my mind they would procure a speaker for such occasions without a peer in America. I am proud to realize that the South can produce such a man. It has been my privilege to hear in the past such men as Dr. Dawson, Dr. Dinsdale T. Young and Dr. F. B. Meyer, of England, and the brilliant Bishop Quayle of the Methodist Episcopal Church; but Dr. Steel as an orator surpasses them all. Bishop Hoss as a preacher who emphasized pathos, and Bishop Candler as a preacher who displays unfathomable depths of philosophy and Christian experience, have impressed me more than any other ministers of Christ that I ever heard; but Dr. Steel as a master of rhetoric and history rises to sublime heights. Perhaps I am a little prejudiced, but I believe our great preachers of the Southland stand peerless when they are compared with others from any part of the globe. I have never heard Dr. Jowett, of New York and London fame, but I am willing to see our great Southern preachers measured fairly with him at any time.

To-night Dr. Steel preached on Christ's description of John the Baptist: "He was a burning and shining light." But the preacher did not confine himself to John the Baptist alone, for he gave illuminating psychographic delineations of other satellites in the Bible constellations. He began his message with an appreciation of the unsurpassed literary features of the Bible itself. Had I known what was in store for us, I surely would have had a stenographer present to take down verbatim what was said. Only a few things, outside the great impression made, remain with one literally after such a sermon as this. But the Bible will ever be dearer to me, if that is possible. Dr. Steel quoted from the literary genius, Moulton, in his estimate of the Book of God. I have heard Moulton at the University of Chicago, and Dr. Steel in his original strokes of genius outdid Moulton himself. How he illuminated his hearers concerning the funeral oration of Moses, the lamentation of David for his friend Jonathan, the intensity of the lyric Psalms, the pathos of Jeremiah and the eloquence of Isaiah! The writings of Euripides, Plato, and Homer are incomparable to these. Then he described John the Baptist as a rugged and unpolished obelisk towering above the seers of his time, a man clothed in rough cloth with a camel's hair girdle about his loins, to whom the religious authorities at Jerusalem sent an inquiring delegation to know if he was the Christ. Then he told us of Peter the human, typical of men, strong yet vacillating at times, perceptive of truth as he realized Christ was the son of the living God, fearless as he fought for the Master, yet fearful when he should have been like a rock. Peter was the privileged character who was commissioned with power to lock and unlock the gates of heaven, he held the keys, he was the primate among the disciples. Then Paul, the colossal man of all time, was discussed. He was the greatest thinker God ever let loose on the planet; versatile in character, making a tent for the pay for his meals and at the same time making the creeds of Christendom. Paul was more eloquent than Demosthenes in his orations against Philip, or Cicero in his deliverances against Catiline. In comparison with Paul, Caesar was a dwarf, and Charlemagne and Napoleon were mere pygmies. Then St. John the Divine was shown to be one of the largest of the satellites which swung in their orbit around the Sun of Righteousness. John is the most misunderstood man in history. He is often described as tender and almost effeminate, when in reality he was gigantic and powerful; so much so that Jesus called him a son of thunder. John disguised himself upon one occasion and joined a robber band in a successful attempt to bring back to the fold an erring disciple. St. John was the disciple upon whom Jesus leaned when he needed the comfort of an intrepid soul. St. John was a deeply spiritual man, for the spirit of the ascended Christ walks through the stately chapters of the Revelation. The Revelation of St. John is a book for a spiritual man. To some it is a mystery, an unintelligible jargon, but to him who would know the depths of divine truth it is a bright and shining way.

Nixon Waterman said:

A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more.
If graciously given before
The hungering spirit has fled—
A rose to the living is more
Than sumptuous wreaths to the dead.

Mansfield, La.

THE SEASHORE DIVINITY SCHOOL.

As a member of the Mississippi Conference, as a member of the Board of Missions, and as one deeply interested in the good the Divinity School may and can do, I call attention to one very important fact.

The Board of Missions of the Mississippi Conference was told by a representative of the General Board, one who was closely connected with the Centenary Movement, that the Conference Board would do a wise thing to appropriate a sufficient amount of the money coming to the Conference from the 10 per cent of the Centenary, to pay the expenses of the young men on mission charges, and the undergraduates of the Conference, to the Seashore Divinity School, or some place like it, that they may have the training and instruction given at these places. In fact, if I am not mistaken, some of the Conferences had agreed to such a plan, and the young men had been instructed to prepare for such an outing, that they might get the benefit of such a schooling.

A few dollars invested in this way would be of incalculable good to the church, in giving a better trained ministry, more efficient pastors, stronger leaders and more able preachers.

When our Board was through appropriating the amounts asked for each district by the P. E's., we did not have a dollar left to spend on this very worthy object.

I make this earnest appeal to the P. E's of the Mississippi Conference, and am sure that if they will give the matter a little attention, they can make it possible for every young man in the Conference to be at the Seashore Divinity School. Please begin early and see to it that your young men have the disposition and the means to go. If you will explain the matter to the official boards of the charges, they will most gladly provide the means for the young men to go.

As for the training, teaching, lecturing, spiritual and social uplift, it would be hard to find a place to compare with Seashore Divinity School, where the term is only ten days. The very best lecturers in the nation come to this School every summer, and the associations are the very best to be found anywhere. If the college men, presiding elders, leading pastors and leading laymen, will give this School a fair chance, it will soon be one the best institutions of its kind anywhere.

Let me make another suggestion: Let the pastors, and the presiding elders of the three Conferences urge some of their leading laymen who have the good of the church at heart, to come and spend the term at the school, and see what they can have, and what we do have, and they will soon see to it that we have the best institution in the South. Let them know that this is more than a preacher's affair, and for all who have the good of the church at heart. W. H. SAUNDERS.

Natchez, Miss.

HOW MANY HAVE YOU WON?

I have heard of a pastor who once asked the officers of his church to be perfectly frank with him, and tell him how many of them had ever led a soul to Christ. There were fifteen present, five of whom stood to say that they had had this joy, and ten remained seated. One gentleman rose immediately to say that the question had condemned him, that he had four boys, one of whom was a church member, and to his shame he confessed that three of them he had never spoken to on the subject of their soul's salvation. He went immediately to his home that night to fulfill his obligation and the boys came into the church at the first opportunity. He said that there had been a man coming into his place of business for years. He knew him to be a sinful man, but he had never spoken to him about his spiritual condition. When in a few days this man entered his business house again and when his errand was completed on which he had come, the church officer said to him, "Did you know that I was a Christian?" and he said, "Yes, I knew it," and then he said, "I wonder if you knew I was an officer in the church," and he said, Yes, I knew it." "I wonder if you have ever thought it strange that I had not spoken to you about your soul." The man's face became very white as he said, "I have thought it strange and I have come again and again into your place of business and waited after I had finished my errand, hoping that you would speak to me and you never have, and now it is too late."—J. Wilbur Chapman.

The Home Circle

HIS DOG.

Can your dog waltz on his hind toes,
And flip a cracker from his nose,
  And open doors 'most like a man,
And bring the muzzle that he wears,
And be "dead dog," and say his prayers?
  My dog can!

And will he go when he is bid
And look for something where it's hid,
  Across the road and up the hill,
By sniffing of the trail you've made,
And find the place where it is laid?
  My dog will!

And does he creep upstairs at night,
And snuggle up against you tight,
  Ev'n though he hears the door bell buzz
When some one comes? He feels, you see,
That he would rather be with me.
  My dog does!

And when you've somehow lost your sand,
Does he just somehow understand
  That you don't feel so very good?
And would he stick through thick and thin,
Whatever trouble you are in?
  My dog would!

Oh, other dogs are good enough,
I s'pose; but my dog,—he's the stuff,
  I wouldn't boast, but he's all this.
'Course anybody's dog seems fine
To him—but—well, you see he's mine.
  My dog is!—Life.

"I DON'T KNOW HOW TO PRAY."

When in the early dusk the brakeman called, "Santa Clara! Santa Clara!" and the train came jolting to a stop, the girl who had left New York that morning to seek health in the Adirondack Working Girls' Home rose—smiling, although her lips would tremble! The conductor took her baggage from her.

"You'll find 'em a pleasant, lively bunch. They can't help liking you, and this air will fix you up in no time. I'll be taking you back home soon—as sound as a kitten!'

"That's one fine girl!" the conductor said, emphatically, as they watched her go up the graveled walk toward the friendly, twinkling lights of the great stone house with the chattering bevy who had come to meet her. "Who'd ever think of tuberculosis and those girls in the same half hour?"

"She's the genuine article—and as pretty as the Lord makes 'em," conceded the brakeman, heartily. "What is it about a really nice girl that gets a fellow so? Why, I'd rather have her 'Thank you' than a dollar bill! She's never been away from home before. Well, here's hopin'."

In the solemn, early hush of the next morning the night nurse wakened Mrs. Corey, who was taking the matron's place for a week.

"It's the new girl. She's had a hemorrhage, and a bad one. She can't last an hour, the doctor says, and they want you to come."

Trembling, the matron in charge dressed. Could that delicately vivid, charming girl of last evening actually be dying now?

"This is Mrs. Corey," the doctor said, gently.

The girl who was dying lay, beautiful as a star; it was her first night away from home in the great, murmuring north woods country! Straightway the sweet, sick eyes opened to her who stood there in the sacred place of the mother.

"Pray, Mrs. Corey, please," she whispered. "Pray for them at home. Ask God to show them—it's—all right! And pray—that I—may die—bravely!"

It was very still in the room; a robin twittered sleepily to her nest outside the window. She was a splendid dancing partner—Mrs. Corey. Those ringed hands were valiant with the cards!

"I couldn't—I—"

"At home—they thought I would surely get well—here," the girl said. "Ask God—"

"I couldn't pray without my prayer book," stammered the woman, miserably.

The look in that young, stricken face, where there was no time, no strength for reproach, or even wonder, haunted the matron long afterward.

"Doctor," the faint whisper came again, "then you must—ask God—for them at home! And—for me—that he will—take me—gently!"

"Little girl," the doctor said, white and greatly moved, "I would give my right arm to do this for you. But I don't know how to pray."

Time was short indeed, now. The doctor lifted and held the little hands that essayed to fold themselves in the old, childlike attitude of prayer.

"Dear Jesus—take care of them—for me! Don't let them—grieve—too much. Bring them—safe home—mother and dad and Bob; auntie and Alice, Jim and Baby Ruth—and all—the others. And—take care—of me—now—for I'm—so tired—so—tired! Amen!"

In the cool stir and the growing glory of the new day the Lord Jesus took, very gently indeed, his little one home.

In a world of exigencies, whence each must pass out through the gate of mortal weakness into life beyond, dare we live unprepared to answer that last instinctive cry of mortal extremity?—Youth's Companion.

LITTLE HANDLES.

Bobbie had been to kindergarten. It was his first day there, and when he came home mamma was anxious to know what he had learned.

"What did you learn to-day, my dear?" she asked.

"'Bout little handles," Bobby said quickly.

"Little handles?" mamma said in surprise, wondering what he meant.

"Yes, ma'am; our teacher told us we must never forget our little handles."

But mamma did not understand. She had been careful to give Bobbie his pencils, his sponge, his book and his lunch, when he started to school, but she had no idea that he needed anything like little handles.

"You didn't have any," she said.

"Oh, yes, ma'am," cried the little boy. "I used them every time."

Then Bobbie couldn't help feeling just a little bit proud to think that he knew something mamma did not.

"You see, mamma," he went on, "it isn't something to carry; it's something to say, like 'please,' and 'thank you,' and 'ma'am,' and 'good morning,' and 'good afternoon,' and things like that. Our teacher calls them 'little handles,' and says we must always use them. I knew about them before, of course, but now I'll be more likely to remember them."

And, although Bobbie does forget the little handles sometimes, he is nearly always a polite boy, and people like to have him in their company.—Exchange.

WANTED—A SON.

Wanted, by parents everywhere in America who have all their hopes for future happiness bound up in their children's success—wanted, by these fathers and mothers, a son.

Wanted, a son who can tend a furnace and mow a lawn and not complain.

Wanted, a son who is on time at his meals, who can keep his room clean, who does not leave his clothes over the house for mother to put away, who is not selfish.

Wanted, a son who does not neglect his mother, who will not let her wait on him, who is good to her, who is proud of her, who tells her he loves her.

Wanted, a son who keeps his temper, who can be happy at home, who is respectful to his father and his mother, who can be as chivalrous to his sisters as to his sweetheart, who offers his father and mother his seat when they enter the room, who can close a door without slamming it, who is thoughtful of others.

Wanted, a son who does not need company manners.

Wanted, a son who loves other boys, who does not need to take them away from home to have a good time, who can make them happy in his own home.

Wanted, a son with ambition, who believes in himself, is self-reliant, whom other boys can not lead astray, who will not swerve a hair's breadth from truth or right, who hates villeness, who lives a clean life.

Wanted, a son who can keep a promise, who scorns a lie.

Wanted, a son who has manhood in the making.

Wanted, a son.—Milwaukee Journal.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Eliot.

Real New Orleans Coffee

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

UNITED COUPONS

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc, New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE HOPE OF THE WORLD—A THREE-MINUTE TALK.

We need a world that is safe not only for democracy, but that is safe also for every individual who would strive to reach the highest possible normal development, and for every idea that is for the betterment of mankind. It is a tragedy that good men and uplifting ideas have to fight for their very existence in the midst of selfishness and greed and of heartless disregard for the nobler aims of life.

It is very well for altruists to insist that the innate ideals of unregenerate human nature will ultimately bring about a state of peace and happiness; but the experience of the centuries has shown that human nature is not able, of itself, to attain the heights of moral and spiritual perfection. There must come into human life a dynamic that is strong enough to overcome the massed indifference and opposition of the forces of evil before we can hope to make the world the safe place it ought to be in which to live and work and hope and pray and draw near to God in the cultivation of all moral and spiritual virtues.

Christianity is the only power that can make the world what it ought to be, and Christianity can do it only as its principles become operative in the lives of men and women. Christ did not teach cold, colorless principles of truth and righteousness, but he enunciated the doctrine of personal conformity to the requirements of divine law. The task of the church is so to present this doctrine to the world that it will accept it as a vital, throbbing personal experience. When it has done this, we may expect a "new world," in which the will of God is done on earth as it is done in Heaven.

Professed Christians cannot escape the burden of tremendous personal responsibility that rests upon them in making actual the possibilities of the redeemed life. It is still true that men know us by our fruits; unless we show forth in our own lives the "fruits of the Spirit," we shall have to bear the ignominy of those "who say, and do not."

WILL IT MAKE ANY DIFFERENCE?

We take it for granted that every reader of the Advocate saw the announcement of the Publishing Committee in last week's issue that the subscription price of the paper, beginning with May 1, is $2 a year. This action was taken only after the situation had reached a stage where it was absolutely necessary to do something to meet the constanly increasing cost of production that we have had to face since the meeting of the Committee last year. The matter of increasing the subscription price was discussed at that time, but it was hoped that conditions would improve, and the matter was left in abeyance. A campaign for an increased subscription list was authorized, with the hope that the difficulty could be met in that way. The campaign was heartily entered into by many of our friends and supporters, and we are glad to be able to say that the New Orleans Christian Advocate now probably has the largest circulation in its history.

But as the cost of producton increased, the advantages of a larger circulation were wiped out, so that the burden of meeting necessary expenses only became heavier with the increased output. In other words, the cost of production increased out of proportion to the increase of circulation, and the business management found itself facing even a more difficult situation than before.

After a most careful investigation, it was evident that it was futile to hope to preserve the financial independence of the paper by adhering to a subscription price that was altogether out of keeping with the level of prices in other lines of business, and an equitable adjustment was, therefore, authorized. In spite of a most earnest effort to maintain the old price, it was found impossible to do so—hence the increase to $2.

WILL THE INCREASED PRICE MAKE ANY DIFFERENCE IN THE CIRCULATION OF THE ADVOCATE? We cannot believe that it will. We are sure that our readers are as good judges of present business conditions as are the members of the Publishing Committee, and they will readily agree, upon a moment's reflection, that it would be poor business judgment to undertake to carry on any kind of enterprise at before-the-war prices. As they realize this, we feel sure that they will endorse the action of the Publishing Committee and show their approval of its action by sending in their renewals at the new rate just as readily and just as promptly as they did before; and we believe that a simple statement of the facts by our preachers, who have stood so loyally by the Advocate through all the years, will make it as easy to secure new subscriptions as it ever was. Some of our friends may say, "It never has been easy!" To answer that rejoinder, we may say, then, that it surely will not be any harder to secure subscriptions at the new price under new conditions than it was at the old price under old conditions.

We have never based our appeal for the support of our constituency upon any other ground than that the Advocate is worth what it costs. We stand by that contention. We do not ask our people to subscribe for the paper merely to keep the poor, struggling thing alive, or as an expression of a loyalty to the institutions of the church that would support those institutions regardless of their value. We never have been willing, and the day has passed when anybody should be willing, to ask for the support of the church papers on the ground of charity. Every man has a right to demand full value in exchange for his money, and the church is as much under obligation to give that value as is any commercial organization. So far as we are personally concerned, we are willing to have the severest standards of value applied. If the Advocate is not worth $2 a year to any member of the church in the information it contains in its 52 issues, in the helpful and uplifting articles that appear in its pages, in the inspiring and suggestive topics that it brings to the attention of its readers throughout the year, it is not worth anything at all; if it ever was worth $1.50 a year to anybody, it is worth at least $2 now.

We are not unmindful of the fact, of course, that the Advocate gets its value largely because it is the offical journal of the Louisiana, the Mississippi, and the North Mississippi Conferences of the Methodist Episcopal Church, South, and that, as such, it makes its appeal primarily to the Methodists of its patronizing territory. We cannot feel that a single one of these Methodists—who are among the most intelligent and progressive citizens of the State in which they live—would contend that the Advocate is not worth the price that is now asked for it.

Circulation is the test of the success of a religious periodical. Since its purpose is not at all to make money, but to do good, it can fulfill its mission only as it goes into the homes of the people. If people do not read it, it is worth nothing to them and it is failing to do the only thing that justifies its existence. Measured by this test, the New Orleans Christian Advocate is an increasingly useful publication. Shall we let the small addition of 50 cents a year to its subscription price—less than a cent a week—hinder its circulation and hamper its usefulness? What say preachers and people?

THE GENERAL CONFERENCE OF THE M. E. CHURCH.

The General Conference of the Methodist Episcopal Church is now in session, having convened at Des Moines, Iowa, on Saturday, May 1. It is a notable gathering, of course, and its actions day by day will be followed with great interest by the members of the Methodist Episcopal Church, South, as well as by the four million members of its own great denomination.

The question of unification of the two churches will undoubtedly be the chief theme of interest, since it is the most important issue before the church, but other questions of great moment will be up for discussion and settlement. Among these are the following, which we take from the Western Christian Advocate of April 28: Revision of Course of Study and return to the Board of Bishops; Centenary Conservation Program and relation to Interchurch World Movement; New articulation of the general benevolent boards; Creation of a board of philanthropies; Proposed consolidation of the Advocates; Future of the deaconess movement; Admisson of laymen into Annual Conferences; Missionary episcopacy abolished; Life tenure of the bishops; Creation of new episcopal areas; Creation of a Judiciary department; Organizing the body of bishops into an executive board; Retention of amusement clause in the Discipline; Examination of functions of the Methodist Federation for Social Service; Uniting of Freedmen's Aid Society with the Board of Education; Taking over the Sunday school publications from the Book Concern by the Board of Sunday Schools; Control of the Epworth Herald by the Epworth League; Election of Negro bishops; Election of Indigenous bishops for mission fields; Establishment of an official Advocate in Washington, D. C.

It is impossible, of course, to forecast what the action concerning unification will be. Just as the proposed plan has many ardent advocates, so it is meeting with violent opposition. The Western is authority for the statement that Bishop Cranston stands alone among the bishops in his ardent advocacy of unification, none of the others having come out strongly in favor of it, and many of them having written strenuously in opposition. So far as we are able to judge from our exchanges, the opposition centers in the provision for Regional Conferences and the place of the Negro in the reorganized church.

We are sure it will be in the hearts of all devout members of the Methodist Episcopal Church, South, to pray daily for Divine guidance of our brethren as they engage in the difficult task of dealing properly with the momentous problems that confront world-wide Methodism.

EPISCOPAL ASSIGNMENTS.

Just before going to press, we learned that the episcopal assignments for this year are as follows:

Bishop E. R. Hendrix—Western Virginia, September 1; Virginia, November 4; Baltimore, April 6, 1921.

Bishop W. A. Candler—North Georgia, November 10; South Georgia, November 17; Florida, December 8.

Bishop James Atkins—Tennessee, October 13; Memphis, November 17; Cuba, April 6; Europe.

Bishop Collins Denny—Illinois, August 19; Kentucky, September 1; Louisville, September 22; Holston, October 6.

Bishop W. B. Murrah—Denver, August 19; Missouri, September 2; Southwest Missouri, September 16; St. Louis, September 29.

Bishop W. R. Lambuth—Japan, August 18; Korea, September 8; China, October 13; Congo Mission, December 15

Bishop Edwin D. Mouzon—Indian Mission, September 10; West Oklahoma, October 20; East Oklahoma, October 27; North Arkansas, November 10; Little Rock, November 17.

Bishop John M. Moore—Brazil, September 1; Central Brazil, September 15; South Brazil, September 30.

Bishop W. F. McMurry—Northwest Texas, October 20; Louisiana, at De Ridder, November 3; North Mississippi, at Charleston, November 17; Mississippi, at Brookhaven, December 1.

Bishop U. V. W. Darlington—Western North Carolina, October 20; Upper South Carolina, Noverber 3; North Carolina, November 17; South Carolina, November 24.

Bishop H. M. DuBose—Northwest, September 1; New Mexico, September 29; Pacific, October 13; Los Angeles, October 20.

Bishop W. N. Ainsworth—West Texas, October 13; North Texas, October 27; Central Texas, November 10; Texas, December 8.

Bishop James Cannon, Jr.—North Alabama, November 10; Alabama, December 1; Texas Mexican Mission, ———; Western Mexican Mission, ———; Mexico, ———.

Owing to ill health, Bishop John C. Kilgo was relieved of the active superintendency of any Conferences, but will continue, it was announced, to exercise such duties as his health will permit. It is with very great regret that the church will learn that the physical affliction of Bishop Kilgo is so serious as to require that he take a period of rest. He may be assured that he has the prayers of his brethren that he may soon be restored to health and strength.

PERSONAL AND OTHER NOTES.

Mrs. Geo. D. Parker, missionary to Brazil, is on a furlough in the States and is visiting her relatives, Mr. and Mrs. Marvin Brown, in New Orleans.

Rev. R. H. Clegg, our pastor at Harperville, Miss., has completed plans for holding all his revivals this year, and has already engaged his ministerial help.

Our attention has been called to the fact that the Holly Springs District Conference will be in session May 11-13, instead of beginning on May 14, as previously announced. Let all concerned take notice.

Mr. McC. Stuart, of Georgetown, Miss., has been a reader of the Advocate for more than forty years. In renewing his subscription, he takes occasion to express himself vigorously in opposition to unification.

Rev. C. A. Massey, pastor of the Waynesboro circuit, Mississippi Conference, is actively engaged in preparing for the work of the revival season. He has added three preaching places to his charge this year.

Rev. Chas. E. Downer, the pastor, will be assisted in a meeting at Seminary, Miss., by Rev. W. H. Saunders, of Natchez, Miss., beginning with the fifth Sunday in May and embracing the first Sunday in June.

Rev. A. W. Turner, the wide-awake superintendent of the Louisiana Anti-Saloon League, preached at Felicity Church last Sunday morning, and addressed the New Orleans Ministerial Union on Monday morning on prohibition enforcement.

Our church at Minden, La., has suffered a great loss in the death of Mrs. Amanda Regan, after a long illness. She passed away on April 21, the funeral services being conducted by her pastor, Rev. K. W. Dodson. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Rev. J. A. Wells, the consecrated and indefatigable pastor of the Gloster charge, Mississippi Conference, has added to his other activities the publishing of a monthly paper, "The Pastor's Assistant," a copy of which we have received and read with much interest. It cannot fail to be helpful to those for whom it is designed.

The Woman's Missionary Society at Clarksdale, Miss., under the presidency of Mrs. S. W. Whitmire, is an exceedingly active and efficient organization. One item of its recent work is the securing of a list of 32 subscriptions to the Advocate through volunteer committees. Happy is the pastor who has such faithful and devoted helpers in his work!

We were happy to greet in our office on Friday of last week, Rev. A. S. Lutz, presiding elder of the Baton Rouge District, Rev. Martin Hebert, presiding elder of the Houma District, and Rev. A. J. Martin, our pastor at Lockport, La., all of the Louisiana Conference. We enjoyed their fellowship and rejoiced with them in the good reports of their work.

Rev. A. F. Moore, pastor of the Sardis circuit, North Mississippi Conference, has been greatly hindered in his work this year by sickness and unfavorable weather, but conditions generally are improving and the outlook is encouraging. He serves a loyal people, who are greatly interested in the work of the church. Brother Moore has secured the quota of subscriptions to the Advocate assigned to his charge, but is expecting to go beyond it.

We learn from Rev. J. B. Cain that a very helpful revival has recently been held at Emory University. The preaching was done principally by Dr. E. K. McKiarty, of Asheville, N. C., though Professor T. H. Lipscomb and Professor Plato Durham preached several very helpful sermons.

We are glad to have a call on Tuesday morning from Rev. C. F. Emery, our pastor at Columbia, Miss. He was passing through the city en route to the meeting of the Seashore District Conference, in session this week at Biloxi, Miss.

According to information reaching us, Dr. S. H. C. Burgin was elected Secretary of the Board of Church Extension to succeed Dr. H. A. Boaz, at the recent meeting of the Board in Louisville. Bishop W. F. McMurry was elected President of the Board, and Mr. T. L. Jefferson was elected Secretary of the Loan Department.

Among the charges that accepted the "Every-Family" proposition of the Advocate, we are glad to make the following additions to the list already published: First Church, Alexandria, La., Dr. S. H. Werlein, pastor, 426; Williamsburg charge, Mississippi Conference, Rev. R. T. Pickett, pastor, 110; Tupelo, Miss., Rev. J. A. Hall, pastor, 165; Hazlehurst, Miss., Rev. W. W. Graves, pastor, 81. Rev. S. A. Brown, of Lula, Miss., added 13 names to his original list, making the total 33.

Rev. John W. Ramsey has just closed a splendid meeting at State Line, Miss., in which he was assisted by Rev. T. J. Norsworthy, of Meridian, Miss. As a result of the excellent preaching of Brother Norsworthy, there was a revival within the church. He was presented with a generous purse at the close of the meeting, and the pastor was the recipient of a "pounding" that necessitated the shipment by freight of a large box to his home at Bucatunna, Miss. (No, Brother Ramsey was not in the box—it was the "pounding.") Brother Norsworthy will assist Brother Ramsey in a meeting at Chicora, Miss., beginning on May 2.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. L. White, DeKalb, Miss., 3; Rev. H. J. Maddox, Silver Creek, Miss., 2; Rev. W. A. Terry, McComb City, Miss., 2; Rev. P. H. Howse, Prentiss, Miss., 4; Rev. T. J. Holladay, Plain Dealing, La., 11; Rev. S. C. Yates, Artesia, Miss., 7; Rev. J. C. Jackson, Washington, Miss., 2; Rev. J. A. Wells, Gloster, Miss., 5; Rev. Elmer C. Gunn, Rayne, La., 13; Rev. Leon I. McCain, Hammond, La., 3; Rev. J. M. Wyatt, Shelby, Miss., 7; Rev. W. M. Commander, Algoma, Miss., 2; Rev. F. H. McGee, Tyro, Miss., 2; Rev. N. J. Golding, Sberman, Miss., 4; Rev. J. W. Price, Deemer, Miss., 2; Rev. R. I. Collins, Shannon, Miss., 5; Rev. W. A. Bruner, Pine Valley, Miss., 3; Mrs. John M. Bush, Learned, Miss., 3; Rev. H. W. Ledbetter, West Monroe, La., 4; Rev. R. G. Lord, Coffeeville, Miss., 3; Rev. W. C. Beasley, New Albany, Miss., 13; Rev. H. P. Lewis, Pontotoc, Miss., 3; Mrs. J. H. McKinnon, Weir, Miss., 2; Rev. J. F. Campbell, Madison Station, Miss., 5; Rev. L. H. Floyd, Kosciusko, Miss., 15; Rev. E. Nash Broyles (by Woman's Missionary Society), Clarksdale, Miss., 32; Rev. C. A. Massey, Waynesboro, Miss., 3; Rev. D. M. Floyd, Waterford, Miss., 2; Rev. D. B. Boddie, Rochelle, La., 2; Rev. S. S. Holladay, Pelican, La., 2; Rev. W. F. Rogers, Oakland, Miss., 3; E. C. Sturdivant, Tyro, Miss., 2; Rev. S. A. Brown, Lula, Miss., 2; Miss Lucile Richbourg, Itta Bena, Miss., 2; Rev. W. W. Murray, Summit, Miss., 2; Rev. D. H. Crowson, Wafer Valley, Miss., 3; Lewis G. Hale, Gulfport, Miss., 2; Rev. T. A. Ferguson, Hermanville, Miss., 2; Mrs. B. F. Bremer, Glenmora, La., 3; Rev. W. D. Bennett, Courtland, Miss., 7; Rev. T. G. Adair, Ratliff, Miss., 2; Rev. W. D. Barrett, McCall Creek, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 3; Rev. W. H. Saunders, Natchez, Miss., 14; Rev. W. F. Henderson, Jr., Bonita, La., 2.

NOTICE TO SUBSCRIBERS FOR "THE CRADLE OF MISSISSIPPI METHODISM."

To those who have subscribed for copies of "The Cradle of Mississippi Methodism," I wish to explain the delay in printing the booklet. There are two reasons. Since coming to Emory I have found some facts that make a revision necessary and this is practically completed. In the second place, enough subscriptions have not yet been received to justify publication. If there are any who desire a copy, let them send sixty cents to the Natchez Printing and Stationery Company, Natchez, Miss., and the booklet will be sent to them postpaid as soon as issued.

(Signed) J. B. CAIN.

Emory University, Ga.

CHILDREN FOR ADOPTION.

Rev. W. E. Thomas, superintendent of Mary Werlein Mission, this city, informs us that two very fine infants—a boy and a girl—have been left in his care, and that he would like to see them adopted into Methodist homes. Those interested may address Brother Thomas at 1026 Tchoupitoulas Street, New Orleans.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 8½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

The North Mississippi Epworth League Conference will be held in Corinth, June 1, 2, 3—Tuesday night, Wednesday and Thursday. It is very much desired that every Epworth League in North Mississippi will have a delegate to this Conference. The program bas been arranged and some fine speakers have been secured. We have the promise of Dr. Hounshell, Mr. Harbin, Miss Helen Boulware, and probably Dr. R. S. Stewart, these beside our own home talent. The program is an exceedingly practical one. The program committee has tried to keep in mind the needs of the individual League. The evangelistic note will be kept throughout the Conference. Pray that many may give themseives in definite service.

J. H. HOLDER,
President of Conference.

REV. R. O. BROWN GIVES UP PRESIDING ELDERSHIP OF DURANT DISTRICT ON ACCOUNT OF ILL HEALTH.

Dear Brother Carley: Please say through your columns that after having suffered from a severe attack of "flu" since February, I have been forced to ask Bishop Kilgo to release me from work for the balance of this year.

This he has consented to do, and has appointed Brother A. C. McCorkle to fill the place until Conference. I am sure he will fill the place acceptably.

I have only the deepest feelings of gratitude, and appreciation to the preachers of the district, who have borne with me so patiently, and have assisted me so cheerfully for more than two months past. I take this step, and surrender my work, on the advice, and almost command of my physician, who deems it imperatively necessary to my recovery. I hope to be fully recovered by Conference, so that I may take work then.

Asking your prayer, and the prayers of the brethren, I am, Your brother,

R. O. BROWN.

Durant, Miss., May 1, 1920.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, ilver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped
Dental Parlors South

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Don't Buy
Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-26.

NEW MONITOR SELF-HEATING IRON
AGENTS WANTED
SEND FOR FREE OUTFIT OFFER
$30 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

Cuticura Soap
—Is Ideal for—
The Complexion
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V Malden, Mass.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Bad Colds
Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MATTHEW JAMES HARRIS was born in Virginia, Dec. 28, 1854. He, with his parents, came to Mississippi in 1859. He and Miss Fannie Harris were married, December 8, 1886. To this union were born two boys—Hartwell P. and Matthew J., Jr. The wife and boys still live. He has passed on. He united with the Methodist Church at about 30 years of age. He was a steward for several years, the latter part of his life. If ever a man could really be called a preacher's friend, he could. His loyalty to, and thoughtfulness of his pastor are seldom equaled. He made no difference, as far as any one could tell, but he loved and honored his pastors for the work's sake, and, as Paul suggests, esteemed them very highly. Oak Ridge church, community, and Warren County have sustained an irreparable loss in his going, and they will honor and love him as the years come and go. He dearly loved for his pastor to visit him. He didn't like it if they didn't visit him pretty regularly and often, but he never complained if they didn't, in the manner that some complain. The work of the local church, the circuit, the district, conference, and the church work at large were always the main topic of conversation. He read both the general and conference organs and could always talks intelligently on these subjects. You never had to inform him when his quarterly conference convened. He knew when the time came and was always there if not providentially hindered. The pastor who visited him rarely ever left him without something to add to the larder. It can truly be said of him in that day, "ye gave me meat" (Matt. 25:35). To my mind, he was one of the most conscientious, painstaking, true, outspoken, and considerate men I ever met. You always knew where M. J. Harris stood on any question where principle was involved; however, if he differed with you he loved you still and you loved him more. No more interested listener, surely, ever sat before a preacher. Mentally, I see him now, listening eagerly, sometimes with a smile and then with a tear. He followed the discourse, he got the connections, and almost always had some words of encouragement or comment after the sermon—but never flattery. He was one of the best historians one ever meets. He knew when a preacher got his history right. When he got it wrong, he generally, with a smile, told him about it. I soon learned it was for my good to consult him often, especially as to dates. He had a wonderful memory. How I did enjoy hearing him recite incidents and dates of his younger days! On many subjects he was a walking bureau of information. The labor proposition became so acute that he sold his plantation near Oak Ridge and moved to Vicksburg last November. As his wife says, "It seems hard that he should have to go, when he was just getting ready to enjoy life"—just getting his Vicksburg home nicely improved and everything seemed to point to restful declining days when he fell a victim to influenza and passed on. May his mantle fall on his two boys! He was laid to rest in the old family burying ground near Youngton, not so very far from where he spent most of his useful and influential life. We do not know just now who conducted his funeral, but the paper that announced his death said the family was in search of his longtime friend, Dr. T. B. Holloman, to say the last sad rites. Peace to his ashes, and love, esteem, and honor to his memory! His true friend,

J. A. WELLS.

Gloster, Miss.

Mrs. M. P. BISHOP, the daughter of Mr. S. A. and Mrs. Sarah Beall, was born in the State of Georgia. During her girlhood she came to Mississippi with her parents, and in 1872 she was married to Mr. M. P. Bishop, who soon became one of the leading business men of the country, settled in Oxford, where he ran a successful mercantile and cotton buying business up to a few years ago. She was the mother of one child, a daughter, Mrs. George R. Hightower, of Natchez, whose husband is the Hon. George R. Hightower, ex-President of the Mississippi A. & M. College. On the failure of Mr. Bishop's health, in Oxford a few years ago, he closed his business and went to make his home with his daughter, in Starkville, at the A. & M. College, where he soon died, leaving his wife a widow. When Prof. Hightower retired from the presidency of the College, he came to Natchez four years ago, and with the family came Mrs. Bishop to make her home with the daughter, to whom the fond parents had given every care in training and educational advantages to bring to a completed Christian womanhood. Into this home she let the light shine of her refined and sweet Christian influence, and received from the members of the family a most cordial and gracious attention and care during her illness. Many times during the lingerings of her failing health she often spoke with calmness and composure of the outlook for the future, which was bright and glorious. She looked steadfastly, sometimes, as if she were looking into the face of her Lord and Savior, and could hear His voice calling. She was the grandmother of three very fine boys, George B., Lynwood, and Robert Hightower, and great-grandmother of one sweet little girl, Meta Perkins Hightower. On March 16, 1920, she fell sweetly asleep in Jesus, and on the next day she was buried in Abbeville, Miss., near Oxford, where she will hear the call of the trump of God to come home.

W. H. SAUNDERS, P. C.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She Mixed Sulphur with it to Restore Color, Gloss, Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, you hair becomes beautifully dark, glossy, soft and luxuriant.—Adv.

STOP ITCHING
Skins with Tetterine
60c at your druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Forschler's
Dual Frame
Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write **Warner Drug Company, Nashville, Tenn.**—Adv.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

Eat Less and Take Salts for Kidneys

Take a Glass of Salts if your Back Hurts or Bladder Bothers.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completly clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries

ELIZABETH NORWOOD CHAPMAN was born in Clinton, La., October 30, 1841, and died in Bunkie, La., March 22, 1920. The greater part of her childhood was spent in the home of her grandmother in Clinton, but her parents' home was at Centerville, Miss., where a part of her childhood was also lived. On January 20, 1860, she was married to Allan G. Chapman, a veteran of the Mexican War, and afterwards of the Civil War, who preceded her to the grave in 1904. To their union were born eleven children, seven of whom survive and were about her bedside when the end came. She lived to see a large number of grandchildren and one great-grandchild, the baby daughter of Mr. and Mrs. J. Foster Morgan, of Woodside, La. Grandma Chapman, as she was affectionately known, was a true, gentlewoman of the Old South, possessed of a culture, refinement, and dignity which are found only among that rapidly vanishing type of Southern women of the passing generation. She was converted in early childhood under the preaching of Dr. William Winans, and joined the Methodist Church, and to the end of her long life she was ever loyal to the church she loved, at all times subject to its discipline, attending upon its ordinances, and supporting its institutions. She never grew old in the church, but thought of the church today as the very best that it had ever been. And when the Centenary drive was made, no member of the church was more keenly alive to the value of that movement than she; and out of a very slender income, she gladly subscribed $100, and at the time of her death had paid two installments of her subscription. To her pastor she was a tower of strength, and counseled him with a wisdom not of this world. Of this the writer would like to say much, but lack of space forbids; suffice it to say, she strengthened him in his darkest hour, and rejoiced with him when the sun shone. Grandma Chapman did no great things, but through a long life she, in imitation of her Lord, went about doing good, and piled up a mass of good deeds heaven-high upon which she climbed to glory, leaving behind her to those she loved a rich heritage in her noble life.

"The soft memory of her virtues, yet
Lingers like twilight hues, when the
bright sun is set."

GEO. FOX.

Bunkie, La.

MARTHA CARGILE WILLETT was born at Montrose, Jasper County, Mississippi, July 1, 1848, and died at Seminary, Miss., March 26, 1920, aged 71 years 8 months and 25 days. In 1870 she joined the M. E. Church, South, and was baptized by our sainted friend and brother, "Uncle" Jack Evans; she also had the degrees of a Mason conferred upon her. On December 23, 1877, she was happily married to J. H. Willett. Mr. Willett was a Northern man coming South in 1875 as a railroad engineer. Mrs. Willett was a consecrated Christian and was a regular attendant at church services until impaired health prevented. She was a true and devoted wife and mother. The home was blessed with four children, two of whom preceded their mother. One son, C. J. Willett, and a daughter, Miss Cora Dixie, with their father, survive her. For one and a half years Mrs. Willett was confined to her room, five months of this time in bed, but she was very patient and submissive. Her suffering was caused chiefly from infirmities incident to advanced age. All who knew Mrs. Willett loved her and she is greatly missed as a family counsellor and thoughtful neighbor. A statement from her gave assurance that all was well with her soul and she was ready and waiting the Master's call to come up higher. Funeral services were conducted in the Methodist Church by Rev. G. R. Ellis, assisted by the writer. A large number of grief-stricken relatives and friends followed her remains to Seminary cemetery, where interment was made. Truly she "fought a good fight, finished her course and kept the faith."

CHARLES E. DOWNER,

MARY ELIZA WALLER REID was born in Greenfield, Ill., February 5, 1840, and died in Shreveport, La., April 14, 1920. She was happily married to Stephen H. Reid in 1860, and to this union were born seven children, four sons and three daughters. She is survived by three sons and one sister, Stephen H. and Frank W., of Shreveport, and George B., of Monroe. The sister, Mrs. Lucy Smith, resides in Muskogee, Okla. There are also four grandchildren who are left to mourn her loss, Gertrude, Mary Fannie, William F., and Curtis Waller Reid. Sister Reid moved from Illinois to Dearfield, Mo., in 1894, and from thence to Shreveport, La., in 1903, in which year she lost her husband and daughter, Miss Holly Reid. She united with the Methodist Episcopal Church in early childhood and remained a consistent member of this and the Southern Church until the time of her death. All her life she was strong in the faith and passed triumphantly to her reward through the power of the risen Christ. Funeral services were conducted by the writer in the home of her son with whom she was living, after which the remains were shipped to Greenfield, Mo., and laid to rest beside her loved ones. To the hereaved ones we extend our sympathy and pray Heaven's divine benediction upon them. Earth's loss is heaven's gain.

Her pastor, F. R. POWER.

Shreveport, La.

The church of the one hundred and twenty waited for the great gift of the Holy Spirit; and it came, richer, more divine, more full of power from above than they could have imagined. So the church ever waited for fresh degrees of grace and glory; so apostles waited; and we, inheritors of the same sacred blessings, as many as desire to be perfect toward God, must also be thus minded.—Selected.

SPRING AILMENTS

Relieved by A Well-Known Medicine of Superlative Merit.

Spring ailments are due to impure, impoverished, devitalized blood.

Among them are pimples, boils and other eruptions, loss of appetite, that tired feeling, a run-down condition of the system, and sometimes chronic weaknesses made worse.

Hood's Sarsaparilla combines the roots, barks, herbs, berries and other medicinals that have been found, in many years of intelligent observation, to be most effective in treatment of these ailments.

Successful physicians prescribe these ingredients for diseases of the blood, stomach, liver and kidneys, and in cases where alterative and tonic effects are needed.

Hood's Sarsaparilla is the spring medicine that purifies, enriches and revitalizes your blood, increasing power of resistance to disease.

For a laxative take Hood's Pills.

Hogs Can Tell
when
NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, **NitrA-germ, Savannah, Ga., for Book No. B-28.**

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

Keep Your Blood Clean As You Keep Your Body Clean. You Don't Wait Until Your Body is Foul Before You Cleanse It

It is a matter of surprise that many people who are so careful to have clean bodies make no effort to keep the blood clean. Everyone knows that uncleanness breeds disease; that those who do not keep their bodies in a wholesome condition and who dwell in filthy surroundings are the first to fall when some epidemic of disease sweeps the country. But foul blood is more dangerous to the individual than a foul body. An unclean body is a passive rather than an active hindrance to health. But unclean blood is an active threat against the very life—it makes the body a prepared breeding place for disease.

In view of the fact that everybody is liable to impurity of the blood why should we not treat the blood as we do the body—keep it clean on general principles? We wash and bathe regularly. We don't figure up how long we can go without cleansing the body or put off the bath until we become offensive. We intend to keep our bodies clean and we wash regularly whether we appear to need it or not. If we keep the blood pure, we are less liable to fall victims to "flu".

Of all preparations for purifying the blood Dr. Pierce's Golden Medical Discovery easily takes the first place. It eliminates from the blood the elements which clog and corrupt it, and which breed and feed disease. It acts directly on the blood-making glands, increasing their activity and so increasing the supply of rich pure blood which is the life of the body. Put up in tablets and liquid and sold by druggists.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The conference for elementary workers will be held at Holly Springs early in June. Look out for the announcement and get ready to attend.

The Standard Training School for teachers will be held at Grenada College, August 4-11. We ought to have two hundred teachers in attendance.

The Wesley Bible Class Federation will be held at Grenada College, August 12-13. We look for three hundred workers from these organized classes. Tell everybody to come.

The Lake Junaluska Training School will be held July 7-21. All who expect to attend had better make early reservations.

Do you care to have a district institute held in your charge this summer? Such an institute will be a blessing to your school. Write me if you care to have your teachers helped.

Mathiston and Bennett Academy schools have taken a Missionary Special jointly. Pickens school through the Altruist class has taken a special. Others are thinking about it.

Mrs. J. M. Wyatt, of Shelby, writes the following for this column: Our Sunday School Field Secretary is always a welcome visitor; for we realize the importance of the work he represents. We appreciate the earnestness of purpose and the deep spiritual fervor with which he labors for the improvement of the Sunday schools of our Conference. And when you came, Mr. Secretary, reinforced by Rev. W. C. Owen, Superintendent of Y. P. and Adult work, we were blessed with a mighty impetus upward and onward in the field of religious education. Our teachers are deeply appreciative of the practical help each received for her own department. The three teachers who had been taking the training course were much encouraged to have others join them in regular study. May I not ask that every pastor in the Conference send me the number of organized Bible classes in the Young Peoples' and Adult departments, indicating in each case whether it is a class of men or women or both; also giving the name of the teacher in each case? This information is needed to prepare for our coming federation of Bible classes at Grenada, August 12-13.

Mrs. J. M. WYATT,
Supt. Y. P.-Adult Work.
Shelby, Miss.

MISSISSIPPI CONFERENCE NOTES.

Last Sunday, the 25th, was spent at Anding. This was a quarterly conference and in spite of the rain it was a most enjoyable one. Brother Hollingsworth brought the Millsaps quartett with him and they rendered very fine service. As I listened to them I thought what an opportunity it was for them to render this service for other churches. I should think many adjacent churches would invite them. Brother Hollingsworth seems to have things moving well. Brother Morse preached to us a very fine sermon and held the quarterly conference. Dinner on the ground made the occasion a very neighborly one.

Monday, the second quarterly conference of the Flora charge was held at Bentonia. I had the privilege of presenting the cause of the Sunday school at this conference. Two Sunday school superintendents were present.

Tuesday and Wednesday, the Brookhaven District Institute was held at Summit, Miss. A high spiritual tide held throughout the meeting. Many of our faithful Sunday school workers were kind enough to say it was the best Institute we have ever held. The following are the officers elected for this year: J. H. Vest, Secretary; Hugh Slater, Young People-Adult, W. B. C.; Rev. H. C. Castles, Int. Sen.-W. B. C.; J. E. Carruth, Teacher-training; Mrs. Louis Woods, Elementary; Z. Z. Linton, Missions; Mrs. W. T. Denman, Home Department.

Let every Sunday school make a desperate effort to have a representative at its District Institute.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

SOME THINGS UNCLE BILLY SAID AT THE TEACHERS' MEETING.

"Th' most beautiful specimens of architecture was only visions once. So let's not be unsympathetic with our 'visionary young brother' as some folks calls th' fresh young chap with ambition to get somewhere in life."

"Th' Israelites complained 'cause the 'Gyptians wanted 'em to make bricks 'thout straw. When I hear a teacher complainin' 'cause the boys in her class has 'so much life' I wonder how she'd make men of 'em if they didn't have life. Direct activity—don't suppress it."

"Las' fall when I went to th' county fair I seen a merry-go-round. It was just some little wooden horses, an' they kep' goin' 'round an' 'round in the same track, an' a wheezy ol' organ played four tunes over an' over again. It made me think of a Sunday school I know where ev'ry session is just like the other, an' it goes round an' round in the same track, an' they sing the same tunes over an' over again."

RESOLUTIONS.

The committee, appointed by the Sunday school of the Jefferson Street Methodist Episcopal Church, South, Natchez, Miss., to prepare resolutions upon the death of Mrs. Lydia Shields Shaw, respectfully submits the following resolutions:

Whereas, our friend and fellow worker, Mrs. Lydia Shields Shaw, on the evening of Friday, April 2, 1920, at her home in the city of Natchez, Miss., departed this life; and

Whereas, we desire to give expression to our grief and record our esteem and appreciation of our deceased friend, her good works and faithful services, and to extend our sympathy to her bereaved dear ones;

Therefore, be it resolved, That we, the Sunday school of the Methodist Episcopal Church, South, Natchez, Miss., do honor and hold sacred the memory of our deceased sister and co-worker, Mrs. Lydia Shields Shaw, who has gone from us into the fulness of life; that we express our tribute of appreciation of her good deeds, her Christian life, her untiring and efficient services in the Sunday school and her association with us, which have ever been helpful, and will be an influence for good in the coming years; that we extend to her bereaved husband, daughters, son and all her loved ones our deep sympathy in their sorrow, in which they will be sustained and comforted by the remembrance of her noble and unselfish life and the grace of our good Father who comforts all who are heavy-hearted.

Signed by: Mrs. George Healy, Mrs. A. C. Morgan, Richard F. Reed.

REVIVAL SERVICES AT GALLOWAY MEMORIAL.

The revival services now in progress at Galloway Memorial Church are attracting good audiences and are already productive of a profound impression that will be characterized by lasting results. These services are conducted by Rev. John A. May, of the North Alabama Conference, assisted by Rev. H. K. Cornish, of Missouri, as chorus leader and soloist, and Miss Helen May, pianist. Brother May is not a sensational preacher, but is devoting the greater part of the first week to a series of doctrinal sermons on the deity, office and work of the Holy Spirit, and the congregations are leaving the house at the close of every service with a consciousness of having been fed with the Bread of Life. The consecration service at the close of last evening's service was one not soon to be forgotten.

Brother Cornish is not only a masterful leader of chorus and delightful singer, but a great personal force in the religious campaign. He has gotten a wonderful hold on the children and has the juniors and intermediates eager to be in their places at every evening service, rendering inspiring aid to the volume of song.

We are expecting a great day Sunday, and gracious times during the following week. Brother May's messages to the church morning and evening, and those of Brother Cornish to the children in the afternoon will, unquestionably, be productive of far-reaching results. Brethren, join us in prayer for the conversion of many souls, and an effective uprooting of sin in its strongholds.

J. M. SULLIVAN.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will meet in Bunkie, La., June 16, at 9 o'clock, a.m. Rev. J. W. Lee will preach the opening sermon.

The pastors are respectfully requested to hold church conferences and elect delegates and send the names to me. See Annual Conference Resolution on page 53, of the Annual.

Judge H. H. White will speak at 3 o'clock, p.m., on the Bible Class Sunday school work.

Hon. T. Wynn Holloman will speak at 3 o'clock p. m on the 17th, on the lay activities of the church, with special emphasis on Centenary collections. Committees:

Committee on Admissions—J. W. Lee, Geo. Fox, W. W. Perry.

Committee on Deacons' Orders—B. H. Sheppard, A. A. Bernard, C. E. Fike.

Committee on Elders' Orders—Dr. S. H. Werlein, H. T. Young, A. M. Shaw.

Committee on License to Preach—J. L. Evans, D. B. Boddie, J. W. Faulk.

Committee on District Conference Records—T. W. Holloman, W. F. Roberts, H. B. Vandenburg.

Representatives from the Woman's Missionary Society will be in attendance, and a meeting in connection with district conference will be held. The delegates will take notice.

HARRY W. MAY, P. E.

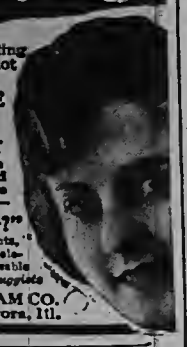
Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.—Adv.

Freckles

are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—



"Wouldst Thou Be Fair?" Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

Minor
Skin Injuries

Frequently become infected and prove fatal. At first sign apply

Ka-Dene
REG. U. S. PATENT OFFICE
TRADE MARK.
Ointment

It soothes and heals—cuts, burns, bruises, stings, bites, old sores, eczema. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects.

Dealers write for special liberal proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

190 Bu. Peanuts
to the Acre With
NitrA-germ
TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

FROM COLUMBIA, MISS.

Twenty-three years ago I was appointed to serve Columbia when it was a little village more than thirty miles from a railroad. It was with great delight that I heard Bishop Kilgo assign me in December last to this place, where we were welcomed with a most cordial reception. Since then I have been very busy renewing the happy associations of former years, becoming acquainted with the large membership of this church, and adjusting myself to the strenuous pace set me by my predecessor.

Very few landmarks of the old village are familiar. Nearly all the buildings are new. The old frame building has given place to the splendid new brick church, which was completed in 1914, in time for the session of the Mississippi Conference. There are two railroads, and a depot is being erected for the third one; there are two banks, two fine school buildings, several hotels, a number of strong mercantile establishments, and all the conveniences of modern city life. There is not a vacant house in the town and many new buildings are going up. The moral and religious tone of the community is excellent. All places of business are closed on Sunday and a large number of the people attend public worship.

The Moller Organ Company promised to install our new pipe organ by the first of May, the credit for which is due to the indefatigable labors of Rev. W. M. Sullivan, who is greatly loved by all the people.

The pastor's salary was increased to $2400. Our entire assessment of $1320 for Conference and General Work has been paid. We have raised in full our quota of new subscribers for the New Orleans Christian Advocate.

In every department of church work there is a most commendable spirit of zeal and harmony. Our people exemplify I. Thess. 5:13, and it is indeed a pleasure to live among them and serve them. All things considered, there is not a more delightful charge in the bounds of the Mississippi Conference.

The latter part of last year the pastor, assisted by the Lewis brothers, had a great revival. We are planning for another one in the near future.

Sincerely, C. F. EMERY, P. C.

MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv.

EARN $25.00 WEEKLY

AS A PRACTICAL NURSE.

This simple home-study, short course soon trains you. Learn how to recognize different diseases to take temperature, care for patients, give baths, etc. Easily understood. Study "Nursing in The Home," by Dr. Lee H. Smith. This gives new improved methods, complete course, five hundred pages, **only 50 cents.** Send to-day. Money back, if not satisfied. No red-tape. World's Medical Press, 664 Washington St., Buffalo, N. Y.—Adv.

Most Effective and Economical.

An expert pharmacist says that the best treatment he knows of for those whose blood is poor, nerves are weak, livers torpid, or whose systems are generally rundown, is: Hood's Sarsaparilla before eating, Peptiron after eating, and Hood's Pills as necessary.

The ingredients of these medicines are indicated, he says, in most cases of blood impurities, nervousness, paleness, constipation, and are prescribed every day by physicians who have long known their efficacy. They are put up for physicians in preparations whose formulas are similar to those of Hood's Sarsaparilla, Peptiron and Hood's Pills, but these already prepared medicines so combine them as to have superlative merit and to be the most effective and economical preparations in which to take them.

Hood's Sarsaparilla, Peptiron and Hood's Pills are products of the C. I. Hood Co., Lowell, Mass., and form their Triple Combination Treatment.—Adv.

We place White Teachers in Public, Private and Normal Schools, College and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex., St. Louis, Mo., and New Orleans, La.

2 Tons of Pea-Vine Hay
with
NitrA-germ
TRADE MARK

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write NitrA-germ, Savannah, Ga., for Book No. L-26.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Carthage, at Rocky Point, May 8, 9, 11 a.m.
Walnut Grove, at Freeny, May 9, 3 p.m.
Union, at Mount Zion, May 15, 16.
Newton, May 22, 23.
Lake, at Lake, May 29, 30.
Decatur and Hickory, at Decatur, June 5, 6.
Laurel, Kingston, June 11, 7:30 p.m., 13, 3 p.m.
Laurel, West End, June 12, 7:30 p.m., 13, 7:30 p.m.
Laurel, First Church, June 13, 11 a.m., 14, 9 a.m.
Shiloh, at Finkbine Camps, June 19, 20.
Sunday School Institute, at Walnut Grove, June 15, beginning at 9 a.m.
The District Conference will convene at Walnut Grove, 9 a.m., June 16.

J A MOORE, P. E.

Seashore Dist.—Second Round.

Biloxi, Main St., (Friday) 7:30 p.m., May 7.
Pascagoula, May 8, 9.
Moss Point, May 9, 10.
Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Lake City, at Carter, May 7.
Yazoo City, 7:30 p.m., May 7.
Benton, at Midway, May 8.
Eden, at Tranquil, May 9.
Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.
District Conference and Sunday School Institute, at D'Lo, May 10-12.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Mayersville, at Fitlers, May 9.
Rolling Fork, at Cary, May 10.
Angulla, at Sunflower, May 11.
Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Roxie, at ———, June 5.
Nebo, at ———, June 6.

J. R. JONES, P. E.

Hattiesburg Dist.—Second Round.

Mount Olive, at Mount Olive, May 7.
Collins, at Bethel, May 8, 9.
Richton, at Ovette, May 16, 17.
New Augusta, at Beaumont, May 22, 23.
Silver Creek, at New Hebron, May 29, 30.
Avera, at ———, June 3.
Leakesville, at Pine Grove, 11 a.m., June 4.
Lucedale, June 5, 6.
Heidelberg, at Sandersville, June 13, 14.
Eucutta, at New Hope, 11 a.m., June 15.
Taylorsville, at ———, June 17.
The District Conference will meet in the Broad Street Church, Hattiesburg, Tuesday, May 18, 2:30 p.m. The District Sunday School Institute will meet at the same time and place. The pastors will please furnish a list of their delegates in due time.

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Shelby, a.m., May 9.
Cleveland, p.m., May 9.
Coahoma, May 16.
Greenville, a.m., May 23.
Merigold, p.m., May 23.
Benoit, May 30.
Clarksdale, a.m., June 6.
Friars Point, p.m., June 6.
Lula, at Dundee, a.m., June 13.
Jonestown, p.m., June 13.
Shaw, a.m., June 20.
Boyle, at Boyle, p.m., June 20.
Gunnison, a.m., June 27.
Rosedale, p.m., June 27.
Duncan, July 4.
Hollondale, a.m., July 11.
Leland, p.m., July 11.
Glen Allen, at Avon, July 18.

V. C. CURTIS, P. E.

SIX MONTHS I COULD NOT WORK

Lydia E. Pinkham's Vegetable Compound Made Me Strong and Able to Work—I Recommend It To All My Friends.

Bayonne, N. J.—"I had pains in back and legs so that I could not stand caused by female trouble. I felt so tired all the time, had bad headaches, and for six months I could not work. I was treated by a physician and took other remedies but got no relief. A friend told me about Lydia E. Pinkham's Vegetable Compound and it has helped me very much. I am well and strong and now able to do my work. I cannot thank you enough and I recommend your medicine to my friends who are sick."—Mrs. SUSIE SACATANSKY, 25 East 17th St., Bayonne, N. J.

It must be admitted by every fair-minded, intelligent person, that a medicine could not live and grow in popularity for over forty years, and today hold a record for such wonderful success as does Lydia E. Pinkham's Vegetable Compound, without possessing great virtue and actual worth. Such medicines must be looked upon and termed both standard and dependable by every thinking person

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

For Church Organs and Pianos

Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

Get a 25¢ Box

Better than Pills For Liver Ills.

NR Tonight — Tomorrow Alright

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

HOLMES is a Reliable Store

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2363

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO., 2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Inspiring Reports From The Bogalusa and Arcadia Auxiliaries.

Bogalusa—The Bogalusa Auxiliary has a good Mission Study Class which has completed 'A Crusade of Compassion for the Healing of the Nations' and will begin 'Women Workers of the Orient.' The next book will be 'The Acid Test.' The Junior Missionary Society has been organized and is at work under a competent leader. We have paid all dues and pledges for the quarter and raised $211 for local work. Bibles have been placed by us at our city hospital for the use of the patients. Plans are being made for the erection of a new Methodist Church here, and our Society has pledged $2500 toward it. The ladies have voted to support a Bible woman this year. We hope to have all dues and pledges paid at the end of the year, and our work reach such a standard of excellence as will merit our being placed on the honor roll. Mrs. K. I. BEAN,
Publicity Supt., Bogalusa Auxiliary.

Arcadia—I know you will be glad that Arcadia Auxiliary has a very thriving Mission Study Class of twenty-three members. I am also sending you one of our year-books of which we are very proud. As far as I know, we are the only Society in the State which has printed its program in full this year.
Mrs. V. C. PIPES,
Publicity Supt., Arcadia Auxiliary.

This local year-book is indeed an inspiration with its significant motto for the year's work: "Have Faith in God."

It is interesting to know the schedule of work:

First Monday—Business Meeting.

Second Monday—Bible Study, using "Training for Service."

Third Monday—Social Meeting, Program from Missionary Voice.

Fourth Monday — Mission Study, using "Money the Acid Test."

Fifth Monday (every quarter)—Social Service.

The live interest evidenced in these two reports is certainly very exhilirating! Mrs. V. G. HYAMS,
Conference Supt. of Publicity.

What Are the Women of Shreveport Doing?

READ THIS!

First Quarter.

Report of the Treasurer.

Total receipts for quarter ending March 31, $1,186.55; total expenditures, $1,013.90. Superintendent of Supplies reported three dozen silver spoons donated to St. Mark's Hall, New Orleans.

Report of Social Service Superintendent.

Visits to sick and strangers, 834; visits to sanitarium, 189; visits to jail, 13; visits to benevolent institutions, 25; flowers to sick, 200; delicacies to sick, 172; clothing distributed, 451; value of clothing, $172; periodicals distributed, 142; cash spent for charity, $536.45; cash spent for Social Service Department, $180.10; total $716.55.

Two Mothers' Meetings have been held. Sewing school has been reorganized, with an enrollment of twenty. Eleven prayer meetings have been held. One girl has been placed in a good home.

Houma Mission.

The first quarter of the new year has gone. The days have been so full and hurried along so rapidly that we have been unable to write of the many interesting happenings in our corner of the State.

The first event of every great importance was the visit to the MacDonell Wesley House from our President, and Secretary, Mrs. Niebergall and Mrs. Holt. Their brief stay was an inspiration and a very real help in solving some of the many problems that daily confront us. Other visits that have been pleasurable and helpful were those received from our presiding elder, Rev. Martin Hebert; the pastor at Lockport, Rev. A. D. Martin, his wife and fine boy; Mrs. Byerly, from Virginia, who is now at St. Mark's with her daughter; and Miss Wilhelmina Hooper, teacher in Lafourche Parish. Among those entering the home was one very unwelcome guest—Influenza—a very selfish guest demanding the undivided attention of the family, even the one who alone escaped the illness.

There is a little new girl in the Wesley House in whom everybody is interested. She is eight years old, fair-haired, dark-eyed, and smiling. She doesn't speak English, is very timid, and the new home surroundings and the town life are quite new and strange to her, but she knows what she wants and is willing to pay the price for it. She wants an education and she wants to play the piano. Her home is at Point au Chien and she is the first girl in that community with courage enough to take the long trip, twenty-five miles, to a "foreign" home and a strange school. One of her little companions was invited to come, but she had never been in a car and was afraid of it. This sturdy-spirited young pioneer will be a blessing to her home people when she returns in the summer.

These chronicles would be far from complete should I fail to tell of a box of happiness that came from the Neame Auxiliary to another little girl in the Wesley House. It was an Easter box containing the daintiest little white dress and all the accessories, including shoes, stockings, and a hat. A gladder, happier little girl I have never seen. When she is an old lady and writes a story entitled the "Happiest Event of My Life," this Easter box will surely be the subject.

The Ford traveled during the quarter nearly a thousand miles, but it would take too long to write of all the happenings along the way.

Somebody is praying for us over here and God is answering prayer. The Spirit is working, obstacles are overcome, a new spirit of earnestness on the part of the young people is manifest, and in every way we feel the presence and the blessing of God.
ELLA HOOPER, Deaconess.

INTERDENOMINATIONAL HOME MISSION ITEMS.

From the report of the Executive Secretary as presented to the Home Missions Council at its annual meeting in January many interesting and encouraging facts may be gleaned. We note the following:

1. An organization of the Protestant evangelical churches working in Alaska organized a common association and set up a joint committee, undertaking thereby so to correlate their separate pieces of work as to present a common front, prevent neglect of people and areas, overlapping and overcrowding.

2. For the first time missionaries to the Indians of different tribes and localities met on invitation of the Committee on Indian Missions of this Council to consider their comuon problems and help each other form an adequate and comprehensive program.

3. Six denominations have joined in creating a Committee on Lumber Camps.

4. Under the auspices of the Committee on Comity and Co-operation a most thorough survey of the State of Montana has been made, with the result that this State "has had its area, community by community, county by county, or valley by valley, 'allocated' to the religious care and undisputed responsibility of one or more denom-

(Continued on Last Page)

LEARN THE TRUTH

Improvements

Our 1920 improvement program calls for an expenditure of more than $2,000,000. We are trying to keep pace with the growth of the city.

New Orleans Railway & Light Company

JOHN S. BLEECKER, General Manager.

Open a Savings Account

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Letters From Rheumatics.

Possibly you have imagined that you could not get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water that those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Croshy, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes, "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain.

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,

Box 17F, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA Pittman.

(Please Write Distinctly)—Adv.

TETTERINE

For the Complexion

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

COLUMBUS DISTRICT CONFERENCE.

The fiftieth session of the Columbus District Conference, North Mississippi Annual Conference, met in Brooksville, Miss., on Monday night, April 19, with the opening sermon preached by Rev. Carroll Varner, of the West Point church.

The Conference opened in regular session Tuesday morning with the presiding elder, Rev. W. L. Duren, in the chair. At this time he spoke encouragingly of the work of the district, but called special attention to some of the questions that should be emphasized at this time. Among them were evangelism, denunciation of worldliness, and making good the Centenary pledges.

The reports of the preachers showed but few conversions during the year, though they were prospering in other ways. Growth in church attendance, and interest in Sunday school work were encouraging.

One of the main features of the conference was the preaching services. Inspiring messages were delivered by Rev. Carroll Varner, Rev. A. F. Watkins, Rev. H. M. Young, and Rev. J. T. McCafferty.

Rev. J. R. Murf, Rev. C. M. Ray, and Rev. R. B. Craig were recommended to the Annual Conference for admission on trial, and Rev. W. A. Langley for deacon's orders.

Dr. D. N. Guerry was elected Lay Leader for the district, and the following chosen as delegates to the Annual Conference: Dr. D. N. Guerry, W. L. Atkins, T. W. Davis, W. C. Futvoye, W. E. Stokes, W. W. Magruder, S. B. White, and T. B. Thrower.

Artesia was selected as the place of meeting for the next session of the conference.

The Rev. W. W. Hartsfield and the good people of Brooksville, proved excellent hosts. Their entertainment in their homes was royal, and to add to the convenience of the members of the conference and the visitors, dinner was served at the church each day. Special thanks were offered at the session of the last day, but words were inadequate to express the appreciation of the conference for the kindness received.

OLIN RAY, Secretary.

WHITWORTH COLLEGE.

The building Committee for Whitworth College met on April 22, and let the contract for the new dormitory and gymnasium to Mr. Eugene McCormick, architect and contractor, the work to be completed by Sept. 10. The gymnasium and swimming pool will be of the most modern type. These much-needed improvements have been made possible by the liberal contributions of a few staunch friends of Whitworth. The "Y" Hut is nearing completion. Instead of the Log Hut, orlginally designed by the young ladies, an elegant brick building is being constructed, with ample facilities for all religious and social activities of the student body.

Dr. Cooper is already receiving applications for rooms for next session, and the indications are that every room will be taken long before the opening of the session. Whitworth is entering upon a new era of prosperity and usefulness. Mississippi Methodism should feel justly proud of the success attending Dr. Cooper's efforts, and should rally to him in all of his plans for a greater Whitworth.

The Board of Trustees in its annual meeting a few weeks ago elected Dr. Cooper president for another term of five years beginning June, 1921. He expects to leave for Europe on July 1, to be gone about four months. When he returns he will have a new lease on life and we may expect of him even greater activity than in the past. The following new members were added to the Board: W. B. Jones, V. D. Youngblood, W. H. Lewis, T. E. Enochs. The Building Committee was authorized to purchase the parsonage here, to be used as a hospital for the College.

Whitworth College will start the session of 1920, having practically a new plant which will be a credit to Methodism. Margaret Hall and The Institute will be modernized; a new fence around the campus has been completed at a cost of $1100. When the improvements now under headway are completed, the College will own nine buildings, seven of which will be new.

W. H. LEWIS.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

TRADE MARK

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-29.

666 quickly relieves Constipation, Billousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Why Lack of Iron Keeps Women Weak, Nervous, Fretful and Run-Down

While Plenty of Red Blood Rich in Iron Helps Make Them Strong, Healthy and Beautiful.

How Organic Iron—Nuxated Iron—Helps Solve Problem of Supplying Iron Deficiency, Thereby Increasing the Strength and Endurance of Delicate Care-worn Women in Two Weeks Time in Many Instances.

Many a woman who ought still to be young in feeling is losing the old-time vim and energy that makes life worth living simply because her blood is thinning out and possibly starving through lack of iron. It is through iron in the red coloring matter of the blood that life-sustaining oxygen enters the body and enables the blood to change food into living tissue, muscle and brain.

In commenting upon the alarming iron deficiency in the blood of the average woman of today, Dr. George H. Baker, formerly Physician and Surgeon Monmouth Memorial Hospital of New Jersey said:

"What women need to put roses in their cheeks and the springtime of life into their step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Without it no woman can do credit to herself or to her work. Iron is one of the greatest of all strength and blood builders and I have found nothing in my experience so effective for helping to make strong, healthy red blooded women as Nuxated Iron. From a careful examination of the formula and my own tests of Nuxated Iron I feel convinced that it is a preparation which any physician can take himself or prescribe for his patients with the utmost confidence of obtaining highly beneficial and satisfactory results."

Dr. Ferdinand King, a New York Physician and Medical Author says: "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard looking women patients. Lack of iron in the blood may often transform a beautiful sweet-tempered woman into one who is cross, nervous and irritable—one who makes life a burden to herself, unbearable for her husband, and disagreeable for her children. When the iron goes from the blood of women, the roses go from their cheeks."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

NUXATED IRON

For Red Blood, Strength and Endurance.

THE OWL TONIC

Acts better than calomel or pills and does not gripe. Especially beneficial for colds, chills, fever, malaria, and lagrippe. Five or six doses will positively stop any case of chills and if then taken as a tonic the fever will not return. Excellent as a tonic for that tired, achy feeling caused from malarial colds and lagrippe—troubles so common among Southern people. Sold on its merits under a money-back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

ROCHE'S HERBAL EMBROCATION FOR

CROUP OR WHOOPING COUGH

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR BRONCHITIS, LUMBAGO, RHEUMATISM.

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST. N.Y.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

inations." Plans are now being laid to make a similar survey of the State of Washington.

From the report of the Committee on Exceptional Work we note other important points:

1. There are probably six hundred thousand adherents of the Mormon church in this country. They have thousands of missionaries everywhere, a group in every city of any size in the United States. Thousands of girls are being imported every year from Europe. Outside of the mainland of the United States, probably their most active work is being done in the Hawaiian Islands.

2. With regard to Jews in the United States it is stated that eighty per cent of the Jews in America are not actively connected with their own faith, thus forming a religious problem, if not an opportunity, which is significant.

3. Some significant facts are presented regarding the Japenese in this country. "The Japanese," continues the report, "are undoubtedly becoming the most intelligent of all of our alien groups. They actually 'eat up' all American literature and education within their reach. Some of the very best bookstores on the coast are owned by the Japanese and are filled with works compiled in the Japanese language. The Japanese furnish the lowest percentage of their population to the criminal class in Hawaii.—Council Bulletin.

THE WINONA DISTRICT CONFERENCE.

The fifty-first annual session of the Winona District Conference convened in the Methodist Church at Indianola, April 20, 1920, at 9 a.m., and was in session for two days. Our faithful, beloved and versatile presiding elder was at his best and presided in a most unusual and efficient manner and made every minute of the conference worthy of note and report. The conference regretted very much that Bishop Kilgo was unable to attend; notwithstanding this disappointment, however, the conference was a perfect success in every particular.

Among the things that were especially gratifying were the excellent attendance on the part of the laymen of the district, the good reports that were received from the respective charges, the great spirit of brotherliness, sincerity and earnestness of the brethren and the desire of each and every one to receive and carry back a blessing to his charge that will enable him to do more for the Master and for the Kingdom of God.

A few things that are worthy of special mention: Belzoni has raised $60,000.00 in subscriptions on new church building and had 67 additions to the church since Conference; growing interest on the Carrollton charge in revival work; Drew reports all interests of the church in full up to date; Dublin reports good Sunday schools and great interest among the older people in same; Greenwood reports 60 additions to church since Conference and all other interests well in hand; Indianola reports plans being made for a new church building; Inverness reports plans in hand for new church at Inverness; Itta Bena reports harmony and fellowship on every hand; plans are being made for a new church building at Marks, on the Lambert charge; report from Minter City and Phillips showed interest along all lines; the report from Moorhead showed $2500.00 raised to pay church out of debt; Ruleville reports all collections to date and co-operation along all lines; all collections in cash and subscriptions at Schlater; growing interest in every particular on the Sunflower charge; the work improving and making progress on the Swiftown Mission; good Sunday schools and good interest on the Tutwiler charge; the good people on the Webb charge rallying to their pastor; good work and a good meeting with 30 additions to the church at Winona, 60 in all since Conference.

Rev. B. P. Jaco, Conference Missionary Secretary, Rev. B. F. Lewis, of the Methodist Orphanage, Dr. M. M. Black, Commissioner for Millsaps College, and Dr. Robert Selby, of Emory University, were all present and they presented their respective works in masterful, impressive, thoughtful and earnest addresses.

This article would be incomplete if i should fail to mention the hospitality and open-heartedness of the Indianola people in receiving us and entertaining us during the conference. I have never seen the hospitality of this dear people excelled anywhere, and when the question of where the next district conference should be held was called, we all with one accord wanted to go back to Indianola; but Lambert insisted on our coming there next year, so the conference voted to this effect. May God richly bless the people of Indianola for their great kindness and generosity.

The delegates elected to the Annual Conference were G. R. Stokley, J. J. Beck, J. H. Price, R. L. Ward, J. R. Bingham, T. M. Coleman, A. L. Marshall and H. A. Sorrells.

The conference was indeed a treat to each and every one of us. Let us pray that the Spirit of God that was manifested in this conference may ever manifest Himself throughout this district and our church to and through each heart, and that our church shall always and ever seek His direction that we may do great things for God and men.

S. H. CAFFEY,
Secretary.

Moorhead, Miss.

FROM WINNSBORO, LA.

Dear Brother Carley: On April 18, Rev. C. D. Atkinson, our beloved and efficient presiding elder, came and held my first quarterly conference at 4 o'clock, p.m., and preached a fine sermon at night to a large and appreciative congregation. You see, on account of the influenza, we had to change the date of our quarterly conference to April 18. We had a splendid conference and a fine communion service at night. The pastor's salary was fixed at $1600, a raise of $100.

All things considered, we are making some progress and expect to make more, the Lord helping. Pray for us.

I am sending you a list of subscribers to the Advocate, and expect to send more soon. Fraternally,

S. D. HOWARD, P. C.

DIFFERENT KINDS OF COUGHS.

Bad colds lead to different kinds of coughs. There is a "dry cough," a "winter cough," la grippe cough, bronchial cough, asthmatic cough, and of course, the racking, painful cough to raise choking phlegm. Foley's Honey and Tar gives quick relief in all cases. T. J. McCall, Athens, O., writes: "We used Foley's Honey and Tar in our home for several years and find it almost invaluable for the cure of coughs and colds, and especially for croup with our children."—Adv.

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
TRADE MARK
than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc

MARRIED.

At the home of the bride's brother, in Montrose, Miss., April 11, 1920, at 3:30 p. m., Miss ANGELA JAMES to Mr. R. W. DAUGHDRILL, Rev. Hilary S. Westbrook, of Montrose, Miss., officiating. The couple will make their home at Leaf, Miss.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three
Standard GERMAN Potash Salts
that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate
H. A. Huston, Manager
42 Broadway New York

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3351.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 13, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A SUPREME PASSION.

There must be a supreme passion in every successful life. With the Christian, of course, this is the passion for righteousness. All other activities center in and find expression through this dominant principle of supreme devotion. In other cases as well, the supreme passion of life determines the form and content of all programs. Those lives that are without a supreme passion must be content to move in the well-beaten paths of mediocrity and come to their journey's end with little of achievement and less of glory to comfort and inspire. "A pearl of great price" is not to be had merely for the asking; those who would gain possession of great riches must labor whole-heartedly for what they desire.

WHAT DO THEY KNOW ABOUT IT?

According to a news item last week, the price of shoes will come down about a year hence, so the tanners say. We hope they are right—but we wonder what they know about it. It is a long way from the tanner to the ultimate consumer, and many a profit has to be added to the raw material. We confess, however, that a prophecy of lower prices sounds like sweet music to ears that have become accustomed to "the inevitable advance." The newly-elected Governor of Louisiana says he has not bought a pair of shoes in three years; if he can hold out another twelvemonth, he will have saved money.

FLOWERS ARE NOT ENOUGH.

When John McDonogh died many years ago and left a large part of his fortune to the city of New Orleans for the establishment of a public school system, a specific and definite provision of his will was to the effect that the Bible should be read in the schools so established. The city accepted the bequest, and many of its most efficient schools bear the name of this benefactor; but the city does not comply with the provisions of the will so far as the Bible is concerned. On Friday, May 7, thousands of children laid flowers upon the monument of McDonogh in Lafayette Square in appreciative memory of his munificent gift. It is a beautiful custom, observed annually; but it does not take the place of the tribute that the people of this city should pay to his memory by complying with the conditions upon which he made them his beneficiaries. They are using his money, but they are ignoring his purpose in giving the money. They should do neither, or they should do both.

NOT ALL BAD.

If we should take too seriously the lamentations we hear every day about the present state of things on this mundane sphere, we should inevitably reach the conclusion that the world is about the most dismal place in the universe in which to live, and the prospect of a change to some other abode would be welcomed with a sigh of relief. Well, this is far from being a perfect world. Only the wilfully blind can fail to see the evils that flaunt themselves and the dangers that abound; the ostrich is a poor optimist when he hides his head in the sand and imagines that all is well. But the world is not all bad. Good men and women are still living and laboring and loving in this "vale of tears;" little children are happily singing the songs of innocent mirth and finding joy in the companionship of playmates and the affection of parents; noble aspirations and high ideals still have a place in the hearts of youths and maidens, and lofty ambitions are helping men to scale the heights of glorious achievement; ever and anon the sun breaks through the clouds, and a golden radiance lights up the dark places; the birds, too, make melody on many a bright morning. The world is bad enough, to be sure—but it is not all bad; there are enough good things in it to make us take courage, and enough good people to make us hope that it will be better by and by. And God still cares.

MOTHERS' DAY.

Last Sunday was Mothers' Day; why, we cannot say. With us, through all these years, oft in joy, sometimes in tears, once as boy and now as man, we've never had to pick a date or lay a plan to make us think of Mother. When night has come, though often worn with toils and care the sum of which we scarce could bear, the soft caress of Mother's hand upon a troubled, fevered brow has brought relief and sweet repose; the kiss she'd press upon our cheek was sweeter far than breath of rose the fairies seek in the radiant dawn. Our prayers we've said as we have knelt beside her chair; and we have felt, as we bowed there, that Heaven itself was nearer earth; for Mother's love, like that above, o'erlooks our faults and magnifies the best in us till we ourselves, in simple trust, take hold of God who gave us Mother. Mothers' Day? Go write it down for him who needs to be reminded that a crown forever rests upon the head of her who gave him birth. But not for us; somehow or other in peace, or sorrow, pain or mirth, our every day we thank God for and think of Mother.

MORE THAN A COINCIDENCE.

A student at the Moody Bible Institute of Chicago was asked to show a gentleman (a stranger to him and to the city) around the Institute buildings, which he did thoroughly and cheerfully. The man asked his name, and a few weeks afterwards wrote him a letter, thanking him for the service rendered, to which the student replied. Some months later, he received another letter from the stranger, asking if he were still in the Institute, to which he responded, and by return mail received a check for $100. Simple enough thus far; but this student had been praying. He needed money to have his eyes treated, and he wanted to make a contribution to missions, and he got enough for both purposes. Some call it a coincidence—but we call it answered prayer.

MORAL CHARACTER COMMANDS RESPECT.

Without any thought of the political significance of the event, we think it is noteworthy that Hon. W. J. Bryan was recently elected a delegate to the Democratic National Convention from Nebraska in the face of the bitterest opposition he has ever encountered in his many campaigns for the support of the people. It is generally understood that the liquor interests of the nation entered the fight in Nebraska against Mr. Bryan, realizing that it would mean much to their cause to be able to point to the defeat of the man who fearlessly and emphatically endorsed prohibition at the Jackson Day banquet at Washington on January 8. But they were doomed to disappointment. Mr. Bryan may not always have been right in his opinions concerning public affairs—though thousands of his fellow-citizens have followed his leadership with full confidence in the correctness of his views—but he has established a moral character that commands the respect of the whole nation. So far as we know, even his bitterest political enemies have never undertaken to besmirch his honor. "A good name is rather to be chosen than great riches."

PRETTY WEARY.

We are pretty weary of what seems to be a well-nigh universal habit of estimating the prosperity of the country in terms of bank clearings, trade balances, exchange rates, and the like. Money is the cheapest thing in the world—and men are certainly more than animated cash registers. If to be an expert in "big business" means simply the ability to think always and only in terms of dollars and cents, "big business" is a snare and delusion. Money does not make men—men make money.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE TOUCH OF HUMAN HANDS.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.
We have not in our hours of need
His seamless garments pressed,
Nor felt His tender human hand
On us in blessing rest;

Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.
Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

—World Call.

THE RIGHT OF CHILDREN TO BAPTISM.

By Rev. John W. Ramsey.

After all these years of discussion and controversy, it would require the brilliancy of a genius to present to the reading public any new arguments on infant baptism; hence, I shall not essay anything orlginal on this subject, neither is it my wish to offer here merely a repetition of old matter on a topic so familiar to the reader. But I do desire, if possible, to write down here old matter in a new form. Whether I succeed in accomplishing my wish, I shall let the reader judge.

Permit me, first, a brief presentation of one or two objections to infant baptism by premising that every objection which has ever been offered against infant baptism, however pertinent and irrefutable it may appear, may be urged with equal force against adult baptism. Take, for example, the objection of Tertullian. He was born sixty years after the death of St. John. He was the first who objected to infant baptism. He believed in baptismal regeneration—that baptism actually washed away sins. On this ground he advocated the postponement of baptism because the child might sin later. This objection holds against adult baptism. It would be better to postpone it till the man is on his deathbed—he might sin later. In fact, this was precisely the argument of Tertullian. But then the man could not be immersed because you cannot immerse a dying man. So we had better immerse him now and take the chances on his sinning later. This, I presume, would be the contention of the immersionist. It has been objected that the child does not, and cannot, know the meaning of baptism. The truth of this objection cannot be denied and is readily admitted; but now turn the objection against adult baptism and it may be urged with equal force; for, how many adults know the significance of baptism? The answer is apparent—not one in a thousand. So, then, if ignorance of the meaning of baptism bars the infant from the benefits and privileges symbolized in baptism, the same lack of knowledge of its significance also excludes the vast majority of adults.

Again, it has been objected that a child baptized in infancy may become dissatisfied with its baptism. I reply that if so, it is the fault of the parents in that they failed properly to instruct the child; but if, through their failure, the child becomes dissatisfied, is there not a remedy? May it not be baptized again? But what of the child who becomes dissatisfied with the fact that it was not baptized in infancy? There would be no remedy because it could not go back to its infancy in order to be baptized. For instance, I am such a firm believer in infant baptism that if my parents had neglected their religious duty, it would be impossible for me to get any satisfactory baptism. Applying the test given above, is it not possible for the adult to become dissatisfied with his baptism? I have known of several instances. So, then, if the possibility of the child's becoming dissatisfied with its baptism is an argument against infant baptism, so also is it an argument against adult baptism. I have read of those who became dissatisfied with the names given them in infancy and later in life applied to the State Legislature for a change of name. If, then, we should not baptize children in infancy because of possible dissatisfaction, by parity of reason we should cease the practice of naming our children, waiting until they are old enough to choose a name for themselves. For the sake of emphasis, I close this paragraph with a repetition of the statement that every objection whatsoever offered against infant baptism may be urged with equal force against adult baptism. Having given a few illustrations of how this rule works, I leave it to the reader to test it out at every point till he is thoroughly satisfied that it will stand every test.

In my articles on "The Spiritual Status of Children" and "The Relation of Children to the Church," I establish two propositions: First, Children are, by virtue of the atonement of Jesus Christ, born into the world inside the kingdom; second, Children have a right to membership in the organized, visible church. Now, the whole question of the right of children to membership in the organized church depends solely upon whether they are born inside the kingdom, and, once more, I challenge any one to produce a single passage of Scripture which, rightly interpreted, proves the contrary. Take the first proposition and formulate it into a syllogism and we have the following:

Children are born inside the kingdom;
Baptism is the symbol of membership in the kingdom;
Therefore, children should be baptized.

Take the first proposition and combine it with the second, that children have a right to membership in the organized church and we have:

Children are born into the world members of the kingdom;
The church is the visible expression of the kingdom;
Therefore, children have a right to membership in the church.

Now if, because they are born inside the kingdom, children have a right to membership in the church, then, unquestionably, the sign and seal of church membership cannot be denied them. The syllogistic form of my argument is as follows:

Children have a right to membership in the visible church;
Baptism is the only symbol of the right to membership in the church;
Therefore, children should be baptized.

Another important proposition which has been established in these articles is the identity of the church in all ages, only changing its forms and ceremonies with the varying circumstances and conditions of men. Because of the identity of the church in all periods of human history, we may very correctly arrive at the historical conclusion that if children were admitted to membership under the Jewish dispensation, they should also be admitted to the church under the Christian dispensation, unless, upon investigation, we find that the commandment of God whereby they were admitted to the Jewish church was annulled on the Day of Pentecost, the beginning of the Christian era, or since that time. I have shown that so far from having revoked his covenant with Abraham admitting the children to the church, God inspired Peter on the Day of Pentecost to repeat it verbatim, and it cannot be shown that it has been repealed since Pentecost; rather, since it was the common and continuous practice of the apostles to receive whole families into the church, the presumption is that there were children in at least some of those families. We have, then, the following argument:

Children were admitted into the Jewish church;
The church is identical in all ages;
Therefore, children should be admitted into the Christian church.

Or,

The Abrahamic covenant admitted children to the Jewish church;
The Abrahamic covenant has never been annulled;
Therefore the Abrahamic covenant admits children to the Christian church.

Thus, the right of children to membership in the Christian church is confirmed, and, of course, their right to baptism, since baptism is the only door into the visible church, and the only way by which their right to church membership can be recognized.

Once more: It has been seen that the sign and seal of the Abrahamic covenant was circumcision, and by that divinely ordained rite children were admitted to the church. A very casual reading of the Bible will clearly indicate that under the Christian dispensation, baptism was substituted for circumcision. The practice of John the Baptist, of Jesus, and the apostles, confirms the truth of this statement. He who questions this historical fact subjects himself to the ridicule of an intelligent public. Now, shaping these facts into another syllogism, we have the following:

By circumcision children were admitted into the Jewish church;
Baptism has taken the place of circumcision;
Therefore, children should be admitted to the Christian church by baptism.

Now, in order that the reader may get a clear view of my whole argument concerning the status of children as presented in these articles, I here write down a brief summarization as follows: Children are born into the world inside the kingdom by virtue of the atonement of Jesus Christ. This being true, the following logical conclusions must be accepted: The theological invention which I have called the "dying grace" theory is unnecessary; dying in infancy, they go directly to heaven without the necessity of any interposition or mysterious operation of grace, this exigency being provided for in the atonement; living, they remain in the kingdom, and it is possible for them so to be taught that they will never be excluded from the kingdom by personal transgression; while they are born with a depraved nature, as are all the posterity of Adam, yet they are not responsible for it except as they yield to it to the extent of the commission of personal sin; depravity does not necessitate regeneration, but the taint consequent upon personal sin, and, since small children are incapable of actual sin, also because regeneration implies cleansing, its purpose being introduction into the kingdom of those who, by sin, have been excluded from the kingdom, children do not need regeneration in the same sense as adults; they are members of the kingdom, and, therefore, have a right to membership in the visible church; baptism being the symbol of the one and the door of admission into the other, children should be baptized.

Once admit the truth that children are born into the world inside the kingdom by virtue of the atonement of Jesus Christ, and all the other deductions logically and inevitably follow. But I have clearly shown that the Bible teaches that infants are born inside the kingdom; therefore they do not need regeneration, are not responsible for depravity which does not necessitate regeneration, have a right to membership in the visible church, and, baptism being the only door of admission into

the church, children should be baptized in infancy.

In closing this series of articles, allow me to say that they have not been written with the slightest hope of convincing those of other denominations who are traditionally and constitutionally opposed both to the membership of children in the church and infant baptism. I do not profess the possession of the miracle-working power of opening the eyes of the blind—especially the blind who will not see; but I have written solely for the benefit of Methodist parents who inconsistently oppose, or indifferently neglect, the dedication of their children to God in baptism, and who unscripturally raise barriers between their children and memberhip in the church, thus defrauding them of their birthright. All eternity will not afford me sufficient time and opportunity for praising God for the privilege of being an humble representative of the ministry of the Methodist church, which has found a place for me, and my wife, and my children. The words of the Apostle to the penitent jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," is the glorious message of Methodism to the world.

ANOTHER ANGLE TO UNIFICATION.

By Bishop William N. Ainsworth.

Suggestions have been advanced from several sources that discussion of the pending plan of unification be deferred until after the evangelistic campaign is over. Undoubtedly all Methodists need now to give themselves without distraction to the great missionary, evangelistic and educational program of the church, but press dispatches sent out from Louisville on adjournment of the Joint Commission were so misleading that a false impression of the present status of unification will obtain throughout the church, unless these misleading statements are corrected. The advocates of another view seem determined to press the issue to the front in all the papers of the church, and it seems desirable, therefore, for a contrary aspect to be presented at this time. The press dispatches announced the agreement of the commission on a plan of unification to be recommended to the two General Conferences. Such is far from the fact. The pending plan was not recommended by the joint commission or either side of it. The question was not even put, and for good reasons. The advocates of the plan in its present shape probably knew that it would not receive the endorsement of a majority of the commission. It was simply proposed to transmit what the commission had accomplished to the two General Conferences for their further direction without any recommendation whatsoever from the commission. Many members of the commission were willing to transmit the result of their negotiations without giving their endorsement to the plan, and the vote for transmisson was so distinctly understood. It is perfectly well known within the commission that many members who voted for its transmission will oppose its adoption at the General Conference. Truth demands that these facts be fully understood, for they may have a vital bearing upon the future course of unification.

As a member of the Joint Commission from the beginning, I have attended every meeting that has been held, and, during the early stages of the negotiations, worked with zeal to secure an acceptable plan of unification on the basis of the Oklahoma declaration. At the Savannah meeting I became convinced that such a plan would be impossible at the present time, and I do not believe that the pending plan will accomplish the result that is desired by both the churches. The Constitution, which was finished at Louisville, is an exceedingly complex and cumbersome piece of machinery. Its provisions are a series of defences against divergent views and opposing parties that will make difficult any free action and hamper the progress of the church, and, in my opinion, perpetually disturb its peace. The commission believed that it was bound to make ample provision to protect the rights of minorities. It seems to have done this as thoroughly as any Constitution can do it, and then some. Under this Constitution a very small minority can block anything a vast majority of the church wants to do. If the demand is made by a majority of any two regional delegations in the General Conference, no measure can pass without receiving a majority vote of five of the seven regions in the United States. Under this provision twenty-two negro delegates and fifty-one members of another regional delegation—seventy-three in all—may require a vote by region and this same number plus a bare majority of another region—say fifty-one more or a total of one hundred and twenty-four—may block any program that the other six hundred and seventy-five members of the General Conference may desire. No such body of men would long submit to the bonds of such a constitution, and these two churches ought not to subject their development to the tyranny of a tiny fraction of their membership for the mere sake of getting together. It is a safe thing to predict that this feature of the constitution will not long survive, even if the two churches can be induced to begin business together under such an arrangement.

The Regional Conference arrangement does not conform to our Oklahoma declaration and will meet with just objection. Nobody desires the homogeneous membership of Southern Methodism to be broken up into three distinct fragments, with consequent loss of wisdom in its councils and momentum in its movements, and undoubtedly the same objection will prevail in the Northern Church to the proposed partitioning of its territory. Neither the Oklahoma General Conference nor the Chattanooga council ever contemplated such a fractional division of these churches. The Regional Conference arrangement will either shatter the church into seven autonomous branches, each developing divergent views to further disturb the unity of Methodism, or it will function as so many administrative areas with "full power" only to execute the policies that are promulgated by a supreme General Conference. The particular authority of the Regional Conference in the proposed constitution is rather hazy, but these seem to be the two alternative lines of its development, neither of which will promote the unity and the harmony of the church.

The proposed relation for the present negro membership of the Northern Church is open to the most serious objection and from both sides. The Southern commissioners entered upon these negotiations with a unanimous conviction that proportionate representation for the negro in the General Conference, if he should not be set up in an independent but affiliated General Conference, would not be acceptable to our constituency, and that it could not be allowed. We felt that justice and righteousness required no more than a limited representation for a people that are by every token ignorant and immature and only a missionary element in the church. But behold! In the space of three years the advocates of proportionate representation in our own commission have increased from invisibility to a possible majority of the delegation. Was our commission mistaken in its earlier meetings as to what our constituency desired? Or can it be that three years have wrought so radical a change in the views of our people? It is true the number of negro delegates in the General Conference will not be large, and they will be restricted to five per cent of the total membership in perpetuity (the white regions are also restricted to a given per cent), but the principle of proportionate representation will lay the foundation for a new propaganda in the South that will be carried to every negro congregation in America and will find its echo in the platforms of political parties and in the halls of the national congress. People who are conversant with present conditions south of the Ohio River will not welcome such propaganda, for it will not promote the best relations between the two races where both are found in nearly equal numbers. The chances are that this provision will be equally as unacceptable to the Northern view, but for another reason. While it admits the principles of proportionate representation for which they earnestly contend, and will contend, it denies to the negro legal rights which he now enjoys in the Northern Church, and the withdrawal of which many good lawyers believe he might successfully resist in a court of law. It is also to be doubted if the arrangement will commend itself to the negroes involved or give the white Methodists of America any better access to the great body of American negroes after this little group is made a sort of preferred creditor on the bounty of American Methodists.

The writer did not intend to do more than state these propositions at the present time, and these objections will not warrant the conclusion that the writer has ceased to desire unification or that he thinks it is a generation off. There are sound reasons to believe that a real union of American Methodism would strengthen our denominational work and promote all of the interests of the Kingdom of God. Denominationalism has its place and evangelical Christianity has produced its finest fruitage in America, where religious conviction has expressed itself with unrestrained freedom. Oneness of ecclesiastical organization would not likely produce a better spiritual product among Protestants than it has among Roman Catholics. However the points of agreement between all Episcopal Methodists are so many and the points of divergence are so few that unity of organization would seem to be dictated by wisdom of administration. I cannot believe that unification will be an adjourned issue until this desirable result is obtained, but the pending plan will not unify, but only distract the church.

Austin, Texas

AFFAIRS IN THE ALEXANDRIA DISTRICT.

My Dear Brother Carley: I am nearing the end of my second round of quarterly conferences. It has been an exceedingly fruitful one. The gain in our membership thus far is near 500—some charges have not reported since their meetings. The Centenary pledges are receiving attention, and payments are made and forwarded to treasurer. Debts are being paid and improvements made on church and parsonage property. The De Ridder church will soon be free of debt, and ready with new pews for the entertainment of the Annual Conference. The revivals continue. I am holding a meeting now at Tioga—have been preaching there during the past week. The congregations are fine and the interest is growing at each service. The meeting will continue through this week.

The preachers are all giving themselves without stint to the work assigned them, and their labors in the Lord have been graciously blessed.

I had the pleasure of attending the services of our First Church Sunday school on Sunday School Day. Brother T. Wynn Hollóman is an exceptionally fine superintendent, one of the best in the church, if not the very best. Dr. Werlein baptized several children and made an earnest and helpful address.

I am awaiting with deep interest the action of the M. E. General Conference on the question of unification or re-organization of American Methodism. My opinion is, it will not accept the plan as submitted by the Commission, and the matter will end with them. I hope my opinion is correct; there is no need of more effort to accomplish the impossible. Unification without confidence is irritation and confusion multiplied beyond measure.

The year has been thus far a most prosperous one for us. Plans are being laid for enlarged Sunday school equipment at our First Church. Dr. Werlein will begin a revival meeting on May 30, with Albert C. Fisher, one of the general evangelists, leading the meeting.

To the Great Head of the Church we give humble thanks for the multiform and multitudinous blessings we have received.

HARRY W. MAY, P. E.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference.
Brookhaven, Miss.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 2539
1081 2531

Ruston Orphanage Develops Flower of Christian Womanhood.

These young ladies are typical examples of the splendid work and the cultured Christian environment of the Ruston Methodist Orphanage.

From left to right, standing—Una Darden, Fannie Darden, Lois Hammett, Clara Crossmary, Lillian Reynolds; sitting—Leola Greer, Earle Greer and Bertie May Greer.

CAMPAIGN FOR LOUISIANA METHODIST ORPHANAGE.

Two hundred children—orphaned and cast upon the tides of chance—need the uplifting, Americanizing influence of a home, and the 40,000 Methodists of Louisiana and their friends will soon be called upon to answer this Christian call of little, helpless humanity.

On the outskirts of the city of Ruston, in Northern Louisiana, the Methodist Episcopal Church, South, in Louisiana erected eleven years ago its only orphanage in this State.

Under the loving and all-sacrificing direction of Superintendent R. W. Vaughan, the Ruston Orphanage has been a haven and a real home to hundreds, taking tots from an environment that smothered and stifled health and character and bringing them up into the unfoldment of beautiful manhood and womanhood.

It has taken into its portals lives seemingly without hope and years later bade godspeed from those same doors to stalwart, upstanding, God-fearing men and cultured Christian young women.

The State Industrial Institute stands nearby and here the orphaned guests of the home find easily accessible expert training for a productive livelihood.

So successful has been the work of the Orphanage and so famed have become its Christ-like achievements that it has far outgrown its present bounds. The beautiful home which now represents in all a valuation of $150,000 must be enlarged if the spirit of the church is to find proper expression.

New buildings to house at least 200 more orphans must be built at once; cottages must dot the spacious lawn where groups of twenty-five can live in smaller communities under the chaperonage of a cultured and lovable Christian woman, and where the real home instinct and hearth-love can be engendered and implanted as the basis of a noble Christian citizenship.

Tentative plans have already been made for the additions. It will cost $500,000 so to enlarge the present institution as to care properly for the 200 children who now seek admission.

Louisiana Methodists and their friends will be called upon to finance these improvements.

Every Methodist church will have its teams in the field, starting June 1 and continuing until July 1, when it is hoped the fund will be subscribed. Each community will be thoroughly canvassed. Subscriptions will be asked regardless of the creed of the donor, for in receiving these little ones the orphanage does not draw denominational lines. Business men will be asked to give, for this is a work of uplift for the community and the call will appeal to all men who love humanity and believe in true Americanization.

The preliminaries for the State-wide campaign were started May 1, when Mr. George K. Nickerson, of Kansas City, Mo., arrived at Shreveport and took charge of the work.

Lee Kinnebrew, of Shreveport, has donated a lot at 507 Milam Street in that city, where tents have been pitched and the campaign headquarters established.

Regional headquarters will be maintained in Alexandria, Monroe, New Orleans and other cities.

Mr. Nickerson, who has had a vast and successful experience in campaign work of this nature, will be assisted by a staff of experts including F. W. Browne, Cedar Rapids, Ia., R. P. Nickerson, C. A. Christiansen, C. C. Ditto of Fort Smith, Ark., Mrs. Henry Dickenson of Houston, Tex., T. J. Appleyard, Jr., and F. A. Crippen, of New Orleans. Messrs Appleyard and Crippen will be in charge of the Southern District, which will extend from New Orleans to Lake Charles and as far north as Baton Rouge.

The members of the Board of Directors of the Louisiana Methodist Orphanage are: S. D. Pearce, Ruston, president; Rev. Briscoe Carter, Shreveport, secretary; R. O. Randle, Monroe, vice-president; J. H. Mays, Ruston, treasurer; B. F. Roberts, Shreveport; Rev. R. H. Wynn, Ruston; Rev. J. M. Henry, Ruston; Rev. W. W. Drake, Shreveport; T. L. James, Dubach; O. E. Hodge, Ruston; Dr. R. D. Webb, Minden; P. K. Abel, Winnfield; and J. S. Rolfe, Oak Ridge.

Among the members appointed to date on the Campaign Committee are S. B. Ritchie, T. L. James, Rev. Briscoe Carter, R. D. Webb, Rev. Geo. S. Sexton, Shreveport; and R. W. Vaughan, Ruston.

"I am confident," said Rev. Briscoe Carter, of Shreveport, secretary of the Board, "that Louisiana will gladly and willingly give its full amount to the extension of this magnificent work. The Ruston Orphanage will then be the largest Protestant institution of its kind in the State and will be able to care for 350 of the homeless little ones, educating them and preparing them to meet the battle of life when they reach their majority and sending some at an earlier age into cultured Christian homes.

"The Ruston Orphanage is dependent entirely upon the church for its support. Here is a cry that will surely not go unheeded, for the call of the little ones comes to our ears mingled with the voice of the Master, who through the ages admonishes us to 'Suffer the little children to come unto me.'"

IMPORTANT NOTICE.

The subscription pricec of this Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

UNIFICATION: BISHOP AINSWORTH'S ANGLE CONCEALS THE FACTS.

By Bishop Edwin D. Mouzon.

A few weeks ago there appeared in the church press an article from the pen of my esteemed colleague, Bishop W. N. Ainsworth, under the title "Another Angle to Unification." I am under the necessity, as Chairman of the Southern Commission, of calling attention to the fact that Bishop Ainsworth's "angle" blinds him to the facts as they are, and leads him to make certain statements which are contradicted by the facts.

Bishop Ainsworth writes: "It is perfectly well known within the Commission that many members who voted for its transmission"—the transmission of the Constitution of the Methodist Church, adopted at Louisville—"will oppose its adoption at the General Conference." There were five men who voted against the Louisville paper and who were opposed to sending it up to the General Conference for adoption or rejection. Those five men were Bishop Collins Denny, Bishop W. N. Ainsworth, Rev. Jas. E. Dickey, Judge T. D. Samford, and Judge J. G. McGowan. Later Judge H. H. White's vote was announced as being in the negative, making six men out of the twenty-five commissioners. Nineteen Southern Commissioners voted to send the paper to the General Conference.

Now comes Bishop Ainsworth and says: "It is perfectly well known that many who voted for its transmission, will oppose its adoption at the General Conference." How many out of nineteen does it take to make "many?" Would five be "many?" Well, there are not five. Would four be "many?" Well, there are not four. Would three be "many?" Well, there are not three. Would two be "many?" Well, there are not two. Bishop Ainsworth would hardly call one "many" out of nineteen. Well, just to keep the record straight, not one, single, lonesome, solitary individual who voted to transmit the paper has announced his intention of voting against the adoption of the plan agreed upon at Louisville. And I go further than that: I have written to all the nineteen. I have replies from eighteen. I feel sure that the one who has not yet replied has not received my letter at this writing, as he is a busy man and often out of the city where he lives. But we all know where to find him. He stands with the forward-looking men of the church. One honored friend writes me that he doubts the wisdom of taking a poll of the Commission at this time. However, few men are now doing as much as he to bring unification to pass. The seventeen others who voted to transmit the report, all write me that if they are members of the General Conference, they will vote for its adoption. I have the following letter from one of the Commissioners:

"I shall not only vote for the proposed Constitution of the Methodist Church, but do everything I can to secure its adoption by the church. I am not supporting it because it is the best that can be secured under the circumstances, but because the Constitution is one of the best balanced documents that could have been worked out. The compromises themselves are elements of strength in the document. It is exeremely fortunate that neither church had entirely its own way in framing the Constitution."

In the light of letters received from the men

who voted to give the General Conference a chance to say whether or not we should have unification on the plan proposed, I now inform the church that the above quoted letter expresses the convictions of a good majority of the entire Commission of twenty-five.

FROM THE CUT-OVER LANDS.

By Rev. A. A. Bernard.

This is a unique side of our State. One can ride for hours, occasionally through a strip of woods, but generally through vast sections of cut-over land. The crop of the past centuries is gone and with the going it must have carried the fertility of these black-stumped acres. Occasionally you will find a farm. I remember two in these lands, along the graded highway, on a twenty-mile run. But when you get to the town, why, it is all there, centered emphatically on one idea, and about this everything else is built—the sawing up of a log.

You speak about the housing problem; no class of laborers that I have ever known who had the question of a house left to its own choosing, has ever lived in houses half so well built, kept up and furnished, and that at a decent rent. Think about a five-room house with light and water at about $16 per month. I have been from end to end of the State and from side to side and have seen some things, and can say that I do not think twenty per cent of the houses of our people of similar standing are half so good, notwithstanding the fact that they are built upon acres that are owned by the men that live in them.

But coming back to my sawmill towns, and the men who live in them, I can say this one thing, as a suggestive answer to your fourth question in "A Man's Job," in the last Advocate—by the way, who was it that said I didn't read the Advocate?—as a suggestive answer, I can say, that I believe that there is a practical way to get the laboring man to attend the church services as we would like to see him do in order to conversion.

We must acknowledge that it is discouraging to a disinterested party when a lone church worker insists on his attendance at church, and when he does come, for him to realize that he is to occupy a lone pew all alone if the preacher is to be kept from preaching to empty pews. He looks around and sees his solicitor and a few more lonesome-looking ones, and next time he goes to the movies, where he finds the Methodists occupying every seat, with a delegate accredited to them.

In some places I find that this condition does not obtain. I find people going up to each other with a glowing expression and saying, "Did you know that old So-and-So was at church to-day?" And then they felt glad about it. And old So-and-So came back again.

Some said it was the wonderful preacher that did it, immaculate, erudite, eloquent, magnetic. Some say it was the people—that helped some, but it didn't seem to work in the former instance. What is it then?

I would like to venture a question: What is the church? You know, I believe, more and more, that our conception of the church determines the lines of demarcation in all Christianity. Tell me a man's conception of the church and I will tell you if he is a Papist or a Protestant, and what kind of a Protestant he is as to denominationalism.

What is the church? On Sunday morning some of us look around, sometimes, and we wonder where the church is. I have heard people who were members of the church speak of the church as though it were some sort of a separate entity, distant, and apart from its membership, and forget altogether that the church is poor old I, and you, and ours.

Now, what I want to say about getting these laboring men into the church is this: let every man and woman and youth who believes that the church has a mission to all men and wants them to have that mission, let every one of these pledge himself to attend church once at least every Sabbath for six months, and then count the strangers and former disinterested persons who will then be coming, and then ask himself if the effort is worth while. I have two congregations in mind; in one this plan is partially worked. They come, it seems, every time, and when they invite an outsider no one is ashamed or called on to offer an apology in behalf of a dead outfit. In the other congregation, there are several persons after God's own heart, but there is no faith on the part of the rest of the membership, for to them attendance at worship is only a secondary consideration. Not even Jesus could do anything with a crowd like that.

Let me give you an illustration: I once heard a girl ask another whether she had a good time at a certain dance, and the answer was, "No." I was astonished to think that it was possible for a girl not to have a good time at a dance. So I listened and found out the reason. The questioner asked her whether she had danced; the response was: "Yes;" but John, Pete, Jim, and Susie, Clara and Florence were not there." There was no crowd, you see, and the thing fell flat.

Gracious alive, man what number of dances the church might break up by simply being absent! And on the other hand, incidentally, what number of churches it might empower by simply being present every Sunday.

Longville, La.

INTERESTING PARISHIONERS.

I. T. Inerant.

We called him Uncle B. He lived next door to the parsonage in the little conotry town and his business was—mostly getting drunk—but he sold groceries to pay expenses. When I met him he was well beyond the sixtieth mile-post, his sun was westering, the shadows lengthening in his life.

He was quite a character in the village. Anecdotes had piled up round his past, many of which were ludicrous to the point of the ridiculous. He was, and had ever been, entirely impervious to fear. No one ever saw him the least bit shaken at the approach of real or imaginary danger, and though he was deputy sheriff in his county through the death-dealing days of the Reconstruction, and during the time when carpet-bag rule was brought to an end, he faced with lion-like courage every task assigned him, undertaking as a matter of course the most dangerous expeditions after criminals, and seldom failing to bring in his man.

On one occasion he went after a negro desperado who had eluded a posse and taken a stand in a woodland. Uncle B. entered the woods as nonchalantly as if he were picking blackberries, approached without a tremor the tree behind which the negro was hiding and with the negro shooting at him as fast as he could load his gun, walked calmly up, shoved his pistol against him and filled him full of lead. Uncle B. came off without a scratch. Another time he was sent after a lawbreaker who had succeeded in reaching a swamp and, so it was reported, made himself comfortable in an old gum stump which was inaccessible. Failing to capture his man, it was necessary to make a report to the authorities. Now our Uncle was not a scholar, but from time to time he had noticed that law is couched in Latin terms. He knew no Latin, but figured that the dignity of his position carried with it the responsibility of at least some sort of "turrin" phrase. After a long executive session with himself, he finally got together the following report relating to the position of the negro in the swamp and his failure to "bring home the bacon." It read thus: "In syampum, up stumpo, non cum-at-i-bus." On still another occasion he submitted the report that he had summoned all witnesses on his list "except," said he, "that feller et al, an' if there's any sich man livin' in these parts, I cain't find him."

Uncle B. had grave trouble keeping in the "straight and narrow." There were times when the cup that cheers held out to him irresistible inducements. In fact at various seasons his pastor was brought to feel that when the temptation to imbibe was about to present itself our Uncle would willingly say, "Get thee behind me, Satan—AND PUSH." One day his pastor met him when Uncle B. had been hitting it up a little too lively to be able to keep his equilibrium. He was hanging rather uncertainly to a friendly lamppost and making vain but strenuous efforts to plant his feet firmly upon the duckboard sidewalk. "Parson," said he, "hold thet thing till I git on it."

He went to church services, did Uncle B, but it seemed that he was always behind with his sleep. No matter who was preaching, his slumber was undisturbed. A protracted meeting appealed to him. When his time came to testify on would rise more or less shakily to his feet and freely acknowledge his infirmities of the flesh. He would on occasions of this kind declare his intention to walk a straighter line, but Satan seemed always to know just how to undo such promises.

One day in the long ago an aristocrat of the old school riled Uncle B. by intimating that he was not up to the standard of a Southern gentleman, whereupon our Uncle, following what was with him a long-established custom, immediately "cussed" the aristocrat with all the varied eloquence of his amazing vocabulary. He was forthwith challenged to a duel and given the choice of weapons. Without a moment's hesitation he named the weapons and the conditions of their use, double-barrelled shotguns loaded with slugs and fired at a distance of ten feet. The aristocrat turned pale when he heard the terms, but there was nothing to do save fight. They were to meet at sunrise the next day forty miles away from our village on a cottonwood-covered island in the midst of the mighty Mississippi. Uncle B. was on hand with his weapons loaded and "blood in his eye." The aristocrat sent "regrets" in the form of an apology.

As I gazed into the glowing coals to-night, and thought flashes on the screen of memory pictures of the incidents of our association, I am wondering if the many ministers who touched his life might not with other and greater efforts have turned the soul of Uncle B. toward the Lamb of God. I am wondering if maybe I, too, was remiss in the work I did with him. But "there beside the silent Sea he waits the muffled oar" beyond the pale of any influence I may hope to wield. Maybe I failed with him, and when we stand in the Holy Presence at the last day, what will be the story revealed in the Archives of God?

One life; a little gleam of time between two eternities; no second chance for us for evermore.—Carlyle.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST. NEW ORLEANS

Second Annual STATE EPWORTH LEAGUE ASSEMBLY, MANSFIELD, LA., JUNE 8th to 15th
8 DAYS OF INSPIRATION, EDUCATION AND REPRESENTATION
EVERY CHURCH IN OUR STATE SHOULD HAVE A REPRESENTATIVE
For Particulars Write JAS. B. GRAMBLING, P. O. Box 6, Shreveport. Send Reservation to MISS JULIA REID, Mansfield, La.

200 Louisiana Kiddies Need a Home!

Think of it—Cooing babes and fresh-cheeked, star-eyed boys and girls DOOMED it may be never to know the character-moulding influence of the nation's bulwark—HOME.

Wouldn't you like, if it were possible, to take them all under your own roof?

Will you hesitate then for a moment to give your bit toward providing them with cultured, Christian surroundings?

THE RUSTON ORPHANAGE

Operated by the Louisiana Methodist Episcopal Church, South, has 130 children in its care.

IT MUST BE ENLARGED

To answer the call of the Master and the cry of Louisiana's 200 homeless little ones.

$500,000 IS NEEDED TO MAKE THIS THE LARGEST PROTESTANT INSTITUTION IN THE STATE AND TO EXTEND THIS MAGNIFICENT WORK WHICH EVERY YEAR IS TURNING ONE-TIME HOPELESS LIVES INTO STALWART, GOD-FEARING MEN AND CULTURED, CHRISTIAN WOMEN.

START NOW TO DO YOUR PART WHEN THE BIG DRIVE FOR $500,000 STARTS SOON THROUGHOUT LOUISIANA.

NOW REMEMBER TINY FISTS ARE KNOCKING AT YOUR DOOR AND SEND IN TO G. K. NICKERSON, 507 MILAM STREET, SHREVEPORT, LA., YOUR NAME AS A PROSPECTIVE SOLICITOR OR DONOR.

The Home Circle

TWENTY TIMES A DAY.

Twenty times a day, dear,
  Twenty times a day,
Your mother thinks about you,
  At school, or else at play.
She's busy in the kitchen,
Or she busy up the stair;
But like a song her heart within,
  Her love for you is there.

There's just a little thing, dear,
  She wishes you would do,
I'll whisper, 'tis a secret,
  Now mind, I'll tell it you;
Twenty times a day, dear,
  And more, I've heard you say,
"I'm coming in a minute."
  When you should at once obey.

At once, as soldiers instant
  At the motion of command;
At once, as sailors seeing
  The captain's warning hand;
You could make the mother happy
  By minding in that way,
Twenty times a day, dear,
  Twenty times a day.

— Margaret E. Sangster.

THE WEATHER FACTORY.

Isabelle waked one morning feeling cross and grumpy. She had been riding through dreamland on a nightmare, and the lively steed had backed into a thistle field and thrown her on the thistles. At least, she looked that way. When she tumbled out of bed she could not manage a simple smile. The corners of her mouth might just as well have been hitched to her shoe-strings.

"It's lovely day!" the family said.

"I don't think so," Isabelle answered. She puckered her eyes and peered up at the cloudless sky. "It wouldn't surprise me n bit to see rain in a little while," she said sulkily.

By noon she was so tired of herself that she crawled off into a corner of the sofa and hid her face in a cusion.

Presently she felt something run lightly along one of her arms. Thinking it was the kitten, she slapped at it and said crossly, "Go away, Midge!"

But the thing, whatever it was, stood still on her chest and began to jump lightly up and down. Isabelle opened her eyes and saw a slim little fairy in a yellow silk dress.

"Well, has it rained?" asked the fairy.

Isabelle was so astonished she could hardly speak. "N-n-no," she stammered after a while.

"You said it would, you know," the fairy continued. "But perhaps that was because you were rainy inside, you see."

"Who are you, please?" faltered Isabelle.

"I am Ray of Sunshine, one member of a large family," her visitor answered. "At this time of day I am very busy, and so I can't stay any longer. But see here: don't you think a visit to the weather factory would do you good?"

"To the what?" asked Isabelle, puzzled beyond words.

"The weather factory," was the answer. "I'm coming for you to-morrow at daybreak and take you there. Good-by!"

With the last word, Isabelle's shining visitor ran lightly down her other arm and disappeared over the edge of the sofa.

Early the next morning the fairy came back, according to promise, and led Isabelle away.

"The weather factory," she explained as they went, "is the place where fairies make the weather. They have just finished making to-day; you must see it before they send it out."

Inside the great building, which seemed to have trees for walls and clouds for a roof, hundreds of fairies were gathered round the thing they had made. The new day looked more like a beautiful shimmering veil than anything else. It was sheer and filmy, and full of lights and spangles. Isabelle did not wonder that the fairies were happy over it.

"It's the loveliest day we ever made!" one of them cried, clapping her hands.

"But yesterday was just as beautiful, you remember," another fairy said.

At that Isabelle felt a little twinge. Was yesterday beautiful? It had not seemed so to her. But the fairies must know, of course, since they made it.

The head fairy signed a faint, soft sigh as she looked at the new day. "I wonder how this day will come back to us?" she mused aloud. "Sometimes we send out perfect ones, and by night they're all torn and spotted with the mean things that people say and do."

A small fairy dressed in blue and white, whom the others called Cloudlet, spoke up. "Like yesterday," she said. "Don't you remember that great blot in one end of yesterday? My, somebody must have been cross to make such a blot!"

At that the whole crowd of fairies put their hands over their eyes and sighed. All those little sighs together sounded like an April wind in a pine wood.

But suddenly Ray of Sunshine darted a quick look at the rest and said, "Sh-h!" The other fairies peered through their fingers to see what she meant and then clapped their hands over their mouths.

"She is the one that made the blot," Ray of Sunshine whispered. The whisper was very soft, but Isabelle heard it. She bowed her head.

Just at that moment a clock chimed five, and instantly the fairies were alert. They took up the piece of fabric they had made and carried it to a broad window. Two of the largest and strongest fairies climbed up and pushed it out over the sill. They held to the two corners for a moment or two, while the long veil-like thing fluttered in the wind; then they let go, and it went floating away into space. Isabelle watched it out of sight—such a beautiful thing, shot through with threads of gold and embroidered with silver and pears.

The head fairy closed the window with a click and blew sharply on a reed. It was dawn, and that is closing time in the weather factory. The fairies trooped out, singing and skipping. They took their wings from the wing rack, put them on and flew out to other tasks.

Isabelle opened her eyes—she was in her own bed at home.

Scrambling down, she rushed to the window and leaned out. "Oh, what a beautiful day!" she cried.

And the corners of her mouth looked for all the world as if they were hitched to her hair ribbon!—Maria Conde, in The Youth's Companion.

THE DOLL THAT HID.

Constance had lost the little wooden doll that grandmother had brought her from her chest in the attic. They had dressed the doll in a pink gingham dress and sunbonnet, so that she looked prettier than any of the other dolls. Constance loved her very much, and now she was lost.

The little girl wanted to do nothing but look for her, but mother had a headache, and Constance knew that she ought to help as much as she could.

She watered all the house plants, and helped cook and dry the dishes. Then she kept very quiet until the baby had gone to sleep for his morning nap. After that she began to do the downstairs dusting.

Sometimes Constance dusted only the front and the tops of things, but now she went carefully into all the corners. She lifted up the books, and the vases to dust underneath, and she emptied mother's stocking-basket so as to put it in order.

There in the basket, among the balls of cotton, was the little wooden doll. How glad Constance was to see her! And she might not have found her if she had not been dusting so well.—The Sunbeam.

WHAT'S THE USE?

"What's the use of giving just a little to the missionaries?" said Henry. "'What's the use?'" said his mother. "What if every little blade of grass said that? And what if every snowflake said it and stayed up in the sky? And what if every boy and girl thought it of no use to give just a little? But they give it, thousands of them; and putting it all together, they send some one to tell the story of Jesus to those who have never heard it."—Jewels.

Who answers Christ's insistent call
Must give himself, his life, his all,
  Without one backward look.
Who sets his hand unto the plow,
And glances back with anxious brow,
  His calling hath mistook.
Christ claims him wholly for his own—
He must be Christ's, and Christ's alone.

From Heart's Courageous, by John Oxenham.

UNITED EDUCATIONS

WRITE FOR CATALOG

Economical

Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reilly & Co. Inc. New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE PROBLEM SOLVED—A THREE-MINUTE TALK.

Preachers may not, as a rule, work themselves to death; but we know very few who are able to do everything that is expected of them in a church that is organized and conducted according to the principles of modern efficiency. And preachers are not shirkers, or slackers, either. Man for man, we do not know of any class in modern society that is more faithful, diligent, and efficient than the preachers.

The trouble lies largely in the fact that the work of the church has grown steadily in volume and complexity, while there has been no addition to the active working force of the congregation. When there was comparatively little to be done except to conduct the stated services of the church, the pastor was supposed to attend to everything; now that the church has become a complex organization, with many departments and many forms of activity, one man is overwhelmed by the demands made upon him.

As this situation has come to be recognized, many suggestions have been made with a view to remedying the difficulty. Among these suggestions, as we see it, none is more likely to solve the problem than the organization of the Methodist Minute Men. Intended originally, perhaps, to assist in carrying through the Centenary Campaign (in which it was marvelously effective), this organization has been made permanent; and it has been so perfected as to make it capable of rendering the very kind of assistance that is so urgently needed by our hard-worked pastors to-day. When it has been set up in any pastoral charge, as it should be in all of them, the preacher has a corps of assistants upon whom he may rely for the performance of many of the duties that insistently demand attention.

As we understand it, the organization is intended not merely to supply speakers for a few minutes on some special occasions, but also to have in readiness at all times a body of enthusiastic, intelligent, consecrated laymen prepared to take hold of any situation that may develop. If all this is not implied in the organization, it could very easily be included, and the problem of relieving the harassed and burdened pastor would be solved. If the problem cannot be solved in this way, some other means will have to be found to bring about this necessary result.

THE EPISCOPAL ASSIGNMENTS.

It was with a feeling of great sorrow that the church learned that Bishop Jno. C. Kilgo's health was so precarious as to make it necessary for him to give up his active work for a season. In spite of great physical suffering, Bishop Kilgo gave diligent attention to the affairs of his episcopal district, meeting the Annual Conferences and performing such other duties as were possible to one in his state of health. Recent reports of his serious illness have brought added sorrow to his friends throughout the church. A multitude of prayers ascend in his behalf, that he may be sustained by Divine grace, and that he may soon be restored to health and strength.

Bishop McMurray may be assured that he will receive a cordial welcome to the Conferences where he is so well known through his great work as Secretary of the Board of Church Extension, and where he is recognized as a vigorous and efficient leader.

CO-OPERATION IN SUNDAY SCHOOL WORK.

We doubt if any Conferences in the connection have more faithful, consecrated, and efficient Conference Sunday School Field Secretaries than have the Louisiana, the Mississippi, and the North Mississippi. It so happens that it is our duty, as well as our pleasure, to read week by week the record of their activities as they busy themselves in the discharge of the duties laid upon them, and we can bear testimony to the fact that they "eat no idle bread." They are chosen men for a great work.

We have no doubt but that these men are receiving a cheerful co-operation from their constituency; we have no thought, therefore, of suggesting that they are working against odds. In view, however, of the supreme importance of the Sunday school work, we take the liberty of exhorting a little in connection therewith.

It has been so thoroughly demonstrated that the Sunday school is the chief source of supply for church membership, that we may take it for granted that the church will grow in numbers in proportion to the success of the Sunday school in enlisting the active interest of the people generally. We are all interested in the growth of the Kingdom of God, and as an indication of that growth we scan earnestly each year the statistics that indicate the number of additions to the church on profession of faith. One of the usual questions in connection with revival meetings is, "How many members were received into the church?" We are constantly studying the situation in all our pastoral charges with the aim in view of getting people to give their lives to God and the church, and campaigns, intensive as well as extensive, are conducted throughout the year for reaching those who have not become identified with the church.

We are in favor of any and all legitimate means that can be used to create and develop interest in religious affairs in any community; but we do not know of anything that will pay larger dividends on the time and labor invested than the Sunday school. Through the work of the organized classes for men and women, and through an efficient departmental organization, a point of contact can be established with every individual in the community, and a definite line of approach opened that can scarcely be found in any other way. It is already true that a very large percentage of the new members of the church come from the Sunday school each year; but nobody believes that the Sunday school has yet reached its maximum of development. It would be hard for any pastor to devote too much time to this department of the church's work.

Since such a large percentage of the membership of the church comes from the Sunday school, we must remember, too, that the quality of that membership is dependent upon the character of the work done in the Sunday school. It is not an unusual thing nowadays to hear the statement that the church itself is greatly in need of a revival—which is probably true—and that our churches are largely filled up with unconverted people—a view that we are not willing to accept. But whatever may be the case, the surest way open to us to make the membership of the church all that it ought to be, is to see to it that those whom we have every reason to expect to receive into the church are given the proper religious training while they are still in the Sunday school. We have nobody to blame but ourselves if we fail to send into the church every year thousands of boys and girls, and men and women, too, who have received the very best instruction the church can offer, through trained religious teachers.

Sunday School Day ought to be observed in practically every church in every pastoral charge in the connection this year, and it ought to be a notable occasion in the community.

AN ILLUSTRATION.

We succeeded a few days ago in buying enough paper to last the Advocate about ten weeks. We were fortunate to be able to get it at all—but the price! Before the newsprint market began to mount to the sky, this quantity of paper would have cost us about $400; for this lot we had to pay $1408. This illustration of the increased cost of doing business will help our subscribers to understand why it became necessary to increase the subscription price of the Advocate from $1.50 to $2 a year. The indications now are that we shall have to pay even more for the next shipment—if we can get it at all.

PERSONAL AND OTHER NOTES.

Rev. R. M. Papasan, of Toccopola, Miss., writes that his work is moving along well.

Rev. T. B. Winstead, our pastor at Carthage, Miss., reports that some progress is being made on his charge.

Dr. Theodore Copeland, of Dallas, Texas, will assist Rev. W. W. Graves in a meeting at Hazlehurst, Miss., beginning on July 11.

We learn from an exchange that the fall meeting of the bishops will be held in Highlands Church, Birmingham, Ala., December 16-20.

Rev. John Tillery Lewis, of Charleston, Miss., will preach the Commencement sermon for the High School at Coldwater, Miss., on May 23.

We acknowledge the honor of an invitation from the Senior Class of Whitworth College to be present at the Commencement exercises, May 8-11.

A dispatch from Rev. V. C. Curtis, dated May 10, says: "Rev. I. F. Holland died Thursday morning at Nashville, Tenn. An extended notice will follow."

Rev. A. J. Gearheard, pastor of our church at Bogalusa, La., will preach the Commencement sermon for the High School at Franklinton, La., on May 16.

Rev. R. S. Isbell, an honored superannuate member of the Louisiana Conference, who lives at Columbia, La., is on a visit to his daughter in Texarkana, Ark.

Hon. J. P. Carter, of Hattiesburg, Miss., a distinguished citizen and loyal Methodist, has been a subscriber to the Advocate since 1868. The "Old Guard" is a noble company.

Rev. E. T. McKee, a local preacher at Wisner, La., is rendering service as he has opportunity and is hoping to do still more in the future. He reports a growing Sunday school at Wisner.

Rev. W. A. Bowlin, of Cockrum, Miss., writes that Sunday School Day has been observed at Independence, on his charge, and that preparations are under way for its observance at other places. His work is making good progress.

The Baltimore Southern Methodist appeared with only eight pages last week, instead of the usual sixteen. There was no editorial explanation, but we presume it was due to the present difficulty in getting out a paper of any kind.

On account of serious illness, announced to President Cooper by telegram, Bishop Kilgo was unable to preach the Commencement sermon for Whitworth College last Sunday. The editor of the Advocate was pressed into service for the occasion.

Rev. Thos. Cameron, of New Albany, Miss., on the "Honor Roll" of the North Mississippi Conference, has lost the use of his eyes to such an extent that he is unable to read anything; he still

keeps in touch with the work of the church, however, by having the Advocate read to him.

The Woman's Missionary Society of Epworth Church, this city, is making a fine record. The membership has increased to about thirty, and its work is being carried forward with renewed zeal and energy. The pastor, Rev. J. E. Selfe, has two catechism classes—Junior and Adult—in which he is instructing fifteen applicants for church membership.

Sunday School Day was fittingly observed at Como, Miss., on Sunday, April 25. The program sent out by the Sunday School Board was followed to the letter, and every pupil, teacher and officer present took part in the exercises. The pastor, Rev. R. P. Neblett, made a fine talk on the importance of the Sunday school. A liberal offering for the extension of Sunday school work was taken.

Our church at Homer, La., where Rev. W. L. Doss, Jr., is pastor, observed Sunday School Day on May 2. An offering of $62 was taken, in addition to which $50 was raised to pay the pledge to the Wesley Bible Class Federation. The evangelistic survey has been completed in this church, and the pastor will be assisted in a meeting, beginning on May 30, by Rev. C. S. Kirkpatrick, of Spring Garden Church, Greensboro, N. C.

Rev. A. J. Gearheard, of Bogalusa, La., assisted the pastor, Rev. G. A. Morgan, in a good meeting at Jonesboro, La., last week. The singing was led by Rev. A. L. Harper, of Ringgold, La. An unusual feature of the meeting was the fact that the congregation on Monday evening was larger than that on the preceding Sunday evening, extra chairs being necessary to seat the people. The "hard day" of the meeting was evidently one of the best.

President A. F. Watkins, of Millsaps College, has announced that Bishop W. B. Murrah, President of the Board of Trustees, will preach the Commencement sermon for the college at 11 o'clock, Sunday morning, June 6. The annual sermon before the Christian Associations will be preached on Sunday evening by Dr. U. G. Foote, pastor of Rayne Memorial Church, New Orleans. The Commencement exercises will begin at 10 o'clock Tuesday morning, June 8, in the College chapel, the address being delivered by Dr. R. H. Bennett, of the Department of Teacher-training, Emory University.

The Alabama Christian Advocate, in its issue of May 6, says, in a frank statement to its readers, that it is losing over $100 a week on account of the present high price of paper. It will undertake to maintain for the present the old subscription price of $1.50, but it calls urgently for an increase in its number of subscribers to at least 30,000, with the hope that this increase will enable it to tide over its financial difficulties. The Alabama probably has already the largest circulation of any of our Conference organs—more than 20,000. We sympathize deeply with Dr. Branscomb in the problem he is facing. All papers are being hard put to it to make ends meet.

Dr. John A. Rice, one of the most distinguished preachers and scholars in our church, was requested two or three years ago by the Macmillan Company to write a book on the Old Testament. He has complied with that request, and The Modern Man's Old Testament is now on the press and will be out this fall. The book embodies the substance of his addresses at preachers' institutes and other assemblies for almost twenty years. Professor J. M. Powis Smith, one of the greatest Old Testament scholars of the present day, has read the book in manuscript and has written the author a letter of congratulation. Dr. Rice is well known in Louisiana and Mississippi, having served as pastor of Rayne Memorial Church, New Orleans, and having been a frequent visitor and speaker at the Seashore Divinity School.

NOTICE

Evangelistic Singer has open time after July 1st. Can furnish references. If you need the services of a good singer write. Paul I. Templeton, 2206 13th. St., Meridian, Miss.

INCREASE OF PRICE WILL NOT HURT CIRCULATION.

Dear Brother Carley: I have read with interest your editorial on the raising of the price of the Advocate from $1.50 to $2.00 per year. How there can be any objection to this advance, in the light of recent increase in the prices of all commercial commodities, I cannot see. This step taken by the New Orleans Christian Advocate, in my opinion, will not decrease the circulation of the Advocate. I think it will meet with the general approval of all three patronizing Conferences.

Yours sincerely,

C. A. BATTLE.

Mansfield, La.

COLLEGE OF BISHOPS GRATIFIED WITH RESULTS OF MISSIONARY CENTENARY.

The following is a telegram which we received from Rev. Elmer T. Clark, Nashville, Tenn., dated May 10:

"The College of Bishops, in session at Nashville, adopted unanimously a resolution proposed by Bishop James Cannon in hearty praise of the whole Centenary program. The resolution is as follows:

"'The College of Bishops has learned with great satisfaction of the results which have accrued to the church from the Centenary Movement. The monetary contributions by our people have far exceeded anything in our history, and have not only thrilled and strengthened our own church, but have also inspired and encouraged our sister churches. The amount which has already been paid into the treasury of the Boards of Missions and of Church Extension, after all expenses to date have been paid, has totaled over $5,250,000, which money has made possible the greatest advance in our history in every mission field. Moreover, we rejoice that, following in the wake of this ingathering of monetary gifts, there has been a great spiritual awakening and ingathering of souls. We place on record our gratitude to almighty God for His blessing upon this great Movement, and we trust that great success will attend the plans which are made to conserve all its possible financial and spiritual fruitage.'"

THANKS TO OUR FRIENDS.

The following brethren sent us two or more subscriptions during the past week:

Rev. A. F. Moore, Sardis, Miss., 4; Rev. R. H. Clegg, Harperville, Miss., 7; Rev. John G. Sloane, Bienville, La., 4; Rev. R. E. Rutledge, Lake, Miss., 5; Rev. J. Wilson Brown, Springfield, La., 3; Rev. J. A. Wells, Gloster, Miss., 5; Rev. J. F. Campbell, Madison Station, Miss., 5; Rev. W. J. Wood, Duck Hill, Miss., 2; Rev. S. D. Howard, Winnsboro, La., 7; Rev. S. E. Flurry, Chunky, Miss., 4; Rev. Jas. M. Lewis, Collins, Miss., 10; Rev. A. R. Beasley, McCool, Miss., 2; Rev. Standifer Raper, Coldwater, Miss., 6; Rev. R. M. Papasan, Toccopola, Miss., 13; Rev. T. B. Winstead, Carthage, Miss., 2; Rev. Leon I. McCain, Hammond, La., 2; Rev. W. Winans Drake, Shreveport, La., 5; Rev. H. J. Moore, Ellisville, Miss., 26; Rev. T. B. Cottrell, Mount Olive, Miss., 18; Rev. W. H. Saunders, Natchez, Miss., 3; Rev. F. H. McGee, Tyro, Miss., 2; Rev. B. H. Williams, Satartia, Miss., 2; Rev. C. Y. Higginbotham, Oak Ridge, Miss., 7; Rev. H. M. Ellis, McComb, Miss., 2; T. A. Alexander, Pheba, Miss., 2; Rev. B. F. Jones, Newton, Miss., 3; Prof. J. M. Sullivan, Jackson, Miss., 16.

DURANT DISTRICT CONFERENCE.

The Durant District Conference will be held at Kilmichael, Miss., May 27, 28, 29, 30. The opening sermon will be preached on the night of the 27th by Rev. W. R. Goudelock.

Brethren, come praying that we may have a great conference. Urge your delegates to attend, and don't forget your quarterly conference records.

A. C. McCORKLE, P. E.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

OUR FAILURES.

I pity the man who has no failures to his credit, whose way has been smooth and prosperous from beginning to end, because such a man is likely to be riding to the only tragic failure there is—that of life itself.

The thing that most often tends to poverty is the thing we call success. If one's failures have been honestly achieved by hard and long-continued effort, they become highly useful and convincing.—Irving Bacheller.

NOTICE—BATON ROUGE DISTRICT PASTORS.

The preachers of the Baton Rouge District will send me the names of their delegates who will attend the District Conference, so that arrangements can be made for their entertainment.

F. N. SWEENEY, P. C.

Franklinton, La.

IMPORTANT NOTICE.

The subscription price of the Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

Strength counts. It is of more value than money. A strong physique means everything to the man who works with his hands. A well-developed mind is just as much to him whose occupation calls for brains. Bodily and mentally, we all know, strength is a necessity. Now, just a step higher. How strong is your spirit? If it be healthy, then you are to experience the achievements of the spirit. Strength is never kept accidentally. When the morale of an army is at its best, there is military victory. In the strength of one's spirit there is triumph over sin.—Selected.

There is only one real failure in life that is possible, and that is not to be true to the best one knows.—Farrar.

GOSPEL TENT FOR RENT. Size 40x60, new top. Available now. Write, Rev. Jno. W. Robertson, Rosedale, Miss.

"I am well!" your chickens and stock well?"

If not—give them

Bee Dee

Stock & Poultry Medicine

The old reliable BLACK-DRAUGHT for Stock and poultry

Ask your merchant!

Merchants: ask your jobber's salesman about Bee Dee!

19 9

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Cuticura Soap —The Healthy— Shaving Soap

Cuticura Soap shaves without mug. Everywhere 25c.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER.

Also a Wine General Strengthening Tonic. At All Druggists.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. S. A. McKNEELEY was born near Liberty, Miss., Dec. 23, 1853. On April 8, 1920, in Hammond, La., she closed an active and beautiful Christian life. About forty years ago she changed her place of residence from Mississippi to Jackson, La., where she spent the greater part of her married life. She came to Hammond, La., in 1908, at which place she resided until her death. She was not only a loyal member of the Methodist Church, but a strong, earnest and consistent Christian. She was gentle and beautiful in her nature, but uncompromising as regards the truth and the right. She never conformed to this world or surrendered her convictions in order to win worldly popularity or praise. To her the "friendship of the world was enmity with God." While she loved righteousness and hated iniquity and was absolutely fearless in her advocacy of the truth, she loved everybody, and her fervent prayer was that all might be saved and come to the knowledge of the truth. She was not only a regular attendant of the Sunday morning service of her church but of the Sunday evening and mid-week prayer services as well. She prayed the effectual fervent prayer of a righteous person, and at the last-named service her earnest petitions were an inspiration to her pastor and and a benediction to those present. Her intuitive powers were highly developed. She seemed to have the gift of discernment of spirits mentioned in the Bible. While others were deceived as to the real worth of individuals, I have never known one in whom she was deceived or confidence misplaced. Every one who knew her had the utmost confidence in her piety and esteemed and loved her. "Her children rise up and call her blessed," and all her friends unite in praising her. In her closing hours, she said, "Don't weep for me, children, for as soon as I leave the body I'll go sweeping through the gates into Heaven." Well might she say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Her Pastor,
LEON I. McCAIN.

On Wednesday night, April 14, 1920, there died at Rush's Sanitarium, in Meridian, Miss., Mrs. EULA LEE EDGAR PUCKETT. She was born on March 20, 1894, in the village of Cushtusha, Miss., the daughter of Joseph E. Edgar and Mrs. Matilda Mars Edgar. When a child her father and mother moved to Newton, Miss., where most of her girlhood was spent. Besides the public schools attended in her childhood, she spent two years in Meridian attending the Moffatt-McLaurin Institute and Mrs. Hart's School of Music. Early in her life she joined the Methodist Episcopal Church, South, of which she was a consistent member at her death. On December 23, 1915, she was married to Mr. W. T. Puckett, who made their home at Kosciusko, Miss., until she was stricken with illness about one year ago. During this last year she has been a patient sufferer, making a brave battle for life, dying a victorious death, falling asleep like a child, on April 14. She leaves to mourn her loss her mother, Mrs. Edgar, her sisters, Mrs. May Houston, of Meridian, Mrs. M. L. James, of Texas, Mrs. Fred Partin, of Meridian, and Mrs. Lee Thornton, of Union, also her brothers, Evan and Paul Edgar, of Union. Her life was comparatively short, but in these swift-fleeting years she exhibited a character so true and a disposition so sweet as to win the friendship and love of all with whom she came in contact, so that when she is gone she is mourned as a loving daughter, a devoted sister, a true wife and a staunch Christian. "None knew her but to love her, no words but to praise." She was buried in the family burying ground at Union, Miss., on the afternoon of April 15, the funeral services being impressively conducted by the Rev. J. M. Smith, pastor of the Methodist Church. Her loved ones, though left in grief, are left with their faces turned heavenward.

H. B. WATKINS.

Meridian, Miss.

It has never before been my privilege to eulogize a more thorough Christian character than Sister DOROTHY SPIVA, who passed to her heavenly home on December 24, 1919. She was born September 10, 1851. She was twice married—first to H. W. Long, whom she lost by death after a few years of married life; her last husband was Dr. Ernest Spiva, who preceded her to rest some years ago. She leaves three children to mourn their loss—Dr. J. B. Long, of Oakland, Miss., Dr. J. W. Long and Miss Bertie Long, of Sallis, Miss., one daughter, Mrs. L. L. Boyd, having died February 25, 1920. She was a consistent member of the M. E. Church, South, and a sweeter, more lovable Christian character I have never met. She was a devoted mother and a true friend. Her many deeds of love and kindness will never be forgotten by those who love her memory. Do not grieve for her, dear children; she has gone to her reward, and some sweet day we will all meet in that happy home above.

Her Pastor.
T. L. OAKES,

Sallis, Miss.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.—Adv.

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. N-6.

MOTHER and BABE.

Every Mother Should Have This Book.

Tells just what to do the instant baby is sick, before the doctor arrives. Take no chances losing baby. Every year thousands of little children suffer or die because the mother didn't know what to do. 500 pages. Fully illustrated, beautifully bound. Only 50 cents. Entirely new. Advice for expectant mothers and mid-wives. Send for it to-day. Money back if not satisfied. World's Medical Press, No. 664 Washington Street, Buffalo, N. Y.—Adv.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

CONTINENTAL GINNING MACHINERY Belts the World SIX LARGE FACTORIES ONE NEAR YOU

Sample

means MORE MONEY in the pocket of the Cotton Grower. And therefore MORE BUSINESS for the Ginners, as it advertises him far and wide.

Munger System Outfits

which revolutionized the cotton ginning industry many years ago, have always led as SAMPLE MAKERS and their superiority is maintained by continuous and progressive improvements.

Write for catalog

Continental Gin Company

Sales Offices: Birmingham, Ala., Atlanta, Ga. Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

Obituaries

GEORGE DeWITT, Sr., one of Artesia's oldest and most valued citizens, died April 7, at his home, at the age of 66 years. He was of British parentage. He was born in Aukland, New Zealand, but in early manhood emigrated to America, becoming a naturalized citizen of this republic. He was a man of education, culture, and refinement. He had traveled much, visiting South America, China, Australia, Japan, Egypt, Siberia, and continental Europe. On coming to Artesia he married and settled down, becoming one of the foremost citizens of this place. He became a member of the Methodist Church, loved its doctrines and tenets and died, finally, the death of the righteous. For some fourteen years he was a wheelchair invalid. He bore his discomfiture uncomplainingly, cheerfully. When he died, his soul needed no cleansing to fit it for the companionship of the just. He lived up to the counsel given by the wise father to the son,

"This above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

LIFE WAS A MISERY TO HER

Says this Woman Until Relieved by Lydia E. Pinkham's Vegetable Compound.

Carrollton, Ky.—"I suffered almost two years with female weakness. I could not walk any distance, ride or take any exercise at all without resting. If I swept the floor or did any kind of work it would bring my sickness on. I was weak and languid, had no energy, and life was a misery to me. I was under the care of a good physician for several months and tried other remedies. I had read of Lydia E. Pinkham's Vegetable Compound and decided to try it. After taking twelve bottles I found myself much improved and I took six more. I have never had any more trouble in that respect since. I have done all kinds of work and at present am an attendant at a State Hospital and am feeling fine. I have recommended your Vegetable Compound to dozens of my friends and shall always recommend it."—LILLIAN THARP, 824 S. 6th St., Carrollton, Ky.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

When death came, there was no stir of hasty preparation—no hurrying or confusion as the dusky barge hove in sight; his going away was peaceful, prepared for. Besides a host of friends, he leaves to mourn his going away tho wife, Mrs. Mattie DeWitt, George DeWitt, Jr., and Mrs. C. E. Hendley.

S. CURTIS YATES.

Artesia, Miss.

SIMON G. PEAK was born in Washington Parish and died in Livingston Parish, Louisiana, on March 8, 1920. He was 75 years and a few days old when he died. He went to the Civil War; though not old enough, volunteered, going through the four years without a wound. He returned to his home near Franklinton, La., to find that he had a sister there so anxious about him that she had gone into his room every morning and prayed for his safe return. When he came back she asked him to go in with her in the morning prayers to give God praise and he was converted there. Fifty years ago he married Miss Martha Collins. To this union were born five boys and one girl, all living to mourn their loss; but not as those who have no hope, for his life was active in church work. He joined Palmetto church as a charter member. At one time the work was discontinued there for a few years, but he got Brother Scarbe to come and revive his church, and often mentioned the association with that former pastor. His house was a preacher's home. May God bless the sorrowing ones. His pastor,

J. S. RUTLEDGE.

Mrs. T. G. VINING (formerly Mrs. Virginia C. Herrington) entered into the restful abode of the righteous on Sunday, April 18, 1920, at the age of 55 years. Mrs. Vining had been a faithful member of the Methodist Church for the past 45 years. She was not only faithful to her church, but just as faithful in believing that it was her duty as a Christian to do the will of her Maker at all times. She possessed many Christian graces, which developed into strong characteristics of a deeply consecrated life. She became the mother of three little girls during her former marriage, all of whom preceded her to the heavenly kingdom. The funeral services were conducted by her pastor, Rev. J. D. Nesom, who spoke in words of tenderest sympathy and comfort, of deepest Christian hope and promise. Her remains were laid to rest in the Shyriah graveyard among the other members of her family, of which she was the last member, to await the resurrection of the just.

M. E. VINING.

Forest, La.

GROWTH OF METHODISM IN CUBA.

By Rev. S. A. Neblett.

For the second time in the twenty-one years of Methodism in Cuba the historic city of Santiago was the meeting place of the Conference. All of the clerical members except three, who were detained by sickness, and a goodly number of laymen, were on hand. Bishop W. F. McMurry, of St. Louis, presided. Though it was the first time he had presided over the Conference in Cuba, he was thoroughly conversant with the situation and gave close attention to every detail.

The postponement of the Conference from the latter part of January to the week following Easter had given the preachers an opportunity to join in the united Evangelistic Campaign. The survey had been made in most of the pastoral charges and the pastors came to Conference with glowing reports of their work and of the results of the services held during the two previous weeks. While there is a good increase in membership in Cuba, because of the fact that during the entire year the church has been in a state of revival, still the results of the recent campaign will not show in statistics until the next Conference. In Cuba members are not received into the church until they have been on probation for several months.

Reports from pastors and school men indicate that there has been great progress made during the year. There were received on profession of faith 458 members and the net increase was 375, or more than 8 per cent. The total membership in Cuba is now 4,510. The Sunday school enrollment is about 3,500, which is an increase of about 700 over the previous year. The Sunday school furnished 181 of the 458 new members. Reports from the Epworth Leagues were also very encouraging.

It was the best year financially in the history of the Cuba Mission. The churches contributed $30,235 for all causes. This amount does not include large sums raised in Havana and Camaguey for our colleges. The assessments for self-support and missions were over-paid. The Sunday school raised altogether $2,622, of which $858 was for missions. The Cuban congregation of Havana has assumed the support of its pastor for the coming year, and great progress in self-support is expected in other congregations.

The enrollment in our five schools and colleges was 1,050. Of these, 185 are boarding students. It would have been easy to have had 500 boarding students if we had had room for them. Over $57,000 was received for board and tuition.

Our church now has invested in church buildings, parsonages, school property, and equipment, more than a half million dollars, and this investment will be largely increased during the Centenary period.

The Centenary has been a great success in Cuba. The leaders recognize the necessity of placing continual emphasis upon the Centenary objectives, in order that the church in Cuba may enter into a larger life. The Conference very properly gave two sessions for the consideration of these things. They assumed an apportionment of $1,200 for the support of a missionary in Belgium, thus entering into active participation in the foreign mission program of the church. An active campaign will be carried on during the year for 1,000 intercessors, 1,000 tithers, 10 candidates for the ministry, 20 young people called to teach in Christian schools, and 1,000 new members to be added to the church.

As Cuba is now a Mission Annual Conference, the several quadrennial boards outlined definite policies looking toward large progress in self-support, in the development of our Sunday schools and Epworth Leagues, and the extension of our schools and colleges. A wonderful opportunity is before our church, and the forces in Cuba are unanimous in their purpose to increase the efficiency of all of the agencies of the church.

Two years ago it was my privilege to be called away from Cuba to help in the Centenary Campaign in the homeland. I consider myself fortunate to have been Cuba's contribution to the personnel of the Centenary staff, but the time has now come when I feel I can render my best service to the Kingdom by returning to Cuba. The crying need of the Centenary is consecrated and prepared men and women for service in home and foreign fields. I therefore return to Cuba at this time to take charge of the editing and publication of Christian literature, believing it to be God's call for me. In bidding farewell to the home church I earnestly plead with young men and young women to face up on this question of life service. God and the church need hundreds of the best, and I trust that the call will not go unheeded.

GOD IS THE ANSWER.

You cry, "O Lord, solve me this problem!" and the solution does not come. "What! must I walk in darkness?" your poor soul cries out; and then He comes and takes your hand and says, "He that followeth me shall not walk in darkness, but shall have the light of life." In place of the answer to your prayer comes He to whom you prayed. You have not got the solution of your problem; it still floats in doubt. You have not got the sure prophecy of the future; it is hid behind the waving and trembling veil. You have not got the brother's dear presence for whose life you cried and wrestled; he is walking beside the River of Life in the new light of Heaven. You have not got what you prayed for, but you have got God! You have the source, the foundation, the sun! You have taken hold of the essential meaning and essence of all things for which you prayed, in taking hold of Him to whom you prayed. In His silence you have pressed back to him. * * * Not in the word He speaks, but in the word He is, you have found your reply.—Phillips Brooks.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

Hogs Can Tell

when

NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, **NitrA-germ, Savannah, Ga., for Book No. B-28.**

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, bla kheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

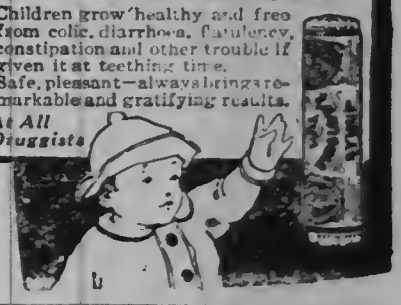
MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.

Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $2,000 claim in 12 years.

For information write

J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Sunday, the 2d. was spent on the Oak Ridge charge. We went out to Bovina Saturday, the 1st. and had a very interesting service with the workers of the school. They will attempt better work for the coming year.

We had three interesting services at Oak Ridge and Brother Higginbothaiu received four into the church on profession of faith Sunday night.

There is much work to be done in this charge and Brother and Sister Higginbotham are doing their best. I believe God will give them success.

We visited the consolidated High School while out there. Brother Selby seemed to have things well in hand. I feel that our visit to this charge was profitable.

Let each Sunday school strive to have a representative at its District Institute. The work can only grow through workers. Do your best to make your district 100 per cent.

Pray for the work and the workers.

The District Institute for the Port Gibson District is just closed. One of the fine things about this Institute was that out of 22 charges 21 were represented, and 19 of these were represented by more than one person. I think this a fine showing and one that will encourage us all.

We had a very fine programme and much interest was manifested by those who attended. The following is the list of officers elected for the coming year:

H. H. Crisler, Port Gibson, Miss., Secretary.

Mrs. Z. M. Davis, Vicksburg, Miss., Elementary Superintendent.

Rev. J. A. Wells, Gloster, Teacher Training.

Miss Lillie Hartwell, Port Gibson, Intermediate-Senior W. B. C.

J. G. Parham, Rolling Fork, Miss., Y. P. A., W. B. C.

Mrs. Olive Millsaps, Fayette, Miss., Missions.

Let every Sunday school in this district get in touch with the district officers, and get a spirit of enthusiasm that we may make great gains throughout the coming year.

JOHN C. CHAMBERS.

Uric Acid Treatment

75c BOTTLE (32 DOSES) FREE

Just because you start the day worried and tired, with aching head, burning and bearing down pains in the back **—worn out** before the day begins—do not think you have to stay in that condition.

Be strong and well. Get rid of the pains, stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble **caused by Acids.**

Get more sleep. If your rest is broken half a dozen times a night, you will appreciate the comfort and strength this treatment gives.

Rheumatism, kidney and bladder troubles, and all other ailments due to excessive acid, no matter how chronic or stubborn, yield to The Williams Treatment.

Send this notice and 10 cents to pay part cost of postage, packing, etc., to The Dr. D. A. Williams Co., S 3549 P. O. Bldg., East Hampton, Conn., You will receive a 75c. bottle (32 doses) free, by parcel post. No further obligation on your part. Only one free bottle to any family or address.—Adv.

190 Bu. Peanuts

to the Acre With

NitrA-germ

TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

It is not too late to make a canvass for new members; to give the teachers the studies in evangelism; and to take a missionary special. First-class schools are doing these things with profit to themselves and for the glory of God.

If you have an idea that you will attend the Training School at Lake Junaluska July 7 to 21, write to Mr. A. L. Dietrich, Lake Junaluska, N. C., for a room. This is more important than you think.

The records at the office in Nashville show that up to March 20, we have 15 teacher-training classes and 102 individual students taking the course. Of this number 96 have done credit work. I am grateful for this record, but we must have at least 500 preachers, teachers, and superintendents enrolled before the close of the year.

Here is an extract from a letter from one of the teachers at Pickens: "We are having the hardest, best time in the teacher-training class. I can't begin to express the benefit we have derived from our study. We are beginning our second book, "The Life of Jesus," by Rall. If there is a book in the course better than this, we certainly have something to anticipate. We are proud of our certificates. It takes courage and determination to stick to it, but I shall never be satisfied until I hold my complete diploma, and I believe the class of seven feels the same way."

The best of reports are coming in from the schools that observed Sunday School Day. The programs seem to please more than usual. Our plans are larger than usual and the Board will need the funds received from this source to help the Efficiency Conference, to finance our Standard Training School and Wesley Bible Class Federation to be held in August. Stand by us, men, and we will give you the help you need in making our Sunday schools effective soul-saving institutions.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday School Day has been held with some of the schools and an offering equal to the askings of the Sunday School Board has been remitted. Brother Pastor and Sunday School Superintendent, you will do your servant, the Sunday School Board, a great favor if you will hold your special service and skillfully manage the offering on that day and make the amount in full. If you do not do more than read a part of "program" and take the offering, it will be educating your school and a financial blessing to the work of Methodist Sunday schools. The Sunday school is the biggest asset in the church and should have the backing of the whole church and not be compelled to do its work cheaply for the lack of finances. Send your offering to C. V. Breithaupt, Alexandria.

The District-wide Institutes will be held as follows:

New Orleans District—New Orleans, Sunday evening, May 30.

Baton Rouge District—Ponchatoula, Monday evening, night, Tuesday morning, May 31, and June 1.

Alexandria District — Oakdale, Wednesday morning and evening, June 2.

Monroe District — West Monroe, Thursday, three sessions, June 3.

Ruston District—Winnfield, Friday, three sessions, June 4.

Lake Charles District—Rayne, Monday, three sessions, June 7.

The program for these meetings will present two or three departments of the school. They will be a school of methods and principles. The work will be most useful to pastors, superintendents and teachers. I do not know a single pastor who knows too much about the Sunday school and can be excused from attending his district meeting on that ground.

The following field force will be present at each meeting: Rev. E. R. Standford, Intermediate-Senior Superintendent for the church, Nashville, Tenn.; Miss Nell Richardson, who was Elementary Superintendent for this Conference, Baton Rouge; Miss Lettie Van Landingham, of Alexandria, who has just been secured to take the office of Elementary Superintendent for Louisiana Conference (Miss Van Landingham will begin work with us at Oakdale); Alonzo Early, Field Secretary, Alexandria, La.

Let every school be represented and come with salient facts and reports of its school, viz.: Give number enrolled in each department, including Cradle Roll and Home Department, and a full list of officers and teachers.

We will elect district officers for next year at this meeting. Elect your delegates next Sunday and send list of same to pastor or superintendent of entertaining church.

The President of the Wesley Bible Class Federation, Judge W. G. Banks, is planning to do some special work with the Bible Classes and to have them assist him in promoting the great work of Teacher Training in the Conference. We are very anxious to have Judge Banks meet with success and ask you to co-operate with him heartily. It is under the Conference Sunday School Board and by direction of the Field Secretary.

ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

NOTABLE SUNDAY SCHOOL OCCASION AT BROOKHAVEN, MISS.

Last Sunday was a day long to be remembered in the Methodist Sunday school. It was the twenty-first anniversary of J. M. Wood's entering upon the duties of Superintendent, a position he has ably filled during the entire time. It has been his heart's desire for a long time, and was his special request for this day, that the attendance should reach the 500 mark, and despite the lowering clouds and the downpour of rain 504 were present at the regular session of the school. Many were there for the first time and were edified by visiting the various departments.

It was a felicitous coincidence that this anniversary should occur on the day set apart as Sunday School Day so that the eleven o'clock service was given to the school. A program of responsive readings showing the development of the Sunday school movement and its possibilities was interspersed with appropriate songs by choir and congregation.

The baptism of infants presented a beautiful picture.

The pastor in fitting words gave to Rev. T. W. Adams, under whose pastorate Mr. Wood accepted his position of responsibility, the honor of making the address of the morning. Mr. Adams' remarks were reminiscent and most interesting. He was followed by Rev. W. L. Spinks, who presented to Mr. Wood, for the Wesley Bible class, a handsome gold-headed cane, not because he needed it, but because he was the oldest looking man they had ever seen celebrating his twenty-first birthday.

Mr. Wood's surprise was manifest and he voiced his appreciation in happy terms. He spoke at some length of his joy in the work, his dependence upon faithful helpers, tenderly mentioning some whose example had been a beacon light and who had gone to their reward, among them Dr. Wesley Martin, his predecessor, for thirty-eight years the superintendent of the school, and Miss Fannie Larkin, its organist for many years. He gave due credit also to those who have labored with him for the upbuilding of the institution.

At the time of Mr. Wood's inception into the office the average attendance was about fifty. Sunday it reached 504. The steadily increasing growth has in no small measure been the result of the unflagging interest and zeal of its superintendent, who in the entire twenty-one years has never lost his enthusiasm, nor his steadfast devotion to high Christian ideals in his work and in his life.—Lincoln County Times, April 29.

FROM DUCK HILL, MISS.

We are moving on nicely here on the Duck Hill Circuit. We have some of the salt of the earth to serve. We have a splendid prayer meeting here at Duck Hill, with 50 regular attendants. Brother Gladney was with us last Wednesday night and gave us one of his very best sermons—and those who know Brother Gladney have an idea what a treat we enjoyed. Our revival meeting at Duck Hill will be held this year by Rev. J. A. Wells, of Gloster, Miss., beginning first Sunday night in June. We covet the prayers of the readers and Editor of the Advocate.

W. J. WOOD, P. C.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Ruh-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

NOTICE.

The Corinth District Conference will be held in the town of Myrtle, June 1 to 3. The body will meet in opening session Tuesday afternoon, at 3:30, for organization. Preaching at night by Rev. J. A. Ward, of Booneville. Sacrament of Lord's Supper will follow the sermon.

The following are the committees:

License to Preach and Recommendation to Annual Conference for Admission on Trial—Revs. J. D. Wroten, J. E. Stephens and J. D. Simpson.

Recommendation to Annual Conference for Orders—Revs. O. W. Bradley, J. A. Ward and H. E. Carter.

Complete program will follow.

W. W. MITCHELL, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Buckatunna, at Winchester, May 16,
Pachuta, at McGowan's Chapel, May 22, 23,
Quitman, May 23.
DeKalb, at Marvin, May 29,
Moscow, at Mellen, May 30,
Porterville, at Porterville, June 1,
Enterprise, at Stonewall, June 6.

GEO. H. THOMPSON, P. E.

ALL WRONG WAS HER LIVER

Before Taking Black-Draught, Missouri Lady Was Troubled With Constipation, Headache and Bad Taste in Mouth.

Grandin, Mo.—Mrs. Susa Brooks, of this place, writes. "Some time ago I was in a bad fix, with stomach and liver trouble. I did not feel good at any time. I was very constipated, and had headaches from this condition, and had a continual hurting in my stomach, and bad taste in the mouth. Could tell my liver was all wrong.

"I had known of Black-Draught, so decided to try it myself. I began with a large dose or doses, gradually getting to smaller doses. It regulated my bowels, relieved me of the hurting in my stomach, cleansed off my liver and made me feel like a new person."

If you get up in the morning feeling as tired as you did when you went to bed—achy, coated tongue, bad taste in mouth, sallow complexion—then your liver has not done its full duty, and your system has absorbed the poisons which your liver should have taken away.

An occasional dose of Thedford's Black-Draught will help this important organ to function properly.

Get a package of Thedford's Black-Draught liver medicine to-day.

Druggists sell it, or can get it for you.—Adv.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicles, School Books.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Brookhaven Dist.—Second Round.

Scotland, at Bethesda, May 16.
Meadville, at Meadville, May 23.
Adams, at Johnston Sta., May 29, 30.
McComb, Centenary, May 30, 31.
Topisaw, at Sartinsville, June 5, 6.
Barlow, at Brandywine, June 12, 13.
Hazlehurst, June 13, 14.
Pleasant Grove, at Pleasant Grove, June 19.
Monticello, June 20.
Foxworth, at Hopewell, June 25.
McCalls, at Hawkins, June 26.
Bogue Chitto and Norfield, at Norfield, June 27.

J. T. LEGGETT, P. E.

Union, at Mount Zion, May 15, 16
Newton, May 22, 23.
Lake, at Lake, May 29, 30.
Decatur and Hickory, at Decatur, June 5, 6.
Laurel, Kingston, June 11, 7:30 p.m., 13, 3 p.m.
Laurel, West End, June 12. 7:30 p.m., 13, 7:30 p.m.
Laurel, First Church, June 13. 11 a.m., 14, 9 a.m.
Shiloh, at Finkbine Camps, June 19, 20.
Sunday School Institute, at Walnut Grove, June 15, beginning at 9 a.m.
The District Conference will convene at Walnut Grove, 9 a.m., June 16.

J A MOORE, P. E.

Seashore Dist.—Second Round.

Americus, at Rosedale, May 15, 16.
Carriere (Friday) 11 a.m., May 21.
Picayune, May 22, 23.
Poplarville, 7:30 p.m., May 23, 24.
Wiggins, at McHenry, May 29, 30.
Escatawpa, at Big Point, June 5, 6.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Vaughn, at Fletcher's May 15, 16.
Millsaps Memorial, at ———, May 17.
Harrisville, at Harrisville, May 22, 23.
Monterey, at Mt. Carmel, May 29, 30.

J. M. MORSE, P. E.

Port Gibson Dist.—Second Round.

Silver City, at Midnight, May 16.
Louise and Holly Bluff, at Louise, May 17.
Utica, at Carpenter, May 23.
Hermanville, at Tillman, May 26.
Oak Ridge, at Flower Hill, May 30.
Roxie, at ———, June 5.
Nebo, at ———, June 6.

J. R. JONES, P. E.

Hattiesburg Dist.—Second Round.

Richton, at Ovette, May 16, 17.
New Augusta, at Beaumont, May 22, 23.
Silver Creek, at New Hebron, May 29, 30.
Avera, at ———, June 3.
Leakesville, at Pine Grove, 11 a.m., June 4.
Lucedale, June 5, 6.
Heidelberg, at Sandersville, June 13, 14.
Eucutta, at New Hope, 11 a.m., June 15.
Taylorsville, at ———, June 17.
The District Conference will meet in the Broad Street Church, Hattiesburg, Tuesday, May 18, 2:30 p.m. The District Sunday School Institute will meet at the same time and place. The pastors will please furnish a list of their delegates in due time.

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Coahoma, May 16.
Greenville, a.m., May 23.
Merigold, p.m., May 23.
Benoit, May 30.
Clarksdale, a.m., June 6.
Friars Point, p.m., June 6.
Lula, at Dundee, a.m., June 13.
Jonestown, p.m., June 13.
Shaw, a.m., June 20.
Boyle, at Boyle, p.m., June 20.
Gunnison, a.m., June 27.
Rosedale, p.m., June 27.
Duncan, July 4.
Hollondale, a.m., July 11.
Leland, p.m., July 11.
Glen Allen, at Avon, July 18.

V. C. CURTIS, P. E.

Sardis Dist.—Second Round.

Sardis Circuit, at Cold Springs, May 22, 23.
Eureka, at Mt. Olivet, May 29, 30.
Cockrum, at Cockrum, June 5.
Coldwater, at Brook's Chapel, June 6.
The District Conference will be held at Hernando on Thursday and Friday, June 10 and 11. R. A. MEEK, P. E.

Aberdeen District—Second Round.

Calhoun City, at T., May 15, 16.
Greenwood Springs ct., May 19.
Vardaman, at H., May 29, 30.
Buena Vista ct., June 3.
Montpelier, at Palestine, May 5, 6.

T. H. DORSEY, P. E.

Corinth Dist.—Second Round.

Kossuth ct., at Kossuth, May 15, 16.
Rienzi ct., at Thrasher, May 17.
Corinth ct., at Gaines chapel, May 18.
Burnsville ct., at Chapel Hill, May 19
Iuka ct., at Harmony, May 20.
Tishomingo ct., at Paradise, May 22.
Golden ct., at Patterson, May 23, 24.
Silver Springs ct., at Mt. Carmel, May 29, 30.
Marietta ct., at ———, May 31.

W. W. MITCHELL, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Gilbert, at Wisner, May 16.
Oak Grove, at Forest, May 23, a.m.
Midway, at Midway, May 23, p.m.
Farmerville, May 30.
Calhoun, at Chatham, June 6.
Bastrop, at Collinston, June 13, a.m.
Mer Rouge, at Oak Ridge, June 13, 14.
Tallulah, at Tallulah, June 20.

C. D. ATKINSON, P. E.

Lake Charles Dist.—Second Round.

Abbeville and Kaplan, at K., May 16.
Lafayette, May 23, a.m.
Lake Charles, May 24, p.m.
New Iberia, May 30.

H. W. BOWMAN, P. E.

Baton Rouge Dist.—Second Round.

Denham Spring, at Friendship, May 19.
Springfield, at Red Oak, May 20.
Olive Branch, at Oak Grove, May 22, 23.
Greensburg, at Pine Hill, May 26.
Amite, May 28.
Kentwood, at Pine Ridge, May 29, 30.
Ponchatoula, Revival, May 31 to June 6.
Hammond, June 9.
Pine Grove, June 19, 20.

District Conference will be held at Franklinton, June 22, 23 and 24. Let the pastors see that delegates are elected by the church conferences. Rev. F. B. Hill will preach the opening sermon on June 22 at 8 p. m.

ALBERT S. LUTZ, P. E.

Heals Stomach Trouble and Tape Worm Quickly at Home

A simple home treatment which gives quick and lasting relief in all forms of stomach trouble including tape worms or other worms is being supplied to sufferers by Walter A. Reisner, Box AU-64, Milwaukee, Wisc. He is so confident of results that he guarantees absolute satisfaction in every case or there is no charge for the treatment. If you suffer from stomach trouble or any kind of worms, send him your name and address to-day as this notice may not appear again.—Adv.

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write, NitrA-germ, Savannah, Ga., for Book No. L-26.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.-Adv.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas

Stocks at other leading Atlantic and Gulf Ports

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIE

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

HOLMES
is a
Reliable Store

DEEP-SEATED
FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10c-30c & 60c

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4731 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Report of Corresponding Secretary for First Quarter of 1920.

Number of Adult Auxiliaries, 124; number of members, 2893.

Number of Young People's Auxiliaries, 20; number of members, 244.

Number of Junior Divisions, 37; number of Junior Division members, 606.

Number of Baby Divisions, 12; number of Baby Division members, 157.

Life members, 1; Junior Life members, 2; Honorary Life members, 1.

Subscribers to Voice, 862; subscribers to Young Christian Workers, 133.

Auxiliaries presenting Stewardship, 31; boxes sent 17.

Total sent Conference Treasurer, $5282.87; pledge undirected, $2432.35; pledge directed, $370; dues, $2149.27.

Total net gain in auxiliaries, 4.

MRS. A. P. HOLT.

NORTH MISSISSIPPI CONFERENCE.

Organization Week.

Remember that organization week begins the first Monday in May. It is our desire and shall be our endeavor to put a Missionary Society in every church in the Conference. If all of our women will carefully make their plans and work diligently, this can be done. You will observe from the Council Bulletin that the North Mississippi Conference led all the Conferences of the church last year in new organizations. We must keep up our record. Let us lead the Conferences of our church in putting a Missionary Society in every church in the Conference. We can do it if we will—and we will.

—Bulletin.

Young People's Department.

Our goal for 1920—60 auxiliaries, 1200 members, $900 pledge, and 16 volunteers. Let our goal for Organization Week be forty new auxiliaries, five in each district, and let each new auxiliary take as its slogan, "Organize in May, We're on the Map to Stay."

—Mrs. T. W. Baker.

News Items.

Rev. and Mrs. R. A. Tucker have organized a Young People's Society at Greenwood with twenty members. This auxiliary is composed of young business women of the city.

Mrs. O. T. Parsons, of Water Valley, has organized a Young People's Society with eight members, with prospects of doubling this number at the next meeting.

Mrs. W. A. Stokes and Mrs. T. M. Brownlee of Grenada, have organized an Adult and Junior Society at Tie Plant, with eight and ten members, respectively.

Aberdeen District has two new auxiliaries—Shannon and Nettleton; Corinth has two—Blue Mountain and Baldwyn; Durant has one—Tchula; Greenville has one — Cleveland, with good prospects at Jonestown, Merigold and Shelby; Holly Springs has one—Coffeeville; Winona has two—Greenwood and Tutwiler.—Bulletin.

Corresponding Secretary Makes Gratifying Report.

Dear Co-Workers: You will be glad to know that the report for the first quarter of this year is far better than that of the same time last year. We have more auxiliaries reporting promptly, more members, more new auxiliaries. First quarter for 1919, we reported 7 new auxiliaries; this quarter, we have 19.

Of course, during the second quarter, we look for a wonderful increase in auxiliaries on account of Organization Week, May 2-9. The secretaries are working hard to make the week a success and while local conditions make it very hard to reach the rural churches at this time, no effort is being spared to get in touch with EVERY church in EVERY district. So where it is impossible to effect an organization now, seed will be sown for future harvesting.

We have set a great goal for this year—an Adult Auxiliary in EVERY church in EVERY district. We can attain that goal only if every member will remember that the responsibility for the work rests on EVERY one. If we remember our KEY WORDS—PRAYER, STUDY, WORK, we can do ANYTHING.

Our slogan is "To the LAST woman in the LAST church." As General Pershing said to his soldier boys, "LET'S GET WHERE WE ARE GOING."

BEULAH S. BOSWELL.

COUNCIL BULLETIN.

Gains in Membership.

Every Conference gained in membership. Twenty-three gained 10 per cent and over. The highest per cent of gain was made by the Northwest Conference, 122 per cent. Central Texas gained 39 per cent; New Mexico, 32 per cent; North Mississippi, 30 per cent; South Georgia, 27 per cent; Denver and North Carolina, 24 per cent; Texas, 23 per cent; Upper South Carolina and Baltimore, 22 per cent; East Oklahoma, Little Rock, and Louisiana, 21 per cent; North Alabama, 19 per cent; West Texas, 18 per cent; Tennessee and Holston, 16 per cent; Virginia and Alabama, 15 per cent; Los Angeles, Louisville, and Western North Carolina, 13 per cent; North Arkansas, 10 per cent.

The largest number of new members represented by these gains is as follows: Central Texas, 1,750; Virginia, 1,400; South Georgia, 1,300; North Carolina, 1,040.

Auxiliary Gains.

The largest number of auxiliaries gained is as follows: North Mississippi, 34; North Carolina, 32; Virginia, 29; Alabama, 28; North Alabama, 25; Louisville, 23; South Georgia, 22.

Twenty-one Conferences gained in the number of auxiliaries, eleven of which gained more than 10 per cent, as follows: North Mississippi, 43 per cent; North Carolina, 19 per cent; Alabama, 18 per cent; Little Rock, 17 per cent; North Alabama, 16 per cent; Northwest and West Oklahoma, 14 per cent; Western Virginia, 11 per cent; Louisville, Virginia, and West Texas, 10 per cent; North Arkansas, South Georgia, and Texas, 9 per cent plus.

Our Constituency.

We now have a constituency of 131,880 adult members in 5,147 auxiliaries; 30,846 young people in 1,527 auxiliaries; 53,523 juniors in 2,069 auxiliaries. This makes a total of 216,249 members in 8,743 auxiliaries. Our constituency is now 14.7 per cent, or one-seventh of the women and children of the church.

Financial Increases.

Even more wonderful than membership and auxiliary gains have been those in finances. Every Conference gained 10 per cent more in finances, and all but three gained the 15 per cent set as the goal for the year. Denver, Illinois, Los Angeles, and North Alabama, gained above 50 per cent; Central Texas, East Oklahoma, New Mexico, and South Carolina, 40 to 50 per cent; Alabama, Baltimore, Northwest, Upper South Carolina, and Virginia, 30 to 40 per cent; Florida, Holston, Little Rock, Louisiana, Memphis, Mississippi, North Arkansas, North Georgia, North Mississippi, Pacific, West Oklahoma, West Texas, and Western Virginia, 20 to 30 per cent; Kentucky, Louisville, Missouri, North Carolina, North Texas, South Georgia, Southwest Missouri, St. Louis, Tennessee, Texas, and Western North Carolina, 10 to 20 per cent. This is a wonderful record and is a cause of deep gratitude. — From the Report of the Home Base Secretary.

LEARN THE TRUTH

Safety First!

Carelessness is responsible for many accidents. Don't attempt to cross a street until you have looked both ways. One little glance has robbed many a grave.

New Orleans Railway & Light Company

A. L. KEMPSTER, General Manager.

Be Prudent

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

RESOLUTIONS CONCERNING CENSORSHIP OF MOVING PICTURES.

Be it hereby resolved:

Fully realizing the great need of censorship of moving pictures, we, the New Orleans District Epworth League, do heartily endorse any movement which will bring about said censorship.

Whereas the Louisiana Conference Missionary Society has appointed a committee to interest all organized societies of the State, both religious and civic, in this matter of censorship, we do hereby pledge said committee our support, and stand ready to aid in any way possible, and would ask that our Secretary write the chairman of said committee, Mrs. W. W. Holmes, of Lake Charles, La., pledging to her committee our co-operation.

We would also request that this matter be brought before the State League Conference, so that the young people of the entire State be interested in securing laws which shall make the moving pictures of our State clean and wholesome.

Respectfully submitted,
LAURA EDWARDS.

THE OIL-FIELD PROBLEM.

By Rev. J. C. Price.

I want to say, Mr. Editor, there is a momentous task before us as a church in North Louisiana. I have been anxious to hear the matter come up and be thrashed out in our Conference. No one is more to blame than myself, as I have never sought the opportunity to be heard. This momentous task is the oil-field problem of North Louisiana. I think I have a right to be heard in this matter, having preached in the oil field for the last five years—possibly longer than any other member of the Conference. I believe there is a solution of the problem, but we as a Methodist Church have been working a long way from the goal. I have studied the situation closely and believe I have outlined a plan that will practically reach the situation.

The neglect in the oil fields is deplorable. There are thousands of people following the oil field work; the nature of their work and the places they are compelled to live in completely ostracize them from church, and school, and from largely every influence that should promote a better life.

There is no mission field in Louisiana or the South that needs attention more than the oil field. There are many noble men and women who are giving their lives to this work. The oil is a much-needed product, and many who are taking their restful drives up and down the gravelled pikes, and going back to a palatially furnished home, screened from flies and mosquitoes, do not think of the men who are out in the field, wading in mud and slush, climbing derricks some cold, rainy night, with all beneath them trembling with a threat of blowing out and sending them to that country from which no traveler ever returns. I expect to submit my plan to my presiding elder, who is the proper man to take the initiative in this matter. Mr. Editor, when you have a little time, come up and I will show you something, so when you go back you will have somewhat to write, that will enable you to place this matter before our people.

Coushatta, La., April 30, 1920.

A bottle of ink uncorked may let loose upon the world a brood of more pestilential powers than ever leaped from Pandora's box.—Bryan G. Collier.

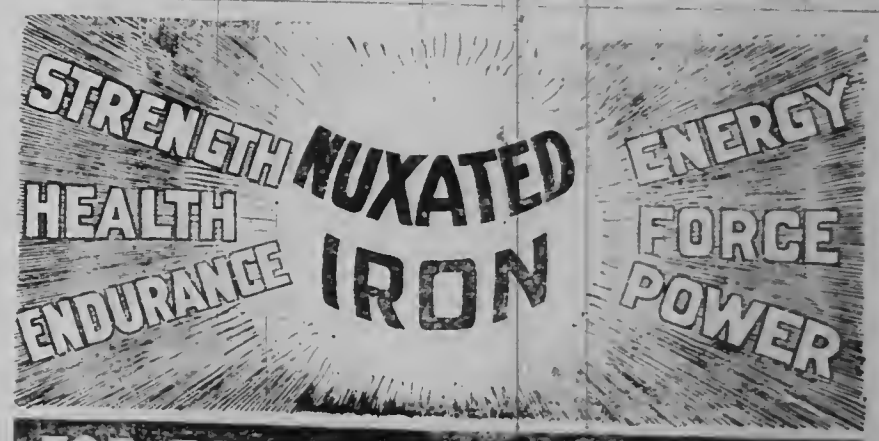
For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

666 quickly relieves Constipation, Billousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.



FOR RED BLOOD, STRENGTH AND ENDURANCE

Back To Health By Nature's Route

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,

Box 17G, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

AT THE FAG END OF THE DAY

A Woman Feels Blue And Unhappy

She is a "bundle of nerves," suffers from headache and backache, all out of sorts, from girlhood to womanhood.

The modern young woman is often "high strung"—emotional—has fainting spells—is frequently blue and dissatisfied with life. She should be helped by a tonic and nervine that has been sold by druggists and proven successful for over half a century.

Read what this woman says: "I can most highly recommend Dr. Pierce's Favorite Prescription both to young girls and older women, for from my earliest girlhood I remember well my mother's taking 'Favorite Prescription' whenever she became run-down, nervous, or in need of a tonic. She always praised it very highly as a woman's medicine. After I developed into womanhood I had indication of inward trouble, and I would have severe periodic pains. My mother gave me the medicine that had so benefited her (Dr. Pierce's Favorite Prescription), and it proved to be the right medicine for me, my trouble ceased and I became a strong and healthy woman.

"I would not hesitate to take it again or to give it to any member of my family if we needed a special tonic or woman's medicine."

(Signed) Mrs. J. W. Lovett

306 Dufrock Street, Baton Rouge, Louisiana.

PAST, PRESENT AND FUTURE.

By H. Croom Armour.

Each and every person has all three of these: past, present, and future. Every man sooner or later recalls that which is past and gone. Memories of bygone days are sometimes brought up before us all. We stop and think back over that time when we were mere children playing and romping in a care-free world. No troubles at all did we have when it came to responsibility—we only knew that we were living and having a good time. No thought of to-morrow worried us. So it is in every one's life. There is a time when we are living in a care-free world, free from all that is evil and degrading. Then there comes a time when we are no longer in that stage. We are living a life of responsibilities and cares and troubles. Then it is that we look back on childhood days and recall memories of our care-free days. Ah! but that is a glorious feeling, to think back over that time when we were but children.

Then there comes the future, which no man can fathom. But if we do our part well now, in the present, God will take care of our future. All that is required of us is to make our present count for something. Live right now and you will be taken care of in the future. The future, in fact, is nothing to us; we are living only in the present. Let your present count for something, and the future will do the rest.

BRING YOUR SON UP OR DOWN.

How to Bring Down a Son.

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey and allow him to return home late at night.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morals.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than in a pew with his parents.
8. Permit him to regard the Sunday school unsuitable for a boy on the verge of young manhood.
9. Let him spend Sunday hours, between services, on the street.
10. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

How to Bring Up a Son.

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Encourage his confidence by giving ready sympathy and advice.
7. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance.
8. Be careful to impress upon his mind that making character is more important than making money.
9. Live Christ before him all the time, then you will be able to talk Christ to him with power when occasions offer.
10. Be much in prayer for his salvation and spiritual growth.—William D. Laumaster, in Exchange.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 188.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. H. T. Carley, editor New Orleans Christian Advocate; residence, 1125 Fern Street, telephone, Walnut 1238; office, 512 Camp Street, telephone, Main 4373.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. E. N. Evans (Angie-Talisheek charge); residence, 1628 Milan Street.

Emory University

Candler School of Theology

The call to preach is a call for preparation. Summer term offers regular courses to men preparing for the ministry.

JUNE 23-AUGUST 31, 1920.

Bulletin and further information on application. Address

THE DEAN,
Emory University, Georgia.

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

Sold Everywhere

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
TRADE MARK

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. Write. NitrA-germ, Savannah, Ga., for Book No. P-26.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3352.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 20, 1920. CHAS. O. CHALMERS, Manager.

Editorial

THE GENERAL CONFERENCE OF THE M. E. CHURCH.

The General Conference of the Methodist Episcopal Church, now in session in Des Moines, Iowa, is a gathering of such interest and importance to world-wide Methodism that we are sure our readers will be interested in knowing something of its proceedings thus far. We shall note some of its proceedings as we have been able to gather them from our exchanges and The Daily Christian Advocate.

The Conference convened at 10 o'clock Saturday morning, May 1, with Bishop Joseph F. Berry, senior bishop, presiding. After extended devotional exercises, followed by roll call, Dr. E. M. Mills, of the Central New York Conference, was elected secretary. Dr. Mills has been a member of every General Conference since 1888 save one, that of 1908. The Conference is composed of 850 delegates, ministers and laymen in equal numbers, representing 135 Annual Conferences. Forty-one of the delegates are women, the largest number that has been elected to any of the five General Conferences to which they have been eligible. Seventy-seven of the delegates are Negroes, two from Liberia, the others from the United States. One of them, Dr. W. H. Brooks, of New York City, was elected by a white Conference—the first time such a thing has occurred in the history of the church.

The roll call showed that five bishops have passed away during the quadrennium: Bishop William P. Eveland, Bishop Franklin Hamilton, Bishop James W. Bashford, Bishop Alexander P. Camphor, Bishop Matthew S. Hughes. Suitable action was taken to commemorate their virtues.

On the opening day, a resolution was introduced by W. H. Anderson, superintendent of the Anti-Saloon League of New York State, calling upon the two great political parties to incorporate in their platforms a plank declaring "not only for obedience to and enforcement of the law, but also recognizing that prohibition is now the settled policy of this nation through the placing of it in the fundamental law of the land, and specifically declaring against any weakening of the Federal enforcement act which would legalize the sale of beer or wine for beverage purposes." This resolution was adopted by a rising vote.

A resolution was also introduced on the opening day, and later adopted, providing for a special committee to investigate the overhead expenses of the church, its report to include the number of employees, the salaries paid, and the other expenses of the administrative boards. It was distinctly understood that the resolution implied no distrust of the financial administration of the boards.

On Sunday afternoon, at 3 o'clock, the Episcopal Address was read by Bishop W. F. McDowell. The subject of the Address was, "What Is Our Chief Business At The Present Conference." It was the longest and, in the opinion of those whose expressions we have seen concerning it, the ablest address ever delivered on such an occasion. It takes up eleven pages of The Daily Advocate and is, of course, too long for reproduction; we give extracts, however, from what it says concerning the race question and concerning unification. After laying down two negatives, first, that the world is not a white man's world, and, second, that the church of Jesus Christ is not a white man's church, the Address says, in part: "We may not make a formal economic or geographical world-program concerning races and their relations, but we must reaffirm the principles and standards to which any program should conform. And this must be more than a testimony, however clear. The life of the church must harmonize with the message and witness of the church, so that the grace of a right relation may flow through it into the world. We must have the courage of Christ clear through the race problem. We cannot hold the race problem at arm's length and also hold the races to the heart of Christ. His courage toward races carried him the whole length of the way of suffering and sacrifice. We cannot sit by the fire admiring his life and still be his followers. We must follow him bravely along any way that he goes, even to Calvary. We cannot reach a Christian solution by a partially Christian logic or process. * * * The Methodist Episcopal Church must this month think straight about races clear around the world. Talk of 'lesser breeds,' inferior castes, even of 'white man's burdens,' is not for us to-day. We must not shut any door of hope in any face of any color. * * * We have repudiated election as applied to individuals and largely retained it as applied to races. But our church must cry out this day in Christ's name that in Christ there is neither Jew nor Greek, barbarian, Scythian, bond or free; that no men are at the mercy of their environment or their heredity. * * * The Kingdom of Heaven is at hand. This is our gospel. We will not lose heart in it. Blood is thicker than water, and the human family is of one blood. We will labor everywhere to make a unity of spirit in the races of the whole world."

From the discussion of church union, we take the following extracts: "The problem of union is far deeper and more significant than simply fusing two or more denominations, and much deeper than any plan of organization. Because it goes so deep, it cannot rest on a shallow or small motive, or be secured by resolution. The motive for union must be big enough to carry the movement, big enough to last on all lands, in all years. Getting together simply to save a few dollars or to prevent some overlapping is not an end worth while. The real motive for union is the winning of the world to Christ. Such union cannot be secured by letting down essential standards, by reducing churches to their lowest terms, or by fatal compromises of truth and principles.

"Union is not desirable unless it is right. For the union of like-minded bodies that are one in heart and spirit, any person might heartily labor. On the other hand, the prevention of a formal union between bodies that are not one in heart and spirit would be a worthy endeavor. Because of its tremendous importance, the union of any churches must be on the right basis. The goal is so desirable that we must not be tuned aside into a false path or give up our effort to find a true one. * * * We must ask of all movements for union or federation four questions and determine our attitude to them by the answer they make: 1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for the real unity of all sections, races, nations, and classes within Christ's church? 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward men, unity in the holiness and passion of the church like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the Cross among all peoples, all classes, all races, and on all continents? By its answer to these searching questions, the movement must be tested both in its general and its particular features.

"For the church of Christ is not a racial church. The church of Christ is not a national, sectional, or class church. Plans of union that sectionalize, that racialize the church are not plans for Christian union. * * * 'Possibly our present practice is the best we can do. Possibly we can expect nothing else. Maybe this is good enough. Maybe we can look for no better co-operation than we now have. Maybe the basis of unity and co-operation has not yet appeared. We do not so believe. We go slowly, all too slowly, toward it, but some day the followers of Christ must surely be one in the three-fold passion: 1. A common, co-operative, active, united, passionate opposition to the evil of the world. 2. A common, co-operative, active, united, passionate consecration to the redemption and welfare of the world. 3. A common, passionate, united devotion and obedience to Jesus Christ, the Redeemer and Lord of the world.'

"Therefore, in answer to our new historic question, we ask you to declare in clear and ringing tones that the Methodist Episcopal Church will work together with any church that works with and for Jesus Christ; that we will worship together with any church that worships him and makes him Lord and Master of its life; that we will keep step with any church that marches toward the goal of his desire; that we will live together with any church anywhere, of any color or class, that lives with him, lives for him, and lives like him; that we count our church dear unto us only for the sake of him and his Kingdom, and are willing to lose our life that he may find his in the world. If in the long pull together, the world lift through the years, we find our own dear church melting and merging with others into one church of Christ, we shall cry out joyfully: 'It must Increase.' * * * If the true plan has not yet been found, let us not weaken or falter in our effort to find it. It is not easy to change old relations or to reverse historic movements. Nevertheless we must look forward as well as backward. The church is a living institution whose future is precious and vital to Christ and the world. It is ours to make it worthy of him and useful to him in his total work for the world."

When the Commission on Unification presented its report to the Conference, it was referred, after considerable discussion as to the advisability of considering it in the General Conference as a body, to a special committee consisting of five bishops to be appointed by the Board of Bishops, four representatives—two ministers and two laymen—from each episcopal area in the United States, to be selected by the delegates from the respective areas, and a like number respectively from eastern Asia, Southern Asia, Europe, and Latin-America, and two from Africa. The bishops appointed on the committee are: Bishops Cranston, Hamilton, McDowell, Leete, Cooke.

By action of the Conference, it was decided that the time had come for the election of colored general superintendents, and the election of two was ordered, their election to be on a separate ballot.

Other important actions will probably have been taken by the time this issue of the Advocate is in the hands of our readers, but we go to press too early to make mention of them.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

GOD IS A SUN AND SHIELD

By Miss Eddie Bentley.

The clouds of deep sorrow encompassed my soul.
Oh, dear one gone!—
This earthly house a shell,
From whence the chrysalis of love and light hath fled.
Dark was the day, as tho' night's sable curtain
Conspiredst to make my falt'ring steps uncertain
Where next to tread.

In my distress, I cried unto the Lord,
Desolate—my faith took hold upon my God.
Then, thru' the clouds, the Sun of His dear favor
Shone o'er my soul, and bro't me peace—sweet peace.

The woes of stern battle confronted my life,
Oh, my Home-land!—
This foreign soil, a grave
From whence the chivalrous of days gone by ne'er rise.
Gore was the field, and on the sod at Flanders
Comrades lay still—my heart filled with dread wonders—
What next would be?

In this lone hour, I knelt on the cold sod;
Desolate, my faith took hold upon my God.
Then, o'er my breast, the Shield of His dear Presence.
Bro't Hope to me, and Life, and Peace, sweet Peace.

THE CENTENARY MAKING GOOD IN THE ORIENT.

By Bishop Walter R. Lambuth.

The churches in Asia have caught the spirit of the Centenary Movement. These churches are steadily holding forth the gospel of life through the persuasive power of love. They are ready to share with every man the truth and joy of salvation. Great achievements always demand their price, but our Christian men and women in the Orient are willing to pay the price. They feel that they owe the gospel a life, and stand ready to meet the obligation.

Japan.

We have planned to intrench our forces in such cities as Kyoto, the ancient capitol and stronghold of Buddism; in Osaka, the Manchester of Japan and second city in the empire; and in Beppu, a popular resort on the island of Kiushu to which people flock from every section of the country. In each of these places a large and well equipped plant is contemplated. Our women propose a great Central Hall for institutional work in Osaka, and in order to enter the fields and to strengthen the church as a whole, we will transfer to this city the Kindergarten Training School from Hiroshima, and the Lambuth Training School for Christian workers.

Our central church at Kobe will be replaced by a commodious edifice. At the western entrance we propose to build a church in Shimonoseki which will command that populous section and the outlet to China and Korea.

Our educational work expands under this far-reaching program by a new building for Palmore Institute in Kobe, which enrolls over 1,000 students; by the development of the Hiroshima Girls' School into a college, and the Kwansei Gakuin into a University. Never was there a greater opportunity for moulding the Christian leadership of a nation. Never was obligation more imperative. To compass the needs and to meet the government requirements we must add $200,000 to the contemplated endowment of the Kwansei and provide $100,000 for the Hiroshima Girls' School. Parallel with all this is the evangelistic campaign which is to be carried forward with vigor in every district and in every charge.

Korea.

The crisis in the life of the Korean people seems to have been accepted as a challenge to renewed effort in extending the Kingdom of God. Although there is an urgent demand for adding to our equipment in buildings for congregations, schools and hospitals, the evangelistic campaign has the right of way in Korea.

We are strengthening our city churches in Seoul, Songdo, and Choonchum; our Union Methodist Seminary in the capitol; planning for an enlarged hospital plant in the last-named place, and for a union hospital plant in Wonsan, the most important port on the coast; the opening of a new mission station at Chulwon, halfway between Seoul and Wonsan; the better equipment of the institution for girls and women, including Holston Institute, Songdo, Lucy Cunninggim Industrial School, Wonsan, and Carolina Institute, Seoul; and in addition to these the establishment by our women of a Central Institutional plant in the capitol, which, in co-operation with other churches, is intended to reach the young women in the government schools of the city and hundreds who are constantly drifting in from the country.

China.

China is waking to a national consciousness. She is suffering the birth-pangs of a new life, and must have help in the supreme hour of need. Mr. Eddy is credited with saying, "Never was there a time when things looked so dark politically or so bright religiously." I cannot but consider the Centenary in the light of Providence at such a juncture. Our mission at this moment is to bring about an awakened spiritual consciousness.

Our Centenary secretaries are Brother Li Dzong-doen, secretary in chief, a trusted leader of large experience, Brother John C. Hawk, Miss Mary Cullen White, and Mrs. Tsiang. An office has been opened in Shanghai, and a program of large proportions outlined, including church-building, school equipment, evangelistic meetings, stewardship of life, tithing, self-support, preparation and circulation of literature, extension of Sunday school and Epworth League work, and the training of Minute Men and women who will give their time to the campaign.

In Shanghai we have fallen behind in the provision for evangelistic work. Our Centenary plans include the building of three great churches, Allen Memorial, Moore Memorial, and Trinity.

The financing of the old McTyeire property in Shanghai will give us the finest evangelistic center, in connection with Moore Memorial, to be found in all the Far East. Shanghai is the most important port in all the Orient, not excepting Hongkong and Calcutta. There are literally thousands of capable young men pouring annually into the city, who become bankrupt in money and morals. On the other hand, lines of influence for good and evil radiate in every direction as far as Tibet, Eastern Turkestan, Mongolia, Manchuria and Siberia. A mail service by courier extends nearly 2,500 miles up to and upon the very roof of Asia. American sheetings and Standard oil reach the utmost confines of the republic. If so, why not the gospel? The American Tobacco Company has for its motto, "A cigarette in the mouth of every man, woman and child in China." If so, why not the Centenary have for its watch-word, "The Gospel in every Chinese home, and Christ in every heart?"

Then there are the Susan B. Wilson and Hayes-Wilkes Schools in Sungkiang, the Laura Haygood Normal and Davidson School in Soochow, and the Virginia High School in Huchow—the last enjoying the distinction of every student's being a Christian except one. All these and the Mary Black Hospital, which has been moved to Shanghai, are to be enlarged and equipped under the Centenary for more efficient service. The Soochow University must be reinforced by a new science building and additions to its faculty. Plans have been drawn for the rebuilding of the Soochow Hospital on modern lines and a larger scale. Hospitals must likewise be built in the important cities of Changchow and Huchow.

The Language School in Soochow is a new departure, but vital for the new missionaries of our own and other missions; and the Comparative School in Shanghai has attracted the attention of the legal statesmanship.

One might add that the most important matter in all this statement is the necessity of deepening the spiritual life of the missionary, Chinese preacher, Bible woman, and church member. With this must go the pressing of the claims of the ministry upon our students, and of dedication of young women as well as young men to life service. All of the missionaries and native workers are placing great stress upon this feature of the Centenary.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D. D.

IV.

The Spanish Colonies and Independence.

During the Seventeenth and Eighteenth Centuries, in spite of bad government, the South American colonies made some growth and progress. Men of English blood, who have always been quick to resent and resist every form of tyranny, would not long have endured Spanish misrule. The colonies were not developed for their own good, but were constantly exploited for the benefit of Spain.

The colonist was supposed to be entitled to the same rights and privileges as the Spanish citizen, but this was often mere theory. The form of government was despotic, and administered by greedy and inefficient officials responsible only to the oversea authorities, and it was usually oppressive. The hated Inquisition was established, and, as its revenue was derived from confiscations, cruelty and injustice were common. The economic policy was unreasonable and repressive. Monopolies were granted, offices sold, and heavy taxes collected in such a manner that most of the commercial transactions were tainted with fraud. There was jealousy between the Spanish and native officials, and even the native-born Spaniards were seldom allowed to hold positions of importance. Up to 1910 there had been 160 viceroys and 588 captains-general and governors and presidencies, and of these only eighteen had been native colonists.

In 1780 insurrections were brewing, and the next year 15,000 armed men attacked Bogota, shouting, "Long live the King, but death to bad governors." As the English colonies were in revolt, Spain was apprehensive, and sought to prevent liberal ideas from reaching her own colonies. However, the success of the revolution in North America encouraged the South Americans, and even many of the priests organized secret societies and gave their approval to the revolutionary program. Then, too, there had been protracted commercial competition between Spain and England and the Spanish had permitted the Dutch, French, and English to occupy many of the small islands which were used as centers of propaganda. During the Napoleonic wars Spain and England were enemies, and England captured many Spanish ships and possessions. Certain British attacks in South America occurred, and the colonists were left to take care of themselves, and thus acquired experience and self-confidence. When Napoleon dominated Spain, the Latin-Americans refused to recognize his authority and united with the English to resist. Thus independence from the French usurpation was first secured, and with the taste of self-government the colonists were not long in freeing themselves from the almost helpless government of Spain. To be sure, the revolutions

were not bloodless, as there were royalists in the colonies, but various dauntless leaders, such as Miranda, Bolivar, and San Martin, organized in first one and then another of the States, and, after different but similar movements, succeeded in establisbing autonomous governments. Peru, the center of Spanish power, alone gave allegiance to the king, and finally revolution sueceeded even there, when, in Jauuary, 1826, Callao, the last Spanish stronghohl, surrendered.

Brazil, under Portuguese rule, had a different history. In 1807, when Napoleon attacked Portugal, tbe royal family took refuge in Brazil and set up their court. Thus Brazil became a monarchy, the only one that ever flourished in America, aml under a fairly progressive policy prospered. Later, when King John returned to Portugal, his son, Dom Pedro, became regent, and the Brazillans, fearing loss of prestige, sought and obtalned tieir independence, and on October 12, 1822, Dom Pedro was declared constitutional emperor, and In 1825 Portugal reluctantly acknowledged Brazil's independence.

Among the notable incidents of the revolutionary period was the participation of Bolivar and kindred sprits in the movements In several different States. General Bolivar, one of the most picturesque characters of the century, assisted In the liberation of Venezuela, Colombia, Ecuador, Peru, and Bolivia, and then devoteil his remaining years to an effort to unite these States Into a great federal republic. The greatest of their liberators, Bolivar, holds among South Americans the position of Washington in his own country, although, because of hls ambitions and desire for power, he is more like Napoleon. The people almost worshiped him, and he was always able to attract to himself capable subordinates. While he was cruel and sensual, he was also generous and brave. Wbile he was an ardent democrat, yet as an opportunist he was willing to use monarchy to secure democracy. At the close of his life he declared: "I blush to admit it, but Independence is the only benefit we have achieved, and that has been at the cost of all others. Our constitutions are books, our laws papers, our elections combats, and life itself a torment. We shall arrive at such a state that no foreign nation will condescend to conquer us, and we shall be governed by petty tyrants." How unfortunate that his dream of a great federal republic, composed of Venezuela, Colombia, Ecuador, Peru, and Bolivia, was not realized! Is such a consummation yet possible?

THE FUNDAMENTAL, AND DRIVES.

By Rev. J. Tillery Lowis

The fundamental of life is God. Jesus is Immanuel. Immanuel is God dwelling with us. God dwells within the hearts of Christians. Jesus is the only power, source or ageney by which it is made possible that God dwell in the heart of man. God is the fundamental of all life. Jesus is the fundamental of all earthly spiritual life that has its origin in God. Nothing is capable of saving an individual life, a nation or a world, save Jesus Christ. What a man does, says or thinks, of itself, can not save him. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

You will pardon me, kind readers, but I am constrained to make a protest against the drift of the times. The drift of the day is away from Jesus Christ. I mean by the above that the drift of the times is away from a crucified and risen Lord. The drift of the times is toward setting up a humanitarian church, with the Christ of Gethsemane, the Cross and the Resurrection, left out. This is a day when many are teaching that mankind is not by nature a sinner and therefore lost, but he is just wrong in his conceptions, therefore all you have to do is "get him right in thought" and he is a saved man. The Bible, however, teaches that man must be regenerated before he can even commune with God. Either the Bible is the revealed Word of God, or else it is but a human fabrication. If it be the Word of God, then the whole church must needs repent and get back to the preaching of the fundamental. I believe that the Bible is the revealed Word of God. I believe that in it we find unfolded the "faith once for all delivered to the saints." I believe that the foundational teaching of "the Faith" is that Christ must be the master of our lives and help us "do the will of God" that we may bring forth the fruit of the Spirit. The prize fruit of the Spirit is Love. Love is meek, gentle, kind, forbearing, without envy, malice and hate, and produces self-control in that life where Jesus abides.

Great issues are now before our church for settlement. What we do is going either to advance or retard the coming of the kingdom of Jesus Christ upon earth. What we do will not so much matter as the manner in which we do it. The manner in which we do the things before us will prove by what spirit we are controlled. "Try the spirits to see whether or not they are of God." Let no man, or set of men be so deceived by Satan as to think that either himself, they, or all the world can hinder God in the execution of His plan for this old world. Personally, I am not at all concerned about Unification, the Interchurch World Movement or any other church or State issue that is before us for decision, except as the settling of these issues may retard or advance Christ's kingdom on earth. I believe that there are thousands of other members of our church who are likewise minded, relative to these issues. I also know that we have politicians in church and State who are thinking only of pie for themselves and their henchmen. There has never been a time when the church and the State have not been cursed with self-seekers who are in places of authority. The spirit by which the politician is controlled is the spirit that teaches that "the end justifies the means." We can expect nothing but that there will be politicians on both sides of the great issues that are now before us. Those of us who are interested, alone, in the advancement of Christ's kingdom need expect but little consideration from the politician.

Another thought, right here: all of those who are conscientiously working and praying for the advancement of Christ's kingdom will not be on the same side of these great issues. We have not all the same viewpoint and the same amount of information; then some, are just naturally clearer thinkers than others. Let a man be fully persuaded in his own mind, relative to the course he pursues. By all means, let us pray often and long in these days. Then let's refrain from expressing any thought by which another's motives are impugned. When you and I presume to attribute an ulterior motive to the doings of our fellow-men, we are judging our fellow-men. Christ says: "Judge not, that ye be not judged, for with what judgment ye judge ye shall be judged."

Personally, it is my judgment that the coming of the kingdom of Jesus Christ will not be hastened either by Unification or the success of the proposed Interchurch World Movement. My knowledge of human nature and of the history of church and State, leads me to believe that it is unsafe to put too much power in the hands of one man, or one set of men. We are all sinners saved by grace. None of us are yet perfect, nor will any of us be till we shall have been translated into glory. We Methodists both teach and practice the doctrine of "backsliding." The placing of great power in the hands of one man, or one set of men, puts too great temptation before our brethren in the flesh. If we put the temptation before them, then we are parties to their downfall and to the curse that follows their sins. What our church needs to do, and what all the churches need to do, is "preach Jesus and Him crucified" as mankind's only and sufficient Savior, get back to the fundamental, which is Christ.

"I am the way, the truth and the life: no man cometh to the Father, but by me."

Drives.

Carley, that editorial you had in a recent issue of the Advocate, concerning Drives, was both wise and timely. You wrote thereon as one who had had experience with drives and know how some good people are beginning to feel about them. Your suggestion was a good one. Yea, it was wise. If we are a connectional church, then let's act like one. One budget and one drive is all that we should have had for these connectional claims. Since we made the mistake of not beginning that way, let's act with wisdom and get on that basis for the other drives that the various Boards are contemplating putting on. If we do not, our people are going to strike. You, friend Carley, made a suggestion; I am sounding a warning. If those who are higher up do not listen to those of us who are on the ground floor, the whole of us are going to perish.

Our in Texas, just recently, there was a millionaire who had erected in his home-town a twenty-story building. His desire was to own the highest sky-scraper in his city. Before his building was completed a company began the erection of a building to be twenty-two stories high. When the rich fool found out he was being outdone, he went to the contractor and told him to make his building twenty-four stories high. The contractor said, "Why, you old fool, the foundation can not stand another story."

Some of our best and most loyal members are now doing all their financial ability will allow. These good people do not want to appear disloyal nor seem stingy in their contributions, for they love both God and our church. To put on drives continually for money will dishearten and discourage these good people. Of course most of our churches have members who are abundantly able, and some of them are willing, to make large contributions every year to benevolent causes. The opportunity should be given these to make the contributions, but we just must be careful about any more general drives for money right now.

I sincerely trust that the Boards will heed the suggestion of ye editor and postpone any further drives till after General Conference, at which time the Boards will get together, make a budget, and have but one more drive for benevolences. • • • If they will do that, I believe they can get the enthusiastic support of both the ministry and the laymen, but if our Boards persist in putting on one drive after another, until we shall have had some five or more drives, I fear the church will, by then, be actually driven to death.

Charleston, Miss.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference met in Central Church, Meridian, Miss., Tuesday night, April 20, with the opening sermon preached by Rev. W. A. Hays, of the Poplar Springs Church.

The conference opened in regular session Wednesday morning with the presiding elder, Rev. G. H. Thompson, in the chair. Owing to the fact that a portion of the district, including a suburb of Meridian, had been visited by a terrible tornado the day before, some of the pastors were forced to be absent a part or all of the time. But despite the atmosphere of anxiety and sadness that enveloped the session, all the members who could, rallied loyally to the presiding elder, and under his leadership, the work of the conference was done carefully and with dispatch.

The reports from the charges were encouraging, showing a marked increase in finances, and an enthusiastic spirit on the part of the pastors for a great evangelistic effort.

Inspiring and helpful sermons were delivered during the conference by Rev. W. A. Hays, Rev. A. F. Watkins, and Rev. J. T. Abney. The Wednesday night service was devoted to Evangelism and the service was led by Rev. H. B. Watkins and Dr. D. C. Hull. The last night, Thursday, the work of the Centenary was presented by W. D. Hawkins through a stereopticon lecture.

Hon. S. M. Graham was elected lay leader of the district, and the following were elected as delegates to the Annual Conference: D. W. Hehlelberg, C. W. Cochran, Mrs. W. J. Ferguson, J. B. Holland, W. D. Hawkins, Miss Madge Stewart, L. P. Brown, Miss Ella Wayne Ormond. Alternates: S. M. Graham, D. C. Hull, J. H. Mauldin, Mrs. J. A. Gully.

Charles Gregg Stokes was licensed to preach.

Rev. C. M. Massey was recommended to the Annual Conference for admission on trial and for deacon's orders. Rev. E. W. Riley was recommended to the Annual Conference for the recognition of deacon's orders.

Shubuta was chosen as the place of meeting for the next session of the conference.

Rev. H. B. Watkins and the good people of Central Church, in spite of the demand made upon them for the relief of the storm sufferers, proved excellent hosts and were very thoughtful in their attentions, the ladies serving dinner at the church each day for the convenience of the members of the conference and the visitors.

The following paper was adopted by a rising vote of the conference:

"The year 1920 will bring to a close the quadrennium of our present presiding elder, the Rev. G. H. Thompson. The quadrennium has been harmonious, prosperous, and progressive, under an efficient leadership, and Brother Thompson has exhibited a brotherliness and courtesy to preachers and laymen alike that have made him welcome to our pulpits and to our homes.

"We desire to express to him our appreciation of his work, and our friendship, failing to recall an incident in his administration that has not been kindly, thoughtful, and efficient.

"Wherever Brother and Sister Thompson shall go, this District Conference shall follow them with its affection and prayers, believing that God will prosper and use and bless them with many useful years."

VICTOR G. CLIFFORD, Secretary.

"A PLEA FOR THE 500,000."

By Rev. V. C. Curtis

This is the title of a pamphlet written against Unification on the plan of the proposed Constitution, by Rev. E. Nash Broyles, of Clarksdale, Mississippi, and is published for free distribution by the Board of Stewards of that large and influential congregation. Brother Broyles has made some personal investigations, and has compiled statistics from the minutes and year-books of both churches of 1918, which were the latest available when the investigations were made.

He does not charge our Northern brethren with designing motives or sinister purposes, but endeavors to show the power that would be vested in that part of the proposed united church. Whether or not they should use this unusual power that would be conferred upon them would be a matter of choice on their part. It is certainly no indication of the lack of confidence in the sincerity and integrity of men to examine carefully the different clauses of this proposed Constitution from every angle and discover what would be probable or possible under its provisions. Here are some of the conclusions which are drawn from this array of statistics:

1. Supposing that the number of delegates to the General Conference from each Regional Conference will be in the same ratio as the membership of each Regional Jurisdiction is to the total membership of the proposed united church, the M. E. Church would lack but two votes of having two-thirds majority in the General Conference.

2. It would lack less than one and one-half per cent of having three-fourths majority of all the members of the Annual Conferences of the united church.

3. It would have two-thirds majority of the College of Bishops. It now has twenty-eight and the M. E. Church South, has fourteen.

4. The provision for a vote by Regional Conferences would be but little protection. Under the terms of the Constitution there would be seven Regional Conferences; of these, four would belong to the M. E. Church, and three to the M. E. Church, South. But, by the consent of the Northern Regional Conferences, as many more Regional Conferences as the majority of the General Conference may desire can be formed without changing the Constitution or waiting till the twelve-year period has elapsed.

5. Since the nominations of the members of the Judicial Council are to be made by two-thirds majority of the College of Bishops, we have no assurance, after the first election, that the Southern Regional Conferences will have another member in that body; but as large a proportion of negroes may hold membership in it as the General Conference desires.

6. The negroes are to be admitted to membership of the General Conference with the same proportionate representation as the white membership. Unless the wholly improbable thing should happen, that the increase of the negro membership should be greater than the increase of the white membership, the same limitation as to numbers is placed upon the whites as is placed upon the negroes.

7. Through the proposed plan of Associate General Conferences, the M. E. Church having already appointed commissions looking to that end, three Associate General Conferences in the United States may be formed which would admit sixty more negroes to membership in the General Conference, making a total of more than one hundred. It may be said these sixty would not be permitted to vote except upon matters pertaining to their jurisdiction; but that expression can be interpreted so as to cover nearly everything.

8. Southern bishops could be retired at will for "unacceptability" over the protest of the Regional Conference which elected them.

Under this plan, the only protection the members of the Southern Church would have would be the charitable disposition of the members of the Northern Church. It is for the Southern Church to say whether or not that would be a safe guarantee. They can only rely upon the promises of the present and the history of the past.

Of course many may hasten to say that these are "wild assertions," "preposterous statements," "false conclusions," etc., but let them show where these figures are in error. The time has passed for mere assertions to be made when there is no warrant for them in facts.

I hope the time will come when we may have Unification in deed and in spirit, but since this is the best plan that could be agreed upon by the very able body of men who composed the Commission, it is very evident that the time for the union which we desire has not come.

Greenville, Miss.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference, which held its session in the antique city of Biloxi, Miss., May 5—6, was a pleasant, harmonious occasion.

The city took its start in 1699, when a colony reached there from France under Iberville. To-day it is a felicitous resort for hundreds of people, and the most cosmopolitan city in the Magnolia State.

It is situated on a peninsula, and there is no lack of genial water to sail upon, or swim in.

Many kinds of fish inhabit its waters, and seem to delight in sending electrical thrills along the line, up the arm, and to the very soul of the sportsman. When a big one bites, the furious strife and throb is a challenge. If he wins the battle, as he often does, he may swim away in piscatorial merriment, into the Gulf Stream, and refuses to bite any more until he reaches Charleston, S. C., or the Banks of Newfoundland. He may even swim in the same Gulf Stream to the arctic regions, or to far-away Norway. Should he then sportively play with hook and line, and permit himself to be caught, he might be heard to say in piscatorial dialect: "I'm from the balmy coast of Mississippi."

Even fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf Stream. That mighty river in the midst of the sea, which never fails, whose flow is perpetual, and which carries its warm waters in kindly influence to other parts of the ocean-world, has its fountain not far away from the Mississippi Coast.

Many influences, primordial and beneficient, are inherent to the southerly South, where luscious fruits are grown without protection, where hoar-frosts seldom come, and where the sea and land breezes make life enjoyable even on a hot day.

The business of the conference was expedited by its president, Rev. W. M. Sullivan, who guided its affairs with courtesy, dignity, and efficiency.

The devotional exercises were conducted by the presiding elder, M. W. David, J. L. Sutton, and H. B. Perritt.

Splendid sermons were preached by C. M. Chapman, H. L. Norton, J. L. McClellan, and J. H. Moore.

The usual committees were appointed, and at proper times they read written reports upon the varied interests of the church.

Six visiting brethren, W. E. Thomas, Robert Selby, B. F. Lewis, W. D. Hawkins, H. G. Hawkins, and L. L. Roberts, addressed the conference, and their speeches were heard with profit, and delight.

Geo. L. Carley was elected District Lay Leader.

Ad Interim Committee: M. B. Sharbrough, W. L. Linfield, H. B. Perritt, and W. B. Waldrop.

Delegates to Annual Conference: A. B. Connelly, Geo. L. Carley, C. H. Wood, J. C. Hardy, A. B. Goff, Dr. J. L. Pope, Miss Nola Saucier, R. P. Linfield.

Alternates: T. F. Smith, J. C. Ross, H. B. Rush, Mrs. R. E. Johnson, and C. B. Gates.

The Conference adopted a report from the trustees of the Seashore Camp Ground School, empowering the trustees to make over that property to the three Annual Conferences now involved, or to any one of them, as the three Annual Conferences may decide, all property rights still to inhere in the Methodist Episcopal Church, South, and said church to be fully protected in its rights. The object is to relate properly the school to the church, with better facilities provided.

Mrs. I. E. Dowdel presented to the conference a very old Bible, owned by her grandfather, Jacob Rickhow, and also his ordination papers signed by Bishop Asbury. The Conference instructed its secretary to turn the documents over to the Historical Society of the Mississippi Conference. One characteristic of the Bible is, every "S" is printed "F". "If thy brother, the fon of thy mother, or thy fon," etc.

Six former pastors of Biloxi were in attendance upon the conference, and they rejoiced to note the growth of Methodism in the city. It has been a gradual advance, and is taking on additional life, and force under the superb pastorate of M. B. Sharbrough.

All the pastors of the district and about forty lay delegates were present. The attendance by the local membership of the church was small.

The reports by pastors showed that they had been at work, and are alive to the interests of the church.

A subscription was taken to supplement the salary of Rev. W. J. O'Bryant, Hub Circuit, an old preacher doing good work, and walking long distances.

No one was licensed to preach. Rev. H. W. Van Hook, President of the Seashore Camp Ground School, addressed the conference, and was pledged co-operation.

The trustees of the district parsonage property were instructed to sell a certain number of feet on the west side of said property for a certain sum, which can be spared without inconvenience, the money from sale to help pay an indebtedness.

Pascagoula was chosen for the next place of meeting.

The people of Biloxi were thanked for hospitable entertainment. This scribe was treated kindly at the Methodist parsonage, and he sampled several times Brother Sharbrough's wonderful garden on land, and out of sea. Rev. H. L. Norton, a choice spirit, was his associate. Norton is so meek and good natured, if he were hit on his nose in midsummer, he would not get mad till Christmas.

The next meeting at Biloxi worthy of remembering and planning for, is the Divinity School, June 22; and the young preacher who fails to attend will miss a locality where the swimmin' is fine!

JNO. D. ELLIS, Secretary.

IMPORTANT NOTICE.

The subscription price of this Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

CAMPAIGN FOR LOUISIANA METHODIST ORPHANAGE.

The New Orleans District Conference, in session at Rayne Memorial Church, New Orleans, Tuesday night unanimously accepted its quota of $25,000 for the half-million-dollar extension fund of the Ruston Orphanage. The Conference also endorsed the raising of the fund, and all present held up their hands pledging their active co-operation and support in the campaign which is to be conducted for the fund throughout the State, beginning June 13.

It is hoped that the entire fund will have been subscribed by July 1, and that at an early date work may be started on the ten cottages to grace the crescent hill surrounding the present orphanage building. In each cottage a group of twenty-five children will be housed, with a lovable Christian matron in charge helping to make each cottage a home wherein the community spirit and the hearth love will be engendered as the basis for real Christian citizenship.

An organization is now being set up throughout the State through which teams will be established in every church, and when the campaign starts not only will each member of the congregation be solicited to do his bit, but the merchants, and the public-spirited men in every community, will be asked to answer this call of humanity, this stirring appeal for real Americanization.

Over 200 children are at present seeking admittance into the Ruston Methodist Orphanage. Many of these children are now living in homes of desolation, where they are denied the advantages of education and even proper food and clothing.

There are now 130 children in the Home and the building was planned to accommodate only a hundred. The work has grown, and with its growth the church's responsibility has increased.

"We cannot fail to meet that increased responsibility," said Rev. R. W. Vaughan, superintendent of the Orphanage, before the District Conference in New Orleans Tuesday night. "It is a clarion call that tugs at our heart-strings; it is a divine admonition; it is a challenge to the humanitarianism of the Methodists of Louisiana and the lovers of their fellow-men throughout the State."

Rev. Mr. Vaughan told of the pangs he suffered when he was compelled, day after day, to answer appealing letters and to deny to some homeless boy or girl the mothering influence they craved.

The Orphanage takes no children under two years old, and no boys over nineteen and no girls over twenty-one. The children are educated in the elementary grades at the institution, and complete their course at the Ruston High School and at the State Industrial School at Ruston. Six of the girls who once came to the Institution as orphans are now teachers in the public schools of Louisiana. A nine-year-old boy will graduate this year as a stenographer at the State Industrial School, and he is a product of Orphanage training.

Girls and boys at the Home every day are being taught domestic science and the homely arts, and all are being reared into stalwart Christian manhood and noble Christ-like womanhood. The Orphanage makes no discrimination as to the creed of those whom it takes in.

The Orphanage campaign is in no way connected with the Interchurch Movement. It is a distinct campaign, fostered by the Board of Directors of the Orphanage, who are sanguine that by thorough co-operation and earnest endeavor the half-million-dollar Fund will be easily subscribed in Louisiana.

We go from strength to strength because we go from struggle to struggle.—Selected.

A man has to learn to see God in little things before he shows his greatness.—Selected.

RESOLUTIONS ON UNIFICATION.

The following resolutions were unanimously adopted by the Greenville District Conference, and the Secretary was instructed to furnish the Advocate a copy for publication:

Resolved, by the District Conference, Greenville District, North Mississippi Conference, M. E. Church, South, that we protest against the proposed plan of unification set forth in the Constitution adopted by the Joint Commission, January 20, 1920, for the unification of Methodist bodies, and hereby instruct our delegates to the General and Annual Conferences to vote against such plan as now framed, and to use all honorable means to secure its modification, and, in default thereof, its rejection.

We base our attitude in this matter, among others, upon the following grounds:

First—The power of the General Conference to retire bishops for unacceptability is unwise and dangerous.

Second—The number of our church delegates in the proposed General Conference, allotted to the South, is not sufficient under the proposed rules of procedure. Their number should be increased, or the percentage vote required for amending the Constitution should be increased.

Third—There is not sufficient protection for the Southern Church in the provisions concerning the changing of boundaries of Regional Conferences, or the creation of new Conferences.

Fourth—The plan for association in the Conference and in the church of the white and black races is contrary to the experience of the South, dangerous to its civilization, and impossible of practical performance.

Fifth—There is no provision in the proposed plan for the withdrawal of any Conference, upon proper notice of its intention, nor for the disposition of the church's property within its boundaries in the event of such withdrawal.

Sixth—The Southern Church is not sufficiently provided for as to, or guaranteed representation on, the Judicial Council.

Seventh—We believe that co-operation between the Methodist bodies, and conservation of resources and energies and efforts, can be attained in some method preferable to that proposed.

W. C. GALCERAN, Secretary.

TO THE PASTORS OF THE CORINTH DISTRICT.

You are, no doubt, aware of the fact that our District Conference convenes at Myrtle on June 1. Being anxious properly to look after your welfare while with us, I would greatly appreciate you furnishing me with the names of those from your charge who may attend said Conference.

W. A. WILSON, P. C.

Myrtle, Miss.

ATTENTION—PASTORS OF THE NEWTON DISTRICT.

Please send me the names of the delegates from your charge. Also let me know on what train each will arrive. We will meet trains at Forest as follows: Train No. 1, west-bound, arriving at Forest at 6:50 a.m.; trains Nos. 4 and 12, east-bound, arriving at Forest at 10:15 a.m. and 3:33 p.m., respectively. Should you come from towards Newton on train No. 11, arriving at Forest at 1:55 p.m., it will be necessary for you to wait for a car till 3:33 p.m. We will meet noon train at Sebastopol on Tuesday. We would advise those south of Union and not living on A. & V. to come via Union and Sebastopol. We will not be responsible for your conveyance except on Tuesday, as stated above, and then only after you have notified me as to the number of delegates, with their name and time of arrival at railroad stations.

Should you find it impossible to come on Tuesday, notify me and we will meet you if possible. Please attend to this at once.

W. N. WARE, P. C.

Jackson, Miss., care Millsaps College.

NOTICE—PASTORS OF THE ABERDEEN DISTRICT.

The Aberdeen District Conference will be in session June 8-10. It is important that I know in advance who are coming, and their time of arrival, in order that I may make suitable arrangements for entertainment. Please drop me a card, giving me the necessary information about yourself and the delegates who may be coming from your charge.

R. L. COLLINS, P. C.

Shannon, Miss.

EPWORTH LEAGUERS, NORTH MISSISSIPPI.

The program for the Epworth League Conference to be held in the First Methodist Church, at Corinth, Miss., beginning the evening of June 1, is taking shape. In a few days it will be ready to be mailed out. It is sincerely hoped that every League Chapter will send delegates, and that the pastors will plan to be present. Send names of those who will attend to Rev. O. W. Bradley, Corinth, Miss. If you have no League, send one or two of your choice young people anyway. It will greatly help them and they will be better church workers.

R. P. NEBLETT,
Chairman of Conference Board.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Jasper L. Smith, Mendenhall, Miss., 3; Mrs. D. H. Sebastian, Benson, La., 2; Rev. E. Nash Broyles, Clarksdale, Miss., 10; Rev. H. M. Young, Eupora, Miss., 3; Rev. H. H. Wallace, Coldwater, Miss., 2; Rev. W. J. Ferguson, Meridian, Miss., 2; Rev. L. M. Upscomb, Oxford, Miss., 2; Rev. D. B. Boddie, Rochelle, La., 2; Rev. W. S. Selman, Olive Branch, Miss., 6; Rev. W. A. Wilson, Myrtle, Miss., 6; Rev. J. B. King, Benton, Miss., 5; Rev. L. A. Darsey, Ocean Springs, Miss., 3; Rev. I. T. Reames, Vivian, La., 2; Rev. J. H. Smith, Pickens, Miss., 2; Rev. J. A. Wells, Gloster, Miss., 2; Rev. J. C. Jackson, Washington, Miss., 1; Rev. T. L. Oakes, Sallis, Miss., 3.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference.
Brookhaven, Miss.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS

Second Annual STATE EPWORTH LEAGUE ASSEMBLY, MANSFIELD, LA., JUNE 8th to 15th
8 DAYS OF INSPIRATION, EDUCATION AND REPRESENTATION
EVERY CHURCH IN OUR STATE SHOULD HAVE A REPRESENTATIVE
For Particulars Write JAS. B. GRAMBLING, P. O. Box 6, Shreveport. Send Reservation to MISS JULIA REID, Mansfield, La.

"200 Kiddies are Calling,
Little Hands are beckoning you."

The Ruston Orphanage Needs

Additional quarters if it is to care for the 200 homeless and destitute children throughout Louisiana who are seeking a haven.

More rooms if it is to provide properly for the 130 children now crowded within its walls, as the present institution was built to house only a hundred.

The co-operation of every Methodist and every friend of humanity in the entire State in making these additions possible.

A Half Million Dollar Extension Fund is Necessary

To build the cottages that will make the Ruston Orphanage the home of 350 children and the largest Protestant Institution in the State.

To fulfill the Church's obligation when it undertook to care for the little ones in Christ's Name.

To answer the Call of the Master and to provide a community hearth where lives otherwise hopeless may be developed into sterling Christian citizenship.

REMEMBER

this is the institution founded and maintained by the Methodist Episcopal Church, South, of Louisiana.

REMEMBER

this is an independent campaign—**not under the auspices of, or in any way connected with the Inter-Church Movement.**

REMEMBER

the Orphanage is no respecter of persons—caring for all who come regardless of sex or creed.

REMEMBER

this is a clarion call to YOU; **be prepared to GIVE and get other GIVERS when the Great State Drive Starts—**

JUNE 13.

The Home Circle

TEN LITTLE DUTIES.

Ten little duties; Does no good to whine;
Skip about and do one, then there are nine.
Nine little duties: it never pays to wait;
Do one quick, and, presto; there are eight.
Eight little duties: might have been eleven;
One done in no time; now they're just seven.
Seven little duties: 'tisn't such a fix;
Do one more, and—bless me!—they're only six.
Six little duties, sure as I'm alive!
Never mind, one's over; now there are only five.
Five little duties knocking at our door;
Lead off one to Donelaml, that leaves only four.
Four little duties, plain as plain can be;
Can't be shirked—one's over—leaving only three.
Three little duties: like a sohlier true
Meet them and vanquish one; then there'll be but two.
Two little dutles between you and tun;
In just a minute longer there'll be only one.
One little duty: now what will you do?
Do it! Why surely, now you are through!

—Reformed Messenger.

THE LIGHT ON THE CLIFF.

The sea thundered against the cliffs of Castle Bluff, and the breakers dashed their spray over the windows of the lighthouse. A snow-squall threatened to break before night. Esther Holly stood at the little round window, so like the port-hole of a ship, and looked with fascinated eyes at the bay.

"There will be a storm to night. I know there will, and won't it be glorious!" she said to herself as the sleet lashed the window-pane. Esther had come from her home in the city anticipating many an adventure in the strange home of her uncle, Joe Willet, the lighthouse-keeper.

"I am not wishing for a wreck on the coast, but if there should be one, I should like to be at Castle Bluff during the excitement." Esther had said the night that Uncle Joe had brought her to the light house.

"We try to prevent wrecks," Joe Willet returned promptly. "We keep the light on the cliff burning bright, as a guide to the vessels. This is a dangerous coast. Before the lighthouse was built there were many ships that went ashore. The tides in the channel are so treacherous that too often they sweep a boat on the rocks."

The quaint lighthouse home nest charmed Esther. The round living room at the base of the lighthouse was a great contrast to the living room in the prosaic city flat from which she had just come. Two tiny rooms, dining room and kitchen, opened into the round living room and their port-hole windows looked out on the rock foundation of the lighthouse. From the second floor, the stairway, straight and steep, ran to the top of the four floors, where in the glass tower, the light revolved. The tiny bedrooms were cornered off on each side of the straight, narrow stairway. And in one of the tiny bedrooms, Esther Holly, with the roar of the surf in her ears, dreamed of wrecks and of thrilling rescues.

Esther was alone in the lighthouse this winter afternoon. Uncle Joe and Aunt Judith Will had gone to the village up the channel to do their weekly marketing. They made the trip in their motor-boat, promising to return early. All the afternoon Esther had busied herself knitting on her new crimson sweater, but the threatening storm fascinated her. The wail of the wind and the roar of the sea sent the blood tingling through her veins. It was certainly the eve of a blizzard.

"I hope aunty and uncle will leave the village before the storm breaks. It will not take them longer than half an hour to come down the channel, but the sea looks angry already," murmured Esther.

Look as she would, she could catch no glimpse of the craft on the water. Suddenly Esther realized that dusk was shutting down on the bay, and that the gray, blinding, snow-storm had broken.

Where were Aunt Judith and Uncle Joe Willet? Surely they would have started for home before dusk. Perhaps the storm was delaying them. If they dared not come down the channel in the motor-boat, they could come on the mainland by the Cliff Road.

Esther slipped on a heavy sweater, and, climbing the straight, narrow stairway, searched the sea with anxious eyes, from the round, glassed tower. She could see nothing but the blinding snow and the spray of the angry breakers.

Suppose Uncle Joe and Aunt Judith did not get home before dark? Who would light the lighthouse lamp? Uncle Joe was proud of the fact that the light on the cliff had never once failed to guide the vessels sailing past that dangerous coast. Esther turned to the revolving light with its curiously shaped fans and prismatic colors. How eagerly she had watched the lightkeeper light the lamp night after night. As he had released the lever and sent the light spinning, her eyes followed the rays sent far out across the sea. At the base of the lighthouse was the little engine room, where, under Uncle Joe's skilled fingers, the machinery kept the revolving light in motion throughout the night.

"Suppose the engine failed some night, would there be any light?" Esther had questioned.

"Yes, there would be a light," the lighthouse-keeper had answered promptly. "If the engine failed, I would come up here and keep the light turning with my hands."

How dark the lighthouse tower had grown! Suppose, in the darkness, Uncle Joe and Aunt Judith had missed the lighthouse slip? With a little cry of determination Esther bent and lighted the lamp. She could not tamper with the machinery in the engine-room, but her hands were strong and willing to spin the revolving light.

Her heart leaped with the cheer that the light of the lamp sent out. Her right hand spun the fans, and she thrilled as the gleam of light shot out across the stormy sea. If only she could keep the light revolving until Uncle Joe came back!

Minutes dragged into hours. Though Esther listened hour after hour, no footsteps came up the steep, narrow stairway, and no reassuring voice called from the rooms below. The only spark of comfort in the wilderness of the night was the bright path of light that the lamp sent over the black waters. Esther's right arm ached dully. The lighthouse swayed with the onslaught of the waves against its rock foundation. Esther shivered and drew her sweater closer about her shoulders.

"Surely Uncle Joe and Aunt Judith will be here before midnight," she murmured.

"Suppose they do not come to-night?" whispered a terrifying thought.

"Then I will keep the light revolving until morning," Esther Holly reassured herself.

The hours of the night dragged on. And all that wild night the light revolved, its bright rays pointing out the dangerous rocks of the coast. With the dawn, the wind died and the sky cleared.

With a sob of relief Esther Holly dropped her aching arms and knelt to put out the light. Then, numb with cold, she crept down the ladder-like stairs to the kitchen, and built a roaring fire in the kitchen stove.

Hearing a step on the rocks at the doorway, she flew to the door and flung it wide. Aunt Judith's arms went around her, and Uncle Joe's voice rang out questioningly.

"Who kept the light revolving all night?"

"My hands did—but what became of you both?" asked Esther, anxiously.

"We started from the village as soon as the storm threatened, but our engine stalled in the channel, and we drifted in the bay. I thanked God when I saw the light. There was a vessel struggling out there in the storm. They picked us up and made us comfortable. We made the village wharf at daybreak. But, Esther, if it had not been for the light on the cliff, the vessel would have gone ashore on the ledges. She was out of her course. There were thirty souls on that vessel. If you had not kept the light shining bright all night, there would have been one more wreck to add to the lists," said Uncle Joe, his eyes aglow with approval for his niece, who in his stead had stood by the light.

Esther stared out at the sea tumbling in white-capped breakers. "I thought it would be wonderful to be at the light house when there was a wreck; but it's far more wonderful to prevent a wreck," she said very thoughtfully. Blanche Gertrude Robbins, in The Christian Register.

Men are still panting for God. They know that nothing is more insipid than technical excellence devoid of spiritual reality. We must have life, and we have it in Christ. As flame feeds flame, so life feeds life; and the Christian has life—the only Life, the true Life, the aeonian Life—in ever-flowing abundance.—F. F. Shannon.

full flavor

With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver—good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reilly & Co. Inc.
New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE NEW RESPONSIBILITY—A THREE-MINUTE TALK.

In the action of the General Conference providing for the Centenary Movement, specific provision was made that the Movement should have "right of way" for the first two years of the quadrennium, the second two years being assigned to the Educational Campaign. With May, the two years specifically assigned to the Centenary Movement have come to a close, and we are now about to enter upon the campaign in behalf of our educational interests.

But we must not allow ourselves to feel for a moment that the Centenary interests are to be neglected. There will, of course, be less of publicity, fewer group meetings and conferences; but the great work of collecting the millions subscribed by the church, and of carrying out the plans of the Movement will go steadily forward. We must not lose any of the benefits that have accrued thus far, by a failure to conserve the results of this undertaking which has been so wonderfully blessed of God.

In this situation, a new responsibility will rest upon the local church organization in completing the pledges made, and in giving to the people generally information concerning what is being done at home and abroad by the money that has been so generously contributed. This new responsibility will be felt by all the members of the local organization—the pastor, the minute men, the treasurer—and the local church cabinet will have a special responsibility in seeing that every possible effort is made to perfect what has been so splendidly begun. The church as a whole will give itself vigorously and unreservedly to the Educational Campaign; but in doing so, it will not fail to carry on that intensive, it quiet, work which will be the means, through the Centenary, of blessing untold millions of our fellow-men at home and abroad.

PRACTICAL HELP FOR PERSONAL WORKERS.

It has been demonstrated over and over that personal work is an invaluable method of getting people to surrender their lives to God and the church. The value of appeals from the pulpit is not, of course, to be underestimated. Many a person who has gone to church through curiosity, or with no special concern about his own spiritual welfare, has been brought under conviction by the Spirit of God as he has listened to the earnest presentation of the Gospel by the faithful minister, and has been moved to approach the altar in penitence; and there, by faith, he has found peace in the forgiveness of his sins and in the sense of reconciliation with God. We do not know of anything that can take the place of preaching as a means of reaching the unsaved people in all our communities.

But the preaching itself is made more effective by well-directed, intelligent personal work on the part of those who are already active Christians; and many another man who was not touched by the sermon can be brought to a serious realization of his spiritual needs by the tactful and kindly interest of a Christian friend. There are probably some people in every revival meeting who never yield to the call of the Gospel, who could be brought to a surrender of their lives if they could be dealt with in an intimately personal way.

Every church, too, has in it men and women who are willing and anxious to render the very kind of personal service that is so effective in winning people to Christ, but they are handicapped by not knowing just whom to approach. It is probably true that more people are willing for us to talk to them about their salvation than we imagine, but it is a difficult task for most of us to approach a stranger or a chance acquaintance upon such a serious matter. Anything, therefore, that will assure one who is willing to do personal work that he will not be repelled, is a valuable help that would be welcomed by many devout souls.

We have been led to the foregoing reflections by reason of a letter which we received a few days ago from a prominent layman of the Mississippi Conference, in which he lamented the fact that it is often so hard to get done just the kind of personal work that is needed. In connection with the difficulty, he makes a suggestion that we believe is worth putting into use. We take the liberty of quoting from his letter: "It is hard to direct properly the efforts of those who in any meeting are willing to do personal work. There is much time wasted in such work unless it is intelligently directed. It has occurred to me that it would be a good idea to prepare and circulate during the first days of any meeting cards on which persons might indicate that they are interested in their own salvation. Such cards, when returned and canvassed, would give a list of 'prospects' to whom personal workers might profitably give attention, and who would in that way be led to make—by going to the altar, for instance—on a later day of the meeting a public profession of religion. It would be all right to continue from the first the making of the usual propositions from the pulpit, but by the use of the suggested plan it might be that persons who would not, without some personal work, be willing to go forward on a proposition, could be persuaded to do so. I know there is not a chance that this plan has not already been used somewhere before this time. It has not been used, however, in any meeting which I have taken part in; and it seems to me to avoid the objections to the use of the 'decision card,' while getting the advantages that there are in that method of work."

We believe the plan suggested will be of great practical help to many who are desirous of doing all they can to help forward the work of the Kingdom of God, and we commend it to all our brethren who have not already used this or some similar method of work.

WHITWORTH COLLEGE COMMENCEMENT.

An invitation to take part in the Commencement exercises of Whitworth College, at Brookhaven, Miss., gave us the opportunity recently to spend two or three days pleasantly and profitably on the campus of that really great institution. It is altogether unnecessary to say that the genial and accomplished president, Dr. I. W. Cooper, left nothing undone that would minister to the comfort of the visitor.

Whitworth is an outstanding example of a splendid dream come true. When the present administration took charge eighteen years ago, there was an inheritance of inspiring traditions and noble ideals—and not much else besides. The buildings were few and the equipment was comparatively insignificant, and the outlook was not such as to encourage the hope that a magnificent achievement was in process of realization. But Dr Cooper dreamed his dream of what ought to be, and then, with his corps of able assistants, went to work to make real what he had pictured in his imagination. To-day, the beautiful campus is adorned with numerous buildings that are splendidly adapted to the uses for which they are intended, and others are in process of construction, which, when completed, will make Whitworth one of the most completely equipped schools in the church for the education of girls and young women.

One of these buildings—a great brick dining room and dormitory—will be ready for occupancy at the opening of the next session. It will take the place of the frame building which has stood for many years as a kind of memorial of those early days when the school was in the making. The dining room, on the first floor, will have a seating capacity of about 350, and the two floors above will furnish additional dormitory space to help take care of the students who have taxed the capacity of the school thus far. The entire building will, of course, be thoroughly modern in design and equipment.

A gymnasium and swimming pool, for which the contract has already been let, will furnish ample accommodations for the physical exercise and recreation which have come to be looked upon as such a necessary part of collegiate training. In our opinion this will prove to be one of the most important additions to the school plant.

But the pride of the girls is the "Y Hut," which is already well on the way to completion. It will be the center of the religious and social life of the college community and, as such, it will have a tremendous influence in shaping into well-rounded Christian womanhood the girls who have the opportunity of enjoying its privileges. The money for erecting this building is being raised by the girls themselves, and while the cost will be considerably greater than was at first estimated, nobody can doubt that their enthusiastic efforts will secure the full amount needed. It will be a hard-hearted man indeed, who can refuse the eager appeal of these winsome solicitors as they undertake this summer to raise the funds with which to complete their building.

Dr. Cooper has in mind one other building—a conservatory of music—which, when secured, as it surely will be, will leave little to be desired in the way of material equipment for what is already one of the foremost institutions of the South. After an adequate endowment has been raised—and the provision for this is included in the approaching educational campaign—the Mississippi Conference will have at Brookhaven a college for the education of girls in which all of Methodism may justly take pride.

The financial record of Whitworth is probably without parallel in the history of the church. During the eighteen years of Dr. Cooper's presidency, not a bill has gone unpaid when due; and during the past year more than $100,000 has been placed in his hands by friends for the improvements that are now under way. Such names as Enochs, Hand, Lampton, and others like them, will long be identified with the cause of Christian education in Mississippi.

Dr. Cooper himself expects to leave about July 1 for an extended tour of Europe; the interests of the college, however, will be ably looked after by Miss Drake, the efficient dean of the faculty, and Miss Lois Cooper, both of whom are amply qualified by training and experience to administer the affairs of the school in a thoroughly satisfactory manner. A good many reservations have already been made for next session, and Dr. Cooper expressed the opinion that there would not be an unassigned room by midsummer.

The Commencement exercises were of a very high order, all the participants showing the results of careful and efficient instruction on the part of their teachers. The graduating class, composed of nine young ladies, reflected great credit upon the institution, three of them receiving the A. B. degree, one the B. S., and five the B. L. Mrs. Sue Stuart Brame and Miss Asa May Ramsey, both teachers in the college, were given the honorary degree of Master of Arts.

Among the visitors to the college during the

Commencement occasion we noted the following members of the Mississippi Conference: Revs. J. T. Leggett, W. H. Lewis, A. J. Boyles, Chas. Wesley, W. H. Saunders, W. W. Graves, W. A. Terry, A. M. Broadfoot, P. D. Hardin, B. W. Lewis, W. W. Moore, J. M. Morse. In addition to the gracious hospitality of Dr. Cooper and the faculty and students of the college, we were the recipients of delightful courtesies at the hands of Rev. W. H. Lewis and Rev. and Mrs. J. T. Leggett.

THE PRICE OF THE ADVOCATE IS $2 A YEAR.

Some of our friends have evidently overlooked our recent announcements to the effect that the subscription price of the New Orleans Christian Advocate is $2 a year, since they continue to send their renewals at the old rate. The change was made only because of urgent necessity—but it has been made and we will adhere to it strictly. Remittances of $1.50 will be credited for a nine-months' subscription only.

PERSONAL AND OTHER NOTES.

Rev. C. W. Huff, of Live Oak, Calif., in renewing his subscription to the Advocate asks us to say for him that he is irrevocably opposed to unification.

According to press reports, Miss Daisy Davies, president of LaGrange College, has announced her resignation, to become effective at the close of the present session.

Rev. H. M. Young, of Eupora, Miss., has announced a meeting at that place, beginning on May 19, in which he is to be assisted by Rev. Dan Kelly, one of the Mississippi Conference evangelists.

Rev. H. H. Wallace, of Coldwater, Miss., pastor of the Chulahoma charge, is definitely striving to make every service an evangelistic one. We cannot doubt but that he will be greatly blessed in so doing.

Mr. H. H. Ahrens, who has many friends throughout Louisiana and Mississippi, is at present located in Washington, D. C., after having spent several weeks in New York and other cities of the East.

Brother W. W. Williams, of Roff, Oklahoma, in renewing his subscription to the Advocate states that he has been a subscriber for 51 years. No wonder he says he would feel lonesome without its weekly visits.

Rev. L. P. Moreland, pastor of the Anacoco and Pearson charge, Louisiana Conference, who has been living at Hornbeck, La., has changed his residence to Pearson, La. His correspondents will please take note of the change.

Rev. W. S. Selman, of Olive Branch, Miss., gives a good report of his work. He has four active Sunday schools, two missionary societies, and one Epworth League. Collections on Centenary pledges and for other causes are progressing satisfactorily.

Our Conference Epworth Leagues will meet this year as follows: North Mississippi, at Corinth, June 1-3; Louisiana, at Mansfield, June 8-15; Mississippi, at Vicksburg, June 15-18. Representatives from the Central Office will be in attendance at all of them.

Bishop John H. Vincent, the founder of the Chautauqua movement and one of the distinguished leaders of the Methodist Episcopal Church, died suddenly at his home in Chicago on May 9, at the age of 88. He retired from the active episcopacy in 1904.

According to reports reaching us, our church at Oxford, Miss., is in a highly prosperous condition. The Sunday school has the largest attendance in its history, perhaps, and the preaching services are unusually well attended. Rev. L. M. Lipscomb is the pastor.

We learn from Rev. Carroll Varner, of West Point, Miss., that Mrs. Alberta A. Emerson, wife of W. H. Emerson, died at that place on May 3, the body being taken to Dardanell, Ark., for burial. The Advocate extends sincere sympathy to the sorrowing family.

The Woman's Missionary Council of our church, in session in Kansas City, Mo., April 14-21, unanimously adopted a resolution favoring unification. The financial goal for the year was fixed at $1,000,000. The next session of the Council will be held in Richmond, Va.

Brother T. W. Cooper, a steward in our church at Eupora, Miss., passed away early Monday morning, May 10. He was a noble Christian gentleman, and his death is a great loss to the church and the community. We tender our sympathy to those who are in sorrow.

Rev. W. F. Quillian, pastor of our church at Fort Valley, Ga., has been elected president of Wesleyan College to succeed Dr. C. R. Jenkins, who resigned because he felt himself physically unequal to the task of carrying forward the work of that great educational institution.

Rev. R. H. Harper, pastor of First Methodist Church, New Orleans, will preach the Commencement sermon for the Gulfcoast Military Academy next Sunday morning at 11 o'clock, in the First Methodist Church, Gulfport, Miss.

"I am glad you raised the price of the Advocate—I believe subscriptions will be more easily secured," writes Rev. D. B. Boddie, of Rochelle, La. We make grateful acknowledgment of the fact that not a single complaint has reached us thus far concerning the increased rate.

We acknowledge the receipt of a neatly-printed program of the Durant District Conference, to be held at Kilmichael, Miss., May 27-30. The presiding elder, Rev. A. C. McCorkle, has prepared a feast of good things for the occasion. Rev. J. W. Raper will be the conference host.

Rev. J. B. Randolph, of Moore Memorial Church, Winona, Miss., has received 62 members into the church since Conference. The Sunday school is the largest in the history of the church, more room being needed for it and the work of the missionary organizations. Of course finances are in full to date.

Bishop W. N. Ainsworth will make his permanent residence at Macon, Ga., where his friends have presented him with a home. The church will sympathize deeply with Bishop Ainsworth in the continued and serious illness of his daughter, whose condition makes it necessary for him to be near her.

Rev. Ira B. Robertson, one of the noble veterans of the Mississippi Conference, makes his home with his nephew, Mr. Elbert Robertson, at McNair, Miss., where he receives the tenderest care in his declining years. Brother Robertson was the guest of Rev. and Mrs. W. H. Saunders, of Natchez, Miss., for several days recently.

The Central Methodist, the official organ of the Louisville and the Kentucky Conferences, was forced to reduce its size to eight pages last week in order to conserve the small supply of paper it has on hand—about enough to last four weeks with the smaller number of pages. Newsprint is very, very hard to get—and the cost of it!

In the notice in last week's Advocate concerning the Corinth District Conference, the middle initial of Rev. J. W. Ward, of Booneville, Miss., was given as "A." We are sure, however, that our readers detected the error for themselves, since Brother Ward is so well known throughout the North Mississippi and the Mississippi Conferences.

The Presidents of Conference Epworth Leagues and the Presidents of Annual Conference Epworth League Boards adopted a resolution at their meeting in Nashville last January recommending a campaign during the month of May for the organization and development of Leagues in rural communities. Great good will result if this campaign is energetically pushed.

According to a bulletin of the Sunday school of the First Methodist Church, Lake Charles, La., the 15th annual picnic was held on Saturday, May 8. Mothers' Day was observed on May 9, and Sunday School Day will be observed next Sunday. A. M. Mayo and J. A. Foster are Associate Superintendents of the school, with Rev. W. W. Holmes as pastor of the church.

We acknowledge the honor of an invitation to attend the graduating exercises of Mansfield Female College, Mansfield, La., Tuesday evening, May 25. The graduating class is composed of twenty young ladies, seventeen of whom will receive the L. I. degree, and three the M. E. L. degree. President Bobbitt has worked wonders in the development of this historic school.

It is with great sorrow that we learn of the death of the mother of Rev. W. J. Ferguson, pastor of our Fifth Street Church, Meridian, Miss., on Thursday, May 6. Brother Ferguson was with her for two weeks preceding the end. Among her last words, were these: "I am on my way to Heaven"—a glorious message to leave loved ones. We extend sincere sympathy to the bereaved family.

Rev. H. W. May, presiding elder of the Alexandria District, Louisiana Conference, organized a church at Tioga, La., on Sunday, May 9, with 47 members, and a Sunday school with 22 members, the result of a ten-days' meeting. On the same Sunday evening, he preached at Pineville and raised $2300 to be used in building a Sunday School Annex to the church. Brother May is now with his brother, Rev. E. C. May, in a meeting at Clanton, Ala.

We acknowledge the honor of an invitation to attend the Twenty-seventh Annual Commencement Exercises of the Scarritt Bible and Training School, Kansas City, Mo., May 22-25. The Commencement sermon will be preached by Dr. A. M. Trawick, and the address will be delivered by Dr. Mabel Howell. The graduating class has eighteen members, three of whom, we note, are from Mississippi: Miss Otie Gretchen Branstetter, Jackson; Miss Ella Marzie Hall, Walnut Grove; Miss Lillian Louise Knobles, State Line. Of these, Miss Hall has already been appointed to missionary work in Africa.

Rev. John W. Ramsey recently closed a fine meeting at Chicora, Miss., in which he was assisted by Rev. T. J. Norsworthy, of Meridian, Miss. There was a genuine revival in the church and community, with 28 additions to the church. Brother Ramsey writes concerning Brother Norsworthy: "His logical reasoning was exceedingly forceful, and his impassioned appeals to the unsaved were well-nigh irresistible. His denunciations of sin were terrific. I have never in all my ministry had better or more satisfactory help. Brother Norsworthy would assist the brethren, who may need him, in one or two meetings if dates can be arranged, and I take pleasure in recommending him as safe and efficient help in revival work." The Chicora meeting closed with a "pounding" for the pastor, and a generous purse for his helper. The "pounding" is the fourth Brother Ramsey has received this year.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

A WORD FROM BISHOP McMURRY.

To the Members of the Mississippi Annual Conference of the Methodist Episcopal Church, South.

Dear Brethren: My attention has been called to the campaign in the Mississippi Conference to raise funds with which to build a modern hospital in the city of Hattiesburg. As I understand it, this movement has the endorsement of the Mississippi Conference and is entitled, therefore, to the cordial co-operation and assistance of every member of that body.

As a church, we have been a little slow in undertaking this character of service, but now that we have begun, I am confident that we will do our full duty in thus providing for the sick and suffering. I sincerely hope that the campaign now in progress may have the hearty support of all our preachers and people. Yours sincerely,

W. F. McMURRY.

IMPORTANT NOTICE.

The subscription price of the Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

GOSPEL TENT FOR RENT. Size 40x60, new top. Available now. Write, Rev. Jno. W. Robertson, Rosedale, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ETTA RHODES (nee McDonald) was born April 5, 1877, and died March 11, 1920. At the tender age of 5 years she was converted and joined the Methodist Church. It is significant to note that her father, Rev. C. McDonald, late of the Mississippi Conference, was converted at four years of age. We know that in the Methodist preacher's home Miss Etta received all the advantages of Christian nurture and through the years constantly increased in Christian character and service. On November 20, 1901, she was happily married to E. W. Rhodes, Jr. This happy couple were among the most diligent and faithful members of old Shiloh Church in Rankin County, and their home was ever open to Methodist preachers. Five children survive the precious mother, the youngest an infant, all of whom have lost one of the most faithful mothers one can have. The husband, Brother Ed Rhodes, with his parents, feels keenly the loss of their mother, companion and daughter, but with true Christian fortitude bows in humble submission to God, realizing that their loss is her rich gain in that land of cloudless day. On Saturday, the 13th of March, the funeral services were held at the family residence, attended by a large circle of relatives and friends. The writer, assisted by Rev. A. A. Sims, and Rev. J. M. Lewis, conducted the funeral. The latter's wife is a sister-in-law of the deceased.

"'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown:
But, O, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Though they are here no more."

OSMOND S. LEWIS.

ROY LAMKIN DIXON was born at Gloster, Miss., March 2, 1886, and died at Vicksburg, Miss., January 25, 1920. Born of Christian parents, he early learned to love Christ and the church, and at fourteen years of age united with the Baptist Church. He was happily married to Miss Gladys Freeman, of Fayette, Miss., July 5, 1916. Their devotion to each other was beautiful to see, and both were held in high esteem and affection by all who knew them. Brother Dixon was a valued employee of the Y. & M. V. Railroad and stood high in the esteem of his brothers on the road. In the summer of 1919, during a meeting conducted by Rev. Dan Kelly, he united with the Gibson Memorial Methodist Church with his wife, who was already a Methodist. He gave promise of great usefulness to the church, and the writer was looking forward to the opportunity of developing him into one of the leading workers in the church when death so suddenly ended his life. There was universal grief when the news was given out that Roy Dixon was dead. The sympathy of all went out to the prostrate companion now so suddenly bereaved. He had assured her that he was prepared for death, so with clear vision she and other loved ones and friends look beyond to the Homelaud, where all feel assured he is with his Lord.

OSMOND S. LEWIS.

WILLIAM TURRENTINE BALDRIDGE was born in Jefferson County, Miss., March 6, 1887, and died in Vicksburg, Miss., on January 29, 1920. When a boy he regularly attended the Sunday school at Redbone Church, in Warren County. He was happily converted in childhood and united with the Methodist Church. He was the only son of J. S. and M. T. Baldridge, to whom he was perfectly devoted all his life. Their home was always open to Methodist preachers and he shared with his parents their love for the ministry. When quite young he moved to Vicksburg, where he soon established himself as a mechanic of unusual ability. As an automobile mechanic he was regarded as the best in the city, the fastest, most accurate, painstaking and absolutely reliable. He had the entire confidence of all who knew him. There was universal sorrow when his health broke down under the severe strain of trying to meet the demands of his business. His passing away a year later was a source of grief to all who knew him. On the 10th of January, 1911, he was happily married to Miss Irma Wilson, a woman of rare Christian culture. Their home-life was truly Christian. Three boys blessed this union—William, Albert and Robert. As he had been a dutiful, loving son, so he proved a devoted husband and affectionate father. For a number of years he has been identified with the Gibson Memorial Church. For the past three years he had greatly increased his devotion to God and the church, proving to be one of our most valuable members. At the time of his death he was both steward and trustee. With characteristic liberality and devotion to the needs of his pastor, he fitted up a car at his own expense and presented it to the writer. During the last months of his illness the writer was with him often and spent many happy hours in blessed Christian fellowship. He had the witness of the Spirit that he was a child of God, and firmly believed that all things worked together for good to them that loved the Lord. He has gone from us, but we know where to find him, and with calm resignation his loved ones realize their loss is his gain. So with patience and ever increasing hope we look forward to a blessed reunion with him who has gone to be "forever with the Lord."

OSMOND S. LEWIS.

On May 2, 1920, death, with its icy fingers, touched the heart and brow of one of our fairest and dearest jewels, LOYD NATHAN STAMPER, son of Mr. and Mrs. Nathan Stamper of Conehatta, Miss., and took him to glory land. There was an angel band in heaven not complete, so God called dear little Loyd to fill the vacancy. He was born in September, 1912, and his days were short on earth, for he only budded here to bloom in heaven. He leaves mother, father, one brother, five sisters, and a host of relatives and friends to mourn their loss. He sang the beautiful song, "Home, Sweet Home," just before he went to live with Jesus, and we know he is waiting and watching for us just inside the pearly gates. The funeral services were conducted in the Methodist Church by the Rev. Mr. Rutledge. Sweetest thoughts will ever linger round the grave where little Loyd is laid.

A cousin.

TENNYE EADY.

RESOLUTIONS.

Whereas, God, who doeth all things well, though the veil may be drawn, and we are not permitted to see why, has seen best, suddenly and unexpectedly to take from among us one of our most faithful and loved members, Mrs. Allie Russell, we, the members of the Woman's Missionary Society of the M. E. Church, South, of Rose Hill, Miss., are grieved beyond words, to part from one who, though not a member of the Methodist Church, was always ready and willing, to work in our Society; therefore, be it resolved:

1. That, though sad to part from Mrs. Russell, we bow in humble submission to His holy will, thanking Him for the beautiful life she lived, which has been an inspiration to us all.

2. That, in her going, our Society has lost a member who could always be counted on to carry her part.

3. That, in her going, the community at large has lost a devoted friend, one who always had a smile and a pleasant word for all.

4. That we extend our heartfelt sympathy to the broken-hearted loved ones, especially the little daughter, who is left to travel life's way without father, mother, brother or sister.

5. That a copy of these resolutions be spread upon the minutes of our Society, that a copy be sent to the daughter, and a copy be sent to the New Orleans Christian Advocate, and the Messenger, for publication.

Signed by: Miss Ethel French, Mrs. M. R. Jones, Mrs. Lennie Davis.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.—Adv.

Kintho Beauty Cream
For the Treatment of
FRECKLES
In Use for Over 15 Years
Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.
At All Druggists and Department Stores.

WHEN IT COMES BE PREPARED

Insurance the only safe-guard possible against such destruction.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY
—The Methodist Mutual— SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1898.
Insures against Fire, Lightning and Windstorm AT COST. No assessments; easy, annual payments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write for particulars to
HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write.
NitrA-germ, Savannah, Ga., for Book No. N-26.

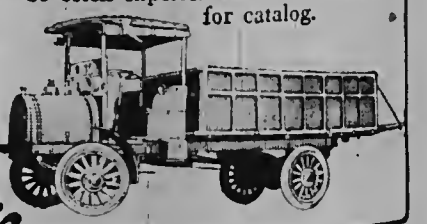
TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy.
60c at your Druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

For Indigestion
Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—
FOLEY CATHARTIC TABLETS
Never disappoint. Take one tonight and feel better in the morning.
George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and billousness."

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.
HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Forschler's Dual Frame Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

RESOLUTIONS.

The committee appointed by the Missionary Society of the Kentwood Methodist Episcopal Church, South, to prepare resolutions on the death of Mrs. Mamie Bales, respectfully submits the following:

Whereas our friend and fellow-worker, Mrs. Mamie Bales, on the evening of April 29, 1920, at her home in Kentwood, La., departed this life; and,

Whereas we desire to give expression to our grief and record our esteem and appreciation of our deceased friend and the noble Christian example before us, and to extend our sympathy to husband, son, sisters and brothers;

Therefore be it resolved, That we, the Missionary Society of the Methodist Episcopal Church, South, do honor and love her sacred memory as a devout Christian, who has gone to her heavenly home, where sorrowing and suffering are no more.

That we point her loved ones to her God, who sustained her in her deep trials and suffering; and we say to them, "Follow her as she followed her Savior" and bye and bye, we will meet her again and sing the beautiful songs of redeeming love, where parting and good-byes are never said.

Signed by: Mrs. L. L. Chambers, Chairman; Mrs. Herbert Broyles, Mrs. J. L. Waltman.

OLD SORES

Should Not Run on Forever.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruption. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant.

60c at your druggist's, or from the SHUPTRINE CO. SAVANNAH GA

FROM FORTY-FIVE TO SIXTY

A Word of Help to Women of Middle Age From Mrs. Raney.

Morse, Okla.—"When I was 45 years old Lydia E. Pinkham's Vegetable Compound carried me through the critical period of the Change of Life in safety. I am over 60 and have raised a family of eight children and am in fine health. My daughter and daughters-in-law recommend your Vegetable Compound and I still take it occasionally myself. You are at liberty to use my name if you wish."—Mrs. ALICE RANEY, Morse, Oklahoma.

Change of Life is one of the most critical periods of a woman's existence. This good old-fashioned root and herb remedy may be relied upon to overcome the distressing symptoms which accompany it and women everywhere should remember that there is no other remedy known to carry women so successfully through this trying period as Lydia E. Pinkham's Vegetable Compound.

If you want special advice write to Lydia E. Pinkham Medicine Co., (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

(Adopted by the Port Gibson District Conference, Mississippi Conference, and published by request of that body).

To the District Conference: Your committee on the state of the church submit their report as follows: From the reports made by the pastors and others on the conference floor, we have gleaned the following facts: received on profession of faith, 35; received by certificate, 123; infants baptized, 15; family altars, 52. Several pastors announced plans for revival services. The one great need of the church today is a Holy Ghost revival. We note with pleasure that throughout the district the attendance on the preaching services was reported as good and improving, especially at the morning services. The evening and mid-week services were reported as being more or less indifferently attended. "It has been said that the morning congregation is a test of the popularity of the church, that the evening congregation is a test of the preacher's popularity, and, that the congregation of the mid-week service is a test of the popularity of Jesus Christ." Judging by this standard, Jesus Christ comes third in popularity, the preacher second, and the church first. A healthy spiritual state will reverse this condition by exalting Christ to the supreme place in the life of the church.

We are glad to note that the indications of the coming revival are not wanting. We would like to stress the need of loyalty to our church and her doctrines. While most of our people are loyal, and Methodism most catholic in her relations to other denominations, yet, in many places our people have become willing to take second place in the church-life of the community. We do not in any way want to cultivate the spirit of bigotry, or ungodly denominational rivalry, yet we are unwilling to concede that we are in any sense inferior to others. We, therefore, consider it hurtful to the best interest of our church for our members to be given to flirting with other churches to the neglect of their own.

In these days of various and sundry isms, we need to look carefully to the foundations of our faith. The inspiration of the Bible is by many denied; and by others, so much of its teachings is repudiated, that what is left resembles a crazy quilt, with this difference, however: one may keep warm under such quilt, but an emasculated, uninspired Bible is unable to guide one unto life eternal.

The doctrines of hell, a personal devil, the future punishment of the wicked, the need to be born of the Spirit, the necessity for holy living, have by many been thrown on the scrap heap of discarded and outworn things. We would emphasize the need of preaching the great Bible doctrines as taught by our church. The pulpit needs to give out no uncertain sound on the necessity of repentance, justification by faith, the witness of the Spirit, and that holiness without which no man shall see God.

In conclusion we would stress the need to cultivate the prayer life and the prayer spirit in the family life, in private and in the prayer services of the church.

W. J. DAWSON,
W. W. HOPPER,
Committee.

A GRACIOUS SERVICE.

Dear Brother Carley: At one service, especially, during the time Brother Jones was with us for our second quarterly conference, we had an old-time spiritual service. He preached at Liberty Saturday and Sunday at 11 a.m. He preached good, strong sermons both these times, but it seemed the Lord had reserved His most precious blessings for the afternoon service, Sunday, at Woodland. His theme was, "Heaven and Who Are on Their Way." The Spirit of the Lord was there as we sang. After the sermon some, who seemed in dead earnest, gave their hands for prayer. Tears flowed freely and the old-time power was unmistakably felt. It was good to be there! There were cars there from both Liberty and Gloster. It is a convenient meeting place for both towns on the highway. Brother W. W. Simmons and wife were there and greatly enjoyed the service. We were all glad they were able to go. Thanks to Brother R. M. Foreman for bringing them. We asked all who would, to fast at least one meal Friday before Conference; and Thursday before, one real saint of Gloster told me she was going to fast and wanted me to pray during fast day for her family, especially. Now, brother, sister, I believe one occasion of this blessed service was because, perhaps four or five fasted and prayed Friday for the Lord's blessings on the occasion. Of course Brother Jones preached good sermons, and that was another occasion of the good service, but "nothing of this kind goeth out except by fasting and prayer."

The quarterly meeting occasion was well attended by the officials, a kind, brotherly spirit prevailed, and the financial reports were encouraging. There is held each month over the territory where three of us preachers operate, about thirty services—twenty-two preaching services. And I'm glad to say, there seems to be general spiritual progress all along the line. "The God of Jacob is with us."

We were indeed glad to have Brother E. C. Gunn, from Rayne, La., to preach for us the fourth Sunday in April. He preached us a good sermon. He and Mrs. Gunn are well pleased with their new work. Still happy,

J. A. WELLS.

Gloster, Miss.

AGAINST DIVIDED INTEREST.

The Centenary of Methodist missions was properly celebrated in a great effort that embraced prayer and the giving of self and money. The outstanding fact is its amazing success; for it exceeded our fondest hopes. It stood on its own merits and God honored it and will continue to honor it through the years to come. By its success other denominations have been inspired to successful efforts. I, for one, am glad it carried no "riders." It was purely missionary.

Now, I hope that when we engage in our Educational Campaign, we will not combine that with the one for our superannuates. Both are important, but the sad stories concerning our needy superannuates have been used too much already to aid in raising money for other purposes.

Let us be both fair and honest. I do not doubt that we shall be able to secure the money necessary for both causes; but when it comes to getting the millions needed for our Superannuate Endowment Fund, don't let us have a divided interest.

P. H. FONTAINE.

Eunice, La.

Baby's Health
is wonderfully protected and colic, diarrhoea, constipation, and other stomach and bowel troubles are quickly banished or avoided by using
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
This really quickly aids the stomach to digest food and produces most remarkable and satisfying results in regulating the bowels and preventing sickness.
Pleasant to give—pleasant to take.
Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.
At All Druggists

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

HOLD FAST TO HEALTH

With The Mighty Strength-Giving Power of NUXATED IRON

Nothing slips away so easily as HEALTH. Unless YOU hold fast to HEALTH by your own efforts—by keeping your blood pure, red and rich in iron—the day may come when all you can do is to WISH you had acted sooner. Nuxated Iron helps strengthen the nerves, restore wasted tissue and build red blood, strength and endurance. Over three million people use it annually. At all druggists.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The following constitute the Board of Managers of the Standard Training School to be held at Grenada, August 4-11: Rev. E. S. Lewis, Director; Rev. J. E. Stephens, Treasurer; Rev. C. A. Parks, Secretary; Rev. W. W. Woollard, Mr. J. H. Ledyard, Mrs. W. T. Boswell, and Mrs. L. G. Fant. Nothing that has been enterprised in the past means more for the future progress of religious education for the masses of the people than this Training School for our leaders. Who wants the honor of being the first student to enroll in this school?

The Holly Springs District Conference by resolution promised to back up this great movement to the fullest extent. Preachers and laymen expressed themselves as heartily in favor of this school.

Rev. J. H. Holder and the Field Secretary made a trip to Black Jack, in Benton County, about thirty-five miles from Holly Springs, when the roads are fairly good, but on this occasion I will not say how long the road appeared to be. We organized a school, appointed teachers, took up a collection, and ordered the literature needed. We also visited Ashland and enrolled six of the teachers in a training class.

We must hold all our district institutes before the first of August. Again I call upon the preachers and superintendents to open the door for these Institutes that a blessing may come to their own school and to such schools of the district as shall send delegates. Pay attention to this important matter at once, dear fellow-workers.

MISSISSIPPI CONFERENCE NOTES.

Last Sunday was spent on the Sharon charge. Sharon, Lone Pine and Millville were visited at this time. Brother Applewhite is doing a good work and this last year seems to be his best.

Millville is a new Sunday school just getting under headway. The school at Sharon is doing good work. Their Sunday school celebration was fine. Many compliments have been passed upon them.

Tuesday, the Jackson District Institute was held at D'Lo, Miss. Counting everything, we had a very good institute. As far as I can remember, the majority, if not all, pledged to put on a campaign for Sabbath Observance, Tithing, and Evangelism. I feel that the Jackson District will meet the Standard. The district officers did good work at the institute. I trust that each Sunday school in the district will get in touch with their officers and make them feel your interest in religious education. The following are the officers: J. M. Morse, Jackson, Presiding Elder; Mrs. J. W. Marley, Jackson, Secretary; Mrs. E. P. Howie, Jackson, Missions; Mrs. J. C. Turner, Canton, Elementary; J. A. Lindsey, Brandon, Teacher-training; H. L. Clark, Yazoo City, Y. P. A. W. B. C.; J. F. Campbell, Madison, Int. Sen. W. B. C.

Fine reports are coming in from the observance of Sunday School Day. W. L. Hilton, the superintendent of the Mt. Pisgah Sunday school, reports an unusual observance of the Day. Dinner on the ground was an added attraction to the services. Their pastor, I. H. Sells, wound up the programme with a strong sermon suitable to the occasion. Brother Hilton says, "We can see good results arising from our services, for which we are very grateful." Their offering was $3.65.

Rev. Chas. Downer, of Seminary, reports the Pleasant Ridge Sunday school observed the day with a fine programme and an offering of $7.20.

If you have not received your Sunday School Day programmes, write me at once. Do not let any one fall to observe the Day.

Make special arrangements to have some one represent your Sunday school at the institute. The institutes held up to this time have been the best I have ever attended. We are praying that this high-water mark will continue.

In regard to the Missionary work in your Sunday school, the Mississippi Conference stands 24th in the list. That's getting in towards the bottom. We have only 29 Specials. This puts us about the middle of the list; 233 out of 451 Sunday schools have reported they are observing Missionary Day. I feel that we are doing better than this, but that the schools have failed to report. Let every school make an effort to have a Special and report what they are doing with Missions.

Those who are interested in Junaluska, please send in your request for a reservation at your earliest convenience. Yours In Him,

Pray for the work and the workers.

JNO. C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

I was sorry to miss the New Orleans District Conference. Other engagements were made before I knew the dates of the conference.

We will meet again in New Orleans in a district-wide meeting on Sunday, May 30. It will be our annual district meeting of the Sunday schools. Presiding elder, pastors, superintendents are members of this district meeting, but others who are not district officers should be elected by the school. Send your names to pastor or superintendent of the church entertaining the institute. Keep dates and places of meeting in your mind, as well as the importance of the meeting.

Schools are observing "Sunday School Day" and making good reports of the same. One school asked for $25 and got $50; another asked for $50 and got $72. We thank you for your interest, prayers and money. Send money at once to C. V. Breithaupt, Alexandria.

Our Training Schools for Sunday school workers will be held at Dallas, June 16-23, and Lake Junaluska, July 7-21. Some schools are planning to send delegates and paying all their expenses. Can you? Write A. L. Dietrich, Lake Junaluska, N. C., for reservations. This is important.

The President of the Wesley Bible Class Federation, Judge W. G. Banks, Shreveport, is planning some good work for the Conference. Help him and he will be a blessing to all of us. All his work is under the auspices of the Conference Sunday School Board.

ALONZO EARLY,
Field Secretary.

Alexandria, La.

BY GOD'S PATH.

We get where we desire to be, but by God's own path. It might seem as though it would have been better for everybody if Paul had been in Rome and also been perfectly free. Yes, but I am not so sure that we should have had those immortal letters. What a life Paul would have lived had he been free to do whatever he pleased, and to go wherever he liked! It is notorious that when a man is made a bishop his days become so crowded that it is a rare thing for him to produce his greatest books! And who knows but that if this great Apostle had had more temporary freedom we might have had less permanent fruit. Sometimes the Lord permits our seclusion in order that we may do a larger work. His merciful sight has long range, and that is why our immediate circumstances are often so contradictory to our aspiration and prayer. The Lord looks beyond the temporary bondage to the ultimate freedom.

"The bud may have a bitter taste,
But sweet will be the flower."

—J. H. Jowett.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

Comfort Baby's Skin With Cuticura Soap And Fragrant Talcum

For sample Cuticura Talcum, a fascinating fragrance, Address: Cuticura Laboratories, Dept. V, Malden, Mass.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

NR Tonight Tomorrow Alright
Get a 25c. Box.

190 Bu. Peanuts to the Acre With NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

BECOME A NURSE

EARNS $18 TO $30 WEEKLY.

Train yourself at home during spare moments. Any intelligent woman between 18 and 60 can easily learn this noble profession and become a successful nurse. 580 pages, bound in cloth, telling how to make surgical dressings, bandages, take temperature, care for patients, give baths, change bedclothes without annoying patient, etc. New method, by Lee H. Smith, M. D. Complete course, **only 50 cents.** Send for it to-day. Fully illustrated. Money back if not satisfied. World's Medical Press, No. 664 Washington Street, Buffalo, N. Y.—Adv.

COMMENCEMENT AT MONTROSE.

Dear Brother Carley: The Mississippi Conference Training School, located at Montrose, closed on April 30, 1920, one of the most thorough and painstaking sessions, taking it as a whole, in the school's history, under the wise and capable presidency of the Rev. E. L. Alford.

The commencement sermon was preached Sunday, May 2, at 11 o'clock, by the Rev. M. L. Burton, of Port Gibson, Miss. He preached to a very large congregation, and his message was not below par excellent. Helpful and inspiring was the message of God's messenger to all those who heard him. It was great because it was calculated to help us to look upward and move forward to attain those higher heights along the pilgrim way in God's economy. He also delivered the address of graduation the following day at 10 o'clock to the class of 1920, which was composed of four lassies, who, we trust, will go from this institution of learning with their minds bent on making good in life's pathway as others have done. And following immediately the splendid address of Brother Burton, Brother Alford, the president, with a few appropriate remarks, awarded each one of the four young ladies a certificate of graduation in her literary work, and one of the class, Miss Fannie Hutto, with a certificate in music.

Let me say by way of parenthesis that if you want your son or daughter to do hard, honest and thorough work, send them to our school here. I have observed this fact, that President Alford is not satisfied unless all are hard at work, in every department.

In a meeting of the Separate High School Board on the evening of May 10, at Montrose, they re-elected Brother Alford to succeed himself for the ensuing term 1920-21. The Board showed their appreciation of his valuable service by a 25 per cent raise in salary; and the other teachers were raised in proportion with his.

From what we have been able to observe since coming this way to take charge of our work as the pastor here, we feel led to believe that this is the logical site for a school of this kind, and, as a church, we should bend every effort possible to make the Training School here a greater success in the future than it has ever been in the past. Blessings upon the future career of the school.

Your brother in Christ,
HILARY S. WESTBROOK.

2 Tons of Pea-Vine Hay
with
NitrA-germ
Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. A fine money maker. Write, NitrA-germ, Savannah, Ga., for Book No. L-26.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

FROM PICKENS, MISS.

Dear Brother Carley: Thinking some of your readers would appreciate knowing "how we do" on the Pickens charge, I venture to write a few lines for the Advocate.

We have fine congregations, good Sunday schools, earnest missionary societies, good prayer meetings, and a splendid Sunday school Teachers' training class.

The preacher's salary is paid to date, and all the Conference assessments are paid in full.

Our Goodman church has had a problem for years in a church house that belonged to the Masons, half interest, Presbyterians, fourth interest, and Methodists, fourth interest. We have paid the Presbyterians $1000 for their interest, and are about ready to pay the Masons $1700 for their interest. We want either to build or remodel the house this year.

The spiritual interest of the charge is good—a very pleasant charge indeed. J. H. SMITH, Pastor.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Greenville, a.m., May 23.
Merigold, p.m., May 23.
Benoit, May 30.
Clarksdale, a.m., June 6.
Friars Point, p.m., June 6.
Lula, at Dundee, a.m., June 13.
Jonestown, p.m., June 13.
Shaw, a.m., June 20.
Boyle, at Boyle, p.m., June 20.
Gunnison, a.m., June 27.
Rosedale, p.m., June 27.
Duncan, July 4.
Hollondale, a.m., July 11.
Leland, p.m., July 11.
Glen Allen, at Avon, July 18.
V. C. CURTIS, P. E.

Durant Dist.—Third Round.

Lexington Station, preaching, May 16, at 11 a.m.
Lexington, quarterly conference, June 23.
Durant Station, preaching, May 16, at 7:30 p.m.
Durant, quarterly conference at pleasure.
Sidon and Cruger, preaching, May 23, at 11 a.m.
Sidon and Cruger, quarterly conference, June 30.
Tchula Station, preaching, May 23, at 7:30 p.m.
Tchula, quarterly conference, June 29.
Kilmichael, at Lodi, May 31.
Duck Hill, at Mars Hill, June 5, 6.
Pickens, at Richland, June 12, 13.
Vaiden and West, at Wesley Chapel, June 16.
Kosciusko Ct., at Tabernacle, June 19, 20.
Kosciusko Station, June 20, 21.
Ebenezer Ct., at Thornton, June 21.
Hesterville Ct., at Shiloh, June 26.
Sallis Ct., at Salem, June 27.
McCool Ct., at Bowie, July 3, 4.
Ackerman, at Ackerman, July 4, 5
Coila Ct., at ——, July 7.
Noxapater, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ——, July 13.
Black Hawk, at Bowling Green, July 17.
Acona Station, July 18.
Chester Ct., at South Union, July 26.

District Conference will convene in the Methodist Church, at Kilmichael, Miss., at 8 o'clock, Thursday night, May 27; opening sermon by W. R. Goudelock. The local preachers of the district are required by the law of the church to make report to this conference. All pastors are urged to stay through Sunday.

A. C. McCORKLE, P. E.

Winona Dist.—Third Round.

Lambert, at Belen, May 29, 30.
Moorehead, a.m., June 6.
Belzoni, p.m., June 6.
Drew, at Sandy Bayou, a.m., June 13.
Tutwiler, p.m., June 13.
Ruleville, at Doddsville, a.m., June 20.
Indianola, p.m., June 20.
Itta Bena, p.m., June 23.
Greenwood, a.m., June 27.
Winona Station, p.m., June 27.
Dublin, at Vance, July 11.
Sunflower, at Fairview, July 17, 18.
Inverness, at Caile, July 25.
Webb, at Webb, a.m., Aug. 1.
Schlater, p.m., Aug. 1.
Winona Ct., at Bluff Springs, Aug. 7, 8.
Carrollton, at Longview, Aug. 14, 15.
Minter City at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.

The pastors will please arrange hour for holding quarterly conference to suit the convenience of local congregations. S. L. POPE, P. E.

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Side dress your Cotton with
GERMAN POTASH
•
KAINIT
20 per cent MANURE SALT and NITRATE OF SODA
100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*
For prices write nearest Office of
Nitrate Agencies Company
New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

yBible
Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Try Renwar For Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from **Warner Drug Company, Nashville, Tenn.** —Adv.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

HOLMES
is a
Reliable Store

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and soothing. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

The Itching and Burning
of the various forms of eczema is immediately soothed and the eruptions healed—when you use
Ka-Dene TRADE MARK Ointment
Excellent for Eczema, burns, bites, bruises, cuts, stings, old sores. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

CROUP OR WHOOPING COUGH
PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM
W. EDWARDS & SON, London, England
All Druggists or E. FOUGERA & CO. 90-92 Beekman St. N.Y.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

New Orleans District.

The district meetings are being held. Summer will soon be here, so the women must change the old adage and make hay before the sun shines. This last week the New Orleans District meeting was held jointly with the regular district conference of the church. More and more the work of the church is being blended into one. Men are now members of city mission boards and are taking a large part in missionary affairs. The men were interested before, but not in such a large way as has been manifest since our wonderful Centenary Movement has come and put them to work.

A report of the doings of the City Mission Board was given by Dr. King, the president. In a pleasing manner he mentioned the activities which were being promoted under the direction of the Board, and told of plans and hopes for the future. We believe that the mission work of New Orleans will expand and develop under this efficient Board, made up, as it is, of chosen men and women from all of the city churches.

The sermon at the noon-hour was preached by Rev. S. D. Roberts, of McDonoghville. An appeal was made to the congregation to lead such lives as could be blessed of God in a finer faith—a faith through which God could reach the sin-sick and suffering world.

Social Service was given an impetus when speakers, representative men of the city, and some of the women, presented the causes in which they were deeply interested. Among those presenting phases of social service work were: Dr. Oscar Dowling, on Heaith; Mr. Thompson, Federal Representative, on Enforcement of Prohibition; Mr. W. E. Thomas, city missionary, Rescue Work; Mrs. A. I. Townsley, Censorship of the Moving Picture; Mrs. Snelling, our Work for the Negro.

At the session held for the women alone, Mrs. J. D. Rumph, District Secretary, was in the chair. All reports from auxiliaries were good, showing splendid activity along most lines. The Pledge was taken by Mrs. R. H. Harper, conference vice president; when the amount from each auxiliary was summed up a larger figure was on the board than has ever appeared before.

We are glad to note the organization of two new Junior societies, one at First Church, New Orleans, the other at Bogalusa. No charge is fulfilling its mission in full unless it has a Junior Epworth League or a Junior Missionary Society. Yes, it is perfectly possible, and absolutely imperative.

The State President, Mrs. Niebergall, brought an interesting and timely message from the Council meeting so recently held at Kansas City. Isn't it fine to think about? The Women's Budget for 1920 is one million dollars!

How beautifully and cordially we were entertained by the pastor and the people of Rayne Memorial! There was a spirit of welcome radiating from the countenance of Dr. Foote, the pastor, as he gave greetings in behalf of the church. When the invitation was given to adjourn to the dining-hall a delicious luncheon was ready to be served by a corps of gracious women, adding much good cheer to the occasion. Bogalusa, begin right now to make ready for a large crowd next year.

Baton Rouge District.

PLEASE NOTICE THE NOTICE.

The district meeting of the Woman's Missionary Societies, Baton Rouge District, will be held on Tuesday, June 22, at Franklinton. Let every society send delegates. Come with ideas and plans of work that have been most successful to your auxiliary, that all may exchange ideas and help make the day a great one for our Master's cause. Pray for this meeting.

Mrs. C. S. STEWART,
District Secretary.

Amite Women Go Visiting.

From Mrs. S. F. Turner, of Amite Missionary Society, comes news of a visit they made to Hammond. The day was beautiful, spring flowers and sunshine everywhere making the drive from Amite to Hammond a joy indeed. The Hammond women were gathered at the lovely home of Mrs. Robert McGehee to greet them, and together the two societies carried out an excellent program. Mrs. Dunn and Mrs. June, the two presidents gave the greeting and response, after which Mrs. Streak conducted the meeting. Prayer and hymns and a study of Japan, Korea and China made the program both inspirational and instructive.

Mrs. C. S. Stewart, District Secretary, was present and addressed the women. After congratulating the Hammond Society on its great success, she asked what reason could they give for their fine growth? In reply they paid a fine tribute to their pastor, Rev. Leon I. McCain, and it was also the concensus of opinion that the prosperous condition of both societies was due largely to the presidents. The social hour was spent on the lawn, where refreshments were served. When good byes were said and the drive home was begun, all were happy over the good fellowship they had found in a great cause, common to all.

Shreveport District Meeting.

The Shreveport District Conference of the Woman's Missionary Society, met in Mooringsport on Thursday, April 22, for an all-day session. Mrs. Woolworth, District Secretary, was in charge of the meeting. There was a large attendance, 24 societies being represented. Splendid talks were given on the work from each department, and valuable information was obtained. An interesting feature of the program was a demonstration of the need of missionaries, given by Mooringsport children. A bountiful dinner was served to all present by the ladies of Mooringsport.

The next meeting will be held at Bossier City.

LEARN THE TRUTH

$1.50 GAS

"Effective April 1, Seattle, Wash., consumers will pay $1.50 a 1000 cubic feet for gas, an increase of 25 cents per 1000 feet." — American Gas Engineering Journal.

New Orleans Railway & Light Company

A. L. KEMPSTER,
General Manager.

The Salvation Army Would Do It Again

Stop That Headache! It's Stopping Your Work
Use
Dr. Miles Anti-Pain Pills
For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
MILES MEDICAL CO., Elkhart, Ind.

ITCH!
Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

YOUTH'S SUPREME SACRIFICE.

To yearning hearts that pray in the night
For solace to ease them of their pain
For those who will ne'er return again,
There shines in the darkness a radiant light—
A vision of service at God's right hand
For the noble, chivalrous, youthful band
Who gave up their all for God and the right.

God will repay what we owe to youth,
Youth that sprang at an empire's call,
Youth ready to give their all
For king and country, freedom and truth,
For love of home and a scathless hearth,
For all that ennobles this transient earth
Imperiled, o'ershadowed, by "woeful ruth."

—Rev. T. McWilliam, In "The Passing Days."

Where Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,

Box 17H, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

TRADE MARK

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

TO THE EPWORTH LEAGUERS OF THE MISSISSIPPI CONFERENCE.

My Dear Fellow-Epworthians: The eighteenth annual session of the Mississippi Conference Epworth League will convene at Crawford Street Church, Vicksburg, at 8 o'clock p. m., June 15, and will adjourn with the evening service, June 18. A splendid program is being arranged, the topic of which is "Evangelism." We will have with us as visiting speakers: Miss Helen K. Boulware, Junior and Intermediate Superintendent for the entire conference and Field Secretary for the Central Office; Dr. T. A. Mathews, of Nashville, representing the Centenary; and Dr. T. E. Reeves, of Calhoun, Ga., representing the Central Office. We will also have for exhibition the pictures of the European and African fields and the Centenary Celebration; one set of these will be shown at the conclusion of each evening's service. The entire program will be announced later.

Social Entertainment.

The first evening there will be a social given by the local Leaguers; at 1:30 the second day an "auto ride" through the National Park; the last day at 1:30 a "boat ride" on the river.

Who Should Attend.

Each presiding elder, pastor, and president of each local chapter is a member of the Conference and should be present.

Each local chapter should send an enthusiastic delegation, and the churches where there are no Leagues should send two or more delegates, so as to get the inspiration, and when they return they will want to organize a chapter.

Please send the names of the delegates to Miss Louise Preston, care of Vicksburg Infirmary, Vicksburg, Miss., and free entertainment will be provided. Of course this includes the presiding elders, pastors, and presidents of the local chapters.

We have applied for reduced rates on the railroad, but definite announcement will be made later.

This promises to be the greatest gathering of young people in the history of our Conference. If you are there, you will be glad; if you miss it, you will be sorry. Yours sincerely,

W. D. HAWKINS,
Pres. Miss. Conf. Epworth League.

FROM TROUT AND GOOD PINE.

Dear Brother Carley: We closed a gracious revival last night, May 9. Beginning at Trout, April 4, we ran for three weeks; then moved the meeting to Good Pine, just a mile distant, and continued two weeks longer. The church has been revived and inspired, the community generally awakened, and a considerable number professed faith in Christ. We received into our church: unidentified Methodists, 8; by vows, 6; by baptism and vows, 21; total, 35. It is claimed that the largest crowds ever seen in church here, have attended the meetings.

Brother D. B. Boddie assisted us for ten days, and rendered very valuable service. We are greatly rejoiced, and are praising God for victory.

Fraternally,

A. M. SHAW, P. C.

PUBLIC HEALTH INFORMATION SERVICE ESTABLISHED BY A. R. C.

In spite of the fact that in many places hospitals, clinics, nursing service and literature on public health are available to the people, use is not readily made of these resources by the average person because he does not know about them or where he can obtain information in regard to them. The American Red Cross through its chapters, plans therefore to conduct a public health information service. The first service of this kind has been established by the New York County Chapter.

REVIVAL AT OAK RIDGE, MISS.

The revival services which had been running at high tide at Oak Ridge during the week preceding, came to a successful close on Sunday night, April 25, with evidences of a very fruitful meeting. The interest throughout the entire meeting was intense. The congregations were of surprising size and devotion. All seemed deeply interested. The results were indeed gratifying and encouraging. Some solemn confessions and resolutions were made. There were several accessions to the church and many were reclaimed.

Rev. W. T. Grillin, who did the preaching, is of solid piety, and is a high type of evangelistic preacher. Brethren, he will do to tie to and rely on. He preached for us a series of plain, simple, and heart-stirring sermons which commanded the attention of all his auditors. His gospel messages touch the tenderest places and stir the profoundest depth of susceptible human hearts. We are sincerely rejoiced because this season of refreshing has come from the presence of the Lord.

We are now striving to put our church work on a systematic basis, and to have the various departments to assume organized form, so as to conserve the spiritual fires kindled in the revival.

Brother John Chambers came to us in the interest of Sunday school work, and rendered faithful and memorable services on Sunday, May 2, thus coming at a very opportune time. I trust his strong appeals will go a long way toward developing and retaining a strong "after-war" church spirit.

Brethren, pray for us.

C. Y. HIGGINBOTHAM, P. C.

AFTER INFLUENZA

The Grip, Fevers and other Poisoning, Prostrating Diseases.

It is absolutely necessary that the blood be thoroughly cleansed of germs of disease destroyed or driven out, appetite restored and the kidneys and liver restored to perfect regular action.

Hood's Sarsaparilla has been before the people for 46 years as a general blood-purifying alterative tonic medicine and it has given perfect satisfaction. Men and women whose grandmothers gave them Hood's Sarsaparilla are now giving it to their own children and grandchildren with perfect confidence. It is the ideal family medicine, for a wide range of ailments, always ready, always does good at any season of the year. Prepared by educated pharmacists. Nearly 50 years of phenomenal sales tell the story of its remarkable merit. For a mild, effective laxative, take Hood's Pills.

Freckles
are "as a cloud before the sun," hiding your brightness, your beauty. Why not remove them? Don't delay. Use
STILLMAN'S FRECKLE CREAM
Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet—
"Wouldst Thou Be Fair?"
STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

THE OWL TONIC

Acts like the old-time calomel or pill and does not gripe. Especially beneficial for troubles, chills, fever, malaria and dengue. Five or six doses will positively stop any case of chills and if taken as a tonic the fever will not return. Excellent as a tonic for a tired, achy feeling caused from malarial attacks and lagrippe—troubles so common among Southern people. Sold on its merits under a money back guarantee by all dealers.

FOR SALE BY ALL DEALERS.

The Fiftieth Anniversary

Just fifty years ago this winter Dr. Pierce gave to the world his famous "Favorite Prescription" for the distressing weaknesses and complaints of women. For many years he had been in the active practice of medicine and his specialty was the diseases of women. Later he desired to give this to the public, and he received a trade-mark protection from the United States patent office for this medicine which is an herbal, "temperance" prescription with all the ingredients printed on the bottle wrapper. In his every day practice in the early days he also used a tonic and alterative for the blood, which was so universally beneficial that he determined to place this medicine in the drug stores of the United States, where it could be readily procured by the public. This he called his "Golden Medical Discovery," which he had prescribed many years for the stomach, liver and blood. Both these medicines met with instant success, and during the past half century have sold in greater quantities than any other proprietary medicines. Neither of Dr. Pierce's medicines contains alcohol and both are herbal extracts of native medicinal plants. For the past fifty years forty-eight million bottles have been used by the American public, and they are today the standard tonics for men and women. They are now put up in tablet as well as liquid form, and sold by every druggist in the land. A trial package can be obtained by sending 10 cents to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. Write Dr. Pierce's if you want free confidential medical advice, or a free booklet on any chronic disease.

A BIRTHDAY DINNER.

On the 30th of March, in response to an invitation extended to me by my friend and brother, Elbert Robertson, and his good wife, to attend a dinner given in honor of their uncle, Rev. Ira B. Robertson, superannuate member of the Mississippi Annual Conference, whose home is at McNair, I ran over on the morning train and spent the day at that little village. I gathered during my stay that it was the wife of this good home that thought of making the heart of this saintly servant of the Most High as happy as it is possible for it to be made. Every touch of the home and the arrangement showed it was the work of loving hands planning to make some heart happy, every desire of which was fully realized. More than one hundred guests were present, with songs and music to suit by the young, prayer by the writer, and a very appropriate sermon by Rev. J. R. Jones, P. E. of the Port Gibson District. Other guests worthy of special mention were: Rev. G. M. Smyley, pastor of the Presbyterian Church at Fayette; Rev. A. W. Duck, pastor of the Red Lick Presbyterian Church; and Rev. Claude Jones, pastor of the Methodist Church at Fayette.

After the dinner had been served to the large number of guests, a special table was prepared in the center of the large hall. A large, several-story cake, beautifully decorated with eighty little candles, was burning, indicating the number of mile-stones reached by the honored guest of the occasion. Seated with him at this table were the five other ministers.

The programme of this part of the service was put into the hands of Rev. Mr. Duck, who was very gracious and happy in the conduct of the service and made every one enjoy it very much. At this table dainty ices were served, and the big cake was cut; suitable speeches were made by each preacher; the young ladies sang suitable songs, and quite a number pinned bouquets on the coat of Brother Robertson, making him feel as young as in former days.

Many presents were in evidence, showing the appreciation and esteem of those who were invited, and many were sent by those who could not be present.

An event worthy of special mention, was the baptism of a grandchild of Brother Elbert Robertson, and the great-grandchild of Brother Ira, by Brother Jones, the presiding elder of this district. Brother Ira's face revealed the fact that he was a very happy man, and every one who added anything to the occasion was more than glad to do so.

Brother Robertson has been in the harness, as we preachers call it, for sixty years, and is as happy over it as if he were a millionaire. In all, I am sure that I do not know a man more honored and loved by all his brethren than Brother Robertson, and I count it a special honor to me to be able to claim him as one of my friends.

Brother Robertson has been one of the most effective preachers the Mississppi Conference has ever had. He has served a class of charges from the first that furnished the very best opportunity for a preacher of real evangelistic ability to do real constructive work for the Master's Kingdom. Many hundreds have been convicted and led to the Master to seek forgiveness of their sins; and hundreds have realized a conscious pardon and shouted the praises of a loving Lord under the ministry of this great and good man. His clear, ringing testimony at each session of the Annual Conference love feast furnishes one of the rarest treats of the occasion. Every time, for the last eighteen years since it has been my privilege to attend the Mississippi Conference as a member, his testimony reveals the fact that it is growing sweeter each step of the way, that the foundation upon which he has built, the rock upon which he stands is firm, and the Savior he has loved is more real each day.

My personal relations with Brother Robertson have been very dear, and we of our home count it a blessing to have him as a guest, to share the humble hospitality of the parsonage home. May he remain many years to attend the sessions of the Conference to give to it the benediction of his saintly life and the sweet fellowship of a friend of God. God bless you, Brother Ira; and when you do go over the way, to the house not made with hands, wait, not too far from the door; for your friends will come after you and greet you, and we will never break up that glad day and part and say good bye.

I must say that Brother W. P. Bailey, pastor of the Roxie charge and Brother Rohertson's pastor, was absent on account of sickness, which we all regretted very much. With this exception, the occasion was ideal.

W. H. SAUNDERS.

Natchez, Miss.

Emory University

Candler School of Theology

The call to preach is a call for preparation. Summer term offers regular courses to men preparing for the ministry.

JUNE 23-AUGUST 31, 1920.

Bulletin and further information on application. Address

THE DEAN,
Emory University, Georgia.

Velvet Beans

Soy Beans, Cow Peas

Made More Profit

with

NitrA-germ

TRADE MARK

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. Jno. T. Sawyer, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. E. N. Evans (Angie-Talisheek charge); residence, 1628 Milan Street.

Rev. R. A. Davis, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

For more than Forty Years
Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash*, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three
Standard GERMAN Potash Salts
that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway **New York**

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3353.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 27, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

UNCONSCIOUS RECIPROCITY.

People are giving to and taking from one another all the time. In many cases, they are conscious of the exchange; but in many others, the best things—or the worst—are unconsciously given and unconsciously received. Our state of being is constantly being modified by the silent influences that are radiated by those with whom we come into contact, and our own characters, likewise, are making their impress upon the lives of those with whom we are thrown. We ought never to forget that "what we are speaks so loud that people cannot hear what we say."

VICE PRESIDENT MARSHALL AND THE SENATE.

Newspapers recently have given a good deal of space to the reported statement of Vice President Marshall before the Virginia Bar Association that "if prohibition had been considered by the Senate in secret session behind closed doors, not twenty votes would have been cast for it." The onemies of prohibition have seized upon this statement in support of their allegation that the prohibition measure was forced through the Senate by undue means. The statement, if true, implies a very poor opinion on the part of the Vice Presideut of the august body over which he presides. We frankly confess that we do not agree with him. If, however, it be true that the Senate would not have passed the measure if its members could have taken action without going on record, we must pay them the compliment of saying that they were willing to forego their personal preferences in their desire to act in accordance with the desires of their constituents. Tho vast majority of the people of this country want prohibition, and even the Senate would not dare to fly in the face of public opinion. In this connection, we quote the following editorial statement from The Type Metal Magazine, a publication representing one of the greatest business concerns of its kind in the United States: "John Barleycorn will never be revived. I talked with the sales manager of the largest paper company in the country the other day, and he said the efficiency of their selling force had increased 100 per cent since prohibition became effective. In my own city the agencies that take care of deserted mothers and children say that the number of cases they are called upon to handle has decreased 50 per cent. No matter how much any of us may want a drink, we can't meet the evidence that is piling up for prohibition."

WHO GETS THE PRAISE?

We are glad to learn, from newspapor accounts, that there is a marked downward teudency in the retail price of a great many commodities of everyday use. We do not know whether this tendency indicates a return to more normal conditions, or not—we most earnestly hope that it does—but it is interesting, and somewhat amusing, to note with what avidity various classes of our honorable citizenship seize upon the occasion to claim merit for themselves. The politicians and near-statesmen aver that, beyond the shadow of a doubt, the decliue of prices is due to their many investigations and proposed restrictive measures of legislatiou; the bankers claim that the result is due to their gentle but firm insistence that for the present credit shall be extended only for necessary enterprises—not for speculative holding of accumulated stocks; the retailers themselves, in many cases, claim that they are sacrificing legitimate profits from the motive of pure patriotism, being unwilling that their dear fellow-citizens should carry longer the almost unbearable load of exorbitant costs. We are perfectly willing—in fact, it affords us exquisite pleasure—to give credit to all to whom credit is due; but we cannot help wondering why it took the politicians such a long time to produce results, or why the bankers have suddenly discovered that they should no longer aid and abet the promoters of highly speculative enterprises by furnishing them with plenty of cash, or why the retailers have, all at once, become so responsive to the noble sentiment of patriotism. We do believe, however, that a little credit should go to the people themselves because they have discovered that they can get along very well without many of the things the purchase of which has enabled various and sundry firms and corporations to declare dividends at fabulous rates. It were altogether ungenerous to suggest that business, big and little, may have been animated by an eager yearning to "get from under" before the crash comes, instead of a most commendable spirit of altruism—but the people generally get what they are determined to have.

HIS OWN WAY.

The newspapers gave an account recently of a man in Mississippi who lost $4000 in cash when his house was destroyed by fire; he had been afraid to put his money in the bank, and had concealed it in a bedspring. This loss was the result of a man's failure to make use of the best available means of taking care of what he possessed. Depositors in Mississippi banks are guaranteed against loss by the State, and his money would have been perfectly safe in the keeping of those whose business it is to take care of what is entrusted to them. As we read of this incident, we sympathize with the loser while we condemn his lack of confidence in thoroughly sound financial institutions. But what about the man who undertakes to save his soul without committing it into the keeping of Him who alone is able to save? It is easy to imagine that our own way is best—until the catastrophe comes; then it is too late.

WHAT TITHING WOULD DO.

The following figures, based upon the investigations of Dr. W. B. Hollingshead, statistician of the Interchurch World Movement, are worth studying: The total amount raised by Protestant churches in America in 1918 for all purposes was $249,778,835; if two per cent of the members of these churches had an income of $5000 and tithed it, the tithe would amount to the whole sum raised; if four per cent had incomes of $2500 and tithed it, they could pay all the expenses of the churches as recorded in 1918, and the other 96 would not have to pay anything; according to Government statistics, the Alabama waitress is paid at the rate of 57 cents a day—the lowest wage recorded in the table—but if one in two of the registered Protestant church members gave a tithe of that, all expenses of 1918 would be paid, with a margin of $10,681,278. What would tithing as a general practice do? It would solve forever all the financial problems of the church.

PREACHING BY PUBLICITY.

Nothing else can, in our judgment, take the place of the spoken word in proclaiming the gospel of salvation. The world needs, and always will need, men who can stand before the congregation in the public service and, with compelling force, drive home the great truths of redemption. But as an auxiliary means of spreading the gospel, we do not know of anything that holds the promise of more usefulness than the proper employment of what has come to be called "publicity." People read the newspapers, billboards, and street car signs—and they remember much of what they read. Millions of dollars are spent every year in this country in advertising—and those who spend the money, evidently think it is a good investment. Here is a wide field into which the church might profitably enter.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferenees, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

AT EVENTIDE.

The stream is calmest when it nears the tide.
The flowers the sweetest at the eventide,
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded close in evening's robe of balm,
And weary man must ever love her best.
For morning calls to toil, but night to rest.

She comes from heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eye of day in peace.

All things are hushed before her as she throws
O'er earth and sky her mantle of repose;
There is a calm, a beauty and a power
That morning knows not, in the evening hour.

Until the evening must we weep and toil,
Plow life's furrows, dig the weedy soil,
Tread with sad feet our rough and stormy way
And bear the heat and burden of the day.

O, when our sun is setting, may we glide
Like summer evening down the golden tide;
And leave behind us, as we pass away,
Sweet, starry twilight 'round our sleeping clay!

—By an Unknown Author.

JUST TO BE THERE.

By Rev. John A. Rice, D.D.

Some years ago I heard Chaplain John Kelman, who succeeds Dr. Jowet in the great Fifth Avenue pulpit, say of the work of a chaplain in the army, "The greatest thing you can do is just to be there." I have wondered if that is not true of more phases of help than we are accustomed to think. When sorrow overtakes me, I want my friends to be there, but I do not want them to tell me they are there. Nor do I want them to say any conventional words of comfort. Silence is golden. My heart has bled more than once when somebody tried to tell me something with the very best intentions, something that would help me bear the ordeal through which I was passing. There is an inviolate area that surrounds every soul. Into that sacred precinct let no alien feet venture.

No man is equipped for the beautiful ministry of condolence who has not himself passed the way of grief. The noblest contribution any one can make to any situation is the preparation of a chastened and enriched life. Sympathy, broad, simple, tender, sensitive, is born of experience. The culture of the finer, more subtle, more delicate, more understanding heart is needful for all who would serve the suffering and turbulent souls of our brethren. No cost is too great that brings this equipment for living the love life.

This holds also in the whole region of trouble. The greatest thing we can do is just to be there. The saddest phase of the church's relation to economic problems is that we are not there. Our attitude to the question of industrialism is such that we are barred when trouble comes. Capital does not think we have any mission there; nor does labor welcome any sudden sympathy. Long-drawn-out touch with the human side of the whole question, touch that is personal, appreciative, courageous, ready to serve unto the uttermost is necessary. Surely there is some point of contact between the church and the forces that are tearing our world asunder! The common human rights of free speech, free assembly, free association for mutual protection and help, are this minute being denied our brothers in toil. These same brothers are also involved in unbrotherliness. Neither side is without blame. Somebody ought to be able to say to capital: "You cannot longer be an autocracy. Our boys fought to end the tyranny of one man over the many, and you must meet your brethren and talk over your differences with them. You cannot any longer shut the door in the face of those who seek conference. You belong to God." And somebody ought to be able to say to labor: "You cannot any longer be selfish, cruel, unbrotherly, seeking power without limit to be used without love. You belong to God." These things can best be said only by just being there. But we are not there. Methodism is facing a great opportunity in the race issue. Riots are everywhere. Suspicion is rife in the land. When these clashes come, we could be of great service by just being there. But we are not there. In our plans for reorganization there is a chance to get there It is important that the best element in the white race be in close touch with the best element in the colored race as we turn toward reconstruction. No serious harm could come of having a few Negroes in the great conferences, the conferences that determine issues. It were far better to be on the inside with them than that they should pull off and be organized apart without intimate relations with us. We must be in touch with their leaders. Their leaders must be in touch with us. We can then work out our problems with better understanding and better conserve the interests of the Kingdom of God. The highest welfare of both races in the South, where both are going to continue to live, demands cooperation not only in church life, but also in all other enterprises of mutual concern. The spirit of Christ is our guide. What would that spirit prompt us all to do? I do not think we need fear racial equality. That is utterly impossible from every standpoint. It is in no way a serious menace. The spirit of Christ recognized race distinctions and does yet. Can we be provincial, narrow, suspicious, and be Christian?

Times are coming in which it will be all important that we just be there.

Sumter, S. C.

THIRTY-EIGHTH ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

By Rev. W. E. Arnold, D.D.

The Thirty-eighth Annual Meeting of the Board of Church Extension was held at the Church Extension Building, in Louisville, Ky., April 29-30, 1920. All but two of the members of the Board were present, and all the bishops were there except Bishop H. C. Morrison, who was detained at home by personal and family afflictions. Rev D. B. Price, having withdrawn from the ministry and membership of our church, tendered his resignation as a member of the Board. His resignation was accepted and Rev. A. P. Lyon, of the Louisville Conference, was elected to take his place. Dr. Lyon has been vice president of the Board, but resigned, and Mr. T. L. Jefferson was elected to this office

In many respects, the past year has been one of the very best in the history of the Board. Receipts from all sources to the Donation Fund Account amount to $667,041.92. All Conference Board funds are included in this total. The Loan Fund Capital is now $1,526,697.09. Of this amount, $331,069.45 has been added this year. Deducting the amount received from the Centenary Collections, $180,891.49 has come from the regular channels, which is nearly $10,000 more than the amount received in any one year before.

On account of the constantly increasing volume of business handled by the Board, it became necessary to increase the office force, and to do this, several changes had to be made in the organization of the Board.

The new office of Secretary of Loans and Insurance was created and the position was offered to Mr. T. L. Jefferson, for fourteen years president of the Board. His acceptance left the presidency of the Board vacant, and Bishop W. F. McMurry was elected to fill the vacancy. There was a general feeling that his intimate knowledge of the work, and long experience as secretary, qualified him to render invaluable service in this position. On account of pressing duties elsewhere, Dr. A. P. Lyon resigned as vice president, and Mr. Jefferson also takes this position.

The Executive Committee of the Board was enlarged from five to seven members. Bishop W. F. McMurry, by his election to the presidency of the Board, becomes ex-officio member of the committee. The By-Laws were amended so as to make the vice president also an ex-officio member. Rev. J. A. Baylor was elected as a member of the committee.

Much to the regret of all, the very efficient Secretary, Rev. H. A. Boaz, D.D., resigned the secretaryship. Rev. S. H. C. Burgin, D.D., pastor of First Church, Dallas, Texas, was elected in his stead. Dr. Boaz came to this office two years ago, and in every way proved himself the man for the place. He has shown great ability in the management of the affairs of the Board, great diligence and success in prosecuting the work, and has impressed the church everywhere as a man and as a preacher of the highest order. The Board passed the following resolution concerning him:

"In accepting the resignation of Dr. Boaz, we desire to go on record as appreciating the service he has rendered. His work, both in the office and on the field, has measured up to the standard set by his distinguished predecessors. He has proved himself in every way an efficient secretary and an able advocate of the cause of Church Extension. We pray that the largest possible usefulness may come to Dr. Boaz in the new field of labor to which he now goes."

The church has already been advised that Dr. Boaz resigned in order to accept the presidency of Southern Methodist University, at Dallas, Texas.

Dr. S. H. C. Burgin is a Missourian by birth. He entered the ministry in his native State, and after filling with marked success the most important charges in his Conference, he was transferred to Texas, where he has had almost phenomenal success as pastor and presiding elder. He is now serving his sixth year at First Church, which is the largest church in Texas Methodism. We see it stated that this church is preparing to build one of the greatest houses of worship in the whole South. Dr. Burgin comes to the secretaryship of the Board of Church Extension with every equipment necessary to brilliant administration of that office, and we are very sure he will make good here as everywhere else.

The applications for donations and loans this year are three times the amount at the disposal of the Board. Since the close of the war, we have entered upon a period of expansion and church building that is unprecedented. Four hundred and two churches and ninety-seven parsonages asked for donations aggregating $1,557,979.13, while one hundred and ninety-six churches and forty-five parsonages asked for loans to the amount of $1,716,650. Each of these sums is a million and a quarter more than was called for last year. Of course, it was not possible to grant all the applications made, or to give to each the amount requested. The Executive Committee had prepared a calendar, showing each place that had applied, with the amount of donation or loan requested, and recommending the amount that, in view of the limitations of the Board, should be granted. This calendar, together with several special applications, and the distribution of money received from the Centenary, were referred to a Special Committee, consisting of five members of the Board and the president and secretary, with instructions

to go carefully over the whole matter, revise the list of recommendations, and report back to a called meeting of the Board at the earliest practicable date. This action was made necessary by the decision of the Board to administer the Centenary Funds separately from the regular funds. Of the one million dollars to be received from the Centenary collections for donation purposes, four hundred thousand will be used in the foreign fields, and six hundred thousand in the missionary territory of the home field.

A Department of Property Protection will be established as soon as conditions permit. The number and amount of loans made by the Board have grown until it has become necessary to provide a special secretary to look after their collection and the securities covering these loans. Both of these important departments will be in charge of Mr. T. L. Jefferson. The selection of Mr. Jefferson to this place was wise. He was also elected acting secretary until Dr. Burgin can take up his duties.

Louisville, Ky.

A STATEMENT.

To Local Centenary Treasurers and Pastors of the North Mississippi Conference:

Through oversight, the name of Dr. R. A. Meek, Presiding Elder of the Sardis District, was omitted from the statement prepared by the Presiding Elders and the Conference Centenary Cabinet of the North Mississippi Conference, and mailed to each local Treasurer and Pastor. The mistake was unpardonable and I very much regret it. Dr. Meek heartily endorsed the statement, and is very much interested in the collection of the Centenary pledges.

Yours very truly,

S. J. HIGH,

Conference Centenary Treasurer

OUR EDUCATIONAL CAMPAIGN IMPERATIVE.

By Rev. W. Winans Drake.

As much as I regret the necessity of disagreeing with the Editor of the New Orleans Christian Advocate, whose editorial utterances are usually so sane and helpful, I feel bound to express my utter dissent from the series of recent utterances which have appeared proposing the postponement of the great educational drive ordered by the last General Conference. Aside from any discussion of the validity of the arguments adduced in favor of the suggestion, it seems to me extremely unfortunate to precipitate a public agitation on the eve of the proposed beginning of the campaign. In case the campaign is carried out, as under the order of the General Conference and the evident trend of the situation it is practically certain that it will be, such agitation can only have the effect of hampering and discouraging the movement in its beginning. Such propaganda, if widespread, would go far toward fulfilling the pessimistic prophecies of failure which are offered. It is certain that any private statement of reasons sufficiently convincing to necessitate postponement, would have been entertained by the Board and would have been as effective as public propaganda, without the hurtful effect of raising pessimistic suggestions in the public mind.

But as to the facts of the case: the General Conference, after careful deliberation, ordered the Educational Campaign to follow the Centenary. The Board of Education is not at liberty to disregard this order. Nor is any other loyal Methodist, bishop, presiding elder, pastor or layman, at liberty to oppose or discourage its consummation. The plea that an emergency has arisen prompts the question, What unforeseen contingency has come to pass since the General Conference? The plan was adopted deliberately, and in connection with the plans for the Centenary campaign for $35,000,000, which was ordered to precede it. So far as I can see, the only material changes in the situation which could not be foreseen are that we are enjoying a period of marvelous prosperity, and that the Centenary has given to the church a new and inspiring sense of power as the result of its success.

In no sense has the Centenary strained the resources of our people. In Louisiana, for instance, the largest contribution reported in the campaign was $2500, or $500 a year; and only four persons contributed as much as that. The conclusion is evident that the wealth of Methodism was not touched by the campaign.

If the psychology of successive campaigns is feared, we need only remind ourselves that the educational agencies of the church have never contemplated a drive for funds before the spring of 1921, a year from now. If a united and cooperating ministry, backed by the Board and its agencies, enters upon a campaign to lay upon the heart and conscience of Methodism the vital necessity of our educational institutions and of their adequate equipment, a year of such effort is sufficient to change the psychology of fear into a sense of sacred obligation.

In fact, the men of large means, out of the church as well as in it, will feel the appeal for educational institutions in their own communities and States more strongly than the less tangible appeal for world evangelization. It is inconceivable that an appeal for Centenary and Mansfield Colleges, for instance, to the Methodists and other citizens of Louisiana, enthusiastically promoted by our church press and the rank and file of our ministry, backed by the united and organized agencies of our entire Methodism, would not find very much larger contributions than any realized in our Centenary Campaign. Indeed, with proper preliminary cultivation, I feel sure that numbers of contributions of five and ten times that much will be found, especially when the donors feel that their contributions will be joined with others enough to place our institutions on a basis of real success. This more effective appeal to men of wealth will certainly outweigh any loss because of the fact that our smaller contributors are already pledged to their Centenary offerings.

If, on the other hand, the campaign should be postponed for two more years, it would be to invite disaster. Already our colleges and universities have been held back from campaigns to raise needed funds, by the fact of the Centenary campaign, and with the increased cost of everything, their needs are pressing and cannot wait. In fact in many instances, funds to meet these necessities have been borrowed on the faith of the coming campaign, trusting to the action of the General Conference and the loyalty of the church. If the campaign should be postponed, or if our people should take an antagonistic attitude, it would be little short of the repudiation of a debt, and would not only involve our colleges in disaster, but would bring shame to a great church.

And if we wait, who can say that conditions will be better or as good after the next General Conference? Such prosperity as has followed the depression of war is always followed again by periods of shrinkage. Who can say that in two years or three we will not be caught in the backwash of a financial depression that would be disastrous to all our enterprises? The time to make a forward movement is now.

Aside from the present financial conditions, this is the psychological moment to press for an advance in Christian education. Men are just beginning to see as never before, in the light of the gigantic failure of German secularism, the value of Christian ideals in education. This awakening sentiment ought to be cultivated and crystallized now into an adequate system of Christian institutions for leadership in education.

When the great Centenary campaign was first conceived, a year or so before the final drive, it seemed to most of us a beautiful dream. But a year of education and prayer and organization carried us beyond the dream itself. Now another task, just as sacred, involving, indeed, the completion of the Centenary plans, challenges us. The Christianization of the world demands Christian colleges in Louisiana as well as in China; adequately equipped universities in our Southland as well as in Japan; the training and developing of Christian leadership as well as the extension of the borders of the kingdom, and this challenge can only be met by a great body of more than two million Southern Methodists, growing in wealth and power, by adopting the spirit and motto that have inspired the great achievements of modern missions, "We can do it and we will."

Shreveport, La.

"CENTENARY COMMISSION, M. E. CHURCH, SOUTH—FINANCIAL STATEMENT."

Dear Mr. Editor: Will you please give me a little space in the Advocate for just a few words? Every member in the M. E. Church, South, should feel constrained to congratulate himself or herself over the showing made in the exhibit of the Centenary Commission in your issue of April 29. This showing reveals one fact above all question, and that is that we have a capable, careful and business-like set of men at the head of this great movement whose wisdom and character can be trusted with the further management of the enterprise.

A word as to the Interchurch World Movement: I attended the conference that met in Jackson, in the early part of the year, and later I went to New Orleans. I went to these meetings to see and hear, and to learn all that might be possible about this great movement. I had read many things pro and con about it, and I wanted to know. I had seen the names of men and women against whom, I am sure, not the least suspicion could be held. I do not mean by this that they might not be mistaken in their judgment, for the best of us blunder sometimes. When I got fully informed on the movement and was able to form some idea, intelligently I can say that I am ready to participate in the movement, just as far as my church will officially recommend. I cannot read the 17th chapter of John's Gospel and pray in the spirit of that matchless teaching and then make a move against the Interchurch World Movement. It does not, in the least, propose to interfere with the present denominational lines; it does not propose to spend money raised in denominational bounds without the hearty co-operation of the denomination behind the movement; and it does not propose to originate of itself, any movement to raise funds in any section without the indorsement and co-operation of the denominations occupying that section. Now, if by counsel, co-operation and conservation of forces and agencies, the kingdom of God can be promoted and advanced, I, for one, will not cast anything in its way.

I believe that a wise participation in this great movement would bring to parts of the country, especially the South, much of the overflow benevolence that has accumulated in certain sections of the country, and that the South would be largely blessed by the movement.

I do not take this stand through any sectional feeling, with a desire to pull to the South any more than its just part of this wealth, but with a desire to see this movement hasten to final consummation the time, when in fact, this will be one nation, a great American republic, and when the riches accumulated in the East will be invested to lift up the South. I want it understood that I am not hankering after or coveting this wealth; but if we can get it in the right spirit, in the proper way and spend it for the general good, I am anxious to have it. This will do much to break down denominational rivalry in the unholy ambition to build at the expense of others, and be the means of sending one spirit of the right kind into all parts of the nation.

If our Board of Missions and Centenary Commission see that it is the thing to do, to contribute to the Interchurch World Movement, I for one shall not object, and I am sure that I will not reflect upon the judgment or integrity of those whom the church has put at the head of this great department of the church's work. They have managed it so well up to this time that I am willing to trust them to the end, or until they have shown themselves to be unequal to the task that has been committed to them by the General Conference.

W. H. SAUNDERS.

AN IMPORTANT STATEMENT.

Dear Brother: A meeting of the presiding elders and Centenary officers was held in Tupelo, April 28, for the Eastern side and Winona on May 6 for the Western side of the Conference. After going carefully into the matter of the collection of the Centenary pledges in the Conference, it was determined that a statement should be made to our pastors and churches.

First—We feel that every pastor and church ought to know that we are falling behind seriously in the matter of the payment of the pledges we have made. Two payments are now past due, and we lack much of having completed one full payment as yet. Some churches are doing reasonably well, but others have done very little. We do not undertake to fix blame, but we feel that the fact ought to be put upon the heart and conscience of every Methodist in our territory.

Second—To remedy this we urge that a systematic effort be made whereby every subscriber shall be personally solicited for the amount now due, and that this matter be attended to at once. We call the attention of our pastors and treasurers to the "Church Cabinet" as provided for in the conservation program of the Centenary Commission, and we commend its use unless it is clearly impossible because you have a better one. But whatever be the method employed, let us collect the unpaid pledges NOW.

Third—We ask that our pastors use such report blanks as may be sent to them for making prompt and accurate reports, so that we may know what progress we are making, and what our needs are. We ask that Church Treasurers make regular and prompt remittance of all moneys on hand, sending it to Mr. S. J. High, Treasurer, Tupelo, Miss., and that they be sure to give the name of the charge and the local church from which it comes.

We make this appeal to you with a firm belief that a failure in this matter would mean not only humiliation, but absolute defeat for enterprises ahead of us, and our undoing as respects all benevolence. We MUST not fail. We look to you to bring things up in your field.

Faithfully and fraternally,

R. A. MEEK,
P. E., Sardis District.
T. H. DORSEY,
P. E., Aberdeen District.
W. L. DUREN,
P. E., Columbus District.
W. W. MITCHELL,
P. E., Corinth District.
A. C. McCORKLE,
P. E., Durant District.
V. C. CURTIS,
P. E., Greenville District.
J. H. HOLDER,
P. E., Holly Spring District.
S. L. POPE,
P. E., Winona District.

G. L. JONES,
D. H. HALL,
S. J. HIGH,
BEN P. JACO,
Conference Centenary Cabinet.

WHY SOME OPPOSE UNION.

By Rev. H. Walter Featherstun, D.D.

We have no right to question any one's motive; but if he clearly states his motive, we must accept his statement and may deal with his motive. Some tell us that they oppose union with Northern Methodism because they remember the events of 1844. That a Christian should say such a thing amazes me. It means that he charges our Northern brethren of the '40's with bad motives, and that he will not forgive them. Our Lord said: "If ye forgive not men their tresspasses, neither will your Father forgive your tresspasses." But it is suggested: "He does not ask my forgiveness for the wrongs of 1844." Our Lord puts no such condition there. "Oh," says one, "I can forgive, but I cannot forget, and I fear they of the North have the same spirit yet, and will wrong us again." There is not alive to-day a single participant in the events of 1844; and if there were, how dare any Christian to doubt the sincerity of the Northern Methodist who would seek brotherhood and amity with us? Our Lord said: "Judge not"—i. e., Do not impugn a brother's motive. Paul says: "Love is not provoked, thinketh no evil." When one uses this argument against Methodist unification, he simply confesses that his own motives are very bad—utterly out of harmony with the Christian spirit. In saying this I do not impugn his motives—he has stated them. I do not even suggest that others may oppose union for other reasons—I am dealing only with these very unchristly reasons, and these loveless reasoners. I am profoundly palned that any Southern Methodist should have objected to unification on these grounds.

Others object to unification because they profess to fear social equality with the Negro, or an attempt by the Negro to secure through this church relation such equality. I do not question the motive of those who thus contend, but I insist that fifty years of freedom from slavery have demonstrated that the American Negro, though a child race, has proved himself to be a docile, respectful people, submissive to the higher race; and that the Christian Negro may be trusted to give the white Methodists no trouble. Should he ever change and become troublesome, his numbers are too few and his strength so inferior to the white man's that the danger would be insignificant. To one who has been reared in the South and remembers well the times of African slavery and the "reconstruction period" that followed the Civil War, this fear of Negro trouble in the church appears a ridiculous bogey.

Whether we intended it or not, this distrust of these simple-minded, true-hearted Christians of a child race is bitterly unkind. "Love is kind."

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. * * * Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, * * * that the world may believe that thou hast sent me." So prayed the Christ; can any of us refuse to respond, Amen!

Waynesboro, Miss.

THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened in the Methodist Church at D'Lo on the evening of May 10, with the Rev. J. M. Morse, presiding elder, in the chair. After the election of a secretary and an assistant secretary, announcement of committees was made and the Rev. S. F. Harkey preached the opening sermon.

Tuesday was given to the Sunday School Institute work. The Rev. H. F. Tolle led the devotions and the Rev. G. G. Yeager closed the work of the Institute with a sermon in the evening. The messages of the day were rare in their helpfulness. Effective appeals were made for the proper training of the youth of our church.

The work of the conference began Wednesday morning. The presiding elder conducted the devotional services, which were not of the conventional type so often given us. The vivid picture of a lost soul and a Christ ready to save, with an earnest appeal, stirred the hearts of men to a more intense searching for the lost among men.

Prof. A. P. Hamilton, of Millsaps College, rendered valuable service to the conference in conducting the song service and the inspiring messages in the solos which he sang with such effect upon the conference.

The Rev. Daniel Dukes came to us from another branch of the Methodist Church and was recommended to the Annual Conference for recognition of his Deacon's Orders.

Brandon was chosen as the next meeting place of the District Conference.

The following were elected delegates to the Annual Conference: C. L. Ray, Mrs. J. M. Morse, Mrs. H. F. Tolle, J. A. Lindsey, W. H. Till, H. O. Middleton, A. P. Hamilton, and G. P. Cook.

The Rev. J. M. Morse is finishing his fourth year on the district and this is proving to be one of his best years in the work of the kingdom. Under his capable leadership the district has moved forward with many marks, signs and appearances of better things. The preachers of the district are happy in the rich reward of association with such a brotherly spirit as comes around once a quarter to cheer and inspire them. The conference attempted to express its appreciation of the faithful services rendered by this servant of the church by presenting to him a gold watch. This presentation was a real feature of the conference.

The host of the conference, the Rev. J. L. Smith, and his good people made the visit of every one quite pleasant. Everything was done for the comfort of the visitors that could have been done. Every desire seems to have been anticipated. Prayer must have been made by that church for a good conference, for indeed the Spirit was there. A really spiritual benediction came upon the entire gathering.

The Rev. J. W. Chisholm preached Wednesday morning, the Rev. C. W. Crisler in the evening and the conference closed Thursday at noon with a sermon by the Rev. C. C. Evans.

JOHN W. CHISHOLM,
Assistant Sec'y.

IMPORTANT NOTICE.

The subscription price of this Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

HOLLY SPRINGS DISTRICT CONFERENCE.

On Tuesday afternoon, May 11, the Holly Springs District Conference convened at Holcomb, Miss., Rev. J. H. Holder, P. E., presiding. Rev. R. G. Lord was elected secretary. The attendance during the session of the conference was good. Under the able leadership of the efficient presiding elder, Rev. J. H. Holder, the work of the kingdom in this district has been highly successful.

The reports of the preachers in charge showed progress along many lines. The finances are as well in hand as any previous year. Some old debts have been and are being paid off, while new church projects are on in different places. The district is doing its part toward the Methodist Hospital at Memphis. In most of the charges the preachers' salaries have been advanced and are paid up to date. This district is making an unusual effort to collect the Centenary pledges and they are being collected, realizing that the church cannot prosper and the spiritual life of the church be kept up as long as the members repudiate this honest pledge.

Bates Benson, a bright, consecrated young man from Water Valley, was licensed to preach.

The following were elected lay delegates to the Annual Conference: Rev. R. M. Papasan, Lester G. Fant, A. W. Milden, D. H. Bishop, B. S. Elliott, Robt. Sharp, Mrs. A. W. Stokes and Mrs. C. T. Floyd. P. P. Critz and A. M. McClarty were elected alternates.

Coffeeville was selected as the next place of meeting of the conference.

Mrs. L. G. Fant and Rev. R. H. B. Gladney very helpfully represented the Sunday school work. Their addresses were inspiring and at the same time astounding in the facts presented. Much good is being done in the district by Institutes which are being held in many places, and the graded lessons are being used in many of the schools, even in the one-room country churches. The preachers and laymen of the district are highly in favor of the Sunday School Workers' Training School to be held at Grenada College in August, and are looking forward to it with a great deal of pleasure.

In the missionary work this district is making great strides. Under the efficient leadership of Mrs. A. W. Stokes, this district led all the Conference and this Conference led the entire church in the matter of new organizations of Woman's Mis-

sionary Societies. The district took high rank in other phases of the Woman's Work. Plans were laid for the development of the mission territory within this district.

Other interests of the church were represented by Dr. M. M. Black, Millsaps College, Dr. Robt. Selby, Emory University; Dr. T. H. Cummings, Memphis Hospital; Mrs. M. L. Riley, Orphanage; G. L. Jones, Conference Lay Leader; Rev. B. P. Jaco, Centenary Commissioner; Rev. G. A. Baker, Conference Evangelist.

Dr. R. S. Stewart, one of our missionaries to Japan, who is now representing the Centenary interests, did the preaching at the morning and evening hours. Under his masterful messages the souls of all who heard him were truly refreshed, for he fed them upon the real bread of the Gospel. Happy were the hearts that listened to him from time to time.

The kind hospitality of the good people of Holcomb could not be excelled. Their hearts and homes were open to all, and the people and the faithful pastor, Rev. W. M. Langley, were untiring in their efforts to make our stay pleasant; that they were successful was shown in the fact that the Conference adopted by a unanimous standing vote a resolution of appreciation for their many favors.

R. G. LORD, Secretary.

Coffeeville, Miss.

MILD SURPRISES.

By Rev. O. W. Bradley.

The greatest stir, doubtless, since 1844—and not 1860-1865 as some seem to think—caused the division in American Methodism, is on. Well, I tremble, but I am not afraid. I am comforted for at least two reasons: I think 6,000,000 Christian men and women can solve it right, and I also believe God is in it. Some thought Wesley's movement was of the devil, but Methodism is the answer; some thought Luther's movement was of the same origin, but the Reformation refuted the accusation. I think God is in the Interchurch Movement, though I cannot see the matter as clearly as I would like. I cannot say "God was not in the world war," or God has deserted Mexico. I know God hasn't deserted Methodism.

I am for unification on the basis of the proposed Constitution of our Commission which is now before the General Conference of the M. E. Church for consideration. The M. E. Church in the next few days can amend it so I would vote against it, but as it is, I am for it. I am not asking space, Mr. Editor, to write on the advantages of Unification—it has been done by better hands—but I feel constrained to note some surprises. A friend, once in Congress, said, "The greatest surprises of my debates in Congress were the objections given to any argument or proposals of mine"—the surprises of mental attitudes and angles.

Some mental apparitions are as follows:

1. I have found a few, only a few, who allow themselves to be wrought up, almost to anger, and question men's motives. Can men not differ and not get mad, question one another's motives, or become intolerant? There may be a few who can't, and it is far better to be only "on speaking terms" with them than to be unchristlike in conduct.

2. Some seriously contend, "That people are not going to be consulted in this matter. I am for the people who haven't 'a say!'" I am too. I don't want "a few fellows to put it over." I have been wanting for a year to cast my vote for the League of Nations, but I have to do it through my Congressman and Senator. If our church Constitution doesn't guarantee the individual the "say," then, up to this hour, that is the strongest argument I have seen for a revision of our own church's constitution or for unification, with the hope of putting in such a guarantee in the new Constitution of a united church.

3. Some say they are going to quit if unification comes. Hasty! When your property goes and a handful is left out as quitters, are you going to finance this new church from top to bottom, or, after reconsideration, going to stay on with the united church, and live out its treasury depleted by appealing to prejudices? We have a right to oppose, but I have always questioned secession. It is said if Union comes, there will be in Georgia, Mississippi, Alabama and South Carolina a loss of 150,000 members; but if we do not unite, there may be a 300,000 loss or more. Where are we?

4. The negro status. This is not a surprise to be noted, only as it is discussed. The negro status has been, and perhaps always will be, the problem in all Southern social, political and religious life. It is a great problem. I am glad the church as well as politics is trying to help in the solution of it. My only statement to make here relative to the negro in the new church is, can those who object to the proposed provision suggest a better way than this article provides, in justice and truth? It is declared that according to this plan the white congregations will be endangered by negro invasion. The Negro Regional Conference "is bounded solely by color line; he must cease to be a negro and become a white man before he can make the change"—come into our congregations.

5. There are objections to the Regional Conferences of a nature that surprises us. Twelve months ago we said, "Guarantee us our autonomy, and I'm for it." Can you suggest a better guarantee? There are, I believe, 48 States in this Union, and are not the individual State's guaranteed the management of their affairs, or have we suffered in this respect? The North nor East nor West has never outvoted us, or swallowed us to our destruction. I don't believe that the great M. E. Church, with her program of salvation embracing the earth, will turn upon her brothers of the South, even if she had balance of power, and destroy us.

6. This is a surprise! There are those who find not one single fault with the proposed Constitution, but begin at the top and object all the way down to the last article in it, and then don't say "I am against any kind of Union!" I heard a gentleman say some time ago, "The only way I would favor union, is to let them come over and join us." I replied, "Then, when they got in, having no agreement, they might out-vote you to your hurt." Yet, I don't believe they would do that if they had the power.

Yes, on this proposed basis, I am for unification. Some one remarked since this world war had shocked him, "I haven't lost my faith in God, but I have in man." I haven't lost my faith in man, yet. If the union of these two greatest streams of Christian influence on earth fails to become a reality, I shall remain in the M. E. Church, South, gladly; if it comes, I shall go gladly; I shall not quit. I go gladly because as a Government we get along together as North and South well. Commerelally, socially and politically we deal with one another to mutual advantage. Then, because I am a democrat, if the majority of the Annual Conferences and the majority of the General Conference delegates vote for it, I will abide by their decision and if I had to I would surrender my personal wishes in the matter. If the majority of the Methodists of the South can live in the united church, I can live better with them than on the outside.

Then, again, because I see great good to come from it.

Corinth, Miss.

COMMENCEMENT PROGRAM, MILLSAPS COLLEGE.

Friday, June 4.

8:00 o'clock p. m. Commencement Debate. Question: "Resolved that Immigration into the United States should be further restricted so as to exclude unskilled labor." Affirmative: C. W. Alford, L. B. Roberts. Negative: B. M. Hunt, E. K. Windham.

Saturday, June 5.

10:30 o'clock a. m. Contest for Bule Medal in Declamation. Contestants: N. E. Applewhite, M. I. Honeycutt, R. C. O'Ferrell, C. G. Stokes, Ruth Thompson, H. L. Villee, J. N. Ware, C. L. Wharton.

Sunday, June 6.

11:00 o'clock a. m. Commencement Sermon by Bishop W. B. Murrah, D.D., LL.D., Memphis, Tenn.

8:00 o'clock p. m. Sermon before the Christian Associations by Rev. U. G. Foote, D.D., New Orleans, La.

Monday, June 7.

9:00 o'clock a. m. Annual Meeting of Board of Trustees

10:30 o'clock a. m. Senior Contest for Carter Medal in Oratory.

3:30 o'clock p. m. Business Session of Alumni Association.

8:00 o'clock p. m. Annual Meeting of Alumni Association. Annual Address, Dr. W. L. Kennon, '00, University, Miss. Welcome Address to incoming class, by Mr. J. R. Jones, '10, Jackson, Miss. Response, by Mr. H. H. Clegg, '20, Mathiston, Miss. After-open meeting Banquet at Edwards House.

Tuesday, June 8.

10:00 a. m. Annual Address, by Rev. R. H. Bennett, D.D., Lynchburg, Va.
Announcement of honors and prizes.
Awarding of Certificates.
Conferring of Degrees.
Presentation of Diplomas.
Announcements.
Benediction.

All of these exercises will be held in the College Chapel except the Sunday night service, which will be held in the Galloway Memorial Church.

G. E. HARRELL,
Chairman Program Committee.

A SAD BEREAVEMENT.

Dear Brother Carley: Our brother, A. S. Brisco, pastor of the Winona circuit, is greatly bereaved to-day. His wife died last night about midnight at the Winona Infirmary. Sister Brisco underwent an operation Saturday, the 15th inst., but never really rallied from the shock. She leaves four children and her good husband in her home to endure the sorrow and loss of a mother and wife. Let prayers be offered for our brother in his great affliction.

S. L. POPE, P. E.,
Winona District, North Miss. Conf.

May 19.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will be held at Hernando, Miss., Thursday and Friday, June 10 and 11. The opening sermon will be preached by Rev. W. D. Bennett, of Courtland, on Wednesday evening, June 9. The pastors and delegates are urged to arrive in time for the opening session and to remain through the Conference. The representatives of connectional interests will be heard on the first day. The names of those who will attend should be sent at once to Rev. N. G. Augustus, Hernando, Miss., Conference Host.

R. A. MEEK, Presiding Elder.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent.
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

"BUILDING CITIZENS FOR TO-MORROW"

Half-Million Dollar Expansion Campaign

LOUISIANA METHODIST ORPHANAGE

Located at Ruston, Louisiana

Headquarters: 507 Milam Street,

SHREVEPORT, LA.

Make Checks Payable to Louisiana Methodist Orphanage. **Telephone 4616.**

OFFICERS:

HON. S. D. PEARCE.....President
Ruston.

J. H. MAYS.....Treasurer
Ruston.

REV. BRISCOE CARTER...Secretary
Shreveport.

ROBT. W. VAUGHAN.....Supt.

DIRECTORS:

Hon. R. O. Randle.....Vice-President
Monroe.

Judge B. F. Roberts.....Shreveport

Rev. R. H. Wynn.....Ruston

Rev. J. M. Henry.....Ruston

Rev. W. W. Drake.....Shreveport

Dr. W. D. Haas .....Alexandria

T. L. James .....Dubach

O. E. Hodge .....Ruston

Hon. P. K. Abel .....Winnfield

J. S. Rolfe.....Oak Ridge

Dr. R. D. Webb.....Minden

200 kiddies are calling you
400 little hands are beckoning you.

They are Homeless and Destitute

Their plea for admission into the hospitable Ruston Methodist Orphanage is unheeded because the institution is already over-crowded; 130 in home built for 100 makes it imperative to raise a

Half-Million Dollar Expansion Fund

To provide accommodations and a Christian home for 350 orphans.
To keep the door of hope open to every child that comes to the great Methodist Church for a home.
To emulate our Lord's example by giving opportunity to the hundreds of helpless children that cry to us in their need and despair.
To save our civilization, to properly equip our citizens of to-morrow.

We are Worse Than Infidels

If we fail to heed the cry of the helpless, the homeless, the destitute children;
If we do not subscribe the funds to provide the buildings and equipments to house, train and educate our orphaned boys and girls.

We Appeal To You

As Methodists, as friends of suffering humanity, to respond to the pathetic cry of dependent kiddies. You have never failed us. YOU WILL NOT DO IT NOW.

JOIN THE GIFT CLUB

GIVE AND GET OTHER GIVERS TO GIVE

INTENSIVE CRUSADE STARTS WEEK OF JUNE 13.

Sign this Pledge Card and mail to

GEORGE K. NICKERSON,

507 Milam Street,

SHREVEPORT, LA.

No..... $.....

ORPHANAGE PLEDGE CARD

LOUISIANA METHODIST ORPHANAGE EXPANSION FUND

.....La.....1920.

For value received and in consideration of my interest in the welfare of the Louisiana Methodist Orphanage, I HEREBY PROMISE TO PAY to the Treasurer of same.....Dollars, to be apportioned and expended under the direction of the Board of Directors of the Louisiana Methodist Orphanage, payment to be made as called for.

The unpaid portion of any payment shall bear interest at 6 per cent from date due until paid, and any part or all of this pledge may be paid at any time in Liberty Bonds of the U. S. A. at par value at the option of the maker hereof.

Name.....

Address.....

The Home Circle

THE JOY-MAKER.

By Willie C. Page.

I do not know who the laddie was,
As he went whistling along the way,
With now and then a nod—a bow—
A hand-clasp, or a "Pleasant day."

To children on their way to school,
To friend and comrade each a smile;
To strangers and passers-by he gave
A friendly, cheer-making joy the while.

Won't you be a joy-maker, too?
Scattering gladness as you go?
O, children dear, begin to-day,
If a life of happiness you would know.

A RAINY DAY STORY.

There was a great rustling and stamping and slamming of doors in the basement. Mrs. Jewett, who was visiting the Lawrences, looked up from her work and exclaimed: "What can that be?"

"Only May coming in from school," answered Mrs. Lawrence with a smile. "She can make as much noise on a rainy day as any boy."

Even so it proved. In a few minutes up came May, face wet and glowing from encounter with wind and rain, crimps which had ceased to be crimpy, skirts pinned up, waterproof and rubber boots in hand. "Here I am, mamma," she cried.

"Did you get wet, May?"

"No, indeed; I couldn't, all bundled up so. It was fun. I don't see what people did, though, before the days of waterproofs. The children must have stayed at home on stormy days, of course."

"Do you think so?" asked grandma from her corner. "I never did, for one. When I was four years old, I went to a district school two miles away, but I think I was scarcely ever absent in summer, rain or shine."

"Oh, what a brave little grandma'" cried May, curling down on the rug before the fire. "Tell me how you managed it; please do. I should think you must have taken cold, getting so wet."

"We had a way," said her grandmother. "You know, few children ever wore shoes and stockings then, except to church; but as we were the minister's family, our mother thought it proper that we should wear them. When the roads were muddy, however, or very dusty, we used to roll up shoes and stockings in a bundle with a towel or two, and trot along in our bare feet to school. It wouldn't do to soil such expensive things as shoes, for one pair had to last a year, at least, and then be handed over to the next younger child. The older boys and girls would take turns in carrying the little ones over hard places, and a two-mile walk was not much for country children. Then, when we reached the schoolhouse, we would wipe our feet on the towels, put on our stockings and shoes, and be all right again. When it really snowed or rained, the fun was better still. If we were caught in a storm, our great tip cart, with a load of bedquilts, would be seen driving up about the time for school to close. 'Come, children, in with you!' would be the cry; and we, five or six of us, with perhaps twice the number of neighbors' children, would stow ourselves away upon the quilts in the bottom of the cart, have one or two 'comforters' spread over us and tucked in at the sides, and then set off for home. What frolics and giggling there would be in the dark, under these quilts, as the old cart jolted over the stones and shook us all together in a merry heap! Along the way we would stop at this house and that; the ends of the quilt would be lifted, and out would crawl some rumpled traveler. When at last we were at home again, the hired man would take us out—quilts, children, and all, in a squirming bundle—and deposit us on the kitchen floor, to straighten ourselves as best we could. It was better fun than you get in these days, May," ended grandma, laughing heartily at the recollection.

May laughed, too, as she answered, jumping up: "I declare, grandma, you make me wish I'd been a centennial girl."—Illinois Christian Weekly.

DON'T LOOK BACK.

By Dr. Frank Crane.

A woman was crossing a crowded city street. She happened to think of something, stopped and turned back. The traffic policeman caught her, not very gently, by the arm, and said:

"Say, lady, don't do that! Ever. When you're a-crossin' the street you gotta keep on goin'. Don't look back. Nobody gets hurt that keeps movin', regular. It's people that change their mind that get run over."

Wherein is much sound sense, applicable not only to crossing the street, but also to crossing life, which has been called "a narrow isthmus between two eternities."

It is looking back that makes the nagging woman. The best-loved women are the good forgetters.

It is looking back that gives timidity, hesitation, indecision.

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought."

Remorse, despair, self pity, and the whole morbid brood of man-eating worms that infest the human soul and gnaw away triumphant courage are bred by looking back.

Go ahead! Keep your chin up! Eyes forward! For only the future is yours. The past is God's, let him attend to it!

The prizes of the world await the forward-minded man. The love of the world is for the forward-minded women.

What if you did break your blue tea-set, little girl; what if you did do a thoughtless act of folly, young man; what if you did weakly and humanly step aside, woman; what if your last business venture failed, merchant; what if you did do wrong, make mistakes and all that, O everybody? Never mind! Don't look back!

"I haven't time to get even with men who have injured me," said Paul Morton.

When Edison's factory burned, and the reporters interviewed him next morning, they found him busy with plans for a new building.

Fear looks back, courage looks forward. Sorrow looks back, joy looks forward. Failure looks back, success looks forward.

A blind and deaf man could walk down Fifth Avenue at 5 o'clock in the afternoon and not one of the thousand automobiles would touch him, if he kept on going at an even pace.

Don't look back!

Remember Lot's wife!—From The Red Cross Magazine.

TWO PENNIES.

Dwight jingled the two pennies that his father had given him as he felt them in his pocket. Then he took them out and looked at them. They were just alike; each was made of bright copper, they were of the same size, and each had a picture of an Indian on one side.

"One lollipop, please," Dwight said as he went into the store and laid one penny down on the counter. "And one pencil," he added, laying the other penny down.

So that was the end of Dwight's pennies, but not exactly.

The lollipop began going at once, and in a very short time it was all gone. The pencil, which was made of lead and very useful, went to work.

It made ever so many pictures to give Dwight pleasure on a rainy day. It went to school with him and wrote such a fine composition that it earned him a high mark. Then it wrote some neat labels, with Dwight's help, for mother's canning jars. She said that they would last as well as inked labels, and she gave Dwight five cents for helping her so much.

If those two pennies could have talked things over, which penny, do you suppose, would feel as if it had amounted to something in the world?—Exchange.

GAMES FOR A RAINY DAY.

(a) See who can find four different words, in any word of four letters, by changing the places of the letters, as: Post, pots, stop, spot, tops. (Here are five!)

(b) See who can make the most words from the letters used in any given word, without changing the places of the letters, as: Oranges, orange, or, ranges, range, rang, ran, an.

(a) See who can make a good sentence, using all the letters in a given word, by changing them, and using other words between, as: Wines lead men to act like swine, and spoil their sinew.

(b) See who can make good phrases, clauses and sentences from one word, without disturbing the place of the letters, as: American. Am I an American?—Exchange.

We cannot serve God and mammon, but we can serve God with mammon.—Selected.

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it—good old Luzianne. At your dealer's you will find it—with our guarantee behind it—good old Luzianne.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reily & Co. Inc. New Orleans

UNITED PROFIT-SHARING COUPONS

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE TEST—A THREE-MINUTE TALK.

The test of Christian character is the ability to stand fast in the face of temptations, opposition, and bitter persecution. It is not often in the homeland that individual Christians are put to such severe test; but on the mission fields it is not unusual for a profession of faith in Christ to involve the loss of all that men are accustomed to hold most dear.

In carrying forward and extending the operations of our missionary agencies in the foreign field, made possible by the success of the Centenary Movement, native converts in increasing numbers are coming into our churches. The question naturally arises, therefore, Are these recruits from heathenism actuated by the high and holy principles of the Gospel, or are they making their profession for the sake of some material benefit? Upon the answer to this question depends the opinion we must form as to the value of missionary work in general. Is Christianity really making progress in the benighted lands where we are sending some of our most consecrated men and women to spend their lives in a glorious but self-sacrificing service?

There is but one answer: one of the shining pages in the history of the progress of Christianity is made up of the record of the supreme devotion of converts in the mission fields. Take China, for instance. When the "Great Persecution" arose during the Boxer Movement, hundreds of native Chinese Christians gladly laid down their lives rather than deny the faith they had professed, though a recantation would have insured their personal safety. There were some who proved to be weak, of course, just as some American Christians would have proved; but the great majority stood steadfast in the faith. When Chang Po-ling was converted, he was at the head of a great Government college in Tientsin; but he gave up that high position in order that he might devote himself humbly to the work of his Lord. Chinese business men have, time after time, given up lucrative employment in order that they might become local preachers at $7.50 a month. Social ostracism and family persecutions are patiently endured by thousands of Chinese converts as the price of allegiance to Christ.

The Gospel is indeed the power of salvation unto those who believe, in foreign lands just as in our own. We can make no better investment of our money than by sending this Gospel to those who are living in heathen darkness.

THREE GREAT ENTERPRISES.

It so happens that each of our three Conferences is engaged at the present time in promoting an enterprise within its own bounds, each of which deserves the most cordial encouragement and support on the part of all our people.

In the North Mississippi Conference, the great Methodist Hospital enterprise is being placed upon the hearts and consciences of the people. A vigorous movement is under way to secure the funds with which this most commendable undertaking may be carried to completion and its equipment adequately provided for. It is gratifying to know that the campaign is meeting with success, and that the indications now are that the entire amount needed will be forthcoming.

In the Mississippi Conference, a campaign is likewise under way to raise $500,000 for a Methodist Hospital at Hattiesburg. The forces have been thoroughly organized under a competent director, and good progress is being made in disseminating information and securing pledges. It is a cause for congratulation that the church is awakening to a realization of the importance of making provision for ministering to the sick and afflicted, and that we are to have at an early date ample facilities under our own auspices for meeting all requirements.

In the Louisiana Conference, a great campaign is being conducted for the purpose of securing $500,000 to enlarge and modernize the Methodist Orphanage at Ruston. This institution has made a notable record in the kind of work in which it is engaged, and its need of additional funds is so well recognized that it is anticipated that a generous response will be made to its appeal, not only by Methodists, but also by many to whom the care of orphan children is a sacred trust. It is confidently expected that the entire amount needed will be contributed during the progress of the campaign.

We heartily endorse all these great enterprises and commend them to the liberal support of those to whom they make their appeals. We can but feel that the successful completion of these undertakings will mean much, not only for the physical welfare of those to whom we should minister as a church, but also for the spiritual quickening of those whose hearts are stirred by the generous impulse to make possible such unselfish service.

THE GENERAL CONFERENCE AT DES MOINES.

The daily newspapers in this territory are giving such unsatisfactory reports of the General Conference of the Methodist Episcopal Church, now in session in Des Moines, Iowa, that we are dependent almost altogether upon the Daily Christian Advocate for information. The Daily Advocate, of course, gives the proceedings in full, but we receive it the third day after publication—not early enough for us to give the latest information in the current issue of the New Orleans Christian Advocate.

At the time when this is written (Monday morning), there has been, so far as we have seen, no report from the special committee on unification. From the Western Christian Advocate, we take these words, written by the editor, Dr. E. C. Wareing: "The plan submitted by the Commission is now in the hands of a carefully selected committee, which is having its troubles that multiply more and more. It is understood that many modifications will be made upon and reservations presented in supporting it. Then it is also rumored that a minority report will be presented as a substitute for all before the house, and that this plan will call for a form of organic union that should appeal to all sensible and unprejudiced men. * * * At present, however, no one can predict the outcome of the proposed plan for Methodist unification." Since the General Conference has voted to adjourn on Thursday, May 27, at 12:30 o'clock p.m., the matter will be decided by the time this issue of the Advocate is in the hands of its readers.

After considerable discussion, the Conference decided to elect seventeen general superintendents at this session. The office of missionary bishop was abolished, and the present incumbents of that office, Bishops Frank W. Warne, John W. Robinson, and Eben S. Johnson, were unanimously elected general superintendents. Twelve additional white general superintendents were elected, as follows: L. J. Birney, F. B. Fisher, C. E. Locke, E. L. Waldorf, Edgar Blake, E. G. Richardson, C. W. Burns, H. L. Smith, G. H. Bickley, F. T. Keeney, C. L. Mead, Anton Best.

Two Negro general superintendents were elected, as follows: R. E. Jones, editor of the Southwestern Christian Advocate, published in New Orleans, and M. W. Clair. The Negro general superintendents were elected without any restrictions upon their powers, but with the expressed understanding that they would preside only over Conferences of their own race.

As to other elections, the following is the latest information we have: Publishing Agents (three to be elected), J. H. Race, E. R. Graham; Secretaries of the Board of Foreign Missions, F. M. North, S. Earl Taylor; Secretary of the Board of Home Missions and Church Extension, D. D. Forsyth; Secretary of the Board of Education, A. W. Harris; Secretary of the Board of Sunday Schools, W. S. Bovard; Secretary of the Board of Conference Claimants, J. B. Hingeley; Secretary of the Epworth League, C. E. Guthrie; Secretaries of the Freedmen's Aid Society, I. Garland Penn, P. J. Maveety.

We hope to give, as soon as the facts are available, a brief resume of the important actions taken by this epoch-making General Conference.

ACTION ON UNIFICATION.

We open the forms to insert the following press report of the action of the General Conference of the M. E. Church concerning unification:

"The report of the committee on unification with the Methodist Episcopal Church, South, was adopted by the Methodist Episcopal General Conference in session here twenty minutes after it was presented.

"The report provides for the organization of a joint convention with representatives of the Methodist Church, South, for the purpose of formulating new plans for unification upon a basis which will be satisfactory to all members of both churches. It reiterates that in its present form unification is not agreeable to a large number in both churches."

PERSONAL AND OTHER NOTES.

Rev. C. F. Sheppard, our pastor at Haughton, La., preached the Commencement sermon for the High School at that place on last Sunday.

Rev. Standifer Raper, of Coldwater, Miss., has the pleasure of preaching to large congregations, Sunday, May 9, being especially notable because of the attendance at both morning and evening services.

Rev. P. H. Howse, of Prentiss, Miss., recently assisted Rev. W. M. Porter in a meeting at Grafton, Miss., where a church was organized with twelve members, seven by certificate and five on profession of faith.

Mrs. M. E. Sewell, of Bunkie, La., in renewing her subscription to the Advocate for another year, says that she has been reading the paper since childhood, and that it has become an important part of the home-life.

Rev. O. S. Lewis, the pastor, is being assisted this week in a meeting at Gibson Memorial Church, Vicksburg, Miss., by Rev. J. V. Bennett, one of the Mississippi Conference evangelists. A great revival is in prospect.

A note from Rev. H. W. May, presiding elder of the Alexandria District, Louisiana Conference, written from Clanton, Ala., where he was assisting his brother, Rev. E. C. May, in a meeting, indicated that the prospects were good for a great revival.

Rev. H. B. Vandenburg, the pastor, has recently organized an Epworth League at Standard, La., with 57 members. The good results of the meeting at Standard a short time ago, in which the pastor was assisted by Rev. D. B. Boddie, of Rochelle, La., abide.

We acknowledge the receipt of a printed program of the Corinth District Conference, to be held at Myrtle, Miss., June 1-3. Rev. W. W. Mitchell, the presiding elder, has prepared a most attractive bill of fare for the occasion. Rev. W. A. Wilson will be the conference host.

It was with great sorrow that we learned of the recent death of Brother A. P. Holt, one of the most consecrated and active members of Capitol Street Church, Jackson, Miss. The Advocate extends sincere sympathy to all those who have been bereaved by his going away.

Mr. Jeff B. Marmon, of Memphis, Tenn., spoke three times in the Methodist Church at Como, Miss., Sunday, May 16. The afternoon service

was for men especially, dealing with topics in which all good citizens should be interested. Rev. R. P. Neblett is our progressive pastor in that goodly town.

At its recent meeting in May, the Board of Finance passed felicitous resolutions regarding the work of the Methodist Benevolent Association. While it was not deemed wise to merge the Association with the Board at this time, an attitude of considerate friendliness to the work of the Association was pledged.

All delegates and visitors to the North Mississippi Epworth League Conference, to meet at Corinth, Miss., June 1-3, are requested to notify Miss Adeline Peeples, at Corinth. It is earnestly hoped that all ministers interested in the Conference will make due announcement of it to their Leagues and congregations.

Rev. V. C. Curtis, presiding elder of the Greenville District, North Mississippi Conference, recently assisted the pastor in a meeting at Lyon, Miss. While very few are out of the church in that community, there was much good accomplished within the membership. This is oftentimes the most successful kind of revival that can be had.

Rev. A. Inman Townsley, pastor of Felicity Church, this city, received the distressing news on Monday morning of this week of the sudden death of his brother, William J. Townsley, in Chicago. His home was in Memphis, Tenn. Our sincere sympathy is extended to Brother Townsley and other members of the family in their great sorrow.

Happy is the preacher who has good congregations both morning and evening. We therefore congratulate Rev. E. H. Cunningham, of Kosciusko, Miss., where this most encouraging condition prevails. It is gratifying to know that the evangelistic spirit is being felt in this congregation, and that members are being received into the church.

Dr. U. G. Foote being at Mansfield, La., for the Commencement exercises of the College, the Rayne Memorial pulpit on last Sunday night was filled by Dr. Jno. T. Sawyer. He reports as being present a good summer congregation, and that the best of attention was given his message. The Rev. Jno. H. Stafford read the Scriptures, and led in a most fervent prayer.

Our Sunday school at Clarksdale, Miss., is one of the best organized and most efficient of which we have any knowledge. Under the superintendency of Brother Ellington Fant and his assistant, Dr. C. E. Taylor, it is doing a great work in the community. A splendid write-up of this school and its work appeared in a recent issue of the Clarksdale Daily Register.

The Epworth League at Lake Charles, La., celebrated its twenty-fifth anniversary with a banquet on Tuesday evening, May 11, in the church parlors. A large company was present, and a most interesting and appropriate program was given. A paper on "League Reminiscences," written by Miss Evelyn Price and read by Mrs. A. M. Mayo, was printed in full in the American-Press of May 12.

Rev. Lastie N. Hoffpauir has been appointed pastor at Amite, La., in place of Rev. T. H. Mills, who was released at his own request. Brother Mills is now engaged in representing the interests of the Memorial Home, of New Orleans, an institution under the auspices of our church which is doing a great work in behalf of unfortunate girls. His present field of labor is the Mississippi Conference.

Rev. W. Winans Drake, of Noel Memorial Church, Shreveport, La., will preach the Commencement sermon for the State Normal School, at Natchitoches, La., at 10 o'clock a.m., next Sunday. He will preach at the Methodist church at the evening hour. Our church there, under the pastorate of Rev. J. W. Lee, has made splendid progress this year, ninety-nine members having been received since Conference.

The Satterly Young People's Bible Class of Noel Memorial Church, Shreveport, La., has an active membership of 105. The following are the officers: Mrs. John S. Satterly, leader; Bennet Herring, secretary; Rev. J. B. Grambling, teacher. On Thursday evening of last week the class had its annual banquet, at which Mrs. J. A. Stockwell, of Lake Charles, La., who has served several years as a missionary in the Belgian Congo, delivered an inspiring address.

A really great meeting was recently held in First Church, Columbus, Miss., in which the pastor, Rev. J. H. Felts was assisted by Rev. Shade W. Walker, of Sanford, Florida. There were about forty additions to the membership of the church, as well as a genuine revival within the church, as indicated by splendid congregations, a well-attended prayer meeting, a full Sunday school, and a smoothly-running financial plan. No wonder the pastor is very happy—and very busy.

Rev. and Mrs. S. A. Brown, of Lula, Miss., will be the host and hostess of a "Preachers and Preachers' Wives' Social and House Party," June 8 and 9—something new under the sun, so far as we know. A beautiful program of devotions and entertainment has been prepared. The guests will be: Rev. and Mrs. V. C. Curtis, Greenville, Miss.; Rev. and Mrs. W. W. Jones, Shaw, Miss.; Rev. and Mrs. T. M. Bradley, Cleveland, Miss.; Rev. and Mrs. J. M. Wyatt, Shelby, Miss.; Rev. and Mrs. E. Nash Broyles, Clarksdale, Miss.; Rev. and Mrs. L. A. McKeown, Merigold, Miss.; Rev. and Mrs. J. W. Robertson, Rosedale, Miss.; Rev. and Mrs. C. P. Moss, Friars Point, Miss.; Rev. and Mrs. W. C. Carlisle, Coahoma, Miss.; Rev. and Mrs. W. C. Galceran, Jonestown, Miss.; Rev. and Mrs. C. A. Parks, Tunica, Miss.; Rev. J. H. Holder, Holly Springs, Miss.

RESOLUTIONS UNANIMOUSLY ADOPTED BY THE SHREVEPORT DISTRICT CONFERENCE.

Whereas, it has been suggested in the New Orleans Christian Advocate, and by writers in the church press, that the campaign for education, ordered by the General Conference, he postponed until after the next General Conference; therefore, be it

Resolved, by the Shreveport District Conference, in annual session assembled, That we regard as very unfortunate and unwise any public agitation, through the church press or otherwise, looking to the postponement of the campaign which was ordered by the General Conference, because such agitation can only result in the discouragement of effort in advance.

Be it further resolved, That we recognize the pressing importance at this time of laying upon the heart and conscience of the church the vital necessity of an adequate provision for our colleges and universities to the success of our entire work: First, because the public mind is now awakening to the value of Christian education; and, second, because the present period of unprecedented prosperity furnishes the providential opportunity to crystallize the awakening sentiment into actual fact.

Be it further resolved, That we believe that when this matter shall have been laid upon the heart of the church by a campaign of information and inspiration, the response will be sufficient to equip our educational institutions to the point where standard work can be done.

Resolved further, That we urge our preachers and leaders to co-operate with the Educational Campaign Commission with the same loyalty that characterized the Centenary Movement, making our people see the vital significance of Christian education to the very life and the evangelistic and missionary success of the church.

Signed by: W. Winans Drake, C. A. Battle, Leland Clegg, William Schule, Geo. S. Sexton, F. R. Power, H. W. Cudd, Sidney A. Seegers, H. C. Anders, J. M. Boykin.

READY TO HELP IN EVANGELISTIC WORK.

Dear Mr. Editor: After more than two years of enforced absence from the evangelistic field, by reason of serious throat trouble, I am very happy to be able to return, in some measure, to my loved employ.

It has been my delightful privilege to conduct two revival campaigns this spring, and I am offering my services, where they may be needed, in two or three more during the summer.

If there are those who feel that I can render the services they need, I will be pleased to have them address me at Meridian, Miss., Box 986.

Yours very truly,

T. J. NORSWORTHY.

May 22, 1920.

NORTH MISSISSIPPI CONFERENCE TRAINING SCHOOL.

The executive members of the Conference Sunday School Board met in special session at Winona, May 13. The meeting was more pleasant and profitable because of the presence of Rev. S. L. Pope, P. E., of the Winona District, Mrs. W. T. Boswell, Superintendent of missionary instruction in the Sunday schools and Rev. R. H. B. Gladney, our Field Secretary.

The purpose of the meeting was to lay plans for holding a Conference school for training leaders in the Sunday schools throughout the Conference. It was decided to hold the school at Grenada College, August 4-11. Many prominent speakers will be invited to address the body at the special hours, and instructors of pronounced ability will have charge of the courses of study. We must learn if we would teach. Let's make "efficiency" the key word. The Board purposes to spare no effort nor available means to make this the greatest opportunity of its kind ever offered to those who would become more efficient in the King's business. Watch for further announcements.

C. A. PARKS, Sec'y.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

NORTH MISSISSIPPI LEAGUE CONFERENCE.

Please note that the date of the Conference was changed from June 8, 9, 10 to 13, 14, 15 to accommodate the Sunday School Conference; then, at the request of the Efficiency Conference Committee, we swapped dates with them two months ago, thus taking June 1, 2, 3. Speakers were secured for that date. We were sorry not to be able to accommodate a late situation by a third change.

Let every League, if possible, instruct its delegates as to pledges for the new year. We hope all 1919 pledges are in hands of the Conference Treasurer, Mr. V. H. Stephenson, Booneville, Miss.

The conference program will begin at the night service, Tuesday, June 1.

J. H. HOLDER, President.

Holly Springs, Miss., May 21, 1920.

HOUMA DISTRICT CONFERENCE.

The Houma District Conference will be held at Houma, La., June 16-18

MARTIN HEBERT, P. E.

IMPORTANT NOTICE.

The subscription price of the Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

GOSPEL TENT FOR RENT. Size 40x60, new top. Available now. **Write, Rev. Jno. W. Robertson, Rosedale, Miss.**

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Saturday morning, May 8, 1920, at 5 o'clock, the death angel came and took little WILLIAM BUTLER home to glory, being the only son of Claude and Fannie Butler. Little William was one year and seven days old. Yes, we were grieved when God took him from us, but God gave and God taketh away—blessed be the name of the Lord. Little William leaves a father, mother, one little sister and a host of relatives and friends to mourn his death. His little body was laid away in the Macedonia cemetery on Sunday morning, May 9, 1920. Weep not, but be prepared to meet little William some sweet day. Two friends.

HARDIE and GLADYS HILTON.

Mrs. ALLA WINTER TALIAFERRO, daughter of the late H. W. Winter and Sallie Davidson Winter, was born on November 26, 1852. She was happily married to Mr. E. L. Taliaferro, January 10, 1871. After a lingering illness for a few days from a stroke of paralysis, she quietly and peacefully passed to her reward, April 23, 1920. She was the mother of two children who preceded her to the other world. She joined the Methodist Church in early life and was a faithful and true Christian to the end. She was a kind and affectionate wife, much beloved and honored by all who knew her. She always enjoyed having her friends and relatives visit her, and she had that happy disposition of making every one feel at ease and at home while in her presence. She will continue to live in the memory of those who knew her best. Her husband and relatives and many friends have the consolation of knowing that she awaits them in the heavenly home. May the Lord sustain her devoted husband and loved ones in this hour of sadness.

W. F. ROGERS.

Oakland, Miss.

On Jan. 30, 1920, God, in his infinite love and wisdom, saw fit to take from us Mrs. ALICE PEARSON, wife of O. M. Pearson, Strayhorn, Miss., to her eternal home. She was 53 years of age. She joined the M. E. Church, South, in early womanhood and lived a faithful Christian to the end. We feel that in her we have lost a wise and faithful teacher in our Sunday school. Her sweet disposition and implicit faith in God were an inspiration to all who knew her. Her home was always a center of good influence; both young and old were welcomed. Her neighbors she loved with true devotion, and was always ready to minister to them in time of need. She leaves a devoted husband, two sisters and two brothers: Mrs. S. B. Gann, Strayhorn, Miss.; Mrs. G. L. Thomason, Strayhorn; Edd Watson, Cleveland, Miss.; Henry Watson, Lula, Miss., and a host of other relatives and friends to mourn their loss. May all these bow humbly to the will of their Heavenly Father, who doeth all things well, and let us remember it can be said of her: Well done, thou good and faithful servant. We loved her, yes, we loved her; but Jesus loved her more and he has gently borne her to heaven's shining shore.

A friend,
MRS. SAMUEL PRESSLEY,
Sarah, Miss.

MR. FRANK E. FRANKLIN died at his home near Ringgold, La., on the morning of February 12, 1920. He was born in the year 1859 and united with the Methodist Church, South, in 1882. He was a faithful member and was ever at his post of duty, with a burden for lost humanity ever resting upon his pure life. I was his pastor for four years, and I always found him true. He was a power in prayer. It seemed that God always turned a listening ear when he would approach him in prayer. It has been my pleasure to see wicked men fall on their knees in true repentance when Uncle Frank (as every one called him) would call on the Master for them. The church will feel the loss of this honored member very keenly. It was his custom to see to the needs and cares of the community in which he lived. Every one was glad to see him come to spend awhile in the home, because he always brought a smile which was seasoned with grace that came from his pure life. He was not a man of wealth—the kind that the world is seeking after—but he was a child of the King and his Master owned the cattle of a thousand hills; he was rich in the grace of God. He gave to the extent of his means for the support of the church, and always did it willingly. Heaven is richer today as he is basking in the sunshine of God's love and waiting the coming of his many friends who mourn his departure. He leaves to mourn his departure his good wife, one stepson, six children, and every one that knew him. May the blessings of God rest on the family in their bereavement, and may they all look forward to the time when they will meet him in that great beyond where no tears or sorrow will ever come, and where we all will meet together and reap the reward of our labors here. One who loved him,

J. F. D.

RESOLUTIONS.

Whereas God in His infinite wisdom has seen fit to remove from our midst our beloved member and co-worker, Mrs. Elizabeth Nafman, and while we bow in humble submission to his will, yet we deplore the loss of one whose lovable character and kindly disposition made her generally beloved.

Therefore, be it resolved, That in her death the Woman's Missionary Society of the M. E. Church, South, of Washington, Miss., has lost a member whose character as a devout Christian contributed greatly to its strength and growth.

Be it resolved, That in her death we, each of us, feel keenly the loss of a warm personal friend and counsellor; and be it further resolved, That a copy of these resolutions be sent to the sorrowing family and a copy be spread on the minutes of this Society.

Signed by: Members of Woman's Missionary Society of Washington, Miss.

RESOLUTIONS OF RESPECT.

Since last we met, death has invaded our official board, and to-day we lament the passing of our beloved co-worker, friend and brother, F. W. Sherwood.

Brother Sherwood has been a member of the Board of Trustees since the date of the inauguration of the Seashore Camp Ground School and has labored constantly with us in our work. His advice and counsel were always valuable. The patient, hearty and prayerful co-operation in which he assisted us in overcoming the many obstacles and difficulties that confronted us from time to time in establishing and maintaining a Christian institution of learning, which to-day is a credit to our church and State, will never be forgotten by us.

Therefore, be it resolved by the Board of Trustees of the Seashore Camp Ground School, That the above be adopted as an humble expression of our love and esteem for this good Christian brother; That this resolution be incorporated and made a part of the minutes of this meeting, and that a copy of same be sent the family of Brother Sherwood, to whom we express our heartfelt sympathy.

Respectfully submitted,
Signed by: S. H. Meyer, J. R. Abels, J. S. Otis, Committee.
May 6, 1920.

MARRIED.

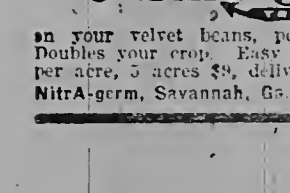
At the home of the bride in Derma, Miss., on April 11, 1920, Lee Lon Pryor, of Calhoun City, Miss., and Miss Maurene Gaston, Rev. R. T. Nolen officiating.

In the Methodist Church at Vardaman, Miss., on May 9, 1920, Prof. J. L. Boston, of Pioneer, Tenn., and Miss Margaret McGill, Rev. R. T. Nolen officiating.

At Calhoun City, Miss., on May 9, 1920, Charles Fulton and Miss Rubie Davis, of Sabougla, Miss., Rev. R. T. Nolen officiating.

HOLMES
is a
Reliable Store

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS prepaid, $1.25.



HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Connectional Benefit Brotherhood
Methodist Benevolent Association
Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by
1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.

For information write
J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist.
Most Modern and Best Equipped Dental Parlors South

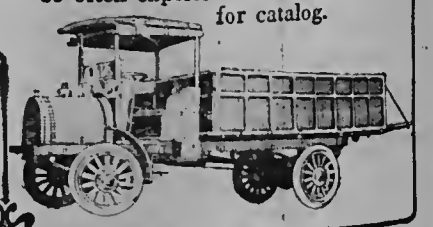
WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Don't Buy Nitrate Fertilizer
Produce it yourself—Use
NitrA-germ
TRADE MARK
on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. N-26.

TETTERINE
For the Complexion
60c at your druggist's, or from the
TETTERINE CO. SAVANNAH, GA.

HOW ABOUT YOUR SALARY?
Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **Memphis Business College, Memphis, Tennessee.**

Forschler's
Dual Frame Motor Truck
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Is Your Blood Starving For Want of Iron?

Iron is Red-Blood Food—Nuxated Iron Helps Put Roses Into the Cheeks of Women and Gives Strength and Energy to Men

If you were to go without eating until you become weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue, muscle and brain. Without plenty of iron in the blood, no matter how much or what you eat, your food simply passes through you without doing you any good—you don't get the strength out of it and instead of being filled with youthful strength and energy you are weak, nervous and all run-down. If you are not strong or well you owe it to yourself to make the following test: See how long you can walk or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were adding all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. But don't take the old kinds of iron salts which cause a lot of pain. You must take iron in a form that can be easily absorbed and assimilated like Nuxated Iron if you want it to do you good, else it may prove worse than useless. You can procure Nuxated Iron from your druggist on an absolute guarantee of satisfaction or your money will be refunded.

REMARKABLE RECOVERY

Extraordinary Curative Power of Lydia E. Pinkham's Vegetable Compound.

Philadelphia, Pa.—"I want to let you know what good Lydia E. Pinkham's Vegetable Compound has done me. I had organic troubles and am going through the Change of Life. I was taken with a pain in my side and a bad headache. I could not lie down, could not eat or sleep. I suffered something terrible and the doctor's medicine did me no good at all—my pains got worse instead of better. I began taking the Vegetable Compound and felt a change from the first. Now I feel fine and advise any one going through the Change of Life to try it, for it cured me after I had given up all hopes of getting better. You can publish this and I will tell any one who writes to me the good it has done me."—Mrs. MARGARET DANZ, 743 N. 25th Street, Phila., Pa.

It hardly seems possible that there is a woman in this country who will continue to suffer without giving Lydia E. Pinkham's Vegetable Compound a trial after all the evidence that is continually being published, proving beyond contradiction that this grand old medicine has relieved more suffering among women than any other medicine in the world.

Cuticura Soap The Velvet Touch For the Skin

Soap, Ointment, Talcum, 25c everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

YOUR LIBERTY BOND.

The United States Government borrowed money from you to finance the War. You hold the Government's promise to pay you back. This promise is called a Liberty Bond or Victory Note. On this Bond is stated the conditions under which the Government borrowed the money from you.

For instance: If you hold a Bond of the Third Liberty Loan, it states that on April 15 and October 15 of each year until maturity, you will receive interest on the amount you paid for the Bond. Other issues bear other rates of interest and other maturity dates, all of which are clearly stated on the Bond.

Now, if you keep your Bond until the date when the Government pays you in full for it, you do not need to worry if, in the meantime, the price is low one day or high the next. You and Uncle Sam are living up to your agreement with each other, and neither will lose by it.

On the other hand, if you sell your Liberty Bond now, you will find that the man you sell it to will not give you a dollar for every dollar you paid for it. The price has been brought down because so many people are offering to sell their Bonds. If the market is flooded with tomatoes, you can buy them cheap, but if every one is clamoring for tomatoes and there are few to be had, the price goes up. The same is true of Liberty Bonds. Short-sighted people are dumping them on the market, and wise ones are buying them.

The best advice that can be given to the owner of a Liberty Bond is this: Hold the bond you bought during the war; it is as safe and sound as the United States Government itself.

Buy as many more at the present low rate as you can afford. If you hold them to maturity, you are bound to make the difference between what they sell at now and their face value. You will also receive good interest on your investment.

Hold on to your Liberty Bonds and buy more.

THE PLACE OF SECRET PRAYER.

How much do you pray? How much have you prayed to-day? How much time and thought do you give to prayer? How real and vital is prayer in your daily life? Do you know what it is, like Daniel, to have fixed times and places for prayer? Do you know what it is to live in the atmosphere of prayer, that is, to carry out the Bible injunction to pray "without ceasing?" Is it not just at this point that we fail, and fail more hurtfully than at any other point? I make bold to say that just at this point, preachers are prone to fail, as perhaps at no other point. A little while ago I was with a group of preachers one day as they discussed the perils and problems of the preacher. This man and that suggested this peril and that, concerning which the preacher needs ever to be on his guard. When it came my time to question the group of fellow-preachers, this was my question: "How much do you pray?" I may add that every man of us in that group felt conscience-stricken as we searched our hearts with that question. We saw that we were busy here and there, finding texts, making sermons, arranging for funerals, for committees, for visits, for interviews, for exacting and endless tasks, but not a man of us had made enough of prayer. What is your answer, fellow-Christian, to the question: "How much do you pray?" Think again and deeply of these words of Jesus: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret: and thy Father which seeth in secret shall reward thee openly." Do you have the daily habit of secret prayer? You cannot afford to neglect such habit. Such neglect cannot be atoned for, whatever else you may say or do. I press the question upon every Christian before me has "the closet with the closed door" been neglected? That closet with the closed door is the trysting place of power. The men and women who go there come out with faces that shine, with visions that inspire, and with power that shakes the world. Keep the path worn to that closet with the closed door, I pray you. It will enable you to know that you are not alone, but that a Divine Presence goes before you and with you.—From "A Quest for Souls."

RED CROSS APPEALS FOR AID IN LOUISIANA.

A State-wide appeal for financial aid has been made to the citizens of Louisiana by the Disaster Relief Committee working on the flood situation in Avoyelles, Catahoula, and Concordia Parishes. Red Cross workers are making a survey of the three districts and report the situation serious.

Judge F. A. Bourdelon, Chairman of the Avoyelles Committee, and L. B. Roy, of the Union Bank, Marksville, report that the homes of 700 families and 10,000 acres of cultivated soil are under water. There is immediate need for feed, and the day the water recedes, seed will be needed for replanting.

Full reports have not yet been received from Concordia and Catahoula, but the situation is serious.

The following telegram has just been sent to the governor:

"Serious flood situation in Avoyelles, Concordia and Catahoula. More than 1,000 families have lost crop and many are homeless. Urgent need for contributions. Red Cross Disaster Relief appeals for contributions to total above $40,000 to be sent to L. B. Roy, care of Union Bank, Marksville, La."

(Signed) P. M. ARMITAGE,
Chairman Finance Committee, Disaster Relief.

ASBURY COLLEGE

In Kentucky's Blue Grass Fields, Near America's Center of Population.

H. C. MORRISON, D. D., President

This Tree is Nearly a Third of a Century Old.

Five Big Ideal Students, Select in character, from thirty-six states. Offers six B... courses. M... C... Expenses ... Beauty, ... Special Courses for Teachers ... for Ministers ... Strictly Student ... Volunteers ... A Power ... School for Preachers and Missionaries ... Secondary and Normal Schools ... of best standard, covering all practical fields.

Catalogue will be sent or information given by the Vice-President.

JOHN PAUL, D. D., Wilmore, Ky.

Better Than Pills—For Liver Ills

The reason

Cost of Box 25¢

NR Tonight—Tomorrow Alright

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Hogs Can Tell when

NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $8, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. B-28.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas

Stocks at other leading Atlantic and Gulf Ports

Jell-O

Ice Cream

Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salievlicacid.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

190 Bu. Peanuts

to the Acre With

NitrA-germ

TRADE MARK

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Just to inform you, let me tell you about our new worker in the Elementary Department. You will be sorry to learn that Miss Lettie Van Landingham will not take up the work, on account of sickness. She is a consecrated woman, with ability, and would have done a great work in our Conference. We will remember her in our prayers. I have a telegram from Miss Nell Ingram, of Little Rock, Ark., which reads, "Can come after June 10; letter follows." This was her reply to my telegram asking her to take the vacant place. Will tell you more about her next week.

What about our District-wide Institutes? Everybody would like to attend, but only a few from each church can do so. Pastors will get their workers out to the meeting. I notice that certain pastors always have their schools represented at every meeting of the church, and others never do. Do you know why that is? I know and will tell you if you will not speak it too loud. It is this—they don't care. Let us get under this series of institutes and make them most helpful. Elect your delegates and send names of all who are going to pastor or superintendent of entertaining church.

ALONZO EARLY, Field Sec'y,
306-15th St., Alexandria, La.

MISSISSIPPI CONFERENCE NOTES.

Last Sunday was spent at Bogue Chitto. It rained and rained and rained; therefore, our visit was not as helpful as it might have been. We were with the people of Norfield at their Sunday school hour, and preached at Bogue Chitto. The rest of the services were rained out. We went with Brother Moore over to the negro church in the afternoon, where he preached to the delight and edification of a large congregation.

Tuesday the Hattiesburg District Institute was held at Broad Street Church. The following officers were elected: G. G. Hurst, Hattiesburg, Secretary; D. D. Cameron, Hattiesburg, Elementary Superintendent; Rev. J. H. Jolly, Heidelberg, Teacher Training; E. R. Campbell, Sumrall, Missions; E. R. Baines, Lucedale, Y. P. A. W. B. C.; Miss Annie Rose Berry, Prentiss, Int.-Sen. W. B. C.

We had a good program, and, from the expressions made to me, a most interesting and enjoyable one. I will never forget the kind, brotherly and sympathetic reception they extended to me at the close of the night services. I will always feel kindly for this affection.

Wednesday was spent at Picayune. We had a most interesting conference with the teachers of this church. I feel that the Sunday school will move forward and much good will be done.

Thursday was spent in Meridian, where the final arrangements for the Training School were made. The school will be held in Meridian, Miss., September 5-10. I am very anxious for other towns to have training school also.

We are receiving the best reports from Sunday School Day that have ever been made. So far as I know the Fernwood Sunday school is ahead of anything ever done in the Mississippi Conference. Their collection was $286.48. To say that the Board appreciates this is very mild indeed. Requests are still coming in for Sunday School Day programs. If you have not received yours, let me know, and I will send you a supply. Many people have told us that this is the best program we have ever had.

I think every school has agreed to put on a Sabbath Observance Campaign. I believe this will mean much for the church in the future.

There are four charges in the Hattiesburg District that were not represented. We had a large and enthusiastic representation.

The District Institutes that are to be held are:

Quitman, Miss., May 26-27.
Gulfport, Miss., May 28-29.
Walnut Grove, Miss., June 15.

Take due notice of this and exert your every nerve to have a representative.

Pray for the work and the workers.

Your brother in Him,
JNO. C. CHAMBERS.

A MODEL SUNDAY SCHOOL.

We take the following interesting account of the Methodist Sunday School from the Clarksdale (Miss.) Daily Register of May 17. It is credited to "E. B. A.," who, evidently, was a friendly visitor. We congratulate the pastor, Rev. E. Nash Broyles, and his efficient corps of assistants upon the fine work they are doing.

The city of Clarksdale is receiving laurels, not only in business, social, educational and sporting events, but in religious lines it is making great progress.

One Sunday school in the town, the Methodist, is now so perfect in organization, so thorough in the training it gives, so progressive in its plans and equipment, that it has reached next to the highest grade in the North Mississippi Conference. At the present rate it will soon go into Grade A.

To people well acquainted with the requirements of the National Methodist Sunday School Board, the statement that the Clarksdale Sunday school has reached this state of proficiency will be very significant.

Officers and teachers are trained for their positions; pupils are graded, pass examinations, and are promoted and graduated with honors just as in the graded day schools. Team work is encouraged; contests are arranged in attendance, lessons, collections and other lines; and every member of this big Sunday school, from the tiny tots of the kindergarten roll, on up through the big class of adults, seems to be keenly interested in Bible study, song service, mission work, and the various other lines of Sunday school activity.

An interested visitor to the Sunday school yesterday found the following organized force at work, with many splendid co-workers assisting: Mayor Fant, superintendent of the Sunday school; Dr. Taylor, superintendent of adult department; Mrs. Hillary Tallbert, superintendent junior department; Mrs. Richard Moore, superintendent of Intermediate department; Mrs. Frank Harris, superintendent of primary department; Mrs. Dr. Taylor, superintendent of beginners' department; Mrs. Heidelberg, superintendent of cradle roll; Mrs. Whitmore, teacher-training class.

It was a noticeable fact that each department has its own secretary, its own pianists, and its own apartment in which to gather and worship in learning the songs and lessons.

Music is being made a very special and very helpful feature of the work in this Sunday school. Superintendent Fant now has a piano in each department, and there is also an orchestra in the adult department. This orchestra, composed of six pieces, is alone worth a trip to the Sunday school to hear. The chorus work being done by the classes is far above the grade of singing usually done in schools. Miss Julia Edwards is in charge of this work and is certainly getting results. Many local musicians are helping in the music.

One reason for the rapid progress in grading that this Sunday school is making is evident in its scheme of preparation for the work being done.

A meeting of the council is held once a month. At this meeting the Sunday school superintendent, the heads of all departments, the teachers, and secretaries of all departments, meet to discuss and plan the work. Once a week the teachers of this large Sunday school meet and study the lesson, directed by Mrs. Whitmire.

In addition to this class of active teachers, the Sunday school has a force preparing to take up the important work of teaching in the Sunday school. About ten or twelve young people, under the instruction of Mrs. Whitmire, are taking a regular course

(Continued on Page 13)

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

Thousands Agree As To This

That Black-Draught Is Excellent for Stomach and Liver Disorders, Hence Its Great Popularity. —Mississippi Planter's Indorsement.

Houston, Miss.—Mr. J. A. Trenor, a well-known planter of this place, recently related his experience in using Thedford's Black-Draught. "I don't believe there is a better liver medicine made," said Mr. Trenor. "I use it for headache, stomach disorders and torpid liver.

It is not bad to take, does not leave a constipated condition, as so many of the liver pills and medicines do. It does its work and leaves you feeling like a new person."

Thousands of others have found Black-Draught as helpful as Mr. Trenor describes, and a valuable remedy for derangements of the liver, stomach and bowels. It is purely vegetable, having an active effect upon the bowels, gently stimulating the liver, and helping to increase the flow of bile.

Black-Draught has been found to assist in the digestion of food, and relieves constipation in a prompt and normal way.

On account of Black-Draught's long-proved merit and immense popularity, many imitations are being offered for sale. For your own satisfaction it will pay you to insist upon the genuine, and be sure the package bears the name "Thedford's Black-Draught."

At your druggist's—ready for instant use—full directions in package. —Adv.

2 Tons of Pea-Vine Hay with NitrA-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. A fine money maker. Write, NitrA-germ, Savannah, Ga., for Book No. L-26.

A MODEL SUNDAY SCHOOL.

(Continued from Page 12)

of work and in June will be examined for the teaching force.

On the first Sunday in each month a missionary program is given in each department. This work is under the direction of Mrs. Ernest Moore.

Organized effort is shown throughout the institution, and that big results are being obtained is shown in many ways. One item alone is significant. Out of an enrollment of 488, there were 401 present, an unusually large per cent.

Another feature in the junior department is that both boys and girls have attained such excellent grade in their manual endeavor that their work is frequently sent as gifts in the mission boxes. So genuine is the interest shown by these boys and girls that they are carrying the Bible reading requirements into their homes. In order to reach their grading, a daily Bible reading is necessary. The youngsters, in calling on their elders to help them in this, are unconsciously spreading the gospel.

The kindergarten work, under the guidance of Mrs. Dr. Taylor, is most thorough. The foundation stones being laid there in the characters of that large department will hold firmly throughout the lives of those little ones.

Mrs. Frank Harris, in the primary department, has fifty-four little people in charge. A visit to this department is most enlightening.

Sunday school workers, the world over, are fast realizing that the graded system is best in Sunday schools, as well as in day schools. But Clarksdale is taking the lead in this and is proud of the local Methodist Sunday school's rank in the State.

Two other large Sunday schools in this city are now planning to become graded schools. Before long the public will be given details of their work.

Every Sunday school worker in the county should avail himself of the first opportunity to visit the Methodist Sunday school of Clarksdale. He will receive a most cordial welcome.

MISSISSIPPI CONFERENCE HOSPITAL CAMPAIGN.

The canvass for subscriptions in Hattiesburg and the Hattiesburg District has been almost completed, and a number of the pastoral charges will make a good showing.

May 30-June 5 is the time set for completing the canvass throughout the Mississippi Conference territory. Pledge cards have been sent to every place where a chairman or manager for the Campaign has been appointed. If pastors who have no chairman appointed to attend to the matter, take it up with their congregations on May 30-June 5, they will please send to John A. McLeod, Chairman, Hattiesburg, Miss., a list giving the name of each subscriber and the amount. The subscription cards provide for payments in four installments—July 1, 1920, March 1, 1921, January 1, 1922, and January 1, 1923.

If it is religious to hold a funeral, how about preventing one? Jesus' way of visiting the sick was to heal them. The Methodist Church ought to take a hand in this work which Protestantism has neglected so long.

The Baptists have a hospital in Jackson, Miss., and propose one in New Orleans. Methodists have none in Mississippi, Louisiana or Alabama. The Mississippi Conference ought to build and make a success of the one already proposed for Hattiesburg, and then later on should perhaps have hospitals at some place on the beach, at Jackson, Vicksburg, and Meridian.

The Mississippi Conference has organized for preaching and has 498 preaching places; it has organized for teaching and has 451 Sunday schools, three colleges and two training schools; but the Mississippi Conference has never organized for healing and has no place where people go to get healed.

H. G. HAWKINS.

Hattiesburg, Miss., May 22, 1920.

FROM PLAIN DEALING, LA.

Dear Brother Carley: We closed our protracted meeting in Plain Dealing last night, with seventeen applicants for membership by profession of faith. We are looking for a greater ingathering than this from the meeting yet.

We all enjoyed Brother H. W. Cudd, of Queensboro. He is a good preacher and knows where to hit when he strikes.

We have begun to plan for a $25,000 church building. We are to be a great town in public school facilities, so we must be up with or ahead of the school, or we will lose our hold on the people who grow up in our town

T. J. HOLLADAY.

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Rub My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

"THE TERRACE"

LAKE JUNALUSKA, N. C.

128 Rooms, 65 with private baths. Hot and cold running water in all rooms. Nowhere in the mountain section of Western North Carolina will you find such comfort and delight.

Moonlight excursions on the Lake

TENNIS, BOATING, SWIMMING, FISHING

Golf: A sporty GRASS GREEN COURSE is ready. Bring your golf sticks.

Rates $4.00 to $6.00 per day—American plan

COURTESY. CUISINE. COMFORT.

For information Address,

A. E. WELLS, Manager.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

yBible
Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street • NEW ORLEANS, LA.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Adv.

For Sick Headache

Constipation, Indigestion, Sour Stomach, Biliousness, Bloating, Gas, Coated Tongue, take that wholesome physic—

FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild and gentle in action. Do not gripe or nauseate. No costive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. In a short while, my head stopped aching."

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10°.30°&60°

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA

ECZEMA
IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE NOTICE.

The Sardis District meeting of the Woman's Missionary Society will be held at Senatobia on June 8.

MRS. W. J. EAST,
District Secretary.

LOUISIANA CONFERENCE.

Attention Young People!

To the Young People of Shreveport District: We are anxious that all the Young People of our district make plans to attend the Rally that will be held at Mansfield on the afternoon of June 3. Don't fail to be on hand by 12 o'clock, because at this time we are to have a basket dinner, to which all visitors are cordially invited. After the social hour on the lawn, the program will begin at about 2 o'clock in the church.

We desire very much to have every Young People's auxiliary in the district take some part on the program. There will be no long speeches.

We have invited Mrs. Holt, Conference Corresponding Secretary, to be present at our Rally. Mrs. B. F. Key, Conference Superintendent of Young People's Work, will be in attendance and will be glad of this occasion to become better acquainted with you. There should be a goodly number of Young People from every charge in the district. You can help make this a great occasion.

At the District Meeting for the adults, there were representatives from 19 charges; there were two auxiliaries represented from one city, and five from another. We think the Young Folk ought to be as good "goers" as their elders.

Sincerely yours,
Mrs. J. D. WOOLWORTH,
District Seeretary.

Interesting Letters.

A letter from Mrs. Key, Conference Superintendent of Young People, brings news of the work being done for the Young People of Shreveport District, and of their Rally to be held at Mansfield on June 3. Mrs. Key Is anxious that the remaining six districts soon rally the Young People; progress Is much needed along this line of missionary work. Mrs. Key incloses two letters sent to her by Mrs. Cunningham, former Superintendent of Young People. These letters are indeed interesting, and are published below for the benefit of those who may read them.

Letter From Miss Loudon.

My Dear Young People: This is just a greeting from Scarritt. I happened to find out when you were going to have Young People's night and would surely love to be there, but since I cannot, I can at least write you.

I am sure you would like to know what Scarritt is like. Well, the best way I can describe it is by saying It is the most perfect home I know. The home life is marvelous. The school is out at the edge of the city and the view is wonderful. I wonder if you have the same kind of idea I had of missionaries before I came here. Well, I thought they were all "old maids," who were so dignified that they never laughed and had a good time. When I got here I found I was entirely mistaken, for they were not old maids. Our youngest girl is just eighteen and I wish you could see us play tennis, basket ball, indoor baseball and swim. We do have wonderfully good times.

Last night, we Juniors entertained the Seniors with a Washington's Birthday party. All the Seniors, teachers, and guests, at least most of them, came dressed in colonial costume and they surely looked pretty. We Juniors furnished the entertainment. The first thing was an Indian War Dance; next a Mexican girl sang for us in her native language; the third thing was the minuet, after which the negro band, our own girls, gave us several selections. Then we all went into the dining room, which had been changed into a rose garden, and refreshments were served by negro waitresses. Oh, I forgot the most interesting part—two of the girls were dressed to represent Martha and George Washington, and another two Lafayette and Betty Ross. I am sure every one enjoyed it very much, at least I did. Now that is an inadequate description of one of our many social affairs.

We have seventy-five girls here taking training. A few are not going into special work, but are taking this to make them better workers in their own churches. We have two Chinese girls here and one Mexican girl. They seem to enjoy their work and like us fine. We have one girl here whose parents are missionaries in Japan. We have a few girls from most of the Southern States. Texas has the most. They have ten girls and, just think of it, Louisiana has only one. I wish we could catch up with Texas.

We enjoy all our subjects and especially Missions, Sunday School Pedagogy, and Home Nursing. I wish I could tell you something about each, but just haven't time, for that is one thing Scarritt lacks.

My home is at Zachary, La., and it is just fourteen miles north of Baton Rouge. This is my first year here. I want to go to Japan as a missionary, but am willing to go anywhere.

We would be so glad for some of you to visit us, and if any of you happen to pass through Kansas City, please let me know and stop off for a day at least. I could meet you and bring you out here, and am sure you would enjoy it. Wishing you great success, I am

Your friend,
RUBY LOUDON.

Kansas City, Mo.

Letter From Miss Reuteria.

Dearest Mrs. Cunningham: It is a pleasure to me always to say how I was led to consecrate myself to the Master's service, as that is the greatest joy of my life.

I am a Mexican girl and my English is so poor because it has been just two years since I have been in this country.

I became a Christian when I was 18 years old, and it happened in that way because I went as Spanish teacher to Laredo, Tex., to Holding Institute. After three years of teaching I went back to Mexico and was doing missionary work among my people, especially among young women, because I know what a great need they have of Christian friends to lead them to Jesus' feet. As I did not have any special training for that purpose, my work was not so efficient as I wished, so I make up my mind to learn the English and come to Scarritt. So I came to Texas for a while, until I understand some and then last year I came here, so this is my second year.

It will be impossible to explain to you in this letter the many blessings I have received ever since I gave up my life to the service. I am so happy and I want as many girls as possible to have the same privilege. I have been trying to find scholarships from different Missionary Societies and I now have seven Mexican girls in training for religious work in different training schools of this country.

May the Lord bless you, my dear lady, and each one of the members of your Society, and I pray that many, many of your young people will decide to consecrate their lives for the Master's service. Tell them to take these words at heart, and ask themselves what are they doing for the evangelization of the world in this generation: "The harvest indeed is plenteous, but the (leaders) laborers are few." Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest. Amen. Lovingly,

MARIA REUTERIA.

Kansas City, Mo.

LEARN THE TRUTH

Did You Know

—that Cincinnati fixes its carfare on a service-at-cost basis, and that it now finds a 7-cent fare inadequate to meet operating cost and pay a reasonable return on the investment?

New Orleans Railway & Light Company

A. L. KEMPSTER,
General Manager.

All We Ask Is Fair Play

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

EARN $25.00 WEEKLY

AS A PRACTICAL NURSE.

This simple home-study, short course soon trains you. Learn how to recognize different diseases to take temperature, care for patients, give baths, etc. Easily understood. Study "Nursing in The Home," by Dr. Lee H. Smith. This gives new improved methods, complete course, five hundred pages, **only 50 cents.** Send to-day. Money back, if not satisfied. No red-tape. World's Medical Press, 561 Washington St., Buffalo, N. Y.—Adv.

Exchange Your Old Body For A New One

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for according to standard medical books the human body contains sixty-seven and one-half per cent of water. Now, disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,

Box 17-J, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Heals Stomach Trouble and Tape Worm Quickly at Home

A simple home treatment which gives quick and lasting relief in all forms of stomach trouble including tape worms or other worms is being supplied to sufferers by Walter A. Reisner, Box AC-64, Milwaukee, Wisc. He is so confident of results that he guarantees absolute satisfaction in every case or there is no charge for the treatment. If you suffer from stomach trouble or any kind of worms, send him your name and address to-day as this notice may not appear again.—Adv.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

TRADE MARK

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26.

"PERILOUS TIMES."

By Mrs. A. C. McKinney.

In this day and time when such a variety of subjects is up for discussion, it is hard for a woman to keep still and, by the way, I read recently this aphorism: "If the women had just kept still, we would still have the still." A greater evil, if possible, than the "still" is threatening our nation, aye, the whole world, because it claims men, women and children alike. I know, Mr. Editor, that you are interested in the subject, because you have given it attention several times on your first page, and so I feel emboldened to send the following, copied from one of our temperance exchanges, "The Open Door" of Tennessee, under the caption "Smoking Rooms for Women," which reads as follows:

"A new club has been organized in Washington, D. C.—The Woman's City Club. More than two thousand representative women of the national capital belong to this club, the membership list including wives of cabinet members, women of congressional circles, and prominent professional and society women. The club is housed in a beautiful residence overlooking Lafayette Square, just across from the White House.

"When the club house was opened in November, 1919, it was proposed that a smoking room be furnished, where members of the club and their friends might smoke. There was opposition to the plan, but after heated discussions, the advocates of smoking won and instructions were given to provide a smoking room.

"Woods Theatre, in Chicago, has added a handsome smoking room for women at a cost of $10,000. 'It was not done,' said the owner of the theatre, 'to encourage smoking among women, but we just had to do it.'"

A real man or woman who can keep still on this subject must be dead. Let no one take comfort in the thought that this evil is confined to Northern cities. One of our women who works among college students told me that she was touring the State of Texas recently, speaking to the young people. A college president told her to ask the boys in his school how many of them had girl friends who smoke; she said only three or four boys in that whole student body did not hold up their hands.

A few years ago we would not have believed that we should ever see grandmothers walking the streets of our Southern towns and cities in knee dresses with peek-a-boo fronts, but the sight is quite common to-day.

Louisiana has a law against the sale of tobacco to minors. Lawyers tell us that there is a "joker" in it—the laws of our State are so "fearfully and wonderfully made," most of them can easily be declared unconstitutional. While our present Legislature is in session would be a good time to bring forth the tobacco law. Some good man might get it sandwiched in between woman suffrage and the Constitutional Convention, if he tried. We are loath to believe that "father," no matter how he is wedded to his "ancestral pipe," would want mother and daughter to suck consolation from the same source. "Ye that are strong ought to bear the infirmities of the weak." Strong men and women must stand together against this peril that threatens us today, for indeed it is a real peril.

Ruston, La.

TO THE PREACHERS OF THE DURANT DISTRICT.

You will be asked at the District Conference how you stand as to the payments on the Centenary pledges. As your presiding elder, let me insist that you be ready to answer this important question.

If you let your people fail here, you are surely doing wrong, as it will hurt them spiritually as they will think that a pledge to the church carries no importance, while we well know that it is as important as any other pledge. So let each pastor get busy and from the pulpit tell his people to be sure to meet this imperative need, as it is a great need, for the Centenary Board has arranged for the use or expenditure of this money.

A. C. McCORKLE, P. E.

MARRIED.

At the Methodist parsonage at Vardaman, Miss., on April 10, 1920, Clarence Overall and Miss Zada Casey, Rev. R. T. Nolen officiating.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

Biliousness

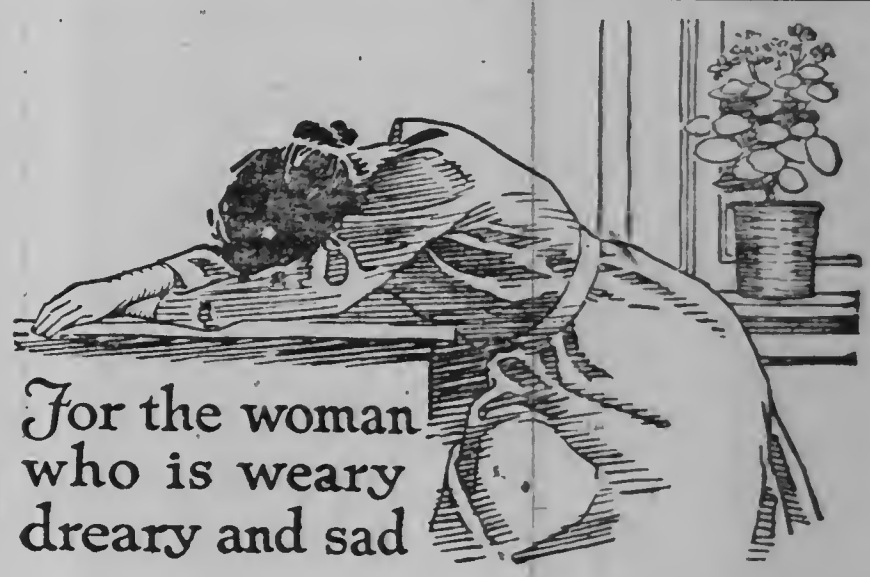
Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.



For the woman who is weary dreary and sad

A woman on her feet all day very often has backache, dizzy feelings at times, and pains here or there. If she will listen to what her neighbors say, and to the women who have had the experience, she will go to the nearest drug store and obtain a bottle of Dr. Pierce's Favorite Prescription. This is just the womanly tonic she needs periodically, and many are the women who express themselves as deeply indebted to Dr. Pierce for this wonderful discovery. It is an herbal nerve tonic which strengthens the weak woman and overcomes many of those diseases which cause backache, headache, dizzy feelings, sometimes fainting spells, and those distressing pains and bearing down feelings. Read what this woman says:

Jackson, Miss.—"I was weak, nervous and run-down in health in my early married life and seemed to have inward trouble. I took several bottles of Dr. Pierce's Favorite Prescription and found it to be just the tonic my system required. The 'Prescription' gave me renewed health and strength and I take pleasure in recommending it."—MRS. E. A. HOLLIDAY, 946 Central St.

Dr. Pierce's Favorite Prescription is a non-alcoholic remedy, either in liquid or tablet form. All druggists. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., 10c for large trial package. Also write for free confidential medical advice and free booklet.

FROM VIVIAN, LA.

Dear Brother Carley: On the evening of May 2, we closed a meeting, considered by many, the best ever held in Vivian. Rev. A. R. Kasey, of the Louisville Conference, was with us for ten days—preaching twice a day. He is a strong preacher, and his sermons, while not at all sensational, stirred many consciences, being full of "spirit and life." The Christian people were much strengthened, and there were added to the church sixteen persons, the greater part coming by profession. Our congregations were good during the entire meeting, and at times greater than we could seat. The business houses closed for the 10 o'clock service—as is their habit—and we had splendid services in the forenoon.

I have never served a finer people. They surely appreciate the services of a pastor, and always give him a good audience. Our Sunday school has outgrown its quarters, and we are considering plans for an addition to the church. At present, the Wesley Adult Bible Class is meeting in the Presbyterian Church, as they have no regular services at this time. We have now seventy-five enrolled on our Bible class register.

Our singing during the meeting was in charge of Brother McLendon, who is also our choir leader, and his work is fine. One of the strong points in our services is our music. All departments of our work are moving along nicely—W. M. S., E. L., and all the rest. Cordially,

I. T. REAMES, P. C.

Vivian, La.

APPRECIATION OF FINE SERVICE.

Dear Brother Carley: For several weeks I have been neglecting to express my appreciation, through your good paper, of Rev. Geo. A. Baker, one of the Conference evangelists of the North Mississippi Conference. This neglect is due, however, to two good reasons. The first is that I have been swamped in work, and the second is equally as good, I think, for I wanted to see how our Easter revival looked at a distance.

Brother Baker was with us at the time of the Simultaneous Evangelistic Campaign in Memphis, and we have never had ministerial help that was more earnest, zealous, companionable and helpful. His one aim was to help the pastor to develop Christian character and to deepen the work of grace in the hearts of the pastor and his people, to win souls for the Master, and thus leave the pastor and his people in closer bonds of Christian fellowship and better able to fight for the Master. All this he succeeded in doing. He went with me from house to house, and we read the Scriptures and prayed with the people. He did as much work outside of the pulpit as he did in it. Brother Baker is a strong preacher—he preaches the whole Gospel, drives straight to the point and is a wonderful help in showing the brethren what it means to do real pastoral work.

Our greatest blessing came in the reviving of our church membership. The members are more spiritual and more loyal than at any time since we have known this congregation. Twenty joined the church at the close of the meeting and fifteen since then, and we will have a dozen or more coming in this Sunday.

Brother Baker has headquarters at Myrtle, Miss., and we can recommend him most heartily to any pastor who desires evangelistic help.

OTIS G. ANDREWS.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5830 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 128.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher; residence, 1319 North Rampart Street, telephone, Hemlock 468.

Rev. Jno. T. Sawyer, Superannuate; residence, 1232 St. Mary Street, telephone, Jackson 1404.

Rev. R. A. Davis, Superannuate; residence, 7037 Freret Street, telephone, Walnut 1485.

Rev. E. N. Evans (Angie-Talisheek charge); residence, 1628 Milan Street.

Emory University

Candler School of Theology

The call to preach is a call for preparation. Summer term offers regular courses to men preparing for the ministry.

JUNE 23-AUGUST 31, 1920.

Bulletin and further information on application. Address

THE DEAN,
Emory University, Georgia.

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
YEAST MADE

man tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-26.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol 67—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3354.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 3, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

LOVE AS A PASSION.

Love is infinitely more than an amiable sentiment—it is an all-consuming passion. True love does not overlook faults and shortcomings, but it gives itself without reservation to the redemption of the one loved from all the weaknesses, misfortunes, and evils that the pure eye of love can detect. Love does not weigh the cost of its action, but the value of its object. Love does not hold back because effort and pain are involved in the service it would render, but it goes joyously to all lengths to make perfect that which to which it is devoted. It is an idle word for us to say that we love God while, at the same time, we stand quiescently by as our brothers go to destruction. It was Love that came to seek and save that which was lost.

THE ECONOMIC VALUE OF CHURCHES.

While the church's value to the community is to be measured largely in terms of its spiritual ministry, it is not amiss to consider the fact that it has a very real economic value. We once heard a very thoughtful man, not identified with any church, make the remark that he would not live in a community where religious services were not regularly held, his explanation being that religion is the only thing that makes life and property safe. To the same effect are some recent words of Mr. Roger W. Babson, head of the largest organization for gathering and analyzing business statistics in the world. In an address before a business men's organization, he said: "The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this very day give more time, money and thought to the churches of our city, for upon these the value of all we own ultimately depends." Without accepting his view that the churches are in an "inefficient and inactive state," we commend his words as worthy of serious consideration by the business men of every community.

THE WICKEDEST PLACE ON EARTH.

"Port Said is the wickedest place on earth," said a chaplain to a group of soldiers recently. He continued: "I know Calcutta, Bombay and Madras better than I know London; I have had to live in the East for a quarter of a century, and I know what Cairo and Ismalia are; but I have seen more sin and appearances of sin in one hour in Port Said than in all the rest of my experiences." Even so, the wickedest place on earth is the human heart in which the love of God is not known.

KILL HORSE RACE GAMBLING IN LOUISIANA.

According to newspaper accounts of the proceedings, a bill has been introduced into the General Assembly of Louisiana, now in session, to prevent betting on horse races, or on any other sport or event of any kind that lends itself readily to the exercise of the gambling instinct. Without being able to say whether or not the bill is so drawn as to stand the test of the courts to which all such measures are inevitably subjected, we wish to commend its purpose, and urge that it or some other similar measure be enacted into law without fail. We are not so presumptuous as to suppose that we have any authority to speak for individual Methodists of the State, though we believe the vast majority of them are heartily in favor of such a law, but we do know the historic position of the great Methodist Church upon such questions, and we can assure the supporters of such a measure that they will be representing correctly the sentiment of one of the most virile forces in American religious life in working and voting for the adoption of a law that means so much for the moral welfare of the State. As we have said time and again, we have no fight to make upon horse racing as such—our opposition directed against the evils that are always attendant upon its establishment as an institution. If horse racing can survive without gambling, we certainly have no disposition to interfere with those who would conduct the sport, under humane conditions, purely for the pleasure involved in contests of speed. We have no idea it can so survive, for the advocates of racing themselves admit that if gambling is eliminated, racing is done for. We are not in favor of a racing commission that will "regulate" gambling—an undertaking as impossible of accomplishment as the "regulation" of the liquor traffic. We want to see, and the moral manhood of the State is demanding, a measure with "teeth" in it that will make impossible a repetition of the demoralizing conditions that have arisen in New Orleans in connection with racing, and wherever else the "sport" has been allowed to flourish. Kill horse race gambling in Louisiana, gentlemen of the General Assembly, and thus complete the step that was taken when the State was redeemed from the curse of the lottery.

USE FOR A PESSIMIST.

We saw this the other day: "Employ an optimist to get results, and a pessimist to figure them up." Very good—except that a pessimist usually dis-figures what has been accomplished.

WHAT WILL YOU DO TO-MORROW?

Yesterday and to-day have had their tasks, have seen their trials, successes and disappointments, and their achievements are recorded upon the indelible pages of history. But how about to-morrow? A new day will bring new opportunities, new hopes, new privileges, new responsibilities—and the record is still to be made. No matter what the past has been, the future may be redeemed by energy, consecration and faith. Let us enter it with high hopes, noble purposes, and an invincible determination to attain.

THE MENACE OF MORMONISM.

In spite of the fact that Mormonism has been outlawed by the United States Government in so far as its iniquitous practice of polygamous marriages is concerned, this sinister organization persists, somehow, in maintaining its activities in a way that cannot but cause concern to all those who are interested in the preservation of the Christian ideal of the home. Its missionaries are actively at work in many foreign countries, and the success of their labors is attested by the number of innocent girls who enter our ports as immigrants on their way to Utah. While the Mormon Church claims to have abandoned polygamy as an ecclesiastically sanctioned practice, there seems to be indisputable evidence that it still flourishes. This matter has been brought to our mind especially because of the recent veto by the President of a bill which, as we understand it, would have given the chairman of the Joint Committee on Printing power to determine what information should be given to the people of the country through official publications—and the chairman of that Committee happens to be Senator Reed Smoot, of Utah, a leader of the Mormon Church. We are glad the President refused to sign the bill.

LEADERS AND THE LED.

There seems to prevail in some quarters the idea that certain men are leaders merely by virtue of their positions. We confess that we have great respect for the opinions of those who have, by the votes of their fellow men, been elevated to high places; but we always try to think in terms of principles rather than personalities. Only those men are real leaders who think right thoughts and perform right actions. Those who are led are blindly led if they do not follow the dictates of reason and sound judgment. The most dangerous of all leaders is the one who undertakes, by virtue of his position, to force others to his own way of thinking and acting. They are not leaders at all—they are drivers. There is a vast difference between a keen lash and the gentle hand of love.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE COURTESY OF CHRISTIAN BROTHERHOOD.

By Wm. C. Allen.

This commandment have we from Him, that he who loveth God love his brother also. John iv:21.

How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.
—J. T. Fields.

It has been well said that brotherhood makes for brotherhood. In many lands I have learned that courtesy invokes courtesy. If we exhibit this feeling towards others, they respond. We can all be very different from each other and yet be glad because we are all brethren and God is the Father of us all.

It has been written that "David Livingstone did not need a machine gun in Africa. The most successful explorers of the world have been those who least frequently had recourse to fire-arms." If Wm. Penn had come to the new world with a challenge of antagonism instead of addressing the red men as his brothers, one more colony would have been drenched in blood. Cecil Rhodes, the empire builder of South Africa, armed only with a riding whip, would successfully argue with the most blood-thirsty African chieftains. He talked with them in the language of common brotherhood.

After a good deal of intercourse with various Christian organizations over the world, I can speak of the spirit of brotherliness that often prevails in the churches. It is remarkable when you think of it. Men among the clergy or laity, who at home are used to exercising their own wills, go to church conventions or conferences and discuss important questions with other men who often sincerely differ from them. These men may voice varied opinions and are possibly persistent in their views. But they generally keep on good terms with one another. They are not often cynical, nor do they snarl at each other. They do not always approve of one another's actions, yet they call themselves "brothers," and they are brothers in Jesus Christ.

In business we frequently see the same thing. Men have their disputes and this, in a sense, is not to their discredit. Conflicting interests bear hard upon all of us—such things cannot be avoided. The sense of wrong is sometimes keen, but the true Christian man, who looks beyond the stress of temporary conflict, feels in his heart that after all those who oppose him are his brothers. He appreciates their difficulties in the commercial struggle. If he has the real love of God in his heart, he stands ready to conciliate and forgive. He does not manifest this by a mere surface geniality. He helps his competitors, remembers for good his employers or employees and is courteous in every relation of life.

If our sense of fraternity is not always reciprocated by others, even possibly by those who are in the family relationship, it must not disconcert us. We must do our part and leave the rest. Occasionally we simply fail to understand the other person's viewpoint. The fact that other men seem weak in brotherhood or politeness should not impair our faith in them. All of us are very, very human. They have their virtues, and their failings, just as we have. We, with them, may humble ourselves as we think of our accountability to God. And to them He may grant much forgiveness because of their errors, even as we may sometime need it so very much for ourselves.

Australia, 1920.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

V. The Governments and Peoples.

Whatever we may think of the administration of government in South America, its people are devoted to the republican form. Two types of republic are found. The larger States, Argentine, Brazil, and Venezuela, are subdivided into provinces and these are federated, as are our States, into a republic, with general authority in federal government and local authority in the smaller units. Other States, such as Peru, Chile, and Bolivia, have concentrated authority in the central government and leave little with the local units. In all, as with us, the distinctions between executive, legislative, and judicial departments are fairly well defined. The presidents hold office for four or six years, and in some cases re-election is prohibited. The legislative department consists of a Senate and a Chamber of Deputies. A Supreme Court with appointive judges stands at the head of the judiciary.

One writer says: "Latin Americans are excellent theorists and constitution makers. On paper their instruments of government are almost perfect. Their ideas of justice and liberty are high, as high indeed as those of the Anglo-Saxons of the North. Their constitutions are written in solemn and impressive language in which divine approval is invoked, but a student of Latin America politics will soon learn that it is one thing to make a constitution and quite another to carry it out and abide by it."

The weakness of the Latin American government is the frequency of revolution. This grows partly out of the lack of experience in self-government and partly out of the ancient spirit of intolerance. The people have grown up under a system of political despotism where the only way to secure a change was to revolt. Then their religious training developed a feeling that those who were in authority were right; hence one party imagines that it is wholly right and the other party is absolutely wrong, and, consequently, that opposition must be crushed. Some one has thus characterized this spirit, "The hatred of one's opponents is the first duty of the politician." In our sense of the term, public opinion does not exist. Since the party in power controls the elections and virtually decides results in advance, it is questionable if the people are ever really able to give free expression to their wishes. Change is affected by revolution more frequently than by ballot. This, to us, seems wholly inconsistent with representative government. However surprising, though, it may seem, so far as the majority of the people are concerned, law is enforced and life is reasonably safe. The unsuccessful leaders may be put to death or exiled, but the people know little difference. If we could only get this peculiarity of Latin American politics fully into our minds, we might be more tolerant of Mexico. Our diplomacy should recognize the difference of mental attitude of Latin Americans and Anglo-Saxons. When all things are given due consideration, South American governments are as well adapted to conditions as is ours, and probably give the people equal satisfaction.

The people are not, as we commonly suppose, predominantly European in origin. During the colonial period there was a free intermixture of Spaniards and Portuguese with Indians. This is particularly true where the native civilization was high. The per cent of half-breeds, or mestizos, is large and influential. In some countries, as in Peru and Ecuador, as many as two-thirds are full-blood Indians. Then there are many negroes and mulattoes, and zambos, who are a cross between Indians and Africans. It is true that the white element rules, and yet there are notable exceptions.

Among the ruling class, labor is held in contempt, and, as there are no athletic sports, the physique is usually undeveloped, and human life is held cheap. They are not money makers, and have little regard for those who desire to accumulate wealth, as they value money only for the privileges and the pleasures it brings. Among the lower classes poverty is the rule, but on account of the climate and simple habits it does not seem to pinch as it would among us. Religion is a sentiment and is expressed largely in ritual and formal service rather than in ethics.

A careful writer says: "The weak points in the character of the South Americans may be summed up in these words—mutual distrust, excessive pride, self-indulgence, indolence, and want of persistence. * * * They seem almost incapable of working together in a common work for a common cause."

If they thus distrust one another, is it strange that they distrust us? Is it not our high duty to cultivate the confidence of our Southern neighbors?

A NINETY-DAY REVIVAL CAMPAIGN FOR CIRCUITS.

By Rev. O. E. Goddard, D.D.

Clamorous requests from presiding elders throughout the church are pouring into my office for a special evangelistic campaign during the summer months for circuits. It was a physical impossibility, they say, to put on the campaign in all the circuits. They insist that a special time for the circuits be agreed upon. Accordingly, after conference, the Evangelistic Committee suggested that a ninety-day campaign be launched for the revivals among the circuits. The dates are from July 7 to September 27. Some revivals will go on now and some will be held after the 27th of September. Let all this be understood from the beginning. I have no disposition to stop again and again to explain that we are not dictating a hard and fast program for any pastor. This call comes from the presiding elders on the field.

1. Let the pastors retain the Standard Survey Book, the survey cards, those for tabulating the survey, and the Standard Plan for the Revival. (Some pastor may have already junked these, but that will be his misfortune). Put on the survey in each church a few weeks before beginning the meeting.

2. Retain the blanks for reporting the revival campaign. In making the reports September 27, use these blanks now in hand.

3. My office has but a limited supply of all the materials used in the pre-Easter campaign. The pastors all have all these materials. It is not the purpose of the office to print any more this year. The pastors who have lost their supplies and are very anxious to get them for this summer campaign may be supplied as long as our supplies hold out. After this, each pastor will have to furnish his own supplies. This applies also to the propaganda literature. We have a limited supply of the literature used in promoting the revival up to Easter. We shall not print any additional literature this year. Such as we have on hand will be given free of all charges to pastors on their order.

4. The major part of our pastors are on circuits. The major part of our people live within the bounds of circuits. We ought to reach as many people in the summer campaign as we did in the pre-Easter campaign. It is quite likely that one hundred thousand were reached in the Easter campaign. Shall we not pray for as many during the summer campaign?

It is at the point of human despair that one is nearest to victory, even as the Apostle Paul, as he exclaims, "O wretched man that I am; who shall deliver me?" receives the immediate response of faith: "I thank God through Jesus Christ."—Exchange.

SUPERANNUATE AS JUNIOR P. E.

By Rev. T. W. Adams.

In many things in life it is by no means easy to understand the prompting motlve. When I told Rev. J. M. Morse, my presiding elder, to ask that my name be referred to the committee for the superannuate relation, he did not say a word to dissuade me. He readily agreed. It appeared to me as a pleased acquiescence he gave to my request. It made me feel funny. I rather expected to have to argue the case, and give him facts to win him over to my view of the matter. In this I was altogether mistaken. He said: "All right, Adams." Morse didn't say anything more, but from his looks I judged that he was doing a lot of thinking. His looks said: "Adams, you have more sense than I thought you had. I have known for some time that you were worn to a frazzle, and that you were practically down and out, but I didn't think you had sense enough to see it. I am glad you have not forced me to ask for your superannuation."

About a week after Conference adjourned I met Morse in Jackson. In a very gleeful spirit he said, "Adams, I appoint you junior presiding elder of the Jackson District." That "let the cat out of the wallet." I understood then what had somewhat puzzled me before. I said, "Morse, you are some schemer, to-be-sure—I now see clearly the motive prompting your ready acquiescence in my plans." His plan was for me to go around with him on the district, preach some and give him expert advice on questions of law, and entertain the folks where we would be cared for, and fill his appointments when he was away on more important business. He said, "You can do some work, all of it if you wish, but I must get all of the money." After thinking the matter over, I concluded to accept the proposition; for while there was no money coming to me, the best eating and the finest fellowship possible would be mine. I feasted on presiding elder dinners for ten years, and now comes the opportunity to renew intimate acquaintance with the delicious menu. My, what a time I am going to have! I am sure that mighty few superannuates are so delightfully circumstanced. Of course I am contented and happy. Why shouldn't I be? I had rather be a superannuate than a college president or a presiding elder.

I had a great time at Braxton and Mendenhall on the second Sunday in March. Charlie Stralt and "Jack" Smith are the pastors, respectively, of these churches. They are loved by everybody. It couldn't be otherwise, for they are fine and lovable fellows. They are quite different types of preachers—Charlie laughs and "Jack" cries when they deliver their pulpit philippics to their shrinking congregations. I don't know which is the better way. After having for many years tried both ways I am still undecided. I leave every preacher free to decide the matter for himself. Either way is good if done right.

Morse asked me to preach at 11 o'clock. I told him I just couldn't think of doing it. I know too well what is expected at that hour. It is then the presiding elder pulls off his "whopper." I thought it would be entirely improper for an old, worn-out superannuate to function under such an embarrassing handicap. Morse preached. He didn't, like some I have heard, make an assault and battery with intent to preach, he sure enough preached. It was fine. I haven't heard anything so good for a long time. Preaching over, then came the dinner at Brother McKay's. It was a genuine presiding elder's dinner. It was strictly according to regulations. I wouldn't object to meeting Morse at Braxton every once in awhile. Such a dinner is a drawing attraction.

At night, we were at Mendenhall. The church was full of people. That was the finest congregation, measured by any rule, I have seen lately. They were thoughtful and responsive hearers. It was a service of devout waiting upon the Lord in worship. It was good to be there. The aroma of that service abides with me still. I had to show myself a slacker, or preach for Morse. I can't tolerate slackers, so I preached. Morse introduced me as an ex-presiding elder, fresh out of the penitentiary. Wasn't it bad for Morse to treat the old worn-out preacher that way? I told the congregation that I was guilty of both charges, but I had repented of the "ex" business, and was now out of the penitentiary; so I implored their kindly forbearance. They gave it to me in large measure. People generally are mighty good to preachers. They cheerfully forgive them of almost every bad thing they do.

At the beginning of the services I told the congregation that I didn't feel at all like preaching. I had heard Morse preach a big sermon at 11 o'clock, and the strong, rich pabulum had not agreed with me. I had had mental indigestion all the afternoon.

My feelings improved when I began to preach, and kept on improving as I continued. My sermon was one whole hour long. Wasn't that too bad, Henry? A preacher who has been at it for nearly forty-six years ought to know better than to preach an hour. But, you see, I was filling a presiding elder's place, and I just knew it wouldn't pass muster if it were only a little sermonette. The congregation should share with me in the blame for the indiscretion. They paid wonderful attention to the sermon from beginning to end. It made the old man forget. I tried to stop sooner, but calls came from the congregation, "Go on! Go on!" and "on" I went. I am always happy to preach to eager hearers, who don't snap watches, and fidget about while the message is being delivered. May God bless the people at Mendenhall!

Instead of fussing over having to hear a man preach for an hour, several of them begged me to come back and preach some more for them. I am going to do that very thing, God willing. "Jack" Smith can "bet his bottom dollar" that he will be "pestered" soon with the old preacher.

Henry, if you will come up I am sure Morse will let you go around some with him and me. Come!

Brookhaven, Miss.

REV. LYMAN R. ROBERTS.

Among those who constituted what may be called the old guard of local preachers in the Mississippi Conference, none was more prominent in South Mississippi than Rev. Lyman R. Roberts. He was born August 23, 1850, in Jackson County, and spent his entire life in the same community, except a few years spent in the itinerant ministry as local supply. He was licensed to preach, March 25, 1876, at White Plains church, Harrison County, Rev. Thos. Price, P. E., and D. Merchant, P. C. He was ordained deacon in 1885. For 44 years he exercised his gifts and graces as a local preacher, passing to his eternal reward on March 30, 1920.

He was useful as a local preacher. Several times he was called upon to supply nearby charges, which he did with great acceptability. On none were his services more highly appreciated than on his home charge, the Vancleave circuit, which he served three years in succession. Three times he was in charge of the Escatawpa circuit, and twice of the Americus circuit. His popularity with the people of those charges was evidenced by the fact that he was frequently invited in after years to go back to one and another of those churches to hold protracted meetings.

He was a splendid preacher, and one of the most able men in prayer I have ever known. He knew God, and, like Jacob of old, he knew how to prevail with God and men. His preaching was of the evangelistic type, and many were converted and brought into the church under his ministry.

While we will miss him so much in the community, in the Masonic Lodge, of which he was a faithful member, and at camp meeting, there is no place outside his own home where he will be missed more than in his home church. A life-long member of Mt. Pleasant church, he served it in every capacity possible. In his early ministry he served for many years in succession as superintendent of the Sunday school, as steward, and in the last years he served as teacher of one of the Wesley classes, and was recognized as general leader in all the work of the church. He was the pastor's friend and right-hand man.

His home was the preacher's home. He had a splendid country home, delightfully situated, and he and his good wife and children always made it very comfortable for the pastor or visiting preacher. He leaves his widow, four sons and four daughters to mourn his departure. May his mantle fall upon his sons. His pastor,

J. H. GRICE.

PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference for the current year was held in Crawford Street Methodist Church, Vicksburg, Miss., May 5, 6, 7, 1920. Rev. J. R. Jones, our new, and well-beloved presiding elder, directed the affairs of the conference, presiding with ease and true ministerial dignity, bringing into activity his rare native ability, and more than a score of years of ministerial experience, he redeemed every moment of time.

Every pastor of the district except Rev. M. J. Miller, of Rocky Springs, was present, and his attendance was prevented by the illness of his wife. There were several local preachers and a goodly number of lay members present. We think this a remarkable record when we remember the long distance some had to come, and the difficulties, on account of much mud and high water, under which others reached the seat of the conference.

T. L. Smith, of the Woodville circuit, was licensed to preach. Rev. E. C. Terry, of the Methodist Protestant Church, was received in local deacon's orders.

A collection of $31, the apportionment for this district for the Asbury Memorial Fund, was raised.

Dr. Rolfe Hunt, the very efficient president of Port Gibson Female College, was elected district lay leader.

W. H. Saunders, M. L. Burton, C. P. Jones, and T. A. Ferguson were elected Ad Interim Licensing Committee.

H. G. Flowers, S. W. Sharbrough, J. K. Sessions, D. D. Rollins, N. A. Killingsworth, Mrs. E. B. Jones, Mrs. L. E. Prentiss, and Mrs. J. E. Netterville were elected delegates to the Annual Conference, with Misses Magdeline Hallburg and Chesley Hagan, alternates.

Robt. Selby, Commissioner for Emory University, M. M. Black, Commissioner for Millsaps College, W. D. Hawkins, Conference Secretary for the Centenary Missionary Movement, W. E. Thomas, a member of the Louisiana Conference and Superintendent of the Memorial Home, in New Orleans, for unfortunate outcasts, B. F. Lewis and Mrs. S. F. Riley, representing the Mississippi Orphans' Home, and the inimitable John C. Chambers, Sunday School Field Secretary for the Mississippi Conference, visited the conference, and made addresses. Brother Chambers not only addressed the conference, but presided in the Sunday School Institute, which was held in the afternoon of the second day of the conference.

The preaching was well done by W. J. Dawson, Dr. Rolfe Hunt, and M. L. Burton. The sacrament of the Lord's Supper was administered, on the first evening of the conference, by W. W. Hopper and O. S. Lewis.

One of the very delightful features of the conference was luncheon served each day at noon, in the Annex of the church.

Rev. N. B. Harmon makes an ideal host for a conference, and Rev. O. S. Lewis seemed almost ubiquitous, always being just in the right place at the right time.

The good people of the city of Vicksburg, where cluster many sacred memories connected with early Mississippi Methodism, loyally entertained the conference, so we would fain have tarried many days, but even the ecstasies of the Mount of Transfiguration must end.

T. J. O'NEIL, Secretary.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

"What is beyond here?" I asked as I detrained at Cross Plains, Texas. "Jack-rabbits and oil prospects," was the answer! But they treated me nicely, and I enjoyed preaching the gospel in the mesquite country. Sometimes I wish I were a bishop, for two reasons: first, to get the salary of a bishop, and, second, to have his influence; but minus both, I enjoy the laurels of a "superannuate," and when asked why I superannuated, I reply, "Ask Kilgo. That is a cabinet secret!" When I got home I found Sister Steel's "Bide-a-wee Cottage" well under way, and the dear woman as happy in the negro cabin where she has been living for sometime as if she were the mistress of a palace. Wonderful woman! Her fortitude and cheerfulness under the trials we have known entitle her to more roses than Dr. Battle piled on me recently. She is just a bit anxious how we are to ever furnish her cottage; but fearing her anxiety will disturb my nerves, she puts on a cheerful mood every time I am around. Once Gladstone had to make an important speech in Parliament. His wife went with him. As she got out of the carriage, the door shut on her hand, and mashed one of her fingers badly. She bit her lips in her effort to suppress her pain, knowing if her husband discovered it, it would unfit him for his work; and she endured it all through the long address, giving her accustomed smiles, as though nothing had happened. The press rang with the praises of Gladstone, with never a word for the heroic woman, whose fortitude and suffering contributed so much to her husband's fame. So it is with the noble women to whom we owe our success and happiness in life. It was a great privilege to sit with her in the pew, and listen to an excellent message from Brother Battle on "Mother's Day."

This is a "Pelican Pines" letter, because that is the title of my scribbles, but I am now at Evansville, Miss., with Rev. J. H. Ingram, in a meeting, if the rain ever quits. This is in the "Delta," and not far from my boyhood stamping ground around Horn Lake. Soon after leaving Lakeview, the train passed across a field I helped to clear sixty years ago! I was one of the "pioneers" of the Delta. It was a vast and dense wilderness when my father moved into it in the winter of 1860, and matched me, a boy of eleven summers, against "the forest primeval" with a brand-new axe! There was a school for you, Carley! You lily-handed gentry, gowned in the soft raiment of this modern age, know nothing of the heroic experience of those who hewed "the architrave" of the temple of your festivities. We had no levees then, and our home was on an island when the Mississippi left its banks; so I became as expert with a canoe as an Indian. What tales I could tell of adventures in the wilds with bears and panthers and wolves! Memory was active all the way from Memphis here, though the country is nearly all cleared up now, and I could identify only a few places. I did locate a spot where I had a memorable encounter with a wolf, and the vicinity of the lake looked familiar. I preached my first sermon on the bluff above the landing at Lakeview. I see now how God was training me by the strenuous toils of that day for the work ahead. I think the vigorous health and sound lung power I enjoy today are the result of the maul and axe I had to use then; and I am glad to be back on the site of the "university of hard knocks" where I was trained for my mission.

Everything is as wet here as it was when Noah told Ham to fasten the door of the Ark! But we had a nice little audience to start with, and, of course, these Delta folks are as fine as silk. When I got off the train, I looked around for the Grand Central Hotel, and landed at Mr. F. A. Owen's comfortable home. Here I am waited on by Francis Asbury (Owen), and am trying to pump some "Hope-for-the-best" serum into the soul of Parson Ingram, who is blue over the unification calamity that has fallen on our church. At this writing I do not know how the thing is going over at Des Moines. I share in all the sorrow it has brought to the church I have served for fifty years, but, having done all I could to prevent it, I can only await the issue in hope. Of one thing I am sure—there is going to be no improvement until we return to the gospel. We have drifted far from it. It is the old story repeated over again of substituting the form for the power of godliness. We have given up the altar, and are building "annexes" with gymnasiums and game rooms. There is not a word about the fundamental things in the Episcopal Address of the Northern Methodist bishops: it is all about surface matters. Tadlock touched on the vital point in his excellent Fraternal Address, but it needs to be put in the forefront as the paramount issue before us—preaching the gospel. I am not blue, however. History is a great stabilizer of faith. The world has often passed through just such zones of trouble before, and emerged into larger and better life; and it will do so again. The main current is onward, and I am steering my tiny craft with the main current now.

When we unite with the Northern Methodists, I won't have a chance to write for our papers any more; so before it is too late, let me quote what General Lee said. It will be treason to quote him after unification. He said: "My experience of men has neither disposed me to think worse of them, nor indisposed me to serve them; nor in spite of failures, which I lament; of errors, which I now see and acknowledge; or of the present aspect of affairs, do I despair of the future. The truth is this: the march of Providence is so slow and our desires are so impatient: the work of progress is so immense and our means of aiding it so feeble; the life of humanity is so long and that of the individual so brief, that we often see only the ebb of the advancing wave, and are thus discouraged. It is history that teaches us to hope."

Mansfield, La.

THE HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference convened in Broad Street Church, Hattiesburg, Miss., Tuesday at 2:30 p.m., May 18. The afternoon and night were devoted to the District Sunday School Institute, the program of which was under the direction of Rev. J. C. Chambers, Sunday School Field Secretary. The enthusiastic addresses were very helpful.

The conference met in regular session at 8:30 a.m., Wednesday. The presiding elder, Rev. W. B. Jones, gave general satisfaction in his dispatch of the business and brotherly administration, as will be seen by resolutions appearing in this report.

The attendance was very gratifying, twenty-two pastors and fifty-two delegates, including twelve women delegates, answering to roll call.

At the different sessions devotional exercises were conducted by the presiding elder, H. J. Maddox, F. B. Ormond and P. H. Howse.

Our connectional interests were represented by B. F. Lewis, Rabt. Selby, J. C. Chambers, M. M. Black, and Thos. H. Mills of the Louisiana Conference, representing the Memorial Home in New Orleans.

The regular committees were appointed and presented interesting reports during the closing session.

The pastors' reports, in many respects, were encouraging, and revealed the fact that a spirit of enthusiasm and co-operation is evident over the district, with definite plans for the approaching revival season complete.

Impressive addresses were made by Dr. W. W. Crawford, P. D. Hardin, Jno. A. McLeod and S. L. Postlethwait concerning the new hospital at Hattiesburg that is to be erected on the lot where the South Mississippi Infirmary now stands.

Rev. J. H. Jolly preached at 11 a.m., Wednesday, and Rev. H. J. Moore at night. Each message was filled with the Holy Spirit and was an inspiration to the large and attentive congregations. The sacrament of the Lord's Supper was administered at the close of the night service. An interesting stereopticon lecture was also given by Brother W. D. Hawkins, which was very much appreciated.

Election of delegates to Annual Conference resulted as follows: Jno. A. McLeod, W. F. S. Tatum, K. T. Moore, H. V. Waits, G. W. Holloway, Mrs. H. L. McClesky, M. H. Turner and Jas. Hand, as principals; C. W. Carley, Bura Hilburn and Mrs. P. D. Hardin as alternates.

Two local preachers having died recently, Rev. E. J. Taylor and his son, E. J. Taylor, Jr., appropriate memoirs were prepared and read by Rev. L. Carley. A song, "I Want Religion," composed by Rev. E. J. Taylor, Sr., was sung by Rev. W. P. Meador.

Licensing Committee was announced by the presiding elder as follows: P. D. Hardin, C. M. Crossley, J. E. Williams and S. C. Moody.

Rev. D. R. Campbell was elected District Lay Leader. He was also recommended to the Annual Conference for the recognition of deacon's orders.

Rev. T. W. Adams, Rev. R. H. Barr and Geo. L. Carley were welcome visitors. The conference took a "relax session" during a characteristic speech from Brother Adams.

Collins was selected as the next meeting place.

The following resolutions were unanimously adopted:

"Whereas, according to the polity and law of our church, our beloved presiding elder, Rev. W. B. Jones, is completing the full term as presiding elder of the Hattiesburg District,

"Be it, therefore, resolved, That we, the Hattiesburg District Conference, express to him our brotherly love and affection and commend him as a wise administrator and faithful servant of God. We highly esteem him for his warm sympathy and brotherly love, and honor him for the marked measure of success that has attended his four years of labor as presiding elder. We will continue to remember him at a throne of grace and pray that in the providence of God, he may have many years of efficient service in the Master's Vineyard."

Signed by: P. D. Hardin, W. M. Williams, J. L. Greenway, Committee.

Resolutions of thanks and appreciation to the host of the Conference, Rev. J. E. Williams and Broad Street membership, were adopted.

The ladies of Broad Street Church served luncheon Wednesday at Hotel Shelby and immediately after adjournment, Thursday noon, in the Epworth League room at the church.

CHARLES E. DOWNER.
Secretary.

"THE MOST FOOLISH OF ALL THINGS."

By Rev. Ulysses Grant Foote, D.D.

The above is the title of a neat little volume of parables that has recently come into my hands. The book is written by H. Anthony (Shands, M.D.). Only the first part of the name appears on the volume. Dr. Shands has a host of friends who do not know that he is the author of this book. His modesty persuaded him to leave off his surname—and his modesty is at fault. That was one of "the most foolish of all things" for him to do. But he did and that is so much for modesty.

Now for the parables: They are well written—exceptionally well written. They are new and fresh. They sparkle with the dew of the morning. It is not every one who can put the dew in the dew of a short story and make it sparkle. These stories are not foolish as the title would indicate to the superficial glance. They are wisdom; and they show that moralities, sentiments, posies, snatches of beauty, and the warmth of fellowships are the fruits of wisdom. Their opposites are "the most foolish of all things."

Of course you know that Dr. Shands is the son of the late Governor Garland D. Shands, of Mississippi and New Orleans.

New Orleans, La.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

AN INTERESTING BOOK.

By Rev. James H. Felts.

There recently came into my hands for inspection a little book written by Rev. John Wesley, M. A., entitled, "Primitive Physic: An Easy and Natural Method of Curing Most Diseases." (Homo Sum: humani nihil a me alienumpto)—The Twenty-second Edition. Philadelphia: Printed by Parry Hall, No. 149 Chestnut Street; and sold by John Dickens, in Fourth Street, No. 43; near Race Street, M.DCC.XCI.

This book is now owned by Mr. J. O. Banks, Columbus, Miss., a well-known and splendid citizen of our city, and a leading member of the First Baptist Church. It is a family heirloom. The following entries may be of interest: "Ralph Banks book, May 19, 1772;" "June 25, 1808, Thomas Banks;" "Ralph Banks book, bought of Rev. Ruth Ivey, May 19, 1772," etc.

The preface would be interesting reading to many. I copy a few sentences. "When man came first out of the hand of the great Creator, clothed in body as well as in soul, with immortality and incorruption, there was no place for physic, or the art of healing. As he knew no sin, he knew no pain, no sickness, weakness, or bodily disorder—the entire creation was at peace with man, so long as man was at peace with his Creator. So that well might the morning stars sing together, and all the sons of God shout for joy.'"

The author then goes on to recite how man conspired against heaven—"The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator." "So has the Lord of all secured the execution of his decree—dust thou art, and unto dust thou shalt return."

This is followed by a dissertation on the remedies that may be found, insisting that regular exercise is one of the great remedies and preventives. "'Tis probable, physic, as well as religion, was in the first ages chiefly traditional: every father delivering down to his sons." He compares the flesh of the beasts of the field to that of man, and shows how God would not teach the one and leave the other untaught. Then he tells us how to use the remedies suggested—first making some general observations. A few of them are of interest.

"Tender people should have those who lie with them, or are much about them, sound, sweet, and healthy."

"Every one that would preserve health should be as clean and sweet as possible in their houses, clothes, and furniture."

"Nothing conduces more to health than abstinence and plain food, with due labor."

"Water is the wholesomest of all drinks."

"Strong, and more especially spirituous liquors, are a certain, though slow, poison. Experience shows there is very seldom any danger in leaving them off all at once."

"Tender persons ought constantly to go to bed about nine, and rise at four or five."

"Studious persons should frequently shave, and frequently wash their feet." (I must observe that at least an occasional shave and washing of the feet is not bad for others).

"The fewer clothes one uses, by day or night, the hardier he will be." (Our women of this day ought to be hardy).

"The passions have a greater influence on health than most people are aware of."

"The love of God is the most powerful means of health and long life."—London, June 11, 1747.

Two hundred and eighty-nine diseases are mentioned, and many remedies suggested. Some of them may be of interest. I call the attention of several good friends of mine to the following: To Cure Baldness: Rub the part morning and evening, with onions, till red; and rub it afterward with honey. Or with a decoction of boxwood: tried." For both cold and colic, "drink a pint of cold water." For a cold in the head, "Pare very thin the yellow rind of an orange. Roll it up inside out, and thrust a roll into each nostril." For dry colic, "Drink ginger tea." For acute colic, "Parched peas eaten freely, have had the most happy effect when all other means have failed." To prevent the cramp, "Tie your garter smooth and tight under your knee at going to bed; I never knew this to fail." For dull sight, "Drop in two or three drops of juice of rotten apples often." Measles "Immediately consult an honest physician." For old age, "Take tar water morning and evening: tried."

Mr. Wesley must have anticipated the preacher who "carries a sore toe in his pocket for the delectation of his friends:" "For habitual colic, wear a thin, soft flannel on the part." (I am sure that would be an improvement over a "sore toe in the pocket").

Toothache from cold air, "Keep the mouth full of warm water.' To cure warts, "Rub them daily with a radish." The liberal use of water, internal as well as external, is evidently his remedy for the larger number of ills mentioned.

The book is well preserved, and has many features of interest to those of us who live in this larger day. Wesley was a most remarkable man.

Columbus, Miss., May, 1920.

NEW ORLEANS DISTRICT CONFERENCE.

(A copy of a summary of the proceedings, furnished by the Secretary, Rev. A. J. Gearheard, to the presiding elder, Rev. J. G. Snelling).

I beg to hand you herewith, a summary of the work done by the New Orleans District Conference which adjourned on May 11, having been most delightfully entertained by the Rayne Memorial congregation and Dr. U. G. Foote, its pastor.

I have before me the report of all the pastors, and find that the total membership on the district is 4663, and that the average attendance each Sunday is 1688. There have been 215 accessions since Conference by vows, and 271 by letter, making a total of 516 new members. There are 2613 pupils enrolled in the Sunday schools, exclusive of Home Departments and Cradle Rolls, and there are 32 organized Bible classes. Thus far, 136 have joined the church from the Sunday school. The District has 315 Epworth League members and 522 members of the Woman's Missionary Society. The churches are pledged to pay this year to pastoral support $26,900, to which may be added $4000 missionary money, making a total of $30,900, or an average salary of a fraction less than $2000 per year apiece. It might interest you to know that when I became secretary of this district nine years ago, the membership was 3417 and the salary paid was $14,336.

In the deliberations of the conference, many resolutions were passed of some importance. The Committee on Temperance instructed your secretary to wire Governor J. M. Parker, stating that the conference favored the enactment of a State law similar to the Volstead Federal law. The telegram was sent and the Governor answered that he hoped we would leave the liquor question alone, as he had other matters of more pressing importance to look after just now.

The Church Extension Committee favored a radical forward movement in New Orleans and declared itself in favor of extensive aid being lent by the General Board of Church Extension.

The Committee on Quarterly Conference Records found some fault with some records, and found that some charges had no records present. I consider it a grave fault when any charge fails to bring up its record for inspection.

The Committee on Resolutions adopted a measure favoring the postponement of the Educational Campaign for at least two years and combining it with a campaign for Superannuates. This resolution did not in any way indicate that this district is not in heartiest accord with the educational campaign plan, but simply believes for the sake of the success of it, it should be delayed. The same committee endorsed the $500,000 campaign for the Orphanage and accepted $25,000 as a fair quota for the New Orleans District.

The Committee on Christian Literature favored strongly that the three patronizing Conferences assess themselves so that the support of the Editor of the New Orleans Christian Advocate may no longer be dependent upon the subscription income of the paper.

The Committee on License to Preach recommended J. L. Greenway, Jr., for license to preach and for admission to the Annual Conference on trial. The Conference licensed him and gave proper recommendation. Brother Greenway is a son of Rev. and Mrs. J. L. Greenway, of the Mississippi Conference, and a member of the Bogalusa church.

After the report of the Seashore Camp-ground School had been heard, a resolution was adopted authorizing the trustees of said property to deed it over to the Board of Education of the Louisiana, Mississippi and South Alabama Conferences.

In the elections at the close of the Conference, Bogalusa was selected as the next place of meeting; Mrs. S. A. Montgomery, Mrs. R. H. Harper, W. W. Carre, Dr. T. P. Bell, C. O. Chalmers, C. H. Wasson, W. B. Thomson and W. H. Jennings were elected delegates to the Annual Conference, and Mrs. I. N. Niebergall and Mrs. C. F. Niebergall were elected alternates.

I would say, Brother Snelling, that the conference was a success in every way. There were 78 delegates actually present, and every detail was cared for in fine shape, and you, sir, are to be congratulated.

Yours sincerely,

A. J. GEARHEARD, Sec'y

AN OPPORTUNITY TO HELP.

The Newton District suffered severely in the recent cyclones that struck this section of Mississippi. Three pastoral charges—Bay Springs, Deemer and Rose Hill—were affected.

In the matter of church property loss, the Rose Hill charge suffered most. On this charge three of our church buildings were either wrecked or badly damaged.

At Rose Hill a debt of several years' standing on the church building had been but recently paid off. This building is a complete wreck. The loss of the building would have been a severe blow to the church and charge had there been no other loss sustained; but with several lives lost, many homes wrecked and much other property destroyed, the ruin of one church building and the damaging of two others is so much the more serious.

Any assistance in the work of restoring these houses of worship will be gratefully received by the pastor and the people of the charge.

Contributions should be sent to the pastor, Rev. M. R. Jones, Rose Hill, Miss.

J. A. MOORE, P. E.

NEWTON DISTRICT CONFERENCE AND SUNDAY SCHOOL INSTITUTE.

The Newton District Sunday School Institute will convene in the Methodist Church, Walnut Grove, Miss., at 9 o'clock a.m., June 15. Let representatives from all the Sunday schools of the district attend.

At the same place, on the following day, June 16, at 9 o'clock, a.m., the District Conference will convene. The Committees appointed are as follows:

License to Preach—B. F. Jones, R. E. Rutledge, R. H. Clegg.

Admissions—J. G. Galloway, L. F. Alford, A. J. Beasley.

Orders—L. L. Roberts, H. R. McKee, W. L. Blackwell.

Quarterly Conference Records—H. S. Westbrook, A. A. Simms, E. H. Cooley.

Local Preachers—E. L. Alford, J. M. Smith, M. R. Jones.

J. A. MOORE, P. E.

'GOSPEL TENT FOR RENT. Size 40x60, new top. Available now. Write, Rev. Jno. W. Robertson, Rosedale, Miss.

ARE YOU SAFEGUARDED WITH A THOROUCHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

"BUILDING CITIZENS FOR TO-MORROW"

Half-Million Dollar Expansion Campaign

LOUISIANA METHODIST ORPHANAGE

Located at Ruston, Louisiana

Headquarters: 507 Milam Street,

SHREVEPORT, LA.

JUDGE W. G. BANKS.....Executive Chairman.

Make Checks Payable to Louisiana Methodist Orphanage. **Telephone 4616.**

OFFICERS:

HON. S. D. PEARCE.....President
Ruston.

J. H. MAYS.....Treasurer
Ruston.

REV. BRISCOE CARTER...Secretary
Shreveport.

ROBT. W. VAUGHAN.....Supt.

DIRECTORS:

Hon. R. O. Randle.....Vice-President
Monroe.

Judge B. F. Roberts.....Shreveport

Rev. R. H. Wynn.....Ruston

Rev. J. M. Henry.....Ruston

Rev. W. W. Drake.....Shreveport

Dr. W. D. Haas .....Alexandria

T. L. James .....Dubach

O. E. Hodge .....Ruston

Hon. P. K. Abel .....Winnfield

J. S. Rolfe.....Oak Ridge

Dr. R. D. Webb.....Minden

GEO. K. NICKERSON,
Campaign Director.

200 Kiddies are Calling You.

They have no home and they are appealing to you Methodists to subscribe to the $500,000 Fund now being raised to build a

GREATER LOUISIANA METHODIST ORPHANAGE.

The need of a permanent home for 350 Louisiana Orphans is a crying one. A contribution to this worthy cause is not only an economic investment, but a response to a divine injunction.

The Lord Jesus Commands You

To hearken to the cry of the fatherless. IT IS YOUR DUTY to provide a Christian home for the utterly dependent, helpless little ones. Helping to save a homeless, desolate child covers the whole field of Christian endeavor in one act. It would be almost a crime not to respond to this appeal.

The Great Methodist Church

Always in the lead in benevolent, philanthropic and religious lines of endeavor, must not fail in this, the grandest of all Christian work, the proper housing of God's little ones.

It's up to you. Little hands are beckoning you.

"200 Kiddies Seek Admittance Now—Let's Provide Adequate Quarters For Them."

Sign this Pledge Card and mail to

GEORGE K. NICKERSON,

507 Milam Street,

SHREVEPORT, LA.

No..... $.....

ORPHANAGE PLEDGE CARD

LOUISIANA METHODIST ORPHANAGE EXPANSION FUND

.....La.....1920.

For value received and in consideration of my interest in the welfare of the Louisiana Methodist Orphanage, I HEREBY PROMISE TO PAY to the Treasurer of same.....Dollars, to be apportioned and expended under the direction of the Board of Directors of the Louisiana Methodist Orphanage, payment to be made as called for.

The unpaid portion of any payment shall bear interest at 6 per cent from date due until paid, and any part or all of this pledge may be paid at any time in Liberty Bonds of the U. S. A. at par value at the option of the maker hereof.

Name.....

Address.....

The Home Circle

ORIGIN OF VIOLETS.

I know, blue modest violets,
Gleaming with dew at morn—
I know the place you come from,
And the way that you are born.

When God cut holes in heaven,
The holes the stars look through,
He let the scraps fall down to earth—
The little scraps are you!

—Selected.

THE STORY OF THE CHILD AND THE ROSE.

One afternoon in the summer a little child went out in the garden to play. It was his mother's garden and it was filled with rosebushes. The mother had often taken the child there to walk with her; and as she bent over the bushes and touched the dark green leaves and the hard, prickly buds, she would say: "Soon these buds will open and then the roses will tell you their story."

But the child didn't understand how the buds could open or how the flowers could tell a story. But on this beautiful afternoon, as the child entered the garden, he saw that one of the buds had become a great red rose. He bent over and touched it and said: "Good morning, big red rose! Can you tell me a story?"

And the rose slowly opened its dark red lips and said: "What kind of a story shall I tell you, little child?"

The child waited for a long minute, for he was so surprised to find that the rose could speak. Then he said, "Tell me a story of how you grew. The last time I saw you you were a hard, green bud, and to-day you are a big red rose!"

"Oh," said the rose, "don't you know how I grow? I do just as my Father wants me to do. I let my roots go way down into his warm, moist earth, and I turn my head way up to his warm, bright sun."

"Is that how you grow?" said the little child.

"Yes," said the big red rose. "My Father takes care of me. Don't you see? When the hot sun makes my headache, then God puts me to sleep in my cool, dark bed, which your mother calls the night. When I awake in the morning I find that he has kissed my cheek with dew; and when I'm thirsty, he sends down his showers, and I drink and drink. I just trust and do what he wants me to do."

"Oh, I see," said the child, very much surprised. And he walked to the house to tell his mother. The next morning the child went to the garden again, and beside the big red rose there was standing a rosebud which was trying very hard to open its eyes to the light. But they were still tightly closed. The child bent over the rosebud and said, "Good morning, little rosebud! Can you tell me a story?" But there was no answer. So the child spoke loudly: "Good morning, little rosebud! Why don't you open your lips to speak to me?"

Then he bent down low so that his ear almost touched the rosebud, and he heard this faint whisper: "Little child, I can't open my lips, and I fear that I shall never be beautiful like the big rose, for a green bug has crept into my heart, and it is eating out my life."

"Oh, dear!" said the little child. "Why don't you drive the green bug away?"

"Alas! I can't," said the little rosebud. "If only I had hands like yours, I could brush him away, or if I had feet like yours I could run when I saw him coming. But I must stand here and wait."

The little child sighed, for he was greatly distressed. He bent down close to the rosebud, but he could not see the green bug. It was way down deep in the heart of the rose.

"But listen, little child," said the rosebud, "to what I have been thinking. When I see a little boy like you get angry at his brother or sister, I say to myself: 'A green bug is creeping into the child's heart, and it will keep his life from opening.' I wonder if you boys and girls have no better sense, for you have hands and feet." And when the rosebud had finished this long speech it was all out of breath. And the little child didn't say a word, but he walked slowly towards the house to see his mother.

A few mornings later the child went out again to the garden to play. The big red rose was still standing there, but many of its petals had fallen to the ground, and the edges of the inside petals were turning brown. But the rose was still very sweet. "Good morning, big red rose," said the little child. "Can you tell me another story?"

And the rose opened its dark red lips and said: "What kind of a story shall I tell you to-day, little child?"

And the child bent over the rose and put his nose close down to its upturned face and said: "Tell me why you are so sweet."

And the big red rose said, "I just open my face to the sun, and I open my heart wide to everybody. The bees come and suck honey from my heart, and little children come and kiss my lips. I just open my heart and give it to the world. I suppose that is why I am sweet."

"But your petals are all falling off," said the child.

"Yes," said the rose. "I have opened my heart so wide that I am breaking them off. And soon they will be all gone."

"And I shall not see you any more when I come to your garden?" said the little child sadly.

"No," said the big red rose, "but remember the fine talks we have had together. And I have made you happier, haven't I? And so my life has been worth living."

Two days later the little child went to the garden again. The red rose was gone, and on the ground about the bush were a few faded petals which the wind had not yet blown away. But the child remembered what the roses had said: "I do what my Father wants me to do," "I would run away if I had hands and feet," "I've made you happier, so my life was worth living."

And when the child grew to be a man, he often told his little boy the story of the child and the rose.—Rev. Robert Seneca Smith, in the Congregationalist.

ON TEACHING HISTORY TO CHILDREN.

By Eva March Tappan, Ph.D.

As a child I had a profound dislike for history, and considering that a history recitation in those days was hardly more than a struggle to recite "the lesson" as nearly verbatim as possible, I am inclined to think that my childish judgment was very good. Poor little youngsters that we were, we had to draw plans of battle grounds, to learn the numbers killed and wounded on the opposing sides, and to recite lengthy lists of dates, adjusting its proper event to each. We had no little idea of the relative importance of the events that the burning of a Fox village by the Indians seemed to us quite as momentous as the surrender of Quebec. A child has little background of knowledge. Dates [illegible] to him, and proper names, if he [illegible] of their bearers, might just as well [illegible].

In teaching history to children, there is just one fact that we can generally depend upon, and that is their unfailing interest in people. The children's librarians say that they cannot begin to supply the demand for short, interesting biographies, stories of people and what they did, told in a simple way. "Columbus set sail from Spain to try to find China" will make a child listen. "An attempt was made by Spain to discover China" will make him wonder how soon he can get away!

If I were going to teach the history of the United States to boys and girls of nine or ten, I would try to do it by inducing them to read simple, picturesque, well-written stories of the men who have made our country what it is. Then I would let the children talk of what they had read and ask questions about it. Some of these questions I would answer; some I would ask them to try to answer for themselves. I would say nothing about exact dates, but I would make four or five general divisions of our history, such as discoveries and settlements, Colonial days and Indian wars, the Revolution, etc., and put a copy into every book. There would not be many stories of our American heroes that the children would not soon be able to put into their proper divisions. Then, if more than one book had been read, I would go through the stories rapidly in their chronological order, bringing out any information that the children might have gathered, and occasionally adding a word to connect the stories or to make some point clearer.

What would this accomplish? At the end of the reading the children would be on good terms with twenty-five or more of the chief actors in the story of the United States; they would be well prepared for a "real history," and, best of all, they would look forward to it, not with dread, but with pleasant anticipation. National Kindergarten Association.

Money Back
We said this last year and we have been saying it every year since we started Business. Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
"Goes Twice as Far"
UNITED
WRITE FOR CATALOG
LUZIANNE
coffee
Wm. B. Reily & Co. Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE ACTION AT DES MOINES CONCERNING UNIFICATION.

In order that our readers may know exactly the action taken by the General Conference of the Methodist Episcopal Church concerning unification, we give below the report of the special committee appointed to consider the matter, of which committee Bishop W. F. McDowell was chairman. The report was adopted in the committee by a unanimous vote, 63 of the 103 members being present and voting, and by a unanimous vote of the General Conference, with the amendment that vacancies on the continued Commission on Unification be filled by appointment of the Board of Bishops, and a supplementary motion authorizing the Board of Bishops to appoint the delegates to the proposed Joint General Convention, provided that such Convention is agreed to by the Methodist Episcopal Church, South. The report is as follows:

Report of Committee.

Your Special Committee on Unification, to which was referred the plan of unification trausmitted to the General Conference by the Joint Commission on Unification, begs to report as follows:

The General Conference of the Methodist Episcopal Church has received with profound interest and has carefully considered the suggested plan of unification transmitted by the Joint Commission of the Methodist Epipscopal Church and the Methodist Episcopal Church, South. We commend the Joint Commission for its careful and thorough work and express our deep appreciation of its painstaking efforts. While it has brought us face to face with the difficulties involved in the creation of a plan for unification, it has also revealed the imperative need of union and clearly advanced the church nearer the realization for which we devoutly pray.

In view, however, of the fact that there appears to be in each church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both churches at home and abroad.

Realizing the difficulty, and the prolonged delay that must inevitably result from any attempt of the General Conferences of the two churches meeting in separate sessions, at intervals of two years from each other, to modify or amend any proposed constitution, we believe that such amendment, modification, or substitution as may be necessary, can be best and most satisfactorily accomplished by joint and concurrent action, which can only be by a body, in which both churches are represented, meeting together.

We therefore propose, if agreeable to the Methodist Episcopal Church, South, that a joint general convention be called, to be composed of a total membership of not less than 200 nor more than 400 members, ministers and laymen in equal numbers from each of the two churches, chosen in such manner as each General Conference may determine, to which shall be committed the plan submitted by the Joint Commission and any other plan or plans that may be proposed.

We further recommend that the suggested general convention be authorized and instructed to consider the whole matter of unification, and to create and submit any plan of union that may seem to it desirable and possible for such constitutional procedure as the Discipline of each church may require; provided that no plan shall be submitted that does not have the approval of each delegation and the approval of the convention as a whole. If the general convention herein suggested is approved by the General Conference of the Methodist Episcopal Church, South, it shall determine the number of delegates which shall constitute the convention, and the General Conference of the Methodist Episcopal Church shall be governed accordingly.

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both churches. It is our further judgment and conviction that a settlement of the fixed purpose of union will greatly facilitate the preparation of a satisfactory plan of union.

In order to make full provision for further negotiations on whatever basis may be found most desirable we recommend the continuance of a Commission on Unification composed of five bishops, ten ministers and ten laymen, appointed as follows: Five bishops appointed by the Board of Bishops, fifteen members from the General Conference Districts, to be elected by and from the delegates of the General Conference Districts, laymen being chosen from each odd numbered and a minister from each even numbered district; and five members at large, three ministers and two laymen, chosen by the Board of Bishops after the district representatives are chosen.

This Commission is hereby authorized and instructed to act with the Commission from the Methodist Episcopal Church, South, either in arranging for the convention proposed above, or in perfecting the plans already before the two churches, or in working out new plans of unification for submission to the churches. It is also directed to communicate this action of the General Conference to the Commission of the Methodist Episcopal Church, South.

We further recommend that this General Conference shall adjourn its session at Des Moines, Iowa, to meet in an adjourned session on the call of the bishops at such time and place as they may determine for the purpose of considering and acting upon any report or recommendations that may be submitted to it by the Joint Convention or the Commission on Unification; and that the Commission on Entertainment of this General Conference be and are hereby authorized and directed to make the arrangements therefor and to provide entertainment for such adjourned session when it shall be called.

And we further declare that in committing this important subject to our commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided, so as to hasten the answer to the Lord's intercessory prayer, "That they may be one;" that united Methodism, unhampered by State or national lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the disciple's prayer taught them and us by our Lord himself, "Thy Kingdom come, thy will be done, on earth as it is in Heaven."

Signed by: William F. McDowell, Chairman; Ernest H. Cherrington, Secretary.

After the report was read, Bishop McDowell, as chairman of the committee, made the statement given below, after which, without discussion, the report was unanimously adopted, as stated above. We reproduce the action, as recorded in the Daily Christian Advocate:

Statement of Bishop McDowell.

Bishop McDowell: Mr. Chairman, four years ago you appointed commissioners to act with commissioners of the Methodist Episcopal Church, South, to consider the subject of unification with the Methodist Episcopal Church, South. Recalling your action at Saratoga, you will remember that you gave your commission instruction to proceed upon the basis of what were called basic principles. Those basic principles involved what has come now to be called regional conferences and a marked reorganization of the church. The joint commission, and your commissioners, together with the commissioners from the Church, South, together and separately, have worked faithfully in an endeavor to prepare a plan in accordance with what each commission regarded as the instruction, more or less formal and complete, of the General Conference creating the commission. Again and again we came straight up to the difficulty that we were not at liberty to proceed further along certain lines, in view of the instruction that had been given us. This will explain in a very definite way the declaration in the resolution transmitting the proposed constitution without recommendation by the joint commission. You will recall the language of that resolution of transmissal, namely, that this is the best that could be reached under the circumstances and under our instructions. Our brethren from the Methodist Episcopal Church, South, for instance, originally felt that they were limited to a very small number of regional conferences, and they went quite beyond their own judgment as to what their own freedom permitted them to do in consenting to a larger number. Our brethren also felt that their instructions, not at all in the nature of an ultimatum from their General Conference, called for a certain relation to be granted to the Negro members of our church. But as we went forward during the four years, they consented to a very wide departure from the position which in the beginning, they felt themselves obliged to assume.

Now, in going forward in an effort to reorganize the church upon the basis of regional conferences, we came face to face with the serious difficulties involved in the treatment of our own Negro brethren, and then of the recognition and treatment of our foreign mission fields, with the net result that when we came face to face with what we had reached, we were not quite clear enough about it to ask you formally to adopt it as the basis of a new church. We were clear enough to authorize my saying to you that we believe ourselves to be moving in the right direction, and that we can, with a little more time, with a little further study, make a plan that will conserve the best features of the so-called regional conference, and the best features of organization for our church in what we call, mistakenly, foreign lands—for in the church there are no foreign lands—and we believe we are on the right line, that we can reach a conclusion that will give us a genuinely ecumenical church, universal in its unity and its authority, and at the same time recognizing local interest and initiative, and the right to exercise a certain activity upon the basis of homogeneity, clearness, and commonness of interest.

Therefore your committee, when it came face to face with this program that was submitted, felt that it could not wisely undertake to amend the proposed constitution in detail, and throw those amendments in here, and then, if they were accepted, send them out to the Church, South, for its action at a General Conference two years from now, without endangering what no one wants to endanger, namely, the whole program of union of the churches. We therefore make this recommendation, namely, that the commission—your commission, although not necessarily the same in personnel—be continued, with authority to continue negotiations with the commission in existence from the Church, South, either for the purpose of arranging the joint constitutional convention which is proposed, or if that does not appeal to the commissioners of the Church, South, to continue negotiations upon the basis of the plan now before us, or any modification of that plan, or any new plan that may seem better than anything that is before us; all of this to be resubmitted to the General Conference, four years from now, or to a special session of the General Conference that may be called for the purpose of considering what may be agreed to.

I think that covers the preliminary statement, as far as I wish to make it. I believe it would be worth your while, however, to let me say, before I sit down for the moment, that after days and nights of study of this problem, hours of consideration, reference to subcommittees, and the hearing of all representations that were desired to be made, it is a thing for us to thank God for that at the last the sixty-three persons present, representing many varieties of opinion, and representing every section of the church—the South, the border, the North, and the foreign mission fields—all agreed in adopting this report, and ask you to adopt it with the small amendments or suggestions that I have made. Before the report is finally acted upon I may ask permission to say a closing word. I simply offer this word in explanation of the report, before you consider it.

William F. Burris (Missouri): I move the adoption of the report.

(Motion seconded).

(The vote on this amendment was taken, and was in favor).

Then the report with the incorporated amendment was unanimously adopted.

Bishop McDowell: There be some of you sitting here who shall not taste of death until you see these churches one.

At this point the Conference arose en masse and sang "Praise God from Whom All Blessing Flow."

PERSONAL AND OTHER NOTES.

Rev. C. H. Ellis, of the Camden charge, Mississippi Conference, reports that his work is moving along hopefully.

The American Tract Society celebrated its ninety-fifth anniversary on May 12, at the Marble Collegiate Church, New York City.

The total amount collected on the Centenary pledges to April 30, was $6,329,196.95. The amount due at that time was $14,761,412.80.

We were glad to greet in the Advocate office, on Thursday of last week, Brother Wilson Price, of Edwards, Miss., a visitor to the city for a few days.

Rev. J. H. Feits, of Columbus, Miss., will assist the pastor, Rev. A. L. Davenport, in a meeting at Ackerman, Miss., beginning the fourth Sunday in June.

Rev. A. H. Williams, of Anniston, Ala., well-known in North Mississippi, writes of interesting developments in the Oxanna church, of which he is pastor.

We acknowledge the receipt of a neatly printed program of a piano recital given by the pupils of Mrs. L. C. Lipsey, at the School Auditorium, Durant, Miss., on the evening of May 12.

Dr. S. L. White, a prominent physician of Ruston, La., a leading Methodist layman, honored the Advocate office with a call while in the city on professional business on Thursday of last week.

Rev. W. J. O'Bryant, an honored superannuate member of the North Mississippi Conference, makes his home at Gulfport, Miss. He has been a subscriber to the Advocate for more than forty years.

Dr. Julius Magath, well known throughout our church as a Hebrew missionary, scholar and author, died at his home in Oxford, Ga., on May 20. He was a member of the North Georgia Conference.

The Vicksburg Daily Herald gives an interesting account of the meeting conducted at Gibson Memorial Church, Vicksburg, in which the pastor, Rev. Osmond S. Lewis, was assisted by Rev. J. V. Bennett.

Rev. Leland Clegg, assistant pastor at First Church, Shreveport, La., writes that the work in that charge is moving along splendidly. First Church is one of the leading institutions in our connection.

The annual report of the American Bible Society shows that 3,400,000 volumes were issued during 1919. Of these, about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of the Scriptures.

It is with great sorrow that we announce the death of Dr. Camden M. Cobern, professor of English Bible in Allegheny College. He was a great scholar, and was especially popular as a lecturer on Biblical subjects.

Rev. J. W. Burton, of Emelle, Ala., of the York charge, Greensboro District, has been taking the Advocate for more than forty years. He asks us to say that he will be glad to assist the brethren in meetings during the summer.

Rev. Leland Clegg, assistant pastor of First Methodist Church, Shreveport, La., preached the Commencement sermon for the High School at Zwolle, La., on Sunday, May 2, and for the Coushatta High School on May 16.

The District Bulletin of the Columbus District, North Mississippi Conference, Rev. W. L. Duren, presiding elder, carries on its front page a good likeness of Bishop McMurry. The Bulletin contains much interesting information.

The many friends of Rev. M. G. Jenkins, an honored superannuate member of the Louisiana Conference, who makes his home in San Antonio, Texas, will be glad to know that his health is somewhat improved, although he is still feeble.

Brother A. M. Mayo, District Chairman of Methodist Minute Men, Lake Charles District, Louisiana Conference, is very active in performing the duties of his responsible office. He keeps in close touch with the work of the Minute Men throughout the district.

The Woman's Missionary Society of Carrollton Avenue Church, New Orleans, celebrated its twenty-first anniversary on the evening of May 18. An enjoyable program was rendered, after which refreshments were served and a delightful social hour was spent.

Rev. S. W. Johnson, the pastor, will be assisted in a meeting at Magee, Miss., beginning on June 21, by Rev. Dan E. Kelley, one of the Conference evangelists. Brother Kelley has associated with him this year Professor and Mrs. D. Ward Milam, as leaders of the music.

We acknowledge the honor of an invitation to attend the Commencement exercises of Trinity College, Durham, N. C., June 6-9. The addresses of the occasion will be delivered by Dr. T. A. Smoot, Bishop E. H. Hughes, Dr. Clovis Chappell, and Hon. T. R. Marshall.

Brother R. Roberts, of Ruston, La., who has recently been so greatly bereaved by the death of his wife, has been taking the Advocate for fifty-four years, and, as his father took it before him, he has been reading it since its first issue. Another distinguished member of the "Old Guard!"

Rev. E. C. Driskell, of Greenwood Springs, Miss., is meeting with encouraging success in his work. The attendance upon the services of the church is especially gratifying, the average for the month of May being good indeed. All reports at the second quarterly conference, May 19, were fine.

Rev. T. J. O'Neil, of Rolling Fork, Miss., preached the Commencement sermon for the Anguilla High School on Sunday, May 23. Mothers' Day was celebrated with effective services at both his churches recently, and Sunday School Day at Rolling Fork, on May 16, was a conspicuous success.

We extend thanks to Mr. Guy K. Hebert, of New Iberia, La., and Mr. Charles T. Carley, of Perkinston, Miss., for invitations to attend the graduating exercises of their respective classes. We congratulate them upon the successful completion of their High School courses, and bid them Godspeed in their future careers.

We learn from the Vicksburg Daily Herald that Rev. N. B. Harmon, pastor of Crawford Street Church, preached the Commencement sermon for Port Gibson Female College on Sunday, May 23. In his absence, his pulpit was filled in the morning by Professor J. Reese Lin, of Millsaps College, and in the evening by Professor Oscar Rainey, of Jett School.

The Convention Hall that will house the main meetings of the Eighth World's Sunday School Convention, which will convene in Tokyo, Japan, next October, will be erected on the great plaza in front of the Tokyo railroad station, and will have a seating capacity of at east 3,500. It is expected that at least 1,000 delegates wil be in attendance from America.

Brother T. Wynn Holloman, Alexandria, La., Chairman of Minute Men for the Louisiana Conference, has recently issued a letter to the district chairmen in which he calls to their attention the various points of the work each is expected to do. He asks that special emphasis be laid upon the Centenary collections and the evangelistic work for the year.

Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, requests that all ministers going to Europe this summer notify him at 105 East 22d Street, New York City. It is hoped that points of contact with Protestant religious work in Europe may be established by these visitors that will be mutually helpful.

Dr. J. H. Reynolds, president of Hendrix College, has been appointed director of the educational campaign soon to begin throughout the church. He is recognized as one of the leading educators of the church, and is especially well qualified for the position to which he has been called. During the absence of Dr. Reynolds, Professor C. J. Greene will be in active charge of Hendrix College.

We take the following from a recent number of the Southern Christian Advocate, contained in a letter from Dr. John O. Willson: "I am visiting Bishop Kilgo at Charlotte, and am glad to say that his condition is not so grave as some may think. * * * He has suffered much from sciatica and has been weakened in nerves and body, but is under skillful treatment and is responding to it." This will be good news to the many friends of Bishop Kilgo in Louisiana and Mississippi.

Miss Cora Godat was consecrated as a deaconess in the chapel of Scarritt Bible and Training School, at Kansas City, Mo., on Sunday, May 23, Bishop E. R. Hendrix officiating. She was to have been consecrated during the Council Meeting, but was unable to be present on account of illness. Her appointment is to the Wesley House, in connection with Mareus Lindsey Memorial Church, Louisville, Ky. Miss Godat is a daughter of Mr. and Mrs. A. F. Godat, prominent members of the Carrollton Avenue Church, this city.

We acknowledge receipt of the splendidly arranged program of the fiftieth annual session of the Sardis District Conference, to be held at Hernando, Miss., June 10-11. Dr. R. A. Meek, presiding elder, and Rev. N. G. Augustus, conference host. An important part of the program, as we view it, is the proposed discussion of some practical questions dealing with unoccupied territory in the district, the development of interest in the weaker places, the status of the rural work, and the problem of keeping up Sunday schools and congregations through the winter.

The Home Missions Council has recently given out the following interesting figures: "There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or twenty per cent. There are 227,000 churches, an increase of 15,000. The value of church property is $1,676,000,000, an increase of $120,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted fifteen per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent in 1906, in 1919 it was 37½ per cent. In ten years the Roman Catholic gained 10 3-5 per cent while the Protestant Churches gained 23 2-5 per cent. The Baptists gained 26 1-5 per cent; the Disciples 24 4-5 per cent; the Presbyterians 23 1-5 per cent; the Methodists and Episcopalians 23 1-5 per cent; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having to-day only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant Churches is increasing. It is now 43 9-10 per cent. The average ministerial salary among the Northern Methodists is $1,223, among the Congregationalists $1,313, Northern Presbyterians $1,474, Episcopalians $1,632 and Unitarians $2,080."

On account of the fact that Monday was observed as a holiday by the post office in New Orleans, no mail deliveries being made, we are unable to publish two or three notices which we received on Tuesday after we had gone to press. These notices will appear next week. We again call attention to the fact that half of the Advocate is "made up" on Friday for the following week, and the other half on Monday. Our ability to comply with the request, "Please get this in this week," is dependent solely upon the time we receive the communication and the number of similar requests that have been made. We do our best to comply with all reasonable requests.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference will convene at Shanon, June 8-10. The first session of the Conference will be held at 3 o'clock p.m., Tuesday, June 8. Let all the members of the Conference be present for the opening.

It is important that all who expect to be present shall give due notice to the pastor, Rev. R. I. Collins, Shanon, Miss.

The following committees are named:

For License to Preach—E. R. Smoot, H. P. Lewis, W. B. Baker.

For Orders—D. W. Babb, J. H. Brooks, E. M. Shaw.

For Recommendation to the Annual Conference—J. A. Hall, J. E. Cunningham, T. J. Halfacre.

T. H. DORSEY, P. E.

IMPORTANT NOTICE.

The subscription price of the Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. Mary Cordelia Simpson was born near Goodman, Holmes County, Miss., June 12, 1841, and died, May 8, 1920, at the advanced age of 79. She was the daughter of Mr. and Mrs. John Shine. In early life she gave her heart to God and joined the Methodist Episcopal Church, South, and remained a worthy and faithful member to the end. She loved her church and was a constant reader of the New Orleans Advocate. It was a pleasure to her pastor to visit her in her home and hear from her lips words of confidence and hope. There seemed to be a restful waiting for the time of her homegoing. Rev. Claude Simpson, of the North Texas Conference, presiding elder of the Gainesville District, came some days before she left us and had the joy of mingling in sympathy with loved ones and friends as she passed through the valley and shadow of death to the house not made with hands, eternal in the heavens. She was the mother of seven children: one died in infancy; one, William, died at 7, and Joseph at 32; Miss Rena and Thomas, of Camden, Miss.; Emmett, of Texarkana, Ark., and Claude, of Gainsville, Texas. She also reared a nephew, Frank C. Shine, of Water Valley, Miss. Miss Rena and Thomas had the immediate care of her in her last illness, and lovingly cared for her every want. Some days before the end came her suffering was very acute; but in it all she had the sweet spirit of patience, meekness and resignation. She doubtless realized the truth of Ps. 23:4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and staff they comfort me." On Sunday, May 9, at 4:30 p.m., a large company of loved ones and friends met at Shiloh church to pay their tribute of respect to her memory. The funeral services were conducted by the writer, assisted by the Rev. Mr. Hutchison. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." C. H. ELLIS.

Camden, Miss., May 22, 1920.

One of the best and brightest of boys has gone to heaven, WILLIAM MALCOLM MYERS, son of Price and Maggie Myers. He was sick one and a half years. We thought surely he would get well. His physician was untiring, his parents showed devotion that is seldom equalled, but to no avail. Malcolm was born June 29, 1903, and went to heaven March 21, 1920. He was a member of the Methodist Church and loved it, ready to contribute at any time and help in any way. He loved books, had read extensively and was a remarkably bright boy, but we need not be surprised, for with Myers on one side and Broadfoot on the other he could hardly fail to be a good and intelligent boy. I am sure the parents are submissive and are expecting to meet him some day. May God deal tenderly with the sorrowing family and let their pathway the balance of the way be strewn with flowers. M. L. WHITE.

DeKalb, Miss.

RESOLUTIONS.

Whereas on May 6, 1920, it pleased Almighty God to call from this imperfect to that all perfect and celestial world above, our beloved friend and brother, Rev. I. F. Holland, who labored so earnestly and zealously among us during the trying times of 1918; and whereas we desire to express to his family, relatives and friends, our deepest sympathy in their sad bereavement, and to remind our fellow-man of the esteem in which he was held in our community, as evideneed by the crowded church at the memorial service in honor of our deceased brother, which service was held at the M. E. Church, South, in Gunnison, Miss., on May 7, 1920, and was attended by members of other denominations as well as his former flock; and whereas we desire to commit to writing a simple tribute to the memory of one who was first of all a man, noble, brave and true, lovable, like the "Lowly Nazarene," one who so far as we knew had not an enemy on earth, a gentleman to the core, whose well-spent life has been a blessing to those who knew him best,

Therefore be it resolved, That we, the people of Gunnison, Miss., and surrounding community do hereby extend to his mother, wife, children, brothers, sister, relatives and friends our sincere sympathy in this, their sad bereavement, and remind them that though his death might seem premature and untimely for one of such admirable traits and qualifications, yet the world is better to-day for his having lived the life he did, and we shall point to it with pride and say: "Emulate the life and character of I. F. Holland."

The above resolutions were read at the Methodist Church, Sunday evening, May 9, and adopted by the unanimous vote of a crowded house.

E. E. McKEITHEN, P. C.

Shake Into Your Shoes.

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. The Plattsburg Camp Manual advises men in training to use Foot-Ease in their shoes each morning. It prevents blisters and sore spots and relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Always use Allen's Foot-Ease to break in new shoes.—Adv.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl oz of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

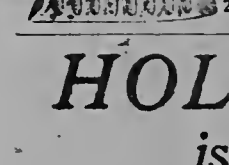
J1

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE OUTFIT OFFER

$30 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.



THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

HOLMES is a Reliable Store

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

WHEELER Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

Don't Buy Nitrate Fertilizer

Produce it yourself—Use

NitrA-germ

on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. N-28

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

THE TEST OF TIME

When an article is without merit public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema and the many forms of skin eruption. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

FAINTING AND DIZZY SPELLS

The Cause of such Symptoms and Remedy Told in This Letter.

Syracuse, N. Y. "When I commenced the Change of Life I was poorly, had no appetite and had fainting spells. I suffered for two or three years before I began taking Lydia E. Pinkham's Vegetable Compound and the Liver Pills which I saw advertised in the papers and in your little books. I took about twelve bottles of your Vegetable Compound and found it a wonderful remedy. I commenced to pick up at once and my suffering was relieved. I have told others about your medicine and know of some who have taken it. I am glad to help others all I can." Mrs. R. E. DEMING, 437 W. Lafayette Ave., Syracuse, N. Y.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Moreover this reliable remedy contains no narcotics or harmful drugs and owes its efficiency to the medicinal extractives of the native roots and herbs which it contains.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER
Also a Fine General Strengthening Tonic. At All Drug Stores

Hogs Can Tell when NitrA-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs $2 per acre, 5 acres $9, delivered. Write NitrA-germ, Savannah, Ga., for Book No. B-28.

EIGHT REASONS WHY PATRIOTIC VOTERS SHOULD NOT SUPPORT BEER AND WINE CANDIDATES.

By Wayne B Wheeler, General Counsel, Anti-Saloon League.

1. The position of such candidates is one of nullification, hence indefensible. The Eighteenth Amendment will not be repealed. It took thirty-six States to ratify it, and it will take thirty-six States to repeal it. The majority in one branch of the Legislature in thirteen States can prevent repeal. Thirty-seven States have now adopted prohibition laws or prohibition enforcement codes. It is clear, therefore, that the Eighteenth Amendment is a fixture in the Constitution of the United States. The Federal Prohibition Code is necessary to secure its enforcement. The proposed beer clause is only a camouflage to give respectability to a nullification effort.

2. The States which have adopted prohibition found that it was impossible to enforce it while containing a beer exemption. Georgia adopted a two per cent beer amendment and the courts and the people soon reached the conclusion that if prohibition was to be enforced, this provision must be eliminated. They adopted even a stronger standard than the one found in the Volstead Enforcement Code. Massachusetts tried a light wine and beer amendment many years ago. It proved a dismal failure and was repudiated.

3. The legislatures of prohibition States as well as Congress have defeated in recent years every attempt made by the liquor interests to adopt beer and wine amendments, because such provisions defeated the purpose and enforcement of prohibition laws.

4. A beer and wine amendment means the continuance and reopening of the old beer saloon. It was a menace to clean politics and common decency. The people will never invite back what they have already abolished as a public nuisance.

5. In all referendum votes in the States, the people have defeated the beer and light wine proposals. Michigan adopted prohibition by 68,000 and a year later defeated the light wine and beer proposal by 207,000. Ohio adopted prohibition in 1918, and a year later, when the soldier boys had returned, a referendum vote was taken on a 2.75 per cent beer amendment and the dry majority was increased. Similar votes with the same results have been recorded in Washington, Oregon, Colorado and Arizona. When the people realize that the issue is one of law enforcement, these beer and wine attacks go to overwhelming defeat.

6. The State Supreme Courts have uniformly upheld laws prohibiting beverage liquors containing one-half of one per cent alcohol or less. They considered this standard essential to the enforcement of law, and to defeat the various schemes used by liquor dealers to evade prohibition. If you give the liquor dealers an inch, they take a mile.

7. The United States Supreme Court, in sustaining one part of the Federal prohibition code with its one half of one per cent standard, held that the experience in the States and the Supreme Court decisions of the States made clear that it was necessary to have such a standard in order to secure "capable and effective law enforcement." The Court said that this standard in the Volstead Act was not "unreasonable or arbitrary." In the face of the Supreme Court decisions, every candidate who champions a beer amendment arrays himself against law and order, and in fact makes an attack upon the Government itself.

8. This is a most inopportune time to encourage lawlessness. In these days of unrest and defiance of law in some places by a small minority, it is vital that all good citizens stand by the Government, its laws and their honest enforcement. If the outlawed brewers can defy the Constitution of the United States because they do not like it, then any other group of citizens who are opposed to any other law can use the same method, and nullify that law, and the Government itself would be in jeopardy. When law and its enforcement are gone, all is gone in orderly government. Now is the time for every 100 per cent American to insist upon a fair and honest enforcement of law. Those who are opposed to the Eighteenth Amendment have the constitutional right to repeal it by legal and orderly methods, but defiance of the law is nullification and anarchy.

FROM ENTERPRISE AND STONEWALL, MISS.

Dear Brother Carley: This is our second year on the Enterprise and Stonewall charge, and there is much here to encourage us and make us rejoice. Rev. George H. Thompson, our presiding elder, was with us ten days in April at the Enterprise church, and we had the best revival since I have been on this charge. We received nineteen into the Methodist Church—fourteen on profession of faith; besides which, two went to the Baptist and one to the Episcopal Church. It was truly a season of reviving fire and transforming power, and its fruit abides with us. Brother Thompson is a preacher of rare ability and power, and the association and fellowship of those days was a privilege we shall always remember with pleasure.

Last Sunday night (May 16) brought to a close a week of revival services at Stonewall. We were assisted there by Rev. J. M. Corley, of Lumberton, whose heart-reaching Gospel sermons arrested the hearts and consciences of many. There were several accessions, and a new interest aroused among the church members.

But we have had an element of sadness mixed with our joy. The terrible tornado which swept through this section on the morning of April 20, destroyed the Concord church and laid waste the fields and houses of more than a dozen families in that community. The response for the relief of the people was very generous and prompt and we have supplied their most urgent needs.

We feel that the church in that community must be rebuilt at the earliest possible time, and we appeal to the generosity of Methodists elsewhere to send us aid. We trust that many who are able will help us in this task.

Cordially,

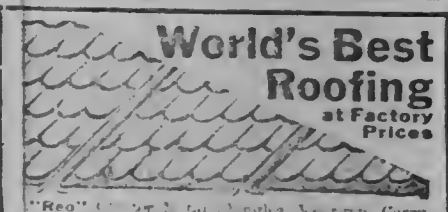
VICTOR G. CLIFFORD, P. C.

Enterprise, Miss., May 22, 1920.

A GOOD MEDICINE FOR LOSS OF APPETITE

tired
This
al
ation-
re-
ing up
Hood's
ther.

World's Best Roofing at Factory Prices



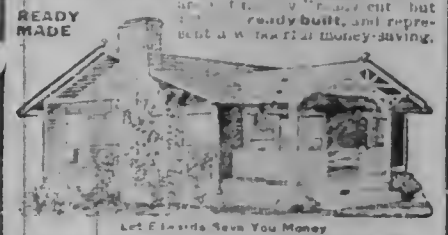
"Reo" [illegible] Corrugated Roofing [illegible] to you [illegible] Factory Prices. Positively greatest [illegible]

Edwards "Reo" Metal Shingles

[illegible] Nothing [illegible] fireproof

Edwards Ready Made Buildings

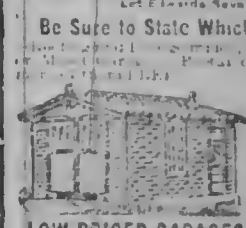
[illegible] "Superior" Ready-made [illegible] line of houses, [illegible] buildings etc. [illegible] buildings [illegible] cut but ready built, and represent a [illegible] material money-saving.



Let Friends Save You Money

Be Sure to State Which Books You Want

[illegible] Roofing Book; [illegible] Building Plans; [illegible] Portfolio of Farm Buildings; [illegible] Paint or Roofing Book



LOW PRICED GARAGES

[illegible] Lowest prices. Permanent. Fireproof. Sectional. Steel. Portable. Garage Book Shows Styles

FREE Samples & Roofing Book

THE EDWARDS MFG. CO., 2313-2363 Page St. Cincinnati, O.

Anybody can Make ICE CREAM

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

PARKER'S HAIR BALSAM
Removes Dandruff. Stops Hair Falling.
Restores Color and Beauty to Gray and Faded Hair.
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

190 Bu. Peanuts to the Acre With NitrA-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. A-26.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

Better Than Pills For Liver Ills.
You can't feel so good but what NR will make you feel better.
Get a 25c. Box.
ACTS ON THE LIVER, STOMACH, KIDNEYS AND BOWELS
Nature's Remedy
NR-TABLETS-NR
SEE US PAT. OFFICE
PRICE 25 CENTS
A. H. LEWIS MEDICINE CO.
ST. LOUIS, U.S.A.
25-TABLETS-NR

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Winona District Sunday School Institute will be held at Moorhead, June 6. There is but one reason why this district might not be put into the Third-Rank Standard this year. To do this would be a notable achievement. In these district institutes it is expected that each district officer will discuss the department under his charge.

Here is what must be done to put a district in the Third-Rank:

1. Plan of General Board adopted; district organized as far as Secretary and Superintendent of at least two departments.
2. Annual District Institute held, with fifty per cent of charges represented.
3. Sixty per cent of schools observing Sunday School Day and making offering.
4. Forty per cent of schools attaining Third-Rank Standard.
5. At least two departments of district attaining Third-Rank Standard.

You notice the fourth point is the hardest one, but the most important. Let us answer this question: "Is it more important to raise money than to raise children?"

The district institute gives an opportunity to the workers to see what others are doing and how they are getting results. We also find out that we are not the only ones failing to do the work as it ought to be done. Again, we see the standard by which we are to measure our work. My own experience is, I never attended an institute that I did not get something that paid me for attending.

You can go into a school where the teachers are taking the training course and into one where the teachers are not studying and you will see at once why one is vibrant with life and interest and the other cold, dying, almost dead. Any soul on fire will warm other souls. Indifference is catching as truly as interest is catching.

There will be an institute at Webb, June 5, for the benefit of the teachers in that part of the Winona District. Write to Mr. Marvin Geiger, Webb, Miss., and tell him to look for you. Get your car in shape and take a half dozen young people with you and let them see what it means to have a good time.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Methodists! Methodists! Methodists! Are Coming! Coming!

Presiding elders, pastors and superintendents and Sunday school officers and leaders will have much to do with the success of these meetings.

This will be the last notice and you will do all you can to make every meeting the best. Announce it and urge attendance.

Speakers for these meetings will be: Rev. E. R. Stanford, Nashville, Tenn.; Miss Nell Richardson, Baton Rouge, La.; Pastors and other leaders; District officers.

Where and When:

New Orleans, at Carrollton Avenue M. E. Church, South, Sunday afternoon at 3 o'clock, May 30.

Baton Rouge District, Ponchatoula, Monday afternoon and evening.

Alexandria District, Oakdale, Wednesday morning and evening, June 2.

—Monroe, W. Monroe, Thursday, June 3, three sessions.

Ruston, Winnfield, Friday, June 4, three sessions.

Lake Charles, Rayne, Monday, June 7, three sessions.

Methodists will make these meetings and will receive the benefit. Will see you and enjoy these meetings together. ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday was spent at First Church, Laurel. It was a most happy occasion. The Sunday School Day Program was put on at this time and it was most enjoyable indeed. They had a larger offering than last year. The program was more definite and it seemed to have been executed easier than heretofore.

The Fernwood Sunday school holds the record for the largest contribution for Sunday School Day in the records of the Conference; $286.48 is the amount they contributed this day. They seem to be the banner charge this year. This amount is more than several of the districts reported last year.

Monday night, a service at Forest was held. Mr. W. W. Brabham, of the Rural Work Department of the Sunday School Board, was with me. Tuesday was spent on the Homewood charge Brother Brabham did us good work. Three Sunday schools on the charge were represented and I feel that much abiding good was done.

The Meridian District Institute is now history. Good work was done by all on the program. The following district officers were elected: E. R. Lowery, Secretary, Meridian; Mrs. H. H. Huntley, Elementary Supt., Shuhuta; Miss Madge Stewart, Inter-Sr. W. B. C., Meridian; R. C. Weems, Young-People-Adult W. B. C., Shubuta; S. M. Graham, Missions, Meridian; Rev. M. L. White, DeKalb, Teacher-training.

The Institute was interesting, but the attendance was short on account of the farmers being busy at this time and the other excuses handed in.

Pray for the work and the workers.
JOHN C. CHAMBERS.

FROM EPWORTH, NEW ORLEANS.

Dear Brother Carley: Six months of our Conference year have come and gone. They have been full of activity for all. There are times when it would seem as if all our efforts, even though they are continuous and with the best of motives and with a sincere desire that our Savior would lead us, are not fruit-bearing. "And we know that all things work together for good to them that love God."

When we came to Epworth it was with a feeling of uncertainty, but the people received us with an earnestness and a welcome which have grown as the months have passed.

At our second quarterly conference we reported a few dollars short of one-fourth of our total subscriptions to the Centenary, paid; twenty-three members taken into the church since Conference; Sunday school averaging 90 in attendance, and a Missionary Society re-organized and already working with a membership of thirty.

We had a public installation of the officers of the Missionary Society last night, which was very impressive. Furnishings for that new parsonage which we hope to have soon have been purchased to the amount of $125, and paid for.

Then last Friday night, when the pastor and his family had settled themselves for the evening a knock was heard at the door and such a procession has not been seen for many a day in the city of New Orleans, for about forty of our members came with packages and bundles and baskets and a baby carriage, with a fine baby which the pastor baptized a few weeks ago. Well, it was an old-fashioned "pounding"—a table piled full of flour, new potatoes, snap beans, rice, grits, salt, beans, tomatoes, peas, corned beef, roast beef, plum pudding, and—think of it—sugar.

Then there was prayer, singing, and games—a real good time. Do you wonder that the pastor and his wife think they are serving the best people in the Louisiana Conference?

Say, Brother Carley, let's go fishing.
JAS. E. SELFE, P. C.
May 24.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

NUXATED IRON

FOR RED BLOOD STRENGTH AND ENDURANCE

EACH GENUINE NUXATED IRON TABLET IS STAMPED AS ABOVE

DO NOT ACCEPT SUBSTITUTES

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

POWER FROM ON HIGH.

By Rev. C. B. Powell.

From Galilee the disciples found their way back to Jerusalem, where their Lord showed Himself to them once more to give them their final instructions and to bid them farewell. Jesus in His last conversation with His disciples spoke to them of their apostolic duties as witnesses unto Himself, as preachers of His gospel; he also spoke concerning the promise of the Spirit, whose descent was to fit them for their work; also what they should do until the promise be fulfilled. First, was the apostolic commission to preach repentance and remission of sins, in the name of Jesus, among all nations, beginning at Jerusalem, with a virtual injunction to be faithful witnesses to what they had seen and heard, especially with reference to His resurrection from the dead. Then finally the direction to wait for the promise at Jerusalem until clothed with power from on high.

Power from on high—the expression itself has a mystical sound, and its sense seems difficult to define; yet the general meaning is surely plain enough, for the thing signified is not altogether a power to work miracles, but just what Jesus had spoken to them about in His farewell address before His death. It meant all that the apostles were from the mission of the Comforter: enlightenment of the mind, enlargement of the heart, transformation of their characters, sanctification of their faculties, whetting and polishing their swords for subduing the world unto the truth. These, or the effects of these, constituted the power for which Jesus directed the eleven to wait. It was a spiritual power, not a magical; an inspiration, not a possession alone; a power which was not to act as a blind fanatical force, but to manifest itself as a spirit of love and of a sound mind. They were to be less like themselves, and more like their Master—no longer childish, weak, and carnal, but initiated into the mysteries of Kingdom, under the guidance of the Spirit of grace and holiness.

Such power promised, it was evidently successful in that day, and it is successful to-day. Vain were the official titles at that time, and vain are they to-day. The world is to be evangelized, not by men invested with church dignity, and with parti-colored garments, but by men who have experienced the baptism of the Holy Ghost, and who are visibly endued with the divine power. They were directed to tarry until the power came, to be much in prayer, and concerned about this special baptism of power. They fully understood that it was needful, and comprehended the fact that it would take such power to save the world, knowing that men and women were tied to sin and could not be freed unless such power came into their lives.

Those facts were true then, and they are true now. While we may to some extent resist such power, it is the only power that will free one from sin, and, at the same time, give to the individual a sense of peace, experience of righteousness, and joy in the Holy Ghost. Satan hates it, the worldly side of life hates it, but it is the only way, and the one way, that the world is to be saved.

I believe that the day is dawning, or rather has already dawned, when the ministers of Christ who are true, and remain so, must be and will be endued with power from on high. The church is awaiting a great revival: not waiting for a great number as only additions in membership, but a real revival of the heart, breaking away from sin, a separation from the world. Tell me that a man is a child of God and walks with the world? No, indeed!

My Christian brethren, God is calling you and me to go. Go where? "Preach my Gospel." Is that all? "I will make you a power." A power for what? To turn men from sin to a life of righteousness in Christ.

May God bless our great church and her great preachers.

Indian Bayou, La.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. G. Snelling, presiding elder; residence, 4721 Prytania Street, telephone, Uptown 1105; office, 327 Carondelet Street, telephone, Main 5688.

Rev. J. A. Alford, Second Church; residence, 925 Independence Street, telephone, Hemlock 2461.

Rev. R. H. Harper, First Church; residence, 5930 Prytania Street, telephone, Uptown 329.

Rev. J. E. Selfe, Epworth Church; residence, 438 South Scott Street.

Rev. U. G. Foote, D.D., Rayne Memorial; residence, 1421 Constantinople Street, telephone, Uptown 945.

Rev. Ellis Smith, Carrollton Avenue Church; residence, 1125 Fern Street, telephone, Walnut 1238.

Rev. F. M. Freeman, Parker Memorial; residence, 734 Nashville Avenue, telephone, Uptown 447.

Rev. W. D. Kleinschmidt, Louisiana Avenue Church; residence, 1110 Louisiana Avenue, telephone, Uptown 2805.

Rev. A. Inman Townsley, Felicity Church; residence, 1818 Chestnut Street, telephone, Jackson 1753.

Rev. W. E. Thomas, Supt. City Missions; residence, 1516 Amelia Street, telephone, Uptown 1989; Mary Werlein Mission, 1026 Tchoupitoulas Street, telephone, Main 247; Memorial Home, 803 Washington Avenue, telephone, Uptown 499.

Rev. C. C. Wier, Algiers Methodist Church; residence, 236 Olivier, telephone, Algiers 138.

Rev. S. D. Roberts, McDonoghville Methodist Church; telephone, Algiers 319-W.

Rev. G. V. Romano, Italian preacher, residence, 1319 North Rampart Street, telephone, Hemlock 468

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

2 Tons of Pea-Vine Hay with **NitrA-germ**

Half a ton without it. Improves your crop and land. Easy to handle. Costs $2 per acre. 5 acres $9, delivered. A fine money maker. Write. NitrA-germ, Savannah, Ga., for Book No. L-26.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Riggs, treating on Nervousness, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous affections. The articles explain the cause of these ailments, and fully describe the treatment employed at the Riggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE RIGGS SANITARIUM, Asheville, N. C.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street - NEW ORLEANS, LA.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver spots, and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn New York City

Cuticura Talcum
is Fragrant and
Very Healthful
Sample free of Cuticura Laboratories, Dept. V. Malden, Mass. 25c. everywhere.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

SOOTHES
Eczema, burns, bites, stings, bruises, old sores and other skin injuries.
Ka-Dene
OINTMENT
50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put It On and Leave It"

HEALS

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over worked, mistreated organs and smoothly pave the way to strength.

RELIABLE
VADCO
REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Mission Study.

According to reports, wonderful progress was made in Mission Study during the past year throughout the entire church. Let us all unite in earnest prayer that our goal for 1920 may be fully realized—a Mission Study class in every auxiliary and every woman and child a member. The year 1920 has been designated as Bible year and the general theme, "The Conservation of Human Life," is in line with the thought of the leaders who ask that this year be observed with special reference to the study and distribution of the Bible throughout the world. The following are some of the books recommended for study during the year: For the adult societies: "The Bible and Missions," by Helen Barrett Montgomery; "The Church and the Community," by Ralph E. Diffendorfer. Young People—"A Better World," by Tyler Dennett; Juniors—"Lamplighters Aeross the Sea," by Margaret T. Applegarth. In addition to these, two books on stewardship are recommended for study: "Money the Acid Test," by David McConaughy, and "The New Christian," by Ralph Cushman. You can secure these books from Smith & Lamar, 810 Broadway, Nashville, Tenn.

MRS. BROWNLEE,
Conference Supt. Publicity.

Social Service Work.

The social service rendered by the various auxiliaries of the different Conferences may be classified under the following heads:

1. Health—Co-operating with the health authorities in clean-up campaigns and for the eradication of the hookworm and tuberculosis.

2. Enactment of Laws regarding (1) marriage, (2) Sunday observance, (3) prohibition, (4) picture censorship, (5) compulsory education, (6) cleaner politics.

3. Labor—(1) Investigation of local labor conditions, (2) finding employment for the unemployed.

4. Education—(1) Co-operation for moonlight schools, (2) night schools, (3) improvement of sanitary conditions in schools, (4) provision of reading rooms for young men on Sunday afternoon.

5. Amusement—(1) Investigation of dance halls, (2) closing of street carnivals.

6. Institutional Co-operation—(1) County prisons, (2) State schools for delinquent girls, (3) home for incurables, (4) children's home, (5) public clinic, (6) Settlement Houses.

7. For Negroes—(1) Community Clubs, (2) co-operation with Negro Parent-Teachers' Clubs.

8. For Immigrants — Community clubs.—Council Bulletin.

Woman's Missionary Societies.

Just what the Woman's Missionary Societies mean to the women of America, they are meaning to the women of the East, and even more. It is their one training school in religious life, their chance for self-expression, their place of leadership.

In Japan—The women of the West Japan Conferences are already organized into a Conference society. This is the Conference in which our work is located. The district and local work is pretty well developed. The two Conferences unite their gifts in the support of a missionary, Mr. Kihara, in Liberia. The women of the two Conferences of the Japan Methodist Church are taking steps to unite organically so as to form one society for all Japan.

In Korea—The women everywhere are organized into societies. The Bible women, as they itinerate from place to place, give these societies special attention. Some one is appointed at the mission meeting each year to prepare the programs and material for them. Most of the society members tithe or give systematically. In Korea one-tenth of the collection is sent to the work in Africa, and the rest supports native Bible women in heathen villages of Korea.

In China—The woman's societies are rapidly spreading. Women come for miles to attend them. They have a fine Executive Committee of the Conference and good district secretaries. Mrs. Tsiang, the treasurer, who was at Council last year, brought a great inspiration to them on her return. It is not uncommon to find societies of fifty or sixty members. There are young people's societies in most of our mission schools. The Life Certificates mean much to Chinese women. It is a substitute for some of the practices connected with ancestor worship. A large part of the women's money in China is raised by life certificates. The women in China give one-tenth to support the work in the interior provinces of Yunnan and the rest to support Bible women.—Council Bulletin.

LOUISIANA CONFERENCE.

More Good News From Baton Rouge.

Just recently we published an account of the organizing of a very large Missionary Society in the First Methodist Church of Baton Rouge. This new organization was made up of the former members of the missionary society together with the members of what had been, for years, a large and useful "Ladies' Aid."

Now, Mrs. Brown, Publicity Superintendent, sends the good news of the same forward movement in the Keener Memorial Church of Baton Rouge. For several months they have been enjoying the work of a missionary auxiliary rather than the entirely localized avenue of service found in the "Ladies' Aid."

Some of the results of their efforts are: Two boxes of supplies, valued at $95, sent to St. Mark's Hall. They are just lacking one of having half a hundred members. The Mission Study class has completed "Women Workers of the Orient," and will study next, "The Conservation of Human Life." The Bible class is studying the Book of Acts. Meetings are all well attended. Mrs. J. W. Booth, the pastor's wife, is president, supported by enthusiastic officers and members.

Baton Rouge is on the map to stay!

LEARN THE TRUTH

Breeds Distrust

Secrecy breeds distrust. We can't afford distrust—that's why we are telling to you the whole story of the public utility business.

New Orleans Railway & Light Company

A. L. KEMPSTER,
General Manager.

Wise Stamp Collectors, Make Them Thrift Stamps

Save

Your Strength
By Conserving Your
Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from S. P. Richards Medicine Co., Sherman Tex.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

A Healing Spring at Your Door

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,

Box 17K, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

For the HAIR—

To make it soft fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Save Two-thirds Fertilizer Bill

Use

NitrA-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. M-26

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are keep open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. R. Whitehurst, R. F. D. 1, Norfolk, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

FROM ST. FRANCISVILLE, LA.

Dear Brother Carley: We closed a successful meeting in St. Francisville last Tuesday night, May 11. Rev. L. I. McCain, of Hammond, La., came to us on Monday, May 3, and remained with us until May 11. The meeting was a blessing to every one and many expressed their appreciation for the Gospel messages delivered by Brother McCain. On Sunday morning he preached his sermon on tithing, and fifteen pledged themselves to tithe. This alone will prove a great blessing to the church. Four were added to the church and there are more to follow.

J. L. CADY, P. C.

FROM MOOREVILLE, MISS.

Dear Brother Carley: Will you please allow space in our fine Conference organ for one report from Mooreville charge?

Will say, to begin with, that we started off well in the beginning, and the interest still grows. Our first quarterly conference met on February 10, with one or more stewards from each church. Owing to sickness in the family, and a great deal of bad weather, we were not able to report anything on our Conference assessments, but the stewards voluntarily raised the pastor's salary more than one and a half times above what it had been, and paid at that time one third of the whole assessment of both pastor and presiding elder. Well, you know this makes a pastor and presiding elder feel good.

Our second quarterly conference met May 10, with a fine attendance if it was on Monday. The stewards raised $222 on pastor's and presiding elder's salary, which pays to present about 60 per cent of the salary. And the pastor had collected up to this about one-third of the Conference assessments, and $161.35 for furnishing and repairing parsonage and churches. In other words, our financial report this quarter amounted to $416.35. I would not forget to say that Rev. W. W. Mitchell, P. E., has been on hand each time with the most able sermons. Well, he is the right man, in the right place anyway.

We have large crowds at our eleven o'clock hours for preaching. The people seem to love their pastor, and the pastor has learned to love all the people. You know this is what it takes to make co-operation, and co-operation mixed with effort, and backed by the grace of God, can bring things to pass worth while.

The people of Mooreville charge love their parsonage, and often, when the pastor is away, they come—the ladies—and fix everything neat and nice in the house. It would be a very poor pastor that would not appreciate kind deeds like this.

And this is not all—the parsonage and circuit are out of debt, pastor and all. I must say in conclusion, that we are praying for some great revivals this year, and an ingathering of many souls into the Kingdom and the church.

Love to all the brethren,

J. R. JAMES, P. E.

TO MISSISSIPPI CONFERENCE EP. WORTH LEAGUERS.

Plans for the Epworth League Conference at Vicksburg, June 15-18, seem to be working out in fine shape. A number of splendid speakers have been secured, among whom are Miss Helen K. Boulware, Dr. T. E. Reeve, Dr. T. A. Matthews, Bishop McMurry, and Rev. H. B. Watkins.

Several excellent special features are planned, but particular emphasis is being laid upon the work of the Juniors.

Of course we are expecting every League Chapter to be represented. Furthermore, we should be glad to have delegates from interested communities where organizations of Epworth League do not even exist. We believe that we have a worth while program and we want to share it.

ERMA M. KILE,
Sec'y., Miss. Conf. Epworth League.

MARRIED.

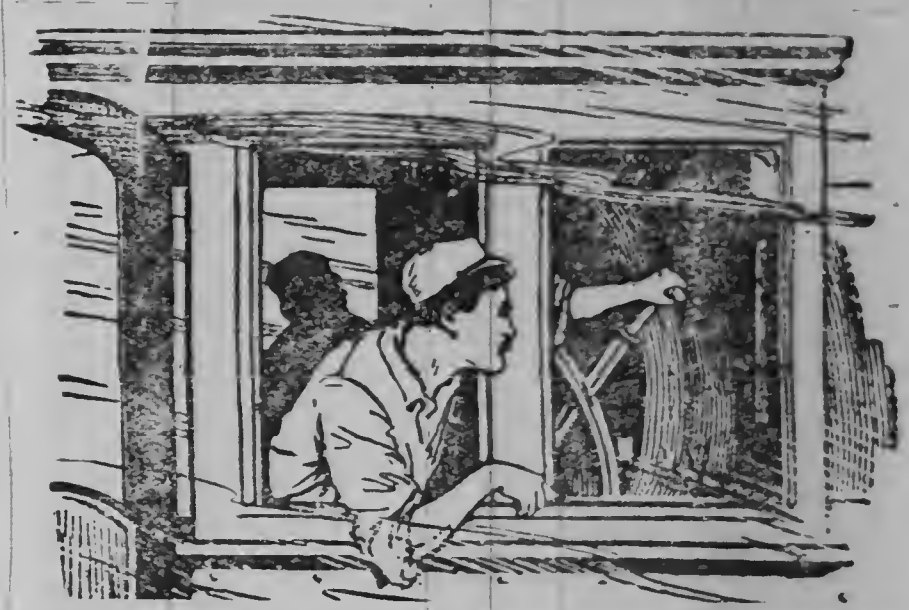
At the home of J. R. Abels, Poncha-toula, La., on Sunday evening, May 16, 1920, MR. HENRY JACOB LAVIGNE and MISS SALLIE RUTH PUSEY, Rev. A. J. Coburn, pastor of the Methodist Church, officiating. The bride is a daughter of Wilson J. and Mrs. Dora Pusey, and a niece of Mrs. J. R. Abels. She has been a member of the Methodist Church since childhood. The groom is a son of Mr. John E. and Mrs. Lillie Lavigne, and a nephew of Mr. J. R. Abels. He served as a soldier in the late war, being in the trenches about two years.

At the home of the bride's father, Mr. J. W. Abney, in Montrose, Miss., May 9, 1920, at 3:30 p.m., Miss Maud Abney to Mr. H. E. McGowan, Rev. Hilary S. Westbrook, of Montrose, Miss., officiating. The couple will make their future home at Vossburg, Miss.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine [illegible] prescribed for twenty [illegible] Bayer direc- [illegible] Colds [illegible] 12 tablets sell [illegible] Aspirin is [illegible] Bayer [illegible] are Monoaceticacidester of Salicylicacid.



If the engine is properly oiled and cared for it will last a great many years, and in the same way if the human mechanism is properly looked after it will last the allotted three score and ten years. The human system must be a laboratory for the constant manufacture of rich, red blood, and the blood depends upon the stomach.

After many years of study in the active practice of medicine, Dr. Pierce found that when the stomach was out of order, the blood impure and there were symptoms of general break-down, a tonic made of the alterative extracts of certain herbs and roots was the best corrective. This he called: Dr. Pierce's Golden Medical Discovery. For over half of a century this tonic and alterative has been more largely sold than any other blood medicine or nerve tonic.

For those who are weakened by the after effects of grip or a bad cold or cough during the winter, nothing will increase the number of red blood corpuscles and eradicate poison from the blood so quickly as Dr. Pierce's Golden Medical Discovery. It is sold by almost every druggist in the land in tablets or liquid. Send 10c for trial package of the tablets. Write for free medical advice to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y.

BE SURE TO TRY

BLANTON'S CREAMO

BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

ROCHE'S HERBAL EMBROCATION FOR

CROUP OR WHOOPING COUGH

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR **BRONCHITIS, LUMBAGO, RHEUMATISM.**

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST. N.Y.

TO MEET THE LORD.

(1 Thess. 4:17.)

Here and there are devout spirits living in the expectation of the coming of the Lord to earth again. They would not be surprised beyond their expectations to see Him any time. As we lift our eyes and look around us, it seems dark enough already to hope that His coming may not be far away. They have their loins girded and their lamps trimmed and burning brightly, ready for the bridegroom's coming, and their watching thus in no way hinders them from keeping busy in the Master's work. He wants us to work; drones are a hindrance and not an asset. I am of the opinion that a lazy man will be weighed in the balances and found wanting. We are admonished by our Lord to work the works of him that sent us, while it is day: the night cometh, when no man can work. They who have had their robes washed in the blood of the Lamb will be found at their very best when He shall suddenly appear to make up His jewels; and He will spare them, as a man spareth his own son that serveth him. The Record of Christian Work puts it thus:

I know not when—I only know the fact
That He is coming, and He bids me wait
In joyful expectation day by day.
Uncertainty does not one whit detract
From me the joy of watching at the gate;
It rather adds delight and buoyancy
To my fair hope—
That any night, or any day,
I quickly may be called away
"To meet the Lord."

But though I do not know the how, or when,
I know my Lord, and 'tis for Him, I wait.
Long years the blessed hope of seeing Him
Has been my joy. And though beyond my ken
The day and hour of the opening gate,
And many happ'nings to my mind are dim,
Yet this I know—
That any night, or any day,
I gently may be caught away
"To meet the Lord."

HILARY S. WESTBROOK.

Montrose, Miss., May 19, 1920.

THE STATUS OF OUR SUNDAY SCHOOL WORK.

By Rev. W. F. Henderson, Jr.

Mr. Editor: It may display ignorance on my part, but I should like some one who can do so to inform me, and I think there are others, also, whether or not we are pledged to support our Methodist Sunday school work? When I joined the church some 30 years since, I vowed to support the church and its institutions, considering at that time, and at this time, that that meant all of its institutions, including our Sunday schools. I was brought up in the Sunday school and the Methodist Church, have always put my best into each, and am yet a loyal Southern Methodist.

I am ready in any way possible to build up the Sunday school, but every once in awhile we get an order from the Louisiana Sunday School Association to announce that they are sending a worker on a certain date, without reference to local affairs; they come among our people (granted that they do some good work), but stand for a half-hour or more pleading for pledges for their work; when these are obtained, they go their way until some more pledges are wanted. Then, when we talk money for the support of our Field Secretary and the advancement of the work, we are met with the plea that "We have pledged to the Association. Why didn't the Methodists do the work that the Association is doing?" That is very easy to understand when we do a little figuring. My work paid to this Association last year $60, and to our own work $3, and when you read an account of an association meeting, pledges, etc., it sounds as if you were at a Methodist Conference. It looks as if we were liberal almost to the point of disloyalty. Should I contribute to my neighbor's family and let my own suffer? I am willing to divide with a needy neighbor, but not at the absolute neglect of my own folks. Are we under any obligation to support these independent organizations? Personally I withdrew a long time ago—I try to treat them courteously when they come, but nothing else.

I think it is time that we, as a Conference, were taking some stand in this matter. If we are going to have our own field workers, and Institutes, and Federations, then we must get behind them and let these others go; or let us say we cannot (will not) do it, and give them all our support.

Our Sunday School Board is continually calling for support, and it can and must be given. We need a worker in every district in the Conference, and I believe the support will come, and the work be done better than ever before, if we Methodists will re-read 1 Tim. 5-8, in connection with 2 Tim. 2-15.

Our Brother Early is a most capable man; let us give him and his coworkers the hearty support that they deserve, and, if necessary, then we may contribute to the work of the Association.

I hope to see this matter agitated until our Conference will take some definite stand, so we may know "where we are at."

UPPER ROOM OR SUPPER ROOM?

Dan Shannon says in the Bible Course Magazine: "The early church prayed in the upper room; the twentieth-century church cooks in the supper room." Evangelist Shannon has certainly hit the mark, for in a multitude of churches the "supper room" has taken the place of the "upper room." Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the gas range in the kitchen than there is in the pulpit. When you build a fire in the kitchen, it often, if not always, puts out the fire in the pulpit. Too much ice cream chills the fervor of the spiritual life, and oysters are not known to be conducive to aid in the digestion of spiritual foods.

The early disciples were not cooking supper in the supper room on the day the Holy Ghost came; they were praying in the upper room. They were not waiting on tables; they were waiting on God. The fire for which they were waiting was not in the gas stove, but from above. They were not feasting; they were fasting. They were detained there by the command of God; they were not entertained there by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew and a roast. O, I should like to see the cooking squad put out and the praying band put in! Let us have less gravy and more grace, less pie and more piety, less soup and more salvation, less ham and sham and more love and life. Let us have less leaven and more heaven. Let us have less use for the cookbook and more use for the Old Book. Let us put out the fire in the kitchen and build it on the altar. Beans and brown bread are not necessary for those who are "alive from the dead." Let us give fewer dinners and go out after sinners.

Let us have a church full of waiters, but waiters on God; a church full of servers, but they who are serving God and waiting for his Son from heaven. —Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

(In Part)

Oakdale, 7:45 p.m., June 1.
Rochelle, 11 a.m., June 13.
Trout, 7:45 p.m., June 13.
Chaneyville, 11 a.m., June 15.
Bunkie, 6 p.m., June 16.
LaCampt, 11 a.m., June 20.

The District Conference will meet in Bunkie, 9 a.m., June 16. The pastors will be prepared to give the name of delegates to the Secretary at the opening session.

HARRY W. MAY, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Canton, June 13.
Mendenhall, at Bethany, June 19, 20.
Florence and Braxton, at Florence, June 20, 21.
Bolton and Raymond, at Bolton, Tuesday, 11 a.m., June 22.
Edwards, at Reeves Chapel, Wednesday, 11 a.m., June 23.
Jackson, Galloway Memorial, June 22, 7:30 p.m.
Jackson, Rankin St., June 24, 11 a.m. July 8, 11 p.m.
Sharon, at Millville, June 25, 11 a.m.
Terry, at Forest Hill, June 27.
Fannin, at Holly Bush, July 3, 4.
Brandon and Pelahatchie, at Pel., July 8, 4 p.m.
Benton, at Zeiglerville, July 9.
Eden, at Tranquil, July 10.
Yazoo City, July 11, 7:30 p.m.
Lake City, at Lake City, July 11, 11 a.m.
Jackson, Capitol Street, July 13.
Satartia, at ———, July 17, 18.
Flora, at Bentonia, July 18, 19.
Lintonia, at Dover, July 19, 11 a.m.
Harrisville, at Poplar Springs, July 22.
Camden, at Soule's Chapel, July 23, 11 a.m.
Vaughn, at Vaughn, July 24, 25.
Millsaps Memorial, at Clinton, Friday, July 30.
Madison, at Cocahontas, July 31, Aug. 1.
Monterey, at Thomasville, Aug. 7, 8.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Clarksdale, a.m., June 6.
Friars Point, p.m., June 6.
Lula, at Dundee, a.m., June 13.
Jonestown, p.m., June 13.
Shaw, a.m., June 20.
Boyle, at Boyle, p.m., June 20.
Gunnison, a.m., June 27.
Rosedale, p.m., June 27.
Duncan, July 4.
Hollondale, a.m., July 11.
Leland, p.m., July 11.
Glen Allen, at Avon, July 18.

V. C. CURTIS, P. E.

Durant Dist.—Third Round.

Sidon and Cruger, quarterly conference, June 30.
Tchula Station, preaching, May 23, at 7:30 p.m.
Tchula, quarterly conference, June 29.
Kilmichael, at Lodi, May 31.
Duck Hill, at Mars Hill, June 5, 6.
Pickens, at Richland, June 12, 13.
Vaiden and West, at Wesley Chapel, June 16.
Kosciusko Ct., at Tabernacle, June 19, 20.
Kosciusko Station, June 20, 21.
Ebenezer Ct., at Thornton, June 24.
Hesterville Ct., at Shiloh, June 26.
Sallis Ct., at Salem, June 27.
McCool Ct., at Bowie, July 3, 4.
Ackerman, at Ackerman, July 4, 5.
Coila Ct., at ———, July 7.
Noxapater, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ———, July 13.
Black Hawk, at Bowling Green, July 17.
Acona Station, July 18.
Chester Ct., at South Union, July 26.

District Conference will convene in the Methodist Church, at Kilmichael, Miss., at 8 o'clock, Thursday night, May 27; opening sermon by W. R. Goudelock. The local preachers of the district are required by the law of the church to make report to this conference. All pastors are urged to stay through Sunday.

A. C. McCORKLE, P. E.

Winona Dist.—Third Round.

Moorehead, a.m., June 6.
Belzoni, p.m., June 6.
Drew, at Sandy Bayou, a.m., June 13.
Tutwiler, p.m., June 13.
Ruleville, at Doddsville, a.m., June 20.
Indianola, p.m., June 20.
Itta Bena, p.m., June 23.
Greenwood, a.m., June 27.
Winona Station, p.m., June 27.
Dublin, at Vance, July 11.
Sunflower, at Fairview, July 17, 18.
Inverness, at Cailc, July 25.
Webb, at Webb, a.m., Aug. 1.
Schlater, p.m., Aug. 1.
Winona Ct., at Bluff Springs, Aug. 7, 8.
Carrollton, at Longview, Aug. 14, 15.
Minter City at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.

The pastors will please arrange hour for holding quarterly conference to suit the convenience of local congregations.

S. L. POPE, P. E.

Port Gibson Female College.

The oldest college for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The superior quality of its girls and young women the past session a matter of genral comment.
The health record a marvel.
A home-like and cheery atmosphere.
Innocent amusements and entertainments.
Teachers distributed throughout all parts of the dormitories.
Ample corps of loyal and qualified tachers.
For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100
College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A. M., Principal, Box C.

Emory University
Candler School of Theology

The call to preach is a call for preparation. Summer term offers regular courses to men preparing for the ministry.

JUNE 23-AUGUST 31, 1920.

Bulletin and further information on application. Address

THE DEAN,
Emory University, Georgia.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Velvet Beans
Soy Beans, Cow Peas
Made More Profit
with
NitrA-germ
...man tobacco, cotton, corn and all other cash crops, according to Georgia farmers. Easy to handle. Costs $2 per acre, 5 acres $9, delivered. Write, NitrA-germ, Savannah, Ga., for Book No. P-25.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3355.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 10, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

DRIFTING.

A few days ago, a ferry boat, laden with passengers, got from under control while crossing from the New Orleans to the Algiers side of the Mississippi River, and those aboard were in serious danger as the boat drifted down the swift current, until tugs answered its distress signals and towed it to safety. The incident is a vivid picture of what is happening every day upon the broad river of life. Many a soul is adrift, in imminent danger of destruction—but with this difference: the danger is not realized, and no distress signals are being sent out. Aid is available, and a Master Pilot is ready to guide the bark to a safe mooring. What a tragedy that men will wreck their lives by simply drifting with the current of things that ought not to be!

THE GROWTH OF POPULATION.

A great many municipalities throughout the country have watched with considerable anxiety the announcements from the Census Bureau concerning their populations according to the statistics of the latest enumeration. In many cases the figures have shown a gratifying increase, but in some instances there has been deep disappointment because an actual decrease has been shown. We are interested in these things; but we often think, too, of that city not made with hands, eternal in the heavens, whose citizenship will ultimately include all those who have learned to walk in the paths of righteousness. Considerations of community pride make us anxious to see our own towns and cities grow, year by year; what are we doing to add to the number of those who claim the Celestial City as their place of residence? "There is joy in the presence of the angels of God over one sinner that repenteth."

"CREDIT TO WHOM CREDIT IS DUE."

It is certainly a most ungracious thing to refuse to accord recognition to individuals, organizations, or institutions for the good they have accomplished in their efforts to promote the welfare of mankind. The laborer is worthy of his hire, not only in the pecuniary compensation he receives for his labors, but also in the credit that is due him for the results he has accomplished. It must be a churlish spirit that would detract in the slightest degree from the value of what has been accomplished by diligent and faithful work. It is likewise unseemly for those who have been the means of doing good to insist strenuously that they alone are to be recognized as the responsible agents of what has been done. "Let not thy left hand know what thy right hand doeth," is still a pretty good rule for those who would serve unselfishly.

A SUCCESSFUL CANDIDATE.

As is usual once in every four years, the country generally, and a good many individuals in particular, are wondering who will occupy the President's chair after the November elections. Vigorous campaigns are being waged in behalf of "favorite sons," and not a few outstanding citizens are spending all of their time and, some of them, at least, hundreds of thousands of dollars in the eager effort to have themselves declared the nominees of their parties for the highest office in the land. Only one, of course, can be elected, and nobody knows his name as yet. In connection with the honor sought, is almost infinite responsibility, with its burden upon mind and heart—a burden, however, that men are willing to bear for the sake of the exalted office to which they aspire. It will be a good day when men are as eager to secure the favor of God as they are the approval of their fellow-men.

MAKING AND SPENDING.

Everybody realizes that the economic world is in a state of unstable equilibrium, but nobody seems to know exactly what is the matter. We do not profess to understand the situation any better than anybody else, and we are willing to sit at the feet of the humblest teacher of economic wisdom for even the meagerest increase of our store of knowledge. But it is almost self-evident that one great trouble is the artificial standards by which most of us are trying to live. As a people, we are straining every nerve to reach a plane just a little above the one upon which we could manage to get along comfortably. Too many of us want to spend more than we make, eat more than we raise, get more than we earn, loaf more than we work. We are placing luxuries ahead of necessities clamoring for cake when we need bread. When the reaction comes—as it surely will—we may be glad to pick up the crumbs that we now so contemptuously brush from our tables. In the meantime, we might profitably meditate upon the truth that "an honest day's work for an honest day's pay will bring prices down."

MUSH AGAIN.

According to a news item in a daily paper, a professor in Harvard University has discovered that mush is a great stimulant for sluggish brains, and the Harvard students are advised to use it during examinations. We should be very glad to write an interesting paragraph on this remarkable discovery—but we need some mush!

THE ATMOSPHERE OF THE CHURCH.

The main thing about a church service is the service itself. Hearty singing, devout praying, good preaching—these are the outstanding features of an inspiring hour of worship. But there is something else that adds immeasurably to the value of the meeting of the congregation—the atmosphere of the service. It is something to be recognized rather than defined, yet it is unmistakable and all pervasive. We sometimes go away from a beautifully rendered religious program with the vague feeling that something is lacking, while, on the other hand, we sometimes leave the simplest service with heart aglow because of what we have felt. This atmosphere of devotion, good will and Christian fellowship cannot be artificially created—it arises spontaneously from the attitude of those who have assembled for worship. A cheerful smile, a kindly word, a hearty handclasp—these things reveal a happy state of affairs. "A church with a welcome"—a real welcome—is one of the most attractive places on earth.

HUMAN NATURE.

We have watched with much interest the proposed measures to prevent rent profiteering. One suggestion that seems fairly reasonable on its face, is to increase the taxable value of a house in proportion to the increase in rent above what would be recognized as a legitimate return upon the money invested. But human nature is not always reasonable; property owners have vociferously declared that taxes are too high already, and that rental values are altogether too low. (Since we have no houses for rent, the unreasonableness of this position is clearly apparent to us.)

HOW IT WORKS.

The following, an editorial in a recent issue of a leading New Orleans daily newspaper, shows how prohibition is working in a Louisiana town, as well as in many other places throughout the country: "Monroe, La., has a serious charge to make against the prohibition law. The commissioner of streets and parks says that it is to blame for the wretched condition of the principle thoroughfares. Up to a year ago arrests were numerous and the liquor devotees who had spent all their money were sent to work out their fines on the streets. The regular street force consists of only eight men, but every day it received reinforcements from the city courts. But now the cheap labor supply has vanished. One lonesome drunk was the police total for May. It is impossible to hire labor at what the city can afford to pay, its funds having been depleted by the same cause, so the streets go uncleaned."

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

I WANT RELIGION.

(A song composed by the late Rev. E. J. Taylor, Sr.)

I want religion when the flowers
Of spring bloom on my way;
I want religion in the sun
Of summer's burning ray;
I want religion when I hear
The blast of winter's sound,
I want religion, O my Lord,
Through every season round.

I want religion in my youth
When life is young and gay;
'Twill guide my erring steps aright
From sin's destructive way;
I want religion when engaged
In manhood's sterner strife,
'Twill keep my spirit from decline
And help me on in life.

I want religion when old age
Shall steal my strength away,
'Tis sweet to muse in lonely hours
On joys that ne'er decay;
I want religion when I lay
This dying body down,
'Twill take the heavy cross away
And give to me my crown.

I want religion when this earth
Is fading from my sight,
'Twill give my eyes of faith to see
The gathering angels bright;
I want religion when I stand
Before Jehovah's Throne,
To see Him smile and hear Him say
"Ye faithful ones, 'well done.'"

GIVING UP ALL FOR CHRIST.

By Rev. Milton C. Dayls.

Just across the street from my house in Matanzas is a shop which, according to the universal custom here, has across the window the name chosen for it by its owner. In this case the sign reads, "La Dichosa" de A. Espinosa. "Dlchosa" means "lucky," and on a large poster Antonio Espinosa, the owner, advertised, until a few days ago, his claim to that title. This claim consisted of the faet that in his store there had been sold, not many months before, a winning set of lottery tickets, netting the purchaser $100,000. All across the window, and in fact across the store on the inside, there were strings of government lottery tickets. The lottery business in Cuba is openly carried on by the government, and is one of the chief diversions of the people—rich and poor. Many times "La Dichosa" was crowded with eager purchasers, especially on Saturday afternoons and evenings, after the worklngmen had received their money, and many were the children who suffered for the necessities of life because their fathers indulged in the vain hope of being among the few lucky ones.

Some months ago, Antonio, the owner of thls shop, became interested in our church here. After attending for sometime, he asked to be enrolled as one of its candidates, that he mlght look forward to membership in lt. This was, of course, gladly done, and he was welcomed to a place in the thought and care of the church. The pastor, Brother R. L. Whitehead, then undertook to explain to him what it meant to be a Christian in the Protestant meaning of that word. Antonio was deeply impressed by the ideal of life as he saw it in Jesus Christ, and was soon ready, as he said, to surrender his life, and to attempt to live the Christian life. But there was one obstacle to his assuming the vows of the church—his business. For it is the rule of our church here not to accept for membership any who engage in the lottery business. Antonio is a young man, ambitious in a business way, and his business was paying him well. To give it up, possibly at a sacrifice, and to start out to find a position he knew not where, was a proposition to test the faith of a new convert. However, he saw the justice of the position of the church, and recognized that he must choose between his business and his Lord. There was no question in his mind as to which to give up. The only question was as to how he might succeed in getting out of his business. He decided to take the matter to his Lord in prayer, assured that He who had saved him from his sins and given him the power of a new life would guide him in the solution of every problem involved in that life. Some of us who were interested in him and who knew the difficulty through which his devotion to Christ was leading him, united our prayers with his, and looked with confidence to the issue of his struggle which we felt sure would come.

It was during the evangelistic services, just preceding Easter, that Antonio came to church one evening with his heart lifted up, and his face glowing with the light of an unusual joy, and told us that his prayer had been answered, and that a way had been opened for him to get out of his business. He was going to take advantage of the opportunity, at whatever cost financially to himself, and notwithstanding the uncertainty for the future which such a course would inevitably bring. He told the pastor he wished to be baptized Easter Sunday.

A week before Easter, I spoke to Antonio, and told him I was glad that the way had been opened for him to join the church, and that I was praying that he would be in every way a true Christian. "I am praying that I may," he said; "I am giving Him everything I have, and I am going to live for Him, for I believe He will sustain me." So, on Easter Sunday, at the evening service, Antonio, with six others, was baptized by Bishop McMurry, and received into the church. It was an unusually impressive service, because we all knew of the struggle he had been through, and that he had been called upon to show his devotion to Christ in a way not true of every new convert. As Antonio goes out into the world to live for the Master who has saved him, he must meet many things which the Christian in our own country does not have to face. He must face social and business ideals directly in antagonism to those we recognize as Christian and he must fight unceasingly those currents which would carry him back into the old life. Into this poverty of moral ideals he must carry the purity of Jesus, the honesty and the sacrifice and the strength of that manhood which bloomed with perfect beauty in the life of our Lord. We who from infancy have tasted of the power of Christ, and have seen the marvel of his sustaining grace in the renewed lives of thousands, do not doubt that Antonio will find there strength for every need. Is it too much to ask that he be borne up in his battle, by the united prayers, not only of us who know him here, but of those who through this little sketch will have heard of his new-found joy, and of his strong yet humble desire for strength to live the new life that Christ has opened up for him?

Pinar del Rio, Cuba, May 13, 1920.

THE SIGNS OF THE TIMES.

By Rev. T. B. Holloman.

In the late issues of the Christian Advocate (Nashville) and the New Orleans, appear communications from the pens of Bishop Ainsworth and Rev. J. R. Countiss, and the report from the Educational Association of our church, all bearing upon the burden of the incessant "drives" which have been, and are in contemplation by the church and others.

Dr. Countiss refers to the great successes achieved by the numerous national drives during the World War, to all of which there was a glad and patriotic response; upon which he bases the statement that "It is not time for united, organized, church-wide and nation-wide drlves to cease."

Bishop Ainsworth, in the Nashville of April 30, says, per contra, and to the point, that from his "observation throughout the church that neither our preachers nor our people are in tune for another long-drawn-out, high-pressure campaign." In my humble judgment the good bishop has wisely diagnosed the conditions; not only are our people tired, but they are confused. The whole matter recalls a unique prayer of Dr. Hunter, long-time pastor of the Presbyterian Church in Jackson, Miss. A long-time drouth had prevailed, and the churches held prayers for rain; the rains began—and it rained, and it rained, and it rained. So one Sabbath morning the good Doctor said, "Oh, Lord, we did ask Thee for rain and Thou hast most bountifully answered us; but O, Lord Thou knowest we've had enough; let it stop—let it stop!"

Now that we are planning for a big Educational campaign or drive, I am fully in agreement with the suggestion to couple the Superannuate Endowment therewith. Make the drive, get to the top, then let the teams "blow." For four years it's been, drive, drive, drive—"a long pull, a strong pull, and a pull altogether;" but we've had enough—let us rest. There is such a thing as getting confusion confounded. We would do well to heed these suggestions from one of our General Superintendents.

Phoenix, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

During my morning walk, I picked up a spray of mistletoe which the rain and windstorm of the night had wrenched from an overhanging branch. This quaint and curious member of the vegotal kingdom has woven about it legend and history. It was hung in baronial halls where erstwhile armored knights and retainers feasted and shouted in song, of battles won, and deeds of valor. Impervious to the icy breath of winter, it hangs its garlands of lasting green in the oaks, sacred to the weird, mystic rites of the Druids. In these latter days coy maidens dare venturesome youths to rapturous bliss, or to winsome kiss, under its flaunting green. Yet with all this the mistletoe is a parasite. It lives and grows and spreads on another life than its own. Botanists tell us that once this parasite was not unlike other plants. It drew its sustenance from the soil and air. But its glutinous berry found lodgment in the creviced bark of an oak, or some other host, and there it clung and grew. It has all the mean qualities of a true parasite. Utterly useless so far as I know, for even its stem is a sappy pith with no fibre or strength, and its fruit a mass of sticky paste, yet it chooses the highest places to show its dependence and vaunt its worthlessness. In nature's great schoolroom it has a lesson. You may read it, or pass it on.

* * *

Regeneration is a universal principle. Its law obtains throughout the vast domain of nature. It energizes all matter, it fills all space, it sounds the depths and climbs the star ladders of all the heights; its range and sweep are only bounded by the limits set by its Almlglty Creator. Only in heaven, where all life reaches its perfect fruition, does this all-pervading law of nature's farthest reach cease its flight and rest its energy.

The law of regeneration obtains in the mineral kingdom. I hold in my hand a diamond; imprisoned light it is, says the poet, as it flashes and glares from every smooth facet. Most precious of gems, says the jeweller, fit to adorn the diadem of a queen or be the crown gem of a kingly Solomon.

Most valuable of all stones, says the economist, it is crystallized wealth.

Back yonder in some Eocene period of this old earth creation, a spore of a fern dropped on the warm, spongy soil; it was touched by a hand which made life spring into being; it grew into a great tree and sent its fronds abroad to gather larger growth and sustenance from an atmosphere overcharged with carbon dioxide, so favorable to rapid growth in the vegetal kingdom. Soon a mighty fern tree stood in strength and beauty. But God was building old earth for man's habitation. Its plastic crust was yet under the hands of the Great Master Builder. A mighty force uplifted the crust, broken and torn in huge masses; these roll and unroll until the one-time surface lies hidden in the depths. Overwhelmed in the mighty catastrophe the fern tree, with thousands others of like form and sustance, is strangled and pressed beneath strata of inconceivable weight. Then the tremendous energy of heat drives out all the sap and moisture, which steam in a thousand vents above. The lagging centuries move onward, age grows upon age, new forms of growth appear and the fern tree blackens and hardens beneath. Another mighty subterranean giant seizes the coal, once a fern, and presses and burns with titanic power. A furnace of earth fires burning at its heart hardenes and purifies the coal and it blooms into a crystal gem. Did one ever dream that a black lump of coal, pure carbon, was of the same constituent elements as a diamond? Did one ever dream this gem was once a fern? Yet, it is true. Dissolve them into their primal element and both are pure carbon.

• • •

The miracle of spring is again upon us. Again the glad earth dons her emerald garments and flings defiance to the grim grasp of winter's cold. Like some released captive, long imprisoned, nature sings anew the song of life. And the life touch, and the life flow, with all its marvelous results, its myriad voices, its thousand colorings, its wondrous awakening of sleeping beauty in bird, bush, tree and flowers, its thrill and movement universal, to me is the miracle, passing wonder, for all men, and all time. The march of this magician of life, from tropic clime to lands locked in winter's prison, was not without its fierce war on land and sea. Not easily does the frost king relinquish his relentless reign. The north wind and the south wind struggle for mastery; then, anon, whirl their united strength in tempest and tornado. The travail of this new life has its throes and anguish, yet the earth is born anew and nature is reclad in garments of praise and gladness.

Through all the vast corridors of visible creation God is working mighty miracles of nascent and growing life. Visions of splendor dawn and break on the eyes that see, sounds unsearchable and glorious in harmony, fall on listening ears, for there, too, are His witnesses. It is fitting that the day of the Risen Christ should come with all this springing life. May his divine presence fill our weary spirits and free them from the Doubting Castles of wintry death and cold desolation.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference convened in the Methodist church at Mooringsport, La., on the morning of April 22, at 9 a.m., with the Rev. Briscoe Carter, presiding elder, in the chair. After proper organization of the conference, visiting brethren were introduced, committees were announced, and the conference settled down to regular work. Rev. J. M. Brown, superannuate member of the Conference, preached at the 11 o'clock hour, giving a vivid description of Christ's trial and victory in the Garden of Gethsemane. The remainder of the day was given over to the reports from the different charges by the pastors and laymen in attendance. A very helpful and instructive program on Christian Education was rendered at the evening hour, with short addresses from the presiding elder, Briscoe Carter, W. W. Drake, and President W. R. Bourne, of Centenary College.

The second day brought the district conference and the Woman's Missionary Society District Meeting in touch with one another. Reports from the pastors and laymen were completed and the conference heard a sermon by Rev. S. S. Holladay, a pioneer of Methodism in North Louisiana, having spent a ministry of many years within the bounds of the Shreveport District. Devotional exercises were conducted by the presiding elder, J. B. Williams, G. D. Purcell, and S. J. Davies.

Very lively and interesting discussions took place on the afternoon of the second day with regard to the work of local preachers, both in and out of school. Rev. S. J. Davies made an earnest and timely appeal that in the midst of the many calls that are being made upon the pastor, he turn primarily to the supreme task of preaching the Gospel of Jesus Christ as the power of God unto the salvation of man.

Bossier City was chosen as the next meeting place of the district conference.

Other interests of the church were represented by Dr. W. R. Bourne, of Centenary College, Rev. Alonzo Early, Sunday School Field Secretary, Rev. James B. Grambling, President Louisiana Conference Epworth League, and the Rev. R. W. Vaughan, of the Louisiana Methodist Orphanage. These brethren brought timely and interesting messages from their respective fields of labor.

The following were elected delegates to the Annual Conference: Dr. John L. Scales, E. L. Joyner, S. H. Porter, Judge W. G. Banks, W. R. Bourne, Mrs. F. F. Jeter, Mrs. Ben Johnson, and Mrs. A. J. Peavy.

Rev. Briscoe Carter is in his first year on the Shreveport District and it is proving to be one of his best in the work of the Kingdom. Under his skillful leadership, the district is moving forward in many respects. There has been a substantial increase in the salaries of preachers, a number of parsonages in the district have been built or purchased, and the largest number of additions on profession of faith reported to him of any of the district conferences in his thirteen years as presiding elder in the Louisiana Conference.

The host of the Conference, Rev. R. T. Ware, and his faithful people made the visit of every one pleasant indeed. Everything was done for the comfort of the visitors that was possible to be done. The enterprising little town of Mooringsport, located twenty miles north of Shreveport on the Kansas City Southern Railroad, overlooking the great Caddo Lake, made famous by its large number of oil wells, surrounded by the unique "tents," served as a delightful change to those from the other parts of the district. It was indeed good "just to be there."

LELAND CLEGG, Secretary.

PREPARATION FOR EDUCATIONAL CAMPAIGN.

Out of regard for the rights of the Missionary Centenary and because of our interest in that great movement, the church at large has not been kept informed as to preparations for the Educational Campaign. By action of the General Conference the time has now come for the educational forces to occupy the field.

The campaign will be conducted by a Commission consisting at present of eighteen members. The campaigns for the Universities and for the schools and colleges have been merged. Negotiations are under way for merging the campaign for education with that for superannuate endowment.

While the chief values of the campaign will be moral and spiritual, it is sought to secure as a minimum $25,000,000 for educational purposes, and it is hoped that a much larger sum will be raised.

Dr. John Hugh Reynolds, President of Hendrix College, has been selected Director General. Dr. Reynolds is widely and favorably known both in and out of the church, and his experience, together with his splendid platform and executive ability, will inspire confidence in the movement.

Headquarters have been established at Nashville. Address Dr. Reynolds at Centenary Building, Nashville, Tenn.

STONEWALL ANDERSON,

Nashville, Tenn.

A SOUND AND TIMELY UTTERANCE.

By Rev. R. A. Meek, D.D.

One now and then runs across an utterance in the public prints that so exactly expresses one's views, and which seems so timely, that one desires to pass it on to others. Such an utterance recently came under my observation in that sprightly Presbyterian weekly, The Continent; so I am moved to ask the privilege of letting my fellow-workers in this section of the church see this impressive discussion through the columns of the Advocate. It is from the pen of Mr. S. S. Estey, and, including the caption under which it appeared, is as follows:

Help—But Be Fair to Your Own Job.

American temperament does not easily find the "happy medium;" it swings from one extreme to the other. In attempting to avoid a fault it pursues the opposite virtue so zealously and pushes it so far that the exaggerated virtue itself becomes a fault. An illustration in point is the modern minister's program of work. Twenty-five years ago ministers were criticised for confining their attention so closely to pulpit and parish work that they neglected the big civic, philanthropic and reform movements which needed their help. All this has changed now, and to such an extent that more than one church is complaining that its pastor gives so much time to outside movements that he neglects his own church. An increasing number of churches are lamenting the resignation of an able pastor who leaves to enter on what he calls "the larger work" of pushing some big "movement" or propaganda.

• • •

It is no man's province to judge the relative importance of different lines of Christian work, and surely no one who loves the kingdom would minimize the value of the great modern organized efforts to push the work of that kingdom. Nevertheless, this one thing is becoming clear to many far-sighted church men: The hour has struck for re-emphasizing the importance and rank of the pastor's work in his own pulpit and parish.

A recent open letter in The Continent calls attention to the fact that the preceding issue of the magazine mentions in its news columns twenty-six different religious, reform and philanthropic organizations, besides the regular boards and agencies of the church, whose activities had been chronicled in the issue referred to. These organizations as a rule are officered by ministers. Their conventions and conferences always present programs on which the names of ministers figure prominently. Another open letter in the same number of The Continent calls attention to a certain conference in which much good talking was heard, but the writer adds: "The impression seems to prevail that the thing needed now is hard work and less talk."

• • •

Are we facing the possibility that ministers may become so busy pushing plans for "big movements" that they will have no time to carry out these fine plans in the local church? In the individual church, after all is found the crux of the whole matter. The fate of Christianity is settled not at conventions but in the parish church. Without live-wire pastors who stick to their jobs, the biggest plans and movements will be stillborn. It is conceivable that, if every church had a virile pastor who stayed by his own job in pulpit and parish, the church might make great progress without any campaigns or special movements. But the most wisely planned big programs can never get anywhere without the aid of the stick-to-his-job pastor. The argument seems to indicate that the key man in the religious situation today is the pastor who takes time to make things go in his own parish.

The tendency on the part of both ministers and laymen to sidetrack church work for civic activity and all sorts of campaigns, which was noticeable before the war, was of course greatly accelerated during the war period. To a large extent this was unavoidable, though even during the war some churches felt that they were unnecessarily neglected by pastors in favor of war activities that were more bustle than real work.

Let us face the fact: The desire to be patriotic and public spirited and "broad" is in danger of carrying us ministers too far from our pulpits and our parishes. The lamentable tendency visible in laymen and church women to give so much time to other organizations that they have little left for either the worship or the work of the church ought not to be encouraged by the example of the pastors themselves—yet it often is. To use a church merely as a base of supplies—the source of salary, manse and a position of prominence and influence—from which ministers sally forth to do all sorts of good work other than church work is hardly fair to the churches.

A deal more publicity is to be gained from such work than from parish work, it is true, and those

who are thirsty for notoriety will get more of it from one civic address than from ten sermons and more commendation for serving on one chamber of commerce committee than on any church committees. This fact may explain why some ministers would rather be heralded as Chautauqua lecturers than as strong preachers. They have the idea that they are bigger men when they are on the platform than when they are in the pulpit—because they receive more advertisement in the former position. They think it a greater compliment to be called a great welfare worker than to be called a great pastor. The newspapers will not mention the latter fact, but the former makes a good newspaper story.

* * *

Let us not forget that an error in estimating values here may prove fatal to the church. The kingdom of Christ will not come through lectures, however entertaining or instructive, nor through civic reforms, however desirable, but through "preaching the word" and "shepherding the flock of Christ." If service to the kingdom is the dominating motive with us ministers, it is time that we harked back to our pulpits and our parishes. There, after all, the telling work for the kingdom is done.

America once again will produce great preachers whose pulpit utterances mould public sentiment and feed the higher life of the community when we shall magnify again the importance of the pulpit and accord it a rank above the lecture platform. In that day ministers will give to their pulpit work their first strength, not the fag end of it. We shall once again see among ministers a zeal and an ambition to become great pastors and we shall perceive as our fathers did that it is within the boundaries of the local church that all our great social problems can best and first be solved.

* * *

Let ministers stick to their own job. Let them magnify that job, not apologize for it. It is the biggest job there is. When pastors attend to it with their whole heart, then all the great movements will go farther and faster, because pastors will put driving power into the machinery of propaganda. The happy medium is possible—a pastor who sticks to his own job, yet does his work in the light that streams from world horizons and big movements, a minister who can lend a hand to these movements without forgetting that his chief and biggest task is found in his own pulpit and in his own parish.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: I am having published the report of our General Treasurer. Our worn-out preachers get about forty-one per cent of the amount collected for local work. See how little has been paid on those assessments. Suppose you were looking to this fund for a support! It takes $3000 per quarter to pay these claims. Look at the list and see whether your charge is there.

J. M. MORSE,
Chairman Board of Finance.

Memorandum Report of W. D. Davis, Treasurer, Mississippi Annual Conference, showing all collections received, both for Local and General Work, for the current year, to May 25, 1920, inclusive:

Brookhaven District.

	General.	Local.
Fernwood	$238.00	$368.00
Magnolia	124.00	146.00
McComb, Centenary	.....	100.00
Scotland	60.00	60.00
Summit	113.50	133.50
Totals	$535.50	$807.50

Hattiesburg District.

Heidelberg	.....	$155.50
Magee	.....	5.00
Prentiss	.....	45.00
Purvis	.....	125.00
Total	.....	$330.50

Jackson District.

Benton	.....	$ 30.50
Bolton and Raymond	$ 42.00	82.00
Brandon and Pelahatchie	.....	368.00
Camden	.....	36.19
Eden	.....	61.25
Fannin	.....	114.65
Harrisville	.....	86.00
Galloway Memorial	345.00	955.00
Rankin Street	.....	15.60
Lake City	.....	12.00
Madison	.....	100.00
Monterey	.....	15.45
Satartia	7.50	2.00
Totals	$394.50	$1878.64

Meridian District.

De Soto	.....	$ 18.00
Central Church	.....	998.00
East End Church	.....	310.00
Hawkins Memorial	.....	300.00
Shubuta	.....	124.00
Total	.....	$1750.00

Newton District.

Harperville and Lena	$ 10.00	$ 45.00
Lake	.....	50.00
Shiloh	50.00	50.00
Union	50.00	51.00
Totals	$110.00	$196.00

Port Gibson District.

Fayette	$ 21.00	$ 41.00
Harriston	.....	20.00
Hermanville	13.75	20.00
Nebo	.....	35.00
Port Gibson	62.50	62 50
Roxie	7.00	21.50
Gibson Memorial	55.00	70.00
Washington	25.00	25.00
Woodville	80.00	82.00
Totals	$264.25	$377.00

Seashore District.

Biloxi, Main Street	$120.00	$132.50
Columbia	630.00	680.00
Logtown	.....	170.00
Long Beach and Lyman	.....	8 14
Ocean Springs	.....	50.00
Van Cleave	50.00	50.00
Totals	$800.00	$1090.64

RECAPITULATION.

	Amt. for Gen'l Work	Local Work	Totals
Brookhaven	$ 535.50	$ 807.50	$1343.00
Hattiesburg	.....	330.50	330.50
Jackson	394.50	1878.64	2273.14
Meridian	.....	1750.00	1750.00
Newton	110.00	196.00	306.00
Port Gibson	264.25	377.00	641.25
Seashore	800.00	1090.64	1890.64
Totals	$2101.25	$6130.28	$8534.53

COMMENCEMENT AT PORT GIBSON.

The session of Port Gibson Female College closed on the 25th of May. The students acquitted themselves creditably, reflecting honor upon those responsible for their training. The sermons on Sunday by Rev. Noland B. Harmon, of Crawford Street Church, Vicksburg, Miss., were timely and impressive. The address on graduation day was delivered by Rev. W. H. Saunders, of Natchez, and was suited to the occasion.

At the request of the President, some of the Alumnae met on the 24th and organized the Alumnae Association. This organization has not been regularly maintained in the past; but those present pledged themselves to foster this important interest and assemble a large attendance a year hence. The addresses at the Alumnae meeting were delivered by Rev. M. L. Burton, in behalf of the Trustees, and by Miss May Russell, in behalf of the Alumnae. The mention of these distinguished names is sufficient guarantee. Miss Norine Schilling rendered skillfully a piano number and Mrs. Charles Humphreys gave an impressive reading. Mrs. Maude Kennard Shelby was elected president of the Association and Miss Norine Schilling, secretary-treasurer. Both of these reside at Port Gibson. Mrs. A. E. Heath, of Port Gibson, was elected vice president. Mrs. M. E. Reagan, of Hankinson, was elected honorary president, and Mrs. C. B. Galloway, of Jackson, Miss., honorary vice president.

Among the visitors from out of our town were two pastors of the Louisiana Conference, Revs. J. C. Price and R. T. Ware. Brother Ware has one daughter with us and Brother Price two. Mrs. T. J. O'Neil, of Rolling Fork, Miss., and her daughter, Miss Eula, were present. Rev. T. J. O'Neil and Rev. J. T. McVey, each had a daughter in the graduation class. Rev. J. R. Jones, our honored presiding elder, who, by virtue of his office, is one of our Trustees, was with us part of the time. Mesdames Shannon and Carnathan, of Vicksburg, were among the ladies who spent some time.

Sandwiched in between the graduating recital in piano by Miss Louise Hunt and the later commencement events, came the marriage of Miss Hattye Sartor, commercial teacher and secretary to the President, to Mr. H. Herbert Crisler, Jr., of the editorial staff of the Port Gibson Revellie.

We had a delightful session, with increasing prospects for the future. The Board plans further repairs and improvements. We are determined to place Port Gibson Female College in the forefront.

ROLFE HUNT, President.

Port Gibson, Miss

THE ANNUAL MEETING OF THE BOARD OF FINANCE.

By Dr. Luther E. Todd,
Secretary, Board of Finance.

The Second Annual Meeting of the Board of Finance was held in St. Louis, Mo., at the Planters' Hotel, May 10-11. There were twelve members present, and the meeting was replete with interest and enthusiasm from start to finish. A two days' Council Meeting of representatives of the Conference Boards of Finance preceded the Annual Meeting of the General Board. The work accomplished at these two meetings is sure to prove of lasting benefit to the Superannuate Cause.

The Secretary's report showed that the Superannuate Endowment Fund was increased during the fiscal year ending March 31, 1920, by additions amounting to $81,517.17. Of this total amount added to the Fund, $30,896.86 came from the assessment, $27,974.13 from bequests, and $22,645.88 from other sources. The total amount of the Fund, March 31, 1920, was $580,262.89. Of this total Fund, $61,011.33 is subject to annuity.

In addition to the amount added to the Fund in cash during the fiscal year, several bequests have been made to it. One of these is now in process of settlement, and will yield the Fund $3000. Another is for a very large amount. This does not include bequests that have been made to Conference funds handled by the General Board.

The Secretary visited 30 of the 38 Annual Conferences held during the fiscal year, and had a representative at 5 others. He made addresses and took collections for several Conference funds, wherein some $17,000 was raised in cash and subscriptions. He also assisted a number of the Conference Boards in securing substantial increases on the assessment for the support of Claimants.

The Conference Claimants page in the Nashville Advocate was published weekly throughout the year, and also many articles appeared during the period in the Conference organs. In addition to the publicity secured through the church press, other publications have gone out from the offices as follows: "That You May Think"—20,000 copies, "The Annual Bulletin"—7000 copies, "By Their Fruits Ye Shall Know Them"—10,000 copies, and a number of others.

It was found that the Board can now distribute $35,322.39 to the Claimants. The checks will be sent direct to the individual Claimants, and will be mailed just as soon as the Secretaries of the Annual Conferences complete their reports to the Board on the Claimants' years of service. At this writing two of these reports have not come in, and the Board must have them before it can determine the amount it can pay per year of service. The General Board can make the distribution every year within two weeks after the Annual Meeting, provided the data is furnished by the Annual Conference Secretaries not later than April of each year. If the data is delayed, the distribution is also delayed.

The Annual Bulletin of the Board is now in process of publication, and it will be ready for mailing to all the preachers in the church within two weeks from this writing. The Bulletin will give a complete account of the transactions at the Annual Meeting of the Board, and of the proceedings of the Council Meeting of representatives of the Conference Boards. It will also carry a number of interesting and informing extracts from the Secretary's Annual Report to the General Board. Together with the Bulletin will be sent the new and illustrated 44 page pamphlet, "By Their Fruits Ye Shall Know Them." This publication includes the results of a complete survey of the Superan-

nuates, which was recently made by the General Secretary.

A special committee from the Board of Education, consisting of Dr. Stonewall Anderson and Dr. A. J. Lamar, presented to the Board of Finance an invitation from the Board of Education to unite the Campaign for Superannuate Endowment with that for Education. The Board of Finance gave careful consideration to the proposal, submitted a basis upon which the invitation would be accepted, and appointed a Superannuate Endowment Campaign Commission, consisting of Bishop W. F. McMurry, Rev. T. H. Ivey, Rev. F. E. Sharp, Rev. C. W. Tadlock, and Rev. Luther E. Todd, to meet with the Educational Campaign Commission. The Joint Commission will meet in Nashville, Tenn., May 26, 1920.

IN MEMORY OF TWO GOOD MEN.

By Rev. L. Carley.

Rev. E. J. Taylor.

Rev. E. J. Taylor was born near Macon, Ga., in August, 1833, and died in Laurel, Miss., on March 28, 1920. He was, therefore, 87 years of age at the time of his death. His parents moved to Newton County, Miss., when he was a mere boy. He was educated at Sharon College, in Madison County, Miss., graduating from that institution in his early manhood. His work as a minister of the Gospel began in the Methodist Protestant Church, but, on the union of that denomination in Mississippi with our church in 1871, he became a member of the Mississippi Conference of the Methodist Episcopal Church, South. He traveled in this Conference for several years, filling various charges, but finally located and spent the remainder of his life near Ellisville in Jones County. He served as superintendent of education in Jones County for sixteen years and as treasurer of the county for one term. He was married three times. His last wife and two sons survive him.

Brother Taylor was a man of remarkable physical endurance. From an intellectual and educational standpoint, he was far above the average of his day and generation. He was preeminently at home in the schoolroom, and in his best days he was a power in the pulpit. He was in great demand at camp meetings and on other revival occasions. Even to the last, his mind was clear and active. He was thoroughly familiar with the history and doctrines of Methodism and was strong in defense of its teachings. He believed in Methodist Arminianism with all his heart. His mind was stored with rich treasures of thought. In private conversation, as well as in the pulpit, the writer has heard him give utterance to discourses that would have adorned the pages of Quarterly Reviews and books of higher literature.

Brother Taylor was as unassuming as a child. His home life was beautiful. Kindness to the members of his family was one of the prominent features of his character. His neighbors honored him for his many virtues. His place here can not be filled, but in the heavenly world he lives on in purer enjoyments and with the possibility of higher attainments. One of the writer's best friends has been called away, but he sorrows not as those who have no hope.

Rev. E. J. Taylor, Jr.

Rev. E. J. Taylor, Jr., was born in Jones County, Miss., in February, 1888, and died at the age of 32 years in Harrisburg, Miss., in April, 1920. He had been a local preacher for several years and had hoped to enter the itinerancy and spend his life going about doing good. But the great Head of the Church ordered otherwise. Jimmie, as he was familiarly called, was a sweet-spirited young man who had the confidence of the people among whom he lived. He made a comparatively short record on earth, but he has entered upon an eternal career where he will not be handicapped by any earthly limitations. May the surviving members of the family follow him and his recently ascended father as they followed Christ!

"He knows not his own strength that hath not met adversity.—Selected.

THE COMPLICATIONS OF UNION.

By Rev. Jno. W. Boswell, D.D.

Under the title of "Complications of Union" the Editor of the Baptist Record, Jackson, Mississippi, discusses the matter of church union, alluding briefly to the efforts now being made to bring together the Northern and Southern Methodists. The purpose of this paper is not to notice that part of his editorial, nor to discuss Unification, but to call attention to an error into which the Editor has fallen in regard to what he terms "the Methodist idea" of church union. After a short introduction concerning Methodist Unification he says:

"The difference between Baptists, who hold the congregational form of church polity, and Methodists, who hold to the episcopal form, comes immediately into evidence. To a Baptist there is no such thing as visible union, actual or possible. It simply does not exist either in fact or in thought. It is neither possible nor desirable. On the other hand the Methodist idea, which is like that of the Protestant Episcopal and the Catholic, is that organic, bodily, visible unity is absolutely essential to the idea of the church. To them, unless the whole body of Christians is joined up into one great organization there is something seriously lacking in Christianity, that violence is done to the body of Christ, and offense given to his person; that otherwise the Lord is grieved and the world cannot be effectively reached; that the salvation of the world is retarded if not absolutely prevented by such divisions."

Observe the Editor declares that in the belief of Methodists "Unless the whole body of Christians is joined up into one great organization there is something seriously lacking in Christianity * * * and the salvation of the world is retarded," etc. These statements are not according to my understanding. I have been intimately associated with Episcopal Methodists a long time; have studied their polity and doctrines; have acquainted myself with their ways, and their attitude towards other Christian bodies; have walked and talked with their leaders from the highest to humblest, and I here affirm that I never read such a sentiment in any of their books or periodicals, never heard it preached from their pulpits, nor did I ever hear it uttered in any private conversation. No true, well informed Methodist entertains it.

Methodists believe and teach that there is but one church in the church of God; that the church is divided into different branches, and that believers may satisfy their consciences and please God by uniting with that branch in which they can live best, and do the most good. Further they believe that, as no form of government is prescribed in the New Testament, the number of Christians may unite and adopt that form of government they think best adapted to carry on the work of the Gospel. Hence they feel justified in worshiping and working under the Episcopal form of government, but they do not think it necessary or even expedient for all Episcopal orders to come together and form one body. Much less do they believe it essential to the prosperity of the church that the whole body of Christians be joined up into one great organization. No Methodist that I know entertains the idea that the present unhappy division of Christendom, carrying on the work in its own way, is retarding the kingdom. Such "unity" is not the unity of the gospel.

Methodists believe in organic union with Christ, the source of life, power, and in "keeping the unity of the Spirit in the bond of peace." This they regard as essential to Christian brotherhood. But they do not believe that union with Christ requires all believers to unite in any one form of government or to submit to any one set of opinions or rules of living. If they did they would demand every other body of believers to disband and enlist under their banner—an extreme demand no body of Christians make except Roman Catholics and very high-church Anglicans and a few others less conspicuous. These all withdraw fellowship from the regular church and in the kingdom of heaven. They turn them over to the "uncovenanted mercies of God."

Our Baptist brethren "split the difference." Unless one is of their "faith and order," having been regularly baptized, they will give him the hand of Christian fellowship, but deny him membership in the church.

The reader may readily infer that I believe in the invisible or spiritual kingdom—the kingdom of God within us—and in the visible or organized church. I have no quarrel with those who deny that there is any ground for such belief. But with those who deny this I cannot see what is so plain before their eyes I do not understand. I know there is no such thing as the Baptist Church, but there are a vast number of Baptist churches, each one a visible and independent spiritual body maintained and managed by men and women under the guidance of the Holy Spirit. But how such bodies having the kingdom within them can come together and transact business without being seen, I do not know.

And these churches are practically connectional and growing more so. They are organized into associations within well-defined geographical lines. This is for mutual benefit and though only advisory bodies, what they advise has well-nigh the force of law. These churches also unite in a country-wide convention and send their delegates, not to look after the interests of any special church, but after the interests of the kingdom of God. The Southern Baptist Convention conducts great enterprises. I suppose the Northern convention does also. enterprises requiring the use of millions of dollars—missionary enterprises, home and foreign, educational enterprises, and has absolute control of the Sunday-school publications—not for the benefit of one Baptist Church but for thousands of churches that give their money to carry on the work. These enterprises we dare say have done as much as anything else to hold these churches together.

The growing connectional spirit of our Baptist brethren is further evidenced by the unanimity with which the churches joined in the recent "seventy-five million drive" for missions and the readiness with which they accepted and subscribed the assessments (quota they called it) laid upon them by the managers. Methodists were never more judicious or successful in assessing the churches. And this notwithstanding the Baptist Record says: "We are as free as the separate drops of the ocean, and hold together better than any other body of believers in the world!" Certainly, and can we not say truly that all believing bodies who hold to Christ as head by whatever name they are called "though distant as the poles are one as the sea"?

We join our brother from Hazlehurst in saying as to "one Lord one faith, one baptism," and more, "We have one God and Father of all who is above all, and through all, and in us all."

If anything can set us free, we shall be free indeed. But this thing is in the power of every soul.—William E. Channing.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about my new policy in the Lamar Life Insurance Company. Rates as low as any. A home company and reliable and the interest of them will be given such claims.

T. W. ADAMS, Agent,
Superannuate member Mississippi Conference,
Brookhaven, Miss.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
[illegible] ST. NEW ORLEANS

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack 1091 or Main 3531
1091 3531

BUILDING BETTER CITIZENS FOR TO-MORROW

Half-Million-Dollar Expansion Fund Campaign,

LOUISIANA METHODIST ORPHANAGE

AT RUSTON, LA.

Headquarters at Shreveport, La., No. 507 Milam Street.

Geo. K. Nickerson .....Campaign Director
Judge W. G. Banks .....Executive Chairman
W. Scott Wilkinson. . .Chairman State Citizens Committee

---

200 Tiny Fists are Knocking at Your Door

THEY ARE HOMELESS.

They have knocked in vain at the door of the Ruston Methodist Orphanage. They were refused admittance because the institution is overcrowded, there being 130 children now in a building constructed to house 100.

A Permanent Home For 350 Orphans

is the goal now sought. It must be built! It is a civic duty and in accord with the precepts of the Christ-child—we must not fail.

The Great Methodist Church, South,

is behind this great move for humanity. It has never failed, and will not now. The Presiding Elder of your District has set apart **SUNDAY, JUNE 13, as**

"Give a Home Sunday."

Your pastor will deliver you a message from the dependent kiddies on that day. He will tell you what is expected of you during Intensive Week, beginning on that day.

Give until it hurts. Get others to give. The Father of the fatherless will bless you

200 LITTLE HANDS ARE BESEECHING YOU.

The Home Circle

WHAT A GOOD IDEA!

By Jean Halifax.

When Johnny goes to a party,
He says he wishes he
For a while could be a camel,
And then he'd happy be.

For he has heard that camels are
With stomachs well supplied,
And Johnny says with five of these
He'd feel quite satisfied.

One for ice cream, and one for cake,
And one for lemonade,
And one for turkey and such things
(As strong as they are made.)

Four might do at a pinch, he says,
But five he thinks are best;
The fifth he'd use next day, you see,
For those would need a rest!

—Youth's Companion.

BETTY'S FLOWERS.

By May G. Mooar.

Betty sprang out of bed the moment mother called her, and ran to the window to peep out. The sky was blue, the sea was sparkling, and everything looked fresh and bright. Even by twisting her head ever so much she could not catch a glimpse of the garden, so she dressed as quickly as possible and ran downstairs and out to see if last night's thunder storm had hurt her precious flowers. But not a thing was injured. The plants looked all the fresher for the rain, and every little flower seemed to smile a welcome to Betty as she bent over them lovingly. The pansies, mignonette, geraniums, nasturtiums, and zinnias made a brilliant mass of color in the morning sun.

"Oh, mother," cried Betty, rushing into the kitchen just as father was carrying the oatmeal into the dining room, and mother was following with a plate of muffins, "the rain didn't hurt my flowers a bit. They look lovely this morning."

"I'm so glad," mother answered, buttoning some of the buttons Betty had left unfastened in her haste.

"I was so 'fraid they would be spoiled," Betty went on, "and then I wouldn't have any flowers I I raised myself to take to the fishermen's memorial."

"I think a good many gardens were injured last night," father said, "the wind blew so hard, and the rain was so heavy."

"I hope nobody's garden was hurt who wants to carry flowers to-day," Betty answered.

Betty lived in Rock Harbor, a fishing village out on the coast, where almost every man earned his living on the sea. Many of them went to the Grand Banks, and every winter some lives were lost in the ocean. Once a year Rock Harbor paid loving tribute to the men who were drowned, and a little service in their memory was held on the shore, and a great many flowers were thrown into the waters as tokens of love.

This was the day to honor the fishermen, and Betty was planning to take a big basketful of flowers which she had raised herself, to the service at the seaside. From early spring she had carefully tended her little garden, and the flowers seemed to understand the purpose for which they were raised, and they rewarded her efforts with great masses of blossoms. The little service was to be held at two o'clock, so before the sun had dried them, and while it was still cool, Betty carefully cut the flowers and took them to the cellar to stay till she packed them into the basket in which she was to carry them.

About noon mother asked her to go to the store on an errand and as she skipped gaily down the village street she spied Grandma Bates bending over something in her back yard. Betty tried to wave a greeting to the dear old lady, who was "Grandma" to the whole village, and who always had a flower or a cooky for every little child who found his way to her big, sunny kitchen. But the face that grandma turned round in response to Betty's greeting was so sober that Betty stopped short.

"What's the matter?" she asked, hurrying up the walk to the old lady's side.

"The shower ruined my garden," faltered Mrs. Bates.

"Oh, what a shame!" cried Betty, "for your flowers were lovely."

"Yes, and it's the first year since I was a girl fifty years ago, that I haven't had flowers to carry to the sea in memory of the fishermen. For I come of a seafaring family. My father was a fisherman, my husband was a fisherman, and my sons were too, and last winter my Jim went down off the Grand Banks," and the tears rolled down the old lady's withered cheeks.

"Oh, I'm so sorry," said Betty, patting the wrinkled hand.

"I've tended 'em all summer like babies," grandma went on, "'cause I wanted 'em extra purty for Jim's sake, and now they're all gone, and I ain't got nothin' to carry in remembrance of my boy."

Betty tried to comfort her but she couldn't think of anything to say, for the garden was ruined. She walked slowly down the street and did her errand, and then she walked slowly back. No sooner had she left Grandma Bates than something inside of her seemed to say, "Why don't you give grandma your flowers?"

"I can't, I can't," Betty kept saying to herself. "I've worked and worked to make these flowers grow, and they're mine to give to the fishermen."

"But grandma wanted her flowers in memory of her son, so she feels worse than you would if you had lost your garden," this little inner voice persisted.

"But I've told everybody that I was going to bring my own flowers, and I never did before. I've always got them from Aunt Hannah's garden," Betty said to herself.

She was home before she settled the question; then, giving her mother the package from the store, she turned and ran to Grandma Bate's as fast as her feet could carry her, before she had a chance to change her mind.

"You may have my flowers to put in your basket, grandma," she said, rushing into the kitchen where grandma was sitting mournfully at the window looking out on her garden.

"Oh, no, dearie, I couldn't take yours," grandma answered, "but thank you just as much."

"Oh, I mean it, I mean it. You must take them 'cause you need them for your son, you know," persisted Betty.

"Do you really want me to?" asked grandma "Just hear what Betty says, Mary," she added to her daughter, who came in at that moment.

"You're a dear child to think of it," grandma's daughter answered. "Mother was heartbroken when she found what the shower had done, for she'd set her heart on taking the flowers she'd raised herself in memory of Jim."

"Oh, I want grandma to have them," Betty said, putting her arm round the dear old lady's neck, "and if you'll give me the basket I'll take it home, and pack my flowers into it, and bring it right back."

The basket was a lovely sight when it was finished, and grandma's face beamed happily as she touched the flowers lovingly

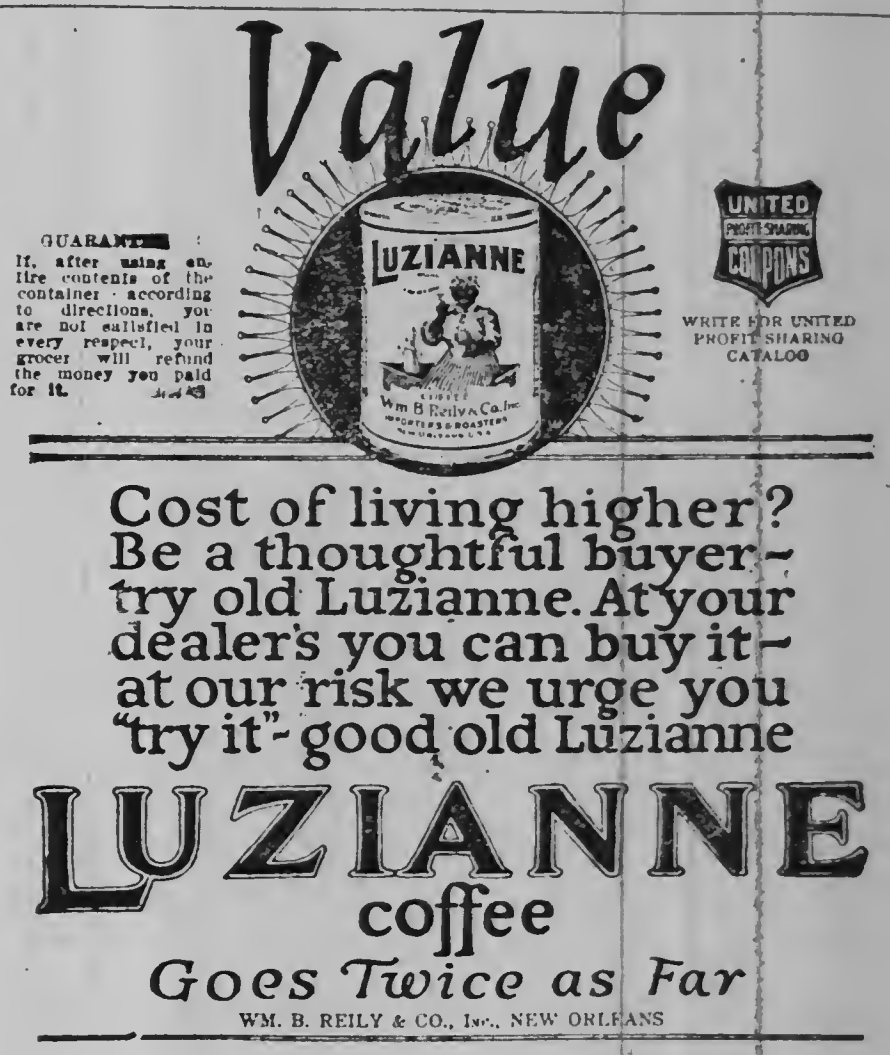
"They mean more to me because you raised them a purpose for this day, dearie," she said.

Betty filled her own basket with the wild flowers she could hurriedly pick before it was time to start—tansy, sweet marjoram, vetch, and some red-topped grasses. It wasn't nearly as pretty as most of the other baskets, but as she tossed the flowers on the sea at the close of the service, she felt as happy as she had ever felt in her life.—Zion's Herald.

This we may discern assuredly; this every true light of science, every mercifully granted power, every wisely restricted thought teaches us more clearly day by day, that, in the heavens above and in the earth beneath, there is one continual and omnipotent presence of help and peace, for all men who know that they live, and remember that they die.—John Ruskin.

If I could get the ear of every young man but for one word, it would be this: make the most and best of yourself. There is no tragedy like a wasted life, a life falling of its true end and turned to a false end.—Munger.

We live in deeds, not years; in thoughts, not breaths; in feeling, not in figures on the dial; we should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best. —Bailey.


Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
Wm B Reily & Co. Inc
UNITED PROFIT-SHARING COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG
Cost of living higher? Be a thoughtful buyer – try old Luzianne. At your dealer's you can buy it – at our risk we urge you "try it" – good old Luzianne
LUZIANNE
coffee
Goes Twice as Far
WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

REV. T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

GETTING READY FOR WORK—A THREE-MINUTE TALK.

It is one thing to have a work to do, and another thing to be able to do that work. Preparation always precedes successful performance. It sometimes happens that the preparation is unconscious, but it is always made. In most cases, however, it is definitely and specifically undertaken beforehand.

The time has long since passed when we could think of the church as an institution whose mission could be performed by untrained, undisciplined workers. The church is to-day facing a situation that is so complicated, so unsettled, so momentous that it must give itself seriously and unreservedly to its task if it would accomplish its purposes in the world. In doing this, it is increasingly evident that it must have a corps of workers who are thoroughly prepared for the tasks that lie ahead. The need is not merely for properly trained and equipped preachers, but for laymen of like fitness. Broadness of vision, greatness of heart, thoroughness of consecration are necessary for those who would think in world terms and take part in a world program.

When our country entered the world war, we had a small standing army that was utterly insufficient for the needs of the hour. This condition was recognized, and immediately training camps were established to fit officers for their duties of training and leading the vast army that was to be raised. The outcome of the war shows how well they learned their lessons and how well they performed their duties in connection with the trained men who were put in their charge.

Our church has these training camps in its schools and colleges, and it must support and use them as never before if it is to meet properly the obligations resting upon it in this new day. As our church has been called to a great work, it has been called to get ready for that work, and Christian education is a part of the necessary preparation. Millions of dollars must be invested in her schools, colleges and universities, and thousands of young men and young women must be enrolled as students. If we do this, our manifest duty, the time is not far distant when we shall be able to do marvelous things to hasten the coming of the Kingdom of God on earth.

UNIFICATION.

The action of the recent General Conference of the Methodist Episcopal Church in failing to adopt the plan of unification transmitted by the Joint Commission on Unification, in failing to point out in detail the provisions which are not acceptable, and in failing to propose amendments or a substitute plan that would meet with approval, makes it evident that the culmination of the unification movement has inevitably been deferred to a more or less distant day. Its action in authorizing a continuation of the Commission or the calling of a Convention, simply means that the question has been left open for further consideration.

While it may seem ungracious to suggest that the General Conference at Des Moines undertook to shift the responsibility of definitive action concerning the only plan that has been fully worked out by the Commission from its own shoulders to our own (and we do not, in the slightest degree, impugn the motives that lay back of that action), we cannot but feel that it simply "marched up the hill and marched down again," when the issue was fairly and squarely before it. As we see it, our church is not called upon to take any further action until the report of the Commission has been submitted to our next General Conference, along with such developments as may arise from such fraternal communications as may take place between the two Commissions as they are now or may be constituted. Since there is no occasion for calling a special session of our General Conference, we may await with perfect equanimity its regular meeting two years hence. In the meantime, we have a great program to which we need to give ourselves with the utmost energy.

We think it is hardly necessary to say that there is nothing now before the church in connection with this subject that will call for extended discussion through the columns of the church press. There is no plan to favor or oppose—only a proposed course of procedure, which will be considered by the General Conference itself in due time. Until then, we have enough of other things to keep us busy.

THE SLACK SEASON.

Probably in every business there is a season that is below normal so far as income is concerned, though expenses go on as usual. In most cases, this fact is taken into consideration and suitable provision is made against the slack season.

The Advocate is entering upon its slack season now, but, unfortunately, because of the enormous increase in the cost of everything that enters into its production, it has not been able to accumulate a reserve that will enable it to pass through this slack season without serious embarrassment. We are hoping, therefore, that its friends will bear this fact in mind and make every possible effort during the summer months to secure renewals and new subscriptions at the rate of $2 a year. The scarcity of newsprint seems to be as great as ever, and the price shows no signs of falling to a lower level. We are taking a legitimate pride in the fact that thus far we have not had to omit an issue of the paper, nor have we had to decrease its size, as so many papers have been compelled to do. We have done this by hard work, and at great expense, though we have used the most careful economy. We feel sure, therefore, that our friends will rally to our help and enable us to pass the crisis of the summer months without an undue strain upon our resources. If every pastor in our three patronizing Conferences will make a special effort to secure even a few renewals and new subscriptions, he will have our heartfelt thanks, and, in addition, he will be rendering a distinct service to an institution of the church and to those into whose homes he may be instrumental in having the Advocate go. We have faith to believe that all will help at a time when help is greatly needed.

PERSONAL AND OTHER NOTES.

Rev. J. R. Cruthirds, of Lyman, Miss., in renewing his subscription to the Advocate, remarks that he is among those who are opposed to unification.

Rev. Dan Kelly, of the Mississippi Conference, is assisting the pastor, Rev. Lastie N. Hoffpauir, in a meeting at Amite, La., this week.

Our congregation at Coushatta, La., has purchased a lot upon which a modern church building will be erected in due time. Rev. J. C. Price is the pastor.

Rev. J. Cude Rousseaux, our pastor at Abbeville, La., reports that progress is being made on his charge, the blessings of God being manifest in the work of the church.

Rev. C. M. Crossley, our pastor at Court Street Church, Hattiesburg, Miss., is having a good year on his charge. He has received forty-five members into the church since Conference.

Rev. H. L. Norton, our pastor at Logtown, Miss., was recently assisted in a fine meeting at that place by Rev. W. M. Sullivan, presiding elder of the Seashore District. There were twenty additions to the church.

Rev. J. F. Waltman, of Kentwood, La., represented the presiding elder at the quarterly conference of the Greensburg charge on May 26, Rev. A. S. Lutz, the presiding elder, being unable to be present on account of sickness.

We learn from the St. Helena Echo that Rev. L. E. Crooks, our pastor at Greenburg, La., left last week to attend the Commencement exercises of Asbury College, Wilmore, Ky., of which his brother-in-law, Rev. John Paul, is dean.

At Felicity parsonage, New Orleans, on June 1, Prof. Wm. Young Hiter, of Tennessee, and Miss Mary Angie Tally of New Orleans were recently united in the holy bonds of matrimony. Prof. and Mrs. Hiter will make their home in Memphis, Tenn.

We learn from the Brandon News that Rev. John W. Chisholm, our accomplished pastor at Brandon, Miss., recently preached the Commencement sermon for the Pelahatchie High School. He also delivered the address to the graduating class of the New Prospect High School.

The Department of Intermediate-Senior Work of the General Sunday School Board will conduct a Camp-Conference at Lake Junaluska, N. C., June 25 to July 6, for boys from 15 to 17 years of age. Information may be had by writing Rev. E. R. Stanford, 810 Broadway, Nashville, Tenn.

Writing from De Ridder, La., under date of June 3, Rev. C. E. Fike says: "We have just buried Mrs. Perry. She was the mother of Mrs. P. M. Brown, wife of Rev. P. M. Brown. She was very much loved in our town, and the funeral was well attended. She was the daughter of Rev. A. F. M. Flye, who was a prominent preacher of the Mississippi Conference. She married Dr. S. Perry. She was 81 years old and had been a widow forty-nine years."

Rev. W. A. Wilson, of Myrtle, Miss., recently assisted the pastor, Rev. J. A. George, in meetings at Hollandale and at Arcola. There were thirty-six additions to the church, twenty-two of whom were on profession of faith. Brother George writes most appreciatively of the work of Brother Wilson in revival services, this being the third successive year in which he has had his assistance. Brother George says he has one of the finest charges in the North Mississippi Conference.

The Felicity Church, New Orleans, presented Miss Willie Zuber with a handsome gold Waltham watch and a silver pencil, as a graduation and farewell present on last Sunday at the evening service. Miss Zuber is a Newcomb graduate, and is already accepted for foreign service by our Mission Board. After delivering a special course of addresses on "Social Service" at the Mansfield League Assembly, she will take a special course in New York before leaving for China as an evangelistic missionary.

Ministers' sons are not such a bad lot, after all. Mr. Tandy Q. Foote, son of Dr. V. G. Foote, pastor of Rayne Memorial Church, New Orleans, has recently been elected president of the student body of the College of Arts and Sciences of Tulane University, for next year, and Mr. Murph Snelling, son of Rev. John G. Snelling, presiding elder of the New Orleans District, has been elected assistant manager of the track team. Other ministers' sons have held important positions in the University during the session that has just closed, though there are probably not more than a dozen of them, all told.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Greenwood Springs, Miss., 9; Rev. J. W. Raper, Kilmichael, Miss., 2; Rev. W. T. Phillips, Iuka, Miss., 2; Rev. W. W. Moncrief, Ruston, La., 3; Rev. H. F. Tolle, Jackson, Miss., 21; Rev. Standifer Raper, Coldwater, Miss., 7; Rev. P. H. Howse, Prentiss, Miss., 2; Rev. C. P. Jones, Fayette, Miss., 4; Rev. Leland Clegg, Shreveport, La., 2; Rev. Victor G. Clifford, Enterprise, Miss., 2; Rev. L. Carley, Ellisville, Miss., 3; Rev. W. Winans Drake, Shreveport, La., 2; Rev. W. J. Walters, Daleville, Miss., 3; Rev. Jas. M. Lewis, Collins, Miss., 2; Rev. J. M. Wyatt, Shelby, Miss., 2; Rev. C. E. Downer, Seminary, Miss., 5; Rev. F. B. Ormond, Richton, Miss., 5; Rev. T. H King, Silver City, Miss., 5; F. A. Howell, Durant, Miss., 2; J. B. Connor, Sarah, Miss., 2.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

VI.

The Reasons for Unsatisfactory Relations.

North America and South America are in the Western Hemisphere and both believe in republican forms of government. We have products which South America needs. Why, then, is our export trade only 11 per cent of the total exports to Latin America? "Why has France furnished five times as many motor cars, Germany twenty times as many iron beams, and England twice as much machinery?"

We have failed to study and understand our neighbors. We take their revolutions too seriously. We imagine that their countries are all unhealthful. We do not comprehend the Latin American mind, and consequently do not seek to adapt our methods and products to their requirements. Because our shovels and plows and stoves suit us, we think that these people should like and want them. We overlook the fact that until a man has learned how to use the best machinery he prefers the simpler. We boast of our superiority, which is always and everywhere offensive, while many South Americans have been educated in Europe and speak two or three languages, and few of us speak other tongues sufficiently well to be able to use them in business. We have few salesmen who are able or willing to deal with Latin Americans on their own terms.

We are not as careful as are European governments to send well equipped men as consuls to these countries. Our respresentatives on account of their brusque manners are justly criticised by the suave foreigners. Social and business life are so closely interlaced that our salesmen and consuls need to make a special study of the niceties of social intercourse. We call ourselves "Americans" when we have no exclusive right to the term, and the South Americans properly call us "North Americans" by way of differentiation. Our manufacturers and shippers, failing to realize the transportation difficulties, do not adequately pack their goods, which, consequently, often arrive in bad condition, and further orders become impossible. The demands for our goods have been so great at home that we have not diligently sought foreign markets, and our merchant marine was too small to avail in developing trade. While it is true that our goods may reach their destination in foreign bottoms, it is also true that the ships of a nation create business for their own people far more than they do for strangers. In many European countries labor conditions make lower prices possible. As we do not wish to lower our standards of living for labor, it is imperative that by our better labor we produce more and better goods, or competition is vain. Japan, with a rapidly growing and wonderfully efficient merchant marine, is reaching out for South American trade, and Germany, although temporarily at a disadvantage, is preparing to regain what has been lost and more. Our banks must also plan to meet South American demands for longer time and better facilities for obtaining credit. It is claimed that Germany's banking system has been its greatest factor in controlling South American trade. Their banks are to be found in all important places and they have eliminated the red-tape which has prevailed among our banks in dealing with Latin America.

A very discriminating writer of this country says: "Two things the Latin American and Spaniard will not change, and these are his language and customs. No matter how modernized he may be, no matter how up-to-date his country may be, no matter how much he may travel or how many tongues he may speak, yet his time-honored customs and his beloved Castillian are as enduring as the everlasting hills and as unalterable as the laws of the Medes and Persians. Particularly is this true of his business ways, and whoever essays to deal with him successfully must realize this and adapt himself to conditions."

South America needs railroads and machinery and electrical appliances and automobiles. It particularly needs improvements in agricultural machinery and methods. We need the South American coffee and cocoa and hides, and tungsten, vanadium, chromium, molybdenum, platinum, and tin. The great Panama Canal now makes trade with the West Coast comparatively easy. Ours is the nearest nation to that Coast. Shall we try to understand conditions and then prepare ourselves intelligently and thoroughly to meet them? If we do not, we shall of all nations be the least wise in regard to the things which make for peace and prosperity in the Western World.

LOVE AND SERVICE.

Love makes all burdens light. Two poor little children, one a little girl of perhaps nine, the other a little boy of four, were following the circus procession, and forgot that they were wandering far from home. The little fellow became tired and sleepy. His sister, her own bare feet sore and muscles weary, took him in her arms to carry him, and he soon fell asleep. She was tugging away, her hair disheveled, her face dusty, when a kind-hearted man said to her, "Can't you awaken him and let him walk? He must be very heavy for you to carry." "Oh no," she said, "he is not very heavy; he's my little brother." Now, that looks illogical, but it is not. Love makes burdens actually light. It gives wings to tired feet. It thrills weary muscles. Impassioned love for the work to which one feels especially called alone can give enthusiasm and moral courage. It may be that our fathers were too enthusiastic, for emotion that is intelligently directed is born of conviction, and that must be first conceived in the mind before it is impressed upon the heart.—Author unknown.

JUST A LITTLE—

Just a little kindness added to what you do makes all the difference in the world.

Just an added smile, a song composed within your heart; just a little lift for some one close at hand; just a little more effort when things begin to lag—these are what bring out the sun and drive the clouds away.

Just a little planning, just a little thinking, just a little resolving hour by hour, and you will find yourself a-growing—just a little all the time.

Just a little knowledge—and then a little more—banked for the day that you need it will keep you fresh and glad and make you a sought-out man.

Just a little waiting when you ill-humored get, will save you extra tears and sadness, which to you will mean a lot.

Just a little solid sense, just a little wholesome faith, just a little word well spoken, just a little hope fulfilled in deeds, just a little scattered sunshine—these help to make this world a better place.

Just a little oil on troubled waters, just a little love turned loose, just a little consideration for the "under dog."

Let us all see what we can do to be just a little better and do just a little more.—Selected.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 8½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

TO MY BRETHREN OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

The Lord willing, I shall devote my entire time from now until Conference to evangelistic work. Pastors desiring my services will please address me at Lyman, Miss. Fraternally,

G. W. McLAIN.

JUST ONE WEEK MORE!

Leaguers, do you realize that there is only one week more before the Mississippi Conference at Vicksburg? Are you ready? Have you selected your delegates and sent their names to Miss Louise Preston, Vicksburg, Miss.?

Remember that a week can slip by quickly. Don't let it pass without your being prepared to enjoy this big treat.

ERMA M. KILE, Sec'y.

Jackson, Miss.

NOTICE.

By authority of the chairman I am calling a meeting of the Executive Committee of the Louisiana Conference at the Inn Hotel in Shreveport at noon, on Thursday, June 17, for important business.

Yours fraternally,

W. WINANS DRAKE.

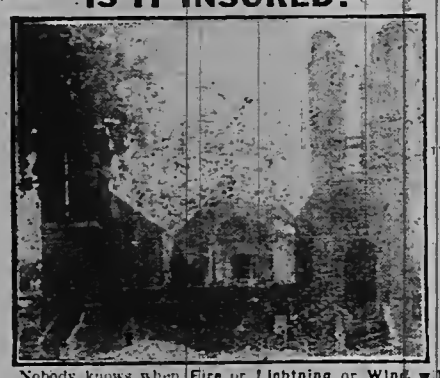
The unfolding of God's plans—that is all that the Christian need ever to be concerned to know and to follow. God is sovereign, and God is all-wise, and God is all-sufficient. His work never fails; and if we are ready to let our work be his work only, we have his personal pledge that he will glorify himself through the fruit bearing.—Sunday School Times.

IMPORTANT NOTICE.

The subscription price of the Advocate for one year is $2.00. Subscribers sending $1.50 will receive credit for only 9 months.

PUBLISHER.

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is harmed.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments. No assessments; legal reserve for protection of policy-holders same as sock company. All that you have guessed about mutual insurance may be wrong. Get the facts. No agents. Deal direct.

Write to HENRY P. MAGILL, Sec'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

"Diamond Dyes"

Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or, write for free samples to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

HOLMES

is a

Reliable Store

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction

Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

WHEELER Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of February 13, the spirit of our dear friend and co-worker, Mrs. MARY ELIZABETH NORMAN, passed out into the great unknown. She died as she lived, most peacefully, just falling asleep never to awake again. She was a life-time member of the M. E. Church, South, and attended its services regularly up till a few years ago. She was also an earnest worker in the Woman's Missionary Society, having joined many years ago when it was a Ladies' Aid Society. Mrs. M. E. Norman will never be forgotten. Although she had reaped a ripe old age, her mind was active, always taking an interest in the happenings of the village and community. All loved to meet at her home and listen to her talk. When holding our monthly missionary meetings, all miss her and it seems as though she should be there when the roll is called. God has chosen our dear departed friend for His kingdom, and we each know if we live a life of righteousness as she did, that we shall meet her and be present at the final roll call. A FRIEND.

On the morning of May 3, 1920, about 10:30, the redeemed spirit of Sister ALBERTA A. EMERSON left this world to be with God, whom she loved and served, and to be with those of her loved ones who preceded her to the glory world. Sister Emerson was certainly a devout Christian. She was the wife of Brother W. H. Emerson, one of our most efficient local preachers. There were born two children to these godly parents, both children preceding them to the glory world. Sister Emerson, with a broken heart and amid tears, could say, "God's will be done." She loved the church, and was always present when able. Her presence was an inspiration to the preacher. She was one who believed in personal work, and many have been brought to the Master by her kind words. No doubt many will be waiting there to welcome her home, and call her blessed for having led them to the Christ. Long years ago she laid herself and all she had on the altar of service, and during all these years she never withdrew the offering. But she is not dead; the Lord said, "He that believeth on me shall never die." She not only believed, but she walked and talked with God. So we believe that some sweet day we shall meet her again on the other shore, where there will be no sickness, no death, and where, thank God, we shall never say good-by. May God's sustaining grace be extended to Brother Emerson. Her pastor,

W. E. DICKENS.

Pachuta, Miss.

After an illness of about ten days, Brother ISAAC CLARK died at the home of Mr. and Mrs. A. L. Seale, of Moorhead, Saturday morning, May 15, at 3:15. Brother Clark was born June 12, 1841. He was twice married, his first wife being Miss Almira Allen. Seven children were born of that union, three of whom are living yet. After the death of his first wife, he married Miss Cordelia Knight. Three children were born to them. As a father and Christian gentleman, Brother Clark was unexcelled. His efforts for the church, for man, and for the kingdom of God were untiring. He always stood ready and willing to help his neighbors and friends at any and all times. When I think of the death of Brother Clark, my mind naturally turns to the thought of the Psalmist when he wrote the immortal words, "Precious in the sight of the Lord is the death of His saints." God has truly gathered unto Himself a saint, and Brother Clark has gone on to enjoy the many treasures that he had laid up in heaven. As a citizen, he stood out pre-eminently for his country and for the fundamental Christian principles of State and nation. Through the civil war he fought unreservedly for the Confederacy and he always showed a willingness to suffer if need be for the things of God. I am sure that he is happy to-day enjoying the blessings of heaven, for he died in Jesus and we have the comforting assurance, "Blessed are the dead that die in the Lord." One who loved him,

S. H. CAFFEY.

MEMORIAL.

There is no standard of measuring a human life except by that perfect life of the man of Galilee.

So here we find a perfect pattern for our lives and one by which it can be correctly estimated. And it is by this model of perfection that we desire to estimate the unselfish life and sterling character of our dear departed sister, MRS. ETTA SHAW HOLLAND. We do not know why she was taken from us, but know that she was given to us to hallow our lives and teach us to live more nearly like the Master.

It is impossible for human words to estimate the true value of any character and especially one like hers that was overflowing with benevolences and divers good deeds.

She was tireless in service, fervent in spirit, joyous in hope, firm in faith, kind and sympathetic in heart. Her presence and strong personality will be greatly missed by us.

Therefore, be it resolved, That we sadly miss the radiant presence and guiding hand of our departed president and that we mourn her absence as a wise and safe counselor, a comrade in service and a true yoke-sister in the Gospel of Christ.

Resolved, That we express to the bereaved husband and family our tenderest sympathy and assure them of our prayers and condolence. That copies of these resolutions be sent to the St. Helena Echo and the New Orleans Christian Advocate for publication, and a copy be spread on the minutes of our Ladies' Aid.

Signed by: Mrs. W. M. Nettles, Mrs. J. B. Dean, Mrs. Opha Gill, Memorial Committee.

Connectional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.

For information write

J. R. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Tired Eyes

Dickey's Old Reliable Eye Water, is cooling, healing and soothing to a sore or tired eye. Doesn't burn or hurt, feels good—once used always wanted. Get Genuine in Red Box—25c.

DICKEY DRUG COMPANY

Bristol, Virginia

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

CONTINENTAL GINNING MACHINERY Belts the World LARGE FACTORIES SIX ONE NEAR YOU

Sample

means MORE MONEY in the pocket of the Cotton Grower. And therefore MORE BUSINESS for the Ginners, as it advertises him far and wide.

Munger System Outfits

which revolutionized the cotton ginning industry many years ago, have always led as SAMPLE MAKERS and their superiority is maintained by continuous and progressive improvements.

Write for catalog

Continental Gin Company

Sales Offices: Birmingham, Ala., Atlanta, Ga. Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 35 and 50 cents.

PAINS NEARLY DOUBLED ME UP

Nothing Helped Me Until I Took Lydia E. Pinkham's Vegetable Compound.

Wyandotte, Mich.—"For the last four years I have doctored off and on without help. I have had pains every month so bad that I would nearly double up. Sometimes I could not sweep a room without stopping to rest, and everything I ate upset my stomach. Three years ago I lost a child and suffered so badly that I was out of my head at times. My bowels did not move for days and I could not eat without suffering. The doctor could not help me and one day I told my husband that I could not stand the pain any longer and sent him to the drug-store to get me a bottle of Lydia E. Pinkham's Vegetable Compound and threw the doctor's medicine away. After taking three bottles of Vegetable Compound and using two bottles of Lydia E. Pinkham's Sanative Wash I could do my own housework. If it had not been for your medicine I don't know where I would be today and I am never without a bottle of it in the house. You may publish this if you like that it may help some other woman."—Mrs. MARY STENDER, 120 Orange St., Wyandotte, Mich.

Over fifty years ago a young physician practiced widely in a rural district and became famous for his uniform success in the curing of disease. This was Dr. Pierce, who afterwards established himself in Buffalo, N. Y., and placed one of his prescriptions, which he called "Golden Medical Discovery," in the drug stores of the United States so that the public could easily obtain this very remarkable tonic, corrective and blood-maker. Dr. Pierce manufactured this "Discovery" from roots and barks—a corrective remedy, the ingredients of which nature had put in the fields and forests, for keeping us healthy. Few folks or families now living have not at sometime or other used this "Golden Medical Discovery" for the stomach, liver and heart. Over twenty-four million bottles of this tonic and blood remedy have been sold in this country.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

FROM SARDIS, MISS.

Dear Brother Carley: Brother J. L. Neill, of Nashville, was with me in a revival last week. We used the Standard Plan of Evangelism and found it to be ideal. The purport of the plan is to "find out first what to do and then do it." The plan has many advantages, especially two: first, it defines your job, and, secondly, it enlists the co-operation of your membership.

Thirty-one members were added to the church—eleven on profession of faith. We expect to receive others. And what can I say of Brother Neill? To use an old phrase, "He came, he saw, he conquered." He won all the people by his manly deportment, Christian character and splendid preaching. He can easily be classed with the strongest preachers of Southern Methodism. Best of all, he is deeply spiritual. He is a man of God, a man of much prayer, thoroughly in sympathy with every enterprise of his church, loyal to the core, wide-awake and progressive. We love him, admire him and believe in him. The reception of thirty-one members is not the only result of the revival. The whole town was spiritually lifted, our membership revived, family altars erected and many hearts reconsecrated to the service of the Lord. It was truly a gracious revival and we praise and thank God for the manifestation of the Holy Spirit in each service.

The people of Sardis are very responsive to every high and noble appeal, especially kind to and considerate of the writer and his family. We do want so much to be worthy and helpful. Our constant prayer is that we may be able to lead these good people to higher and greater endeavors.

Come to see us, Brother Carley. We are living in one of the best homes in the North Mississippi Conference. You can smell fresh paint, and the flies and mosquitoes will not disturb your rest, in as much as our parsonage has been recently re-painted and screened. You are giving us a great paper. How I do wish you had the financial support and help you so much deserve.

Almost forgot to tell you. We are in the midst of another one of these detestable (?) drives—one in Louisiana, one in Mississippi and North Mississippi Conferences. I see from reports in your paper that some of our preachers are galling under these drives and in somewhat of a rebellious state of mind. Personally, I have never seen it in that light. We have never been driven in the general acceptation of the term. A Methodist preacher is a free man, and when the Kingdom of God lies heavily upon his heart, he doesn't need to be driven. We have not been driven, but wisely led from victory to victory, resulting in the advancement of the lines in all quarters. How glorious our forward march has been! I consider these so-called drives, progressive movements, advancing the lines, the undertaking of greater and larger things for God. Progress we must. The law of the life of the church is progress or rot. I often wonder who are the tired ones—the people or we preachers? Some one asked in the Advocate, "When will these drives stop?" God have mercy on our church when they do stop. With such a vision, such wonderful achievements that have been ours in the last two years, they will stop when sin is eliminated from the earth and when the Kingdom of God is ushered in. And I trust never until then.

E. G. MOHLER.

Sardis, Miss.

A NOTE FROM A LAYMAN.

Dear Mr. Editor: Among the wise things said recently in the Advocate, are a few statements by Rev. J. Tillery Lewis in the issue of May 20. Let me ask every reader of the Advocate to get the paper, and re-read Brother Lewis' article, headed "Fundamentals and Drives." It is illuminating, and touches the vital truths that will save humanity and the church from certain ruin and wreck.

It has been clear to my mind a long while, that there is real danger to the individual's, as such, or to the church's, as a whole, becoming "top-heavy" trying to be just a little "taller" or just a little "bigger" than anything else in existence. The celebrated Titanic doubtless would not have been wrecked, with the appalling loss of life, had it not been for the insane desire to be just "a little ahead of anything in speed."

Preachers, listen! Do not urge the poor, plodding man or woman who is trying to follow the lowly Nazarene and trying to be honest towards God and man, too—I say, don't rush him. He can't go the gait of those who are honestly well-to-do—much less the fellow who has, by ways that are crooked and devices that are dark and sinister, accumulated unto himself a lot of worldly goods.

No, Brother Carley, we are not going to "quit" the dear old church of our fathers. It will have to be the other fellow that "quits" the M. E. Church, South. E. P. HARPER.

In its final form the Christian life is not a life of renunciation, but a life of consecration—a life that means giving up—only insofar as giving up is giving upward—giving upward of the whole self, its gifts, its present, and its future. It is the life of courageous freedom, the life of security in peril, the life of abundance in the midst of want, the life of peace in the midst of care, the life of large fellowship in the heart's loneliness.—Charles H. Brent.

MARRIED.

At the Methodist Church at Port Gibson, Miss., May 29, Mr. H. HERBERT CRISLER, Jr., to Miss HATTYE V. SARTOR, Dr. Rolfe Hunt officiating, assisted by Rev. M. L. Burton. Mr. Crisler is on the editorial staff of the Port Gibson Reveille, and Miss Sartor of the faculty of Port Gibson Female College.

We cannot copy the great work which Christ did for the world, but we may copy his spirit. The smallest trickle of water down a city gutter will carve out of the mud at its side little banks and cliffs, and exhibit all the phenomena of erosion on the largest scale, as the Mississippi does over half a continent, and the tiniest wave in a basin will fall into the same curves as the billows of mid-ocean.—Alexander Maclaren.

To make Ice Cream

Stir a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of fine ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At any grocery or general store.

THE GENESEE PURE FOOD COMPANY
LeRoy, N. Y.

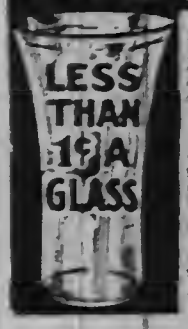
LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rose-white the skin becomes. Yes! It is harmless and never irritates.

AGENTS



A REAL SUMMER SELLER

Everybody young and old every home, church fair picnic etc. is a sure customer for our concentrated soft drink extracts for making

Non-Alcoholic Summer Drinks

Refreshing, healthful. Seven different delicious flavors: Cherry Orange Raspberry etc. Some pay $100 a week in spare time. One man made $3 planting introduced plan. Get it when it's new. 100 per cent profit. No competition. No experience needed. Write postal today for plan and sample FREE. American Products Company, 2131 American Bldg. Cincinnati, Ohio

Cuticura Soap IS IDEAL For the Hands

Sold throughout the world. For everywhere. For samples address: Cuticura Laboratories, Dept. T, Malden, Mass.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Friday and Saturday of last month, the Seashore District Institute was held at First Church, Gulfport, Miss. This was a good Institute and deserved a larger representation from the district. The following officers were elected: G. L. Carley, Gulfport, Secretary; Mrs. Frank D. L. Smith, Gulfport, Teacher-Training; W. H. Wainright, Gulfport, Int. Sen. W. B. C.; B. C. Page, Columbia, Y. P. A. W.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

B. C.; Miss Zora Saucier, Saucier, Miss., Elementary Supt.; H. B. Rush, Biloxi, Missions.

This is a fine set of officers and with the proper encouragement they will do good work.

Sunday we visited Vosshurg Sunday school and held two sessions at the Eucutta church. We enjoyed this visit much and believe that God will bless these people and their efforts.

Brother B. F. Lewis held the Charge Institute of the Williamsburg charge for me. Each Sunday school in the charge had its report and three of the four were represented in person. The following officers were elected: Sam Crawford, Ora, Secretary; Miss Cora Calhoun, Collins, R. F. D., Elementary Superintendent; G. M. Dean Bassfield, Miss., Int. Sen. W. B. C.

From the report given me, this is the thing to do. Utilize the fifth Sundays in bringing the Sunday school workers of each charge together and work out the plans for the whole charge. Their next Institute will be held the fifth Sunday in August at Williamsburg. If there are any others who wish to organize a Four-Times-A-Year Institute for their charge, we will be glad to take the matter up with them and furnish them a worker.

Applications for Teacher-Training Schools are coming in right along. I hope that we will be able to supply all who ask for them.

Have you had Sunday School Day? If you have not, please make an effort to observe the day soon.

If there is any way you can use the Sunday School Board, let us know and we will be glad to render any service possible.

Pray for the work and the workers.

JOHN C. CHAMBERS.

"A CITY IN THE WOODS."

Dear Brother Carley: I attended the recent closing exercises of Port Gibson Female College and was so much impressed with the picturesque little city, and enjoyed the cool shades from the stately trees which grow on every street and so beautifully shelter every home.

We were escorted to one of the best kept cemeteries I ever saw. We found a real cedar forest, possibly seventy-five or a hundred years old, where men and women sleep who have planned so wisely for those who now live in that community. We took another stroll which led us up to C. H. A. (Chamberlain-Hunt Academy), that splendid Presbyterian school for boys under the presidency of Dr. C. T. Thompson, who is doing such admirable work in educating and shaping young men's lives for the future.

Another very attractive feature of Port Gibson is its splendid church buildings. It has fine brick churches — Methodist, Presbyterian, Episcopal, Catholic, and Jewish Synagogue. It also has concrete sidewalks to any point in town. When I see these magnificent things, and many more that could be mentioned, then I search for their origin. I find down on College Street a building which has stood since 1843—a place for the education and culture of young women for seventy-seven years. From these walls have gone many accomplished young women who have become the mothers of distinguished sons and daughters who made the world better for this generation. It is my opinion that out of the influence of this institution (though unconscious) have come the above mentioned things to this city that it enjoys above other cities of its size.

I am just wondering if some noble-hearted man or woman whom God has blessed with money isn't looking around for some place to spend some of his or her treasure to make the world better for young life. I know of no better place than P. G. F. C. I wonder if some big-hearted man in Port Gibson won't be first to start this move?

That princely man and queenly woman, Dr. and Mrs. Hunt, who are at the head of this institution, are second to none. I have known them for twenty-five years or more, and have never known any one to be more self-sacrificing for others than they. Port Gibson has much to be thankful for as well as the college—to have this accomplished man and woman at the head of this institution and he citizens of this splendid little town.

I would like to say that Mrs. Hunt is a daughter of the late Dr. J. H. Bruner, president of Hiwassee College, Tennessee, for years. Dr. Rolfe Hunt is a son of the late Dr. Frank Hunt, who was once president of Harperville College, Mississippi, and one of Georgia's distinguished sons. Dr. and Mrs. Hunt were both almost reared in a college and have given their lives to the education of the young. I don't think I ever saw such splendid discipline and such universal love for a president as I found at Port Gibson Female College. My daughter wrote me not long since, "Papa, Dr. Hunt has gone to Vicksburg and Jackson, and we will all be so glad when he comes back; everyone regrets to see him go away."

J. C. PRICE.

Coushatta, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.
(In Part)

Rochelle, 11 a.m., June 13.
Trout, 7:45 p.m., June 13.
Chaneyville, 11 a.m., June 15.
Bunkie, 6 p.m., June 16.
LaCampt, 11 a.m., June 20.

The District Conference will meet in Bunkie, 9 a.m., June 16. The pastors will be prepared to give the name of delegates to the Secretary at the opening session.

HARRY W. MAY, P. E.

Lake Charles Dist.—Third Round.

Lake Arthur, at L. A., June 6, a.m.
Rayne, June 6, p.m.
Sulphur, at S., June 13, a.m.
Opelousas, June 27, p.m.
Gueydan, at G., July 4.
Morgan City, July 11.
Eunice, at Reeves, July 18.
Abbeville, at A., July 25, a.m.
Crowley, July 25, p.m.
Franklin, Aug. 1, a.m.
Lafayette, Aug. 1, p.m.
New Iberia, Aug. 3, p.m.
Indian Bayou, Aug. 8, a.m.
Lake Charles, Aug. 11, p.m.

At this Conference, let the preachers have full reports on education, as under question No. 9; also on No. 10, in regard to Christian literature. At this conference, special stress will be placed on Christian education, and our Advocates. H. W. BOWMAN, P. E.

EVEN SO, BE BRAVE!

I am not numbered with the few
Whose fame extends through every zone;
My place is with the millions who
Pursue a daily course, unknown;
But, even so, I have no right
To shun the wrongs I should assail;
I, too, must help with all my might,
And I am guilty if I fail.

—Leslie's Weekly.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling. —Adv.

Shoes Wear Longer

When you walk in comfort; so do stockings. A package of Allen's Foot-Ease, the antiseptic powder to shake into the shoes and sprinkle in the foot-bath, gives you that "old shoe" comfort and saves wear. Allen's Foot-Ease makes tight or new shoes feel easy. Ladies can wear shoes one size smaller by shaking some Allen's Foot-Ease in each shoe in the morning. Sold everywhere.—Adv.

BAD RISK TO KEEP SICK

Insurance Companies Won't Take a Man Who Suffers Continually From Stomach or Liver Troubles.

Acworth, Ga. — "We have used Black-Draught in our family for years, and can say I never have found a liver medicine that could equal it," writes Mrs. J. A. Millwood, of this place. "It is fine for indigestion, headache and sour stomach," she continues.

"I use it for the family, and certainly feel it has saved me a lot of money.

"I am glad to recommend Black-Draught, and am sure if others would use it they would be as glad as I've been."

Thousands of families keep Thedford's Black-Draught in the house all the time, for use at the first sign of indigestion, constipation, colic, colds and fever, thereby preventing illnesses that might develop serlously.

When you notice that you are bilious, have a bad taste in the mouth, coated tongue, offensive breath, or if you are dizzy at times, restless, sleep poorly—do not neglect your liver. It is calling for prompt treatment. Use Thedford's Black-Draught. Its merit is widely acclaimed from long, satisfactory use.

Your druggist sells Black-Draught. —Adv.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant. 60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

O LOVE DIVINE!

O hidden Love, who art now loving me!
O wounded Love, who once was slain for me!
O sun-crowned Love, who art alive for me!
O patient Love, who weariest not of me!
Alone of all, thou weariest not of me.
O bear with me, till I am lost in Thee!
O bear with me, till I am found in Thee! —Selected.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Canton, June 13.
Mendenhall, at Bethany, June 19, 20.
Florence and Braxton, at Florence, June 20, 21.
Bolton and Raymond, at Bolton, Tuesday, 11 a.m., June 22.
Edwards, at Reeves Chapel, Wednesday, 11 a.m., June 23.
Jackson, Galloway Memorial, June 22, 7:30 p.m.
Jackson, Rankin St., June 24, 11 a.m. July 8, 11 p.m.
Sharon, at Millville, June 25, 11 a.m.
Terry, at Forest Hill, June 27.
Fannin, at Holly Bush, July 3, 4.
Brandon and Pelahatchie, at Pel., July 8, 4 p.m.
Benton, at Zeiglerville, July 9.
Eden, at Tranquil, July 10.
Yazoo City, July 11, 7:30 p.m.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

MUST HAVE REAL MERIT.

Anybody or anything to command confidence must deserve it.

A medicine that has commanded the confidence of the public for half a century, as Hood's Sarsaparilla has done, has merit, real merit.

This is something for you to bear in mind when you are in need of a medicine for your blood, stomach, liver or kidneys, the ordinary diseases or ailments of which are cured or relieved by Hood's Sarsaparilla, as thousands of three generations have voluntarily testified.

When you buy Hood's Sarsaparilla you buy a medicine that has outlived the formative period, in which there is more or less experiment, and has been fully developed for years, during which it has made a unique record by what it has accomplished for the sick and ailing, according to their own story.—Adv.

Lake City, at Lake City, July 11, 11 a.m.
Jackson, Capitol Street, July 13.
Satartia, at ———, July 17, 18.
Flora, at Bentonia, July 18, 19.
Lintonia, at Dover, July 19, 11 a.m.
Harrisville, at Poplar Springs, July 22.
Camden, at Soule's Chapel, July 23, 11 a.m.
Vaughn, at Vaughn, July 24, 25.
Millsaps Memorial, at Clinton, Friday, July 30.
Madison, at Cocahontas, July 31, Aug. 1.
Monterey, at Thomasville, Aug. 7, 8.

J. M. MORSE, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Booneville Station, June 6, 7.
Corinth, First Church, June 12, 13.
Corinth, South Side, June 13, 14.
Ripley Station, June 19, 20.
New Albany Station, June 20, 21.
Sherman Ct., at Chesterville, June 22.
Iuka Station, June 27, 28.
Wheeler ct., at Lebanon, Tuesday, June 29.
Guntown and Baldwin, at Pleasant Valley, July 2.
Booneville ct., at Blackland, July 3, 4.
Hickory Flat, at Palestine, Thursday, July 8.
Myrtle ct., at Friendship, Friday, July 9.
New Albany ct., at Ecru, July 10, 11.
Chalybeate ct., at Ebenezar, July 16.
Blue Mountain ct., at Falkner, July 17, 18.
Dumas ct., at New Hope, July 19.
Kossuth ct., at Pleasant Hill, July 23.
Corinth ct., at Shady Grove, July 24, 25.
Rienzi ct., at Pisgah, July 27.
Golden ct., at Dennis, Saturday, July 31.
Tishomingo, at West Side, Aug. 1, 2.
Marietta ct., at Mt. Nebo, Aug. 3.
Mantachie ct., at Oak Grove, Aug. 6.
Mooresville ct., at Andrew's Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug. 13
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Tupelo, June 13, 14.
Okolona, June 19, 20.
Verona, at Plantersville, June 26, 27.
Pontotoc, June 30.
Shanon, at Pleasant Grove, July 3, 4.
Houston, July 9.
Algoma, at Palestine, July 10, 11.
Aberdeen, July 15.
Nettleton, at Carolina, July 17, 18.
Houlka, at Concord, July 24, 25.
Fulton, at Friendship, July 31, Aug. 1.
Tremont, at Mt. Pleasant, Aug. 1, 2.
Smithville, at Tronquic, Aug. 4.
Amory and Nettleton, at Nettleton, Aug. 8, 9.
Vardaman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11.
Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Artesia (preaching), May 23, p.m.
Longview, at Bevills Hill, June 12, 13.
Mathiston, at Providence, June 19, 20, a.m.
Columbus, First Church, June 20, p.m.
Bellefontaine, at Sp. Hill, June 26, 27, a.m.
Eupora and Maben, at E., June 27, p.m., 28.
Brooksville, at Popes Ch., July 3.
Sturgis, at Bethel, July 4, a.m.
Starkville, July 4, p.m., 5.
Cedar Bluff, at Pearsons, July 10, 11, a.m.
West Point, July 11, p.m., 12.
Mayhew, at Lebanon, July 17, 18, a.m.
Central, at Murrahs Ch., July 18, p.m.
Macon ct., at Ex Prairie, July 24, 25, a.m.
Macon, July 25, p.m., 26.
Artesia, Q. C., July 26.
Columbus, First Church, Q. C., July 27.
Central, at Murrahs, Q. C., July 30.
Crawford, at Crawford, July 31, Aug. 1.
Caledonia, at Flint Hill, Aug. 7, 8.
Mashulaville, at Mt. Hebron, Aug. 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22.

W. L. DUREN, P. E.

Greenville Dist.—Third Round.

Lula, at Dundee, a.m., June 13.
Jonestown, p.m., June 13.
Shaw, a.m., June 20.
Boyle, at Boyle, p.m., June 20.
Gunnison, a.m., June 27.
Rosedale, p.m., June 27.
Duncan, July 4.
Hollondale, a.m., July 11.
Leland, p.m., July 11.
Glen Allen, at Avon, July 18.

V. C. CURTIS, P. E.

Durant Dist.—Third Round.

Sidon and Cruger, quarterly conference, June 30.
Tchula, quarterly conference, June 29.
Kilmichael, at Lodi, May 31.
Pickens, at Richland, June 12, 13.
Vaiden and West, at Wesley Chapel, June 16.
Kosciusko Ct., at Tabernacle, June 19, 20.
Kosclusko Station, June 20, 21.
Ebenezer Ct., at Thornton, June 24.
Hesterville Ct., at Shiloh, June 26.
Sallis Ct., at Salem, June 27.
McCool Ct., at Bowie, July 3, 4.
Ackerman, at Ackerman, July 4, 5.
Coila Ct., at ———, July 7.
Noxapater, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ———, July 13.
Black Hawk, at Bowling Green, July 17.
Acona Station, July 18.
Chester Ct., at South Union, July 26.

District Conference will convene in the Methodist Church, at Kilmichael, Miss., at 8 o'clock, Thursday night, May 27; opening sermon by W. R. Goudelock. The local preachers of the district are required by the law of the church to make report to this conference. All pastors are urged to stay through Sunday.

A. C. McCORKLE, P. E.

Winona Dist.—Third Round.

Drew, at Sandy Bayou, a.m., June 13.
Tutwiler, p.m., June 13.
Ruleville, at Doddsville, a.m., June 20.
Indianola, p.m., June 20.
Itta Bena, p.m., June 23.
Greenwood, a.m., June 27.
Winona Station, p.m., June 27.
Dublin, at Vance, July 11.
Sunflower, at Fairview, July 17, 18.
Inverness, at Calle, July 25.
Webb, at Webb, a.m., Aug. 1.
Schlater, p.m., Aug. 1.
Winona Ct., at Bluff Springs, Aug. 7, 8.
Carrollton, at Longview, Aug. 14, 15.
Minter City, at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.

The pastors will please arrange hour for holding quarterly conference to suit the convenience of local congregations.

S. L. POPE, P. E.

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Mechan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can conscientiously state that they are the best laxative."

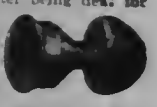
Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I myself hear after being deaf for 25 years, with these Artificial Ear Drums I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address



Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

Provide Yourself a Summer Home at Lake Junaluska,

the most beautiful spot in the Mountains of Western North Carolina.

A number of fine new lots are being put on the market this summer. Get one while the getting is good.

Write to Real Estate Department,
SOUTHERN ASSEMBLY,
Lake Junaluska, N. C.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

NR

TONIGHT
Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and soothing. 60c at your druggist's, or from the
SHUPTRINE CO., SAVANNAH, GA.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

HOME BASE PLANS FOR 1920 ADOPTED BY THE WOMAN'S MISSIONARY COUNCIL.

Prayer:

The Woman's Missionary Society to become an organized circle of prayer, taking the first waking hour each day as a definite time for communion and petition.

Interchurch World Movement:

Auxiliary leaders to utilize to the fullest the program of the Interchurch World Movement as we continue to teach God's will concerning prayer, stewardship and life service, and to give active service in carrying out the official surveys.

Centenary:

To the limit of our ability to participate actively in the plans for the collection of the Centenary pledges in our churches; thereby helping to make the slogan: "No shrinkage but an increase" a splendid reality.

Roll of Honor:

A special recognition to be accorded at Annual Meetings to adult societies attaining the Roll of Honor, the conference having largest number of societies receiving this honor to have special mention at Council.

Stewardship Reading Contest:

Each auxiliary to conduct during September a Stewardship Reading Contest; plans to be set forth in due time and literature to be selected by Home Base Secretary.

Joint Mission Study and Membership Rally.

Each auxiliary to hold a united Mission Study and Membership Rally in October. The literature and suggestions to be given in due time by Mrs. H. R. Steele and Mrs. B. W. Lipscomb.

Family Altars:

During the fourth quarter special cultivation for the establishment of family altars; Minute speeches for the three meetings of that quarter to be published in the Bulletin.

Financial Goal:

One Million Dollars.

LOUISIANA CONFERENCE.

Interesting News From The Zwolle Auxiliary.

"We have a small but active Mission Study class. We have a lesson every other Thursday. The topics are assigned in advance and, as a rule, are not read, but told. Outside clippings apropos of the subject are brought in. Our book is, "Americanization," to my mind, the livest topic of the day. Eight ladies have books and always know the lesson. About ten belong to the class. They are women of vision, culture, and, best of all, consecration. The president is a queen bee! How she hustles! Some of you met her at Lake Charles, Mrs. McKinnon. Our business meetings are held on the first Thursdays and the social meetings on the third Thursdays—and, oh, those socials! Chicken salad (I didn't get chicken much during our pastorate in New Orleans), olives, crackers, pimento sandwiches, ice cream, home-made cake and coffee. During the chatter we all sew. We have paid the first quarter's installment on our $100 pledge. We should be glad to have you make us a visit. Sincerely,

Mrs. ROBT. BROWN,
Zwolle, La

Thank you, Mrs. Brown, I think we will all come, especially after reading the menu. Mrs. Snelling, please let me postcript this comment to Mrs. Brown's report. A good lady in our auxiliary remarked lately that some of us were not as careful in our entertainment of our Missionary Society as we were of our purely social entertainments. Now, that should not be so—not that we need be so elaborate with these social meetings, but surely we should make them just as enjoyable as we do our non-church parties! I think we should do our best for God's affairs, even if it involves the making of chicken salad! So Zwolle Auxiliary has unconsciously held up before us an example that we will all do well to emulate, especially those of us who may have given small time or care to our Missionary Social Afternoons. Mrs. V. G. HYAMS,
Conference Publicity Superintendent.

Plaquemine Now Numbered with the Living.

Plaquemine is now to be numbered with us, a nice new missionary society being reported as organized with Mrs. J. J. Templet president.

NORTH MISSISSIPPI CONFERENCE

Children's Department.

Corinne Rogers.

Instead of giving instruction on the work, this Department will be devoted for a time to news items. During the year, I hope to have something of interest from every children's auxiliary. Please write me what you are doing. It may help others.

Water Valley Juniors have a wide-awake Bible Study class. Houston also has a Bible Study class, and the Houston children have sent me a set of Bible Study questions to be used in the study of any chapter in the Bible. Any one wanting these questions, will write me and I will forward them at once.

Houston received a dollar last quarter from little Brooks Haynes, of Brandenburg, Ky. God needed little Brook's mother in the Heavenly Home, and the little boy is now living with his grandmother in Kentucky. The morning he left Houston, as he stood looking into his dear mother's face, he said to a friend, "Did you pack my mite box with my things?" What an unconscious tribute to his mother's faithfulness!

Tchula is very enthusiastic over their new Mission Study book, "Called to the Colors." They have secured 25 new Junior members, and 23 new babies. They are working for the Honor Roll. Of course they will make it.

Greenwood has a pledge of fifty dollars. Their leader, Miss Annie Stephens, put on a membership and attendance drive. She divided the society into Reds and Blues. The side that lost was to entertain the other. One side gained the most members, the other the largest attendance. Since neither had lost, Miss Stephens entertained the whole society herself. Of course they had a good time.

Dublin has the distinction of having every child in the church in the missionary society, while Artesia lacks only one. Are there any others with a record like this?

Gunnison, a new society, has started off with fifteen life members. One mother with six children made them all life members. Mrs. Goza was chosen leader by the children themselves. They realized that a leader was about to be chosen for them, and they took it into their own hands and demanded Mrs. Goza. Could a more beautiful tribute have been paid this lovely woman! Gunnison promises to be a leading society in the Greenville District.

Beulah will also organize the children. There are not many children in that church, but they want to be counted among the faithful few. Benoit has a very enthusiastic band of children. They sent a delegate to the District meeting, and they are promising great things for the future.

Mrs. L. C. Gauze has consented to lead the Leland children this year, and that means that a great year's work

(Continued On Last Page.)

LEARN THE TRUTH

Some Record

In 1919, we examined 6,867 gas meters and found only 244 registering too fast. That many watches of the finest makes would not show up so well under test.

New Orleans Railway & Light Company

A. L. KEMPSTER,
General Manager.

Let's Garden Some

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- PainPills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

GET A GOOD GRIP ON HEALTH

Look out for the unnatural weakness that indicates thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp healthy. 60c at your Druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Letters That Inspire Confidence

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headaches, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permaneat restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,

Box 17L, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

FROM TUNICA, MISS.

Dear Brother Carley: According to pronouncements by many of the oldest citizens of this community, one of the greatest revivals ever held in Tunica has just been closed at the Methodist Church. Rev. W. B. Hogg, senior chaplain in the late war, did the preaching. Brother Hogg is a great pulpit man. He is a student of human nature and has learned many valuable lessons from the school of Experience. These minor essentials and other qualifications, connected with the great essential—faith in God—enabled him to preach the Gospel of Christ with transforming power. The Holy Spirit's presence was felt, and souls were born into the kingdom of heaven. Forty-two gave their names for membership in the local churches, as follows: Methodist, 30; Baptist, 6; Presbyterian, 4; Christian, 1. Out of those who gave their names for membership, 35 were on profession of faith, and among the 35 were 13 full-grown men. Surely, the arm of the Lord is not shortened that he cannot save.

The spirit of co-operation between the local pastors and their congregations was beautiful and meant much to the success of the meeting. The whole community received a blessing from the meeting.

Tunica will always remember with great pleasure Brother Hogg and his soul-stirring messages, which lifted us all to higher planes of Christian living. C. A. PARKS.

A NOTE FROM REV. W. D. BASS.

Dear Brother Carley: Am just home from East Oklahoma Conference, where I assisted Rev. J. H. Rogers in a good meeting in the town of Braggs. There were a number of conversions and additions. Some of the good people said it was the greatest meeting the town ever had. Brother Rogers is doing a fine work. Has bought and paid for a parsonage. That made about ten revival meetings I have helped him in, first and last. Have a few open dates I could place with pastors. Write me at Corinth, Miss.

W. D. BASS.

Corinth, Miss., May 29.

A LETTER FROM ARKANSAS.

Dear Brother Carley: Thinking perhaps some of the readers of the Advocate would be interested in a line from me as to my whereabouts, etc., I am glad to say I am getting along splendidly. I am only eight miles from the line of Louisiana. I can give my "Tin Lizzie" a crank and be in Louisiana in thirty minutes. I have a good work, which is paying me $1670—it always pays what it assesses. We have a nice church building here at Wesson, with five Sunday school rooms, etc. Wesson has been a station, but on account of the shortage of preachers, we are having to make circuits out of some small stations, and two good country churches have been put with Wesson.

We have a fine Conference—as fine a body of preachers and laymen as you usually meet. There is room here for a few more preachers, however. Our Conference will be held at Camden, and will be presided over by Bishop Monzon for the fourth time. He is greatly beloved here.

We have a Summer School for ministers at Conway. (Conway is in the bounds of the North Arkansas Conference). This school is for the two Arkansas Conferences, and practically all the preachers attend. Camden District, which is the district I am in, and one of the farthest, is planning to be there to a man.

Brother J. A. Sage is my presiding elder. We like him very much, but will have to give him up at Conference as his time is out.

I am reading the New Orleans Advocate, and keeping a line on you Methodist people in Louisiana. I am sharing in your successes and sorrows. I was grieved and shocked to hear of the death of Brother J. B. Fulton—how I did love him! We came from the same circuit. I extend my prayers and sympathy to his bereaved family, and pray that God's grace may sustain them in this great sorrow.

Brother Carley, you are giving us a good paper. We, too, have a good Conference paper—the Arkansas Methodist. It belongs to the two Arkansas Conferences. R. H. BAMBERG.

Wesson, Ark.

THE BEST OF LIFE.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of an apprentice. He can seek and use opportunities which he did not have and could not have in youth. The trained intellect sees everything in just measures. The trained temper advances with the calm and ordered pace of conscious power and deliberate determination. Every year of his life may be happier and more hopeful than the last.—London Hospital.

Spend Your Vacation at

VIRGINIA LODGE

Good Beds and Good Food.
Bathing, Boating, Fishing!
Mountain Air, 2,800 Feet!
Wide Porches Over Looking Lake.

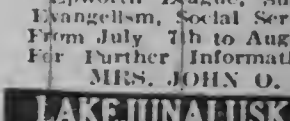
Rates $11 to $16 Per Week

Special Excursion Rates to the Southern Assembly Conferences: Epworth League, Sunday Schools, Evangelism, Social Service, Laymen: From July 7th to August 28th.
For Further Information, Write to MRS. JOHN O. MOSS,

LAKEJUNALUSKA, N. C.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't tip, tip over; will not soil or injure anything. Guaranteed.



DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Healthy Babies Sit Up and Play

Good digestion and keeping the bowels open insure good health in babyhood. Thousands of babies are kept healthy and happy by

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Promptly and satisfactorily relieves diarrhoea, wind colic, flatulency, constipation and other disorders. You can give it with pleasure and the utmost confidence of only the most beneficial and satisfactory results. Add a few drops, depending on age, to each feeding—it keeps baby's bowels regular. It is especially good for teething babies.

The complete, open published formula of this safe, health giving, purely vegetable preparation, guaranteed free from narcotics, opiates, alcohol and all harmful ingredients, appears on every label.

At All Druggists

ANGLO-AMERICAN DRUG CO.
215-217 Fulton Street, New York
General Selling Agents:
Harold F. Ritchie & Co., Inc.
New York, London, Toronto

How Nuxated Iron Feeds The Blood

Helps Restore Wasted Tissues and Give Increased Strength, Power and Endurance

"Without iron there can be no strong, sturdy men, or healthy rosy-cheeked women," says Dr. Ferdinand King, New York Physician and Medical Author. Iron is red blood food," and when the iron in your blood runs low your red blood corpuscles die by millions, the strength goes from your body, the color from your face—that mirror of yourself—and your every action lacks in power.

Actual Blood tests show that a tremendously large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron. Iron deficiency paralyzes healthy, forceful cells, puts down the whole organism and weakens the entire system. A pale face, a nervous irritable disposition, a lack of strength and endurance and the inability to cope with the strong vigorous folks in the race of life—these are the sort of warning signals that Nature gives when the blood is getting thin, pale, watery and literally starving for want of iron.

By enriching the blood and creating new blood cells, Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instil renewed energy and power into the whole system.

THE TEST THAT TELLS—

If you are not sure of your condition, go to your doctor and have him take your blood count and see where you stand or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Unlike the older inorganic iron products Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee satisfactory and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

will be done by them. Coahoma also had a delegate at the district meeting. Coahoma expects to keep her good standing in the Greenville District.

The Shaw Juniors have taken on new life, and promise to do splendid work.

Cleveland expects to keep up with Merigold, and that means that Cleveland expects to be a banner society. Hurrah for Cleveland!

The budget of the Greenville children as pledged at the District meeting was $769.50. They will easily make it $1000.00 Three cheers for the children of Greenville District!

Several new societies have been organized in Holly Springs District—Adult at Winborn on Potts Camp circuit, one at Mt. Zion on the Abbeville circuit, a Young People's society at First Church in Water Valley, and Mrs. R. L. Pearson of Holly Springs reports the organization of Young People's Society with twenty-three members.

Organization Week.

And the rains fell and the winds blew—and the plans for organization week were doomed to failure. Appointments had been made at most of the churches in the Conference, but the roads were impassable. These appointments will be met later by the faithful women who have promised to see that the churches assigned to them are organized. One district secretary writes, "Disappointed? Yes. Discouraged? NEVER." That's the stuff a good organizer is made of.

But in spite of the elements, "the Lord hath done great things for us whereof we are glad." The report of the districts follows:

Greenville—7 new organizations, 1 re-organization.

Holly Springs—6 new organizations, 1 re-organization.

Corinth—5 new organizations, 1 re-organization.

Columbus—2 new organizations.

Aberdeen—1 new organization.

Sardis—1 new organization, 1 re-organization.

Durant—1 new organization.

With one district, Winona, yet to hear from, we find we have 23 NEW organizations, 4 auxiliaries re-organized. This means that 27 organizations are beginning work this month. Let us remember them in our prayers that they may be beginning a year of large usefulness.

With the 19 new auxiliaries reported the first quarter and the 23 of this month, we are already ahead of our organization record for the entire year of 1919.

BUT WE HAVE JUST BEGUN TO ORGANIZE.

Organization week is past. ORGANIZATION YEAR has just begun. Let us remember our Key words: Prayer, Study, Work; our Motto: "To the LAST woman in the LAST church." If our district secretary calls, let us be swift to answer.

BEULAH S. BOSWELL.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The Mississippi Conference Epworth League will convene in Crawford Street Methodist Church, Vicksburg, Miss., on Tuesday, June 15, at 8 p.m. An elaborate, interesting, and profitable program has been prepared, and a record-breaking attendance is expected.

Banner.

A banner will be presented to the district having the largest number of delegates present, and the League in the district having the greatest number of delegates will be custodian of the banner for the year. Hattiesburg District won the banner last year and Broad Street was custodian. What district will win the banner at Vicksburg?

Certificate.

Each League will be awarded a certificate in proportion to how it measures up to the Standard of Excellence.

Special Car.

A special car for the delegates from the Meridian District will be attached to the regular A & V. train leaving Meridian at 12:10 p.m., June 15. Every one going to the Conference from the Meridian District is invited to go in this car—no extra charges for the car. Arrive at Vicksburg at 5:15 same day.

Visiting Speakers.

Miss Helen K. Boulware, Junior Supt., Junior and Intermediate Leagues, Nashville; Rev. T. A. Matthews, Nashville, Tenn., Centenary Slide Department; Rev. T. E. Reeve, Calhoun, Ga., Missionary to Africa (with exhibit of curios). We hope to have Bishop W. F. McMurry with us for one day, at least.

Reduced Rates.

A rate of one and one-third for round trip fare has been granted by the railroads upon the following terms:

1. That each person purchase a ticket, paying full fare going, and get a certificate from the agent from whom you purchase the ticket and you will be entitled to one-third fare for return ticket, provided there are 250 certificates properly signed; therefore be sure to get the proper certificate properly signed when you buy your ticket. If there are fewer than 250 certificates—YOU WILL NOT GET THE REDUCED RATES.

2. Buy a through ticket from your station to Vicksburg, but if the agent will not sell you a through ticket, be sure that you get a proper certificate each time you buy a ticket. Present your ticket to Miss Erma Kile, Secretary, as soon as you get to Vicksburg. Pastors should use their clergy permits.

Who Should Attend.

Each presiding elder, pastor and Epworth League president and superintendent of the Junior League, with not less than two delegates from each League (more if possible). Should a pastor have a church without a League, he should attend and bring two or more of his young people with him, or, if for any reason he cannot attend, he should send his young people.

Send the names of your delegates to Miss Louise Preston, Box 550, Vicksburg, and homes will be provided and free entertainment furnished them. We had a fine meeting at Laurel last year. We are planning and praying that this will be the best we have ever had; join us.

African Special.

Be sure to send Rev. L. F. Alford, Treasurer, Laurel, Miss., the amount your League subscribed on the African Special; if you did not make a pledge, your League should have a part in this great work. Therefore send what your League can pay.

There should be 300 in attendance.

All of our superannuate preachers are specially invited to attend.

The pastors are requested to announce at each service the date of the Conference at Vicksburg and urge their young people to attend—it will mean much to them, the League and the church. We are counting on you to help us have 300 present.

FROM VARDAMAN, MISS.

Dear Brother Carley: Our second quarterly conference was held at Loyd, Saturday, May 29, in our new church. Our P. E. complimented our report during the year. We have received 24 into the church. Sunday, May 30, was a great day with us. Brother Dorsey, our P. E., dedicated our church at Loyd. This year we have finished our parsonage, finished our church at Loyd, painted our church at Cross Roads, and have planned for our revival meetings at each church on the charge—only 7. I feel encouraged. I hope and pray for a glorious revival all over the charge. Pray for us.

R. T. NOLEN, P. C.

TO THE PASTORS AND EPWORTH LEAGUE PRESIDENTS OF THE MISSISSIPPI CONFERENCE.

Delegates, only accredited delegates must send their names to Miss Louise Preston, Vicksburg Infirmary, by the 12th of June. It is impossible for us to secure entertainment at the last minute.

N. B. HARMON
H. B. LaHATTE
O. S. LEWIS

No good action will hinder thee, if thou be inwardly free from inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.—Thomas a Kempis.

ASBURY COLLEGE
In Kentucky's Blue Grass Fields, Near America's Center of Population.

H. C. MORRISON, D. D., President

Five hundred Students, select in character, from thirty-six states. Offers six Baccalaureate Majors: Classic, Educational, English, History, Science, Philosophy. Special Courses for Teachers. Divinity electives for Ministers. Seventy Student Volunteers. A favorite school for Preachers and Missionaries. Secondary and Vocational Schools, of best standard, covering all practical fields.

This Tree is Nearly a Third of a Century Old.

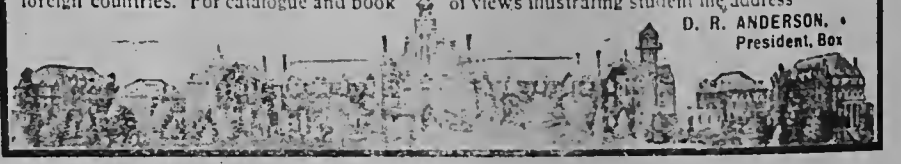
Catalogue will be sent or information given by the Vice-President.

JOHN PAUL, D. D., Wilmore, Ky.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic—Adv.

Randolph-Macon Woman's College
Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. 34 new Knabe pianos. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 31 states and foreign countries. For catalogue and book of views illustrating student life, address

D. R. ANDERSON, President, Box



WHITWORTH COLLEGE,

BROOKHAVEN, MISS.

This college for young ladies has made a record of which it may well be proud. Its success has been phenomenal. Seven splendid new buildings have been erected within the last six years under the efficient and tireless leadership of Dr. Cooper.

Its teachers are all graduates of leading colleges and the work done is as thorough as anywhere. Its literary standard is excellent.

Its departments of Piano, Voice, Violin, Art, Expression and Commerce are equalled by very few colleges in the land.

Its moral standard and spiritual atmosphere are all that could be desired. Parents who wish their girls to develop into beautiful and useful Christian womanhood will do well to send them to WHITWORTH COLLEGE.

It will be necessary to engage rooms as soon as possible, as students had to be refused last session.

Write for Catalogue at once. Address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3356

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 17, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE EXPECTATION OF FRIENDS.

Friends are worth much because of what they expect of us. Sometimes our own hopes grow faint, and we feel our energies beginning to lag, and that old question of the cynical pessimist, "What's the use?" dins itself in our ears. But before we give way to a feeling of hopelessness, we remember that a friend spoke an encouraging word to us not long ago, and another one looked into our eyes with the light of faith shining in his, and another one let us feel the warm heat of his heart through a simple handclasp—and we stiffen our muscles and press on, for we cannot disappoint our friends by failing to do our best. There is much truth in the saying that we are what our friends make us. We have friends, too, whom we may help.

IT STANDS THE TEST.

The Supreme Court of the United States handed down a unanimous decision last week sustaining the constitutionality of the prohibition amendment and of the Volstead enforcement act. If we did not know the temper of the liquor forces so well, we would say that this decision would set at rest the agitation that has been carried on in favor of a disregard of the law on the ground that it had not been properly passed. For all law-abiding citizens, the official utterance of the Supreme Court is sufficient; but there are some people who have so little regard for "God or man" that they will accept nothing as settled that does not agree with their own ideas of what ought to be. We suppose we shall have to endure the lugubrious wailings of the liquorites for a season—but prohibition is here to stay.

NOW WHAT SHALL WE DO?

For a long time we have been lamenting the fact that abnormal conditions resulting from the war have raised prices of all commodities to an almost prohibitive level, as a result of which many conscienceless profiteers have taken advantage of the situation to enrich themselves at the expense of their fellow-men. Recently there has been some indication of a downward tendency of prices, and we were beginning to rejoice over the prospect of better times. But now we are met with the argument that great economic injury will result from a rapid falling of prices, and we are urged not to take advantage of such concessions unless we are convinced that they have come about in the regular course of competitive business. Will somebody please tell us what we are to do?

PLENTY OF NOISE.

We have long known that noise appeals to some people as being the highest form of oratory, to say nothing of its value as an argument, but we had supposed that this high estimate placed upon its value was restricted largely to excitable crowds at an athletic contest, or to those who commonly fall into the error of mistaking the form for the substance. There must be about it, however, some peculiar psychological power that makes it a desirable accompaniment to the carrying through of any great program. We have read with much interest the accounts of the proceedings of the recent national political convention in Chicago; it has added to our interest to note the emphasis that was placed upon mere noise as a means in influencing votes for the respective candidates. Some of the noise, of course, was the result of spontaneous cheering, but much of it was purely mechanical, designed, evidently, to play upon the feelings of the delegates and cause them to support the name that produced the loudest and longest uproar. Politicians are supposed to be expert manipulators of public sentiment; since they have found it profitable to employ such methods in their work, we do not wonder that the same methods are in use in other fields. From all of which we deduce the following suggestion: Make plenty of noise about what you are doing and the world will think you are doing wonders.

"IT'S AN ILL WIND," ETC.

According to a recent press dispatch, the chairman of the Joint Commission on Printing has announced that because of the shortage of print paper, the circulation of the Congressional Record will be limited for the present, only enough copies being printed to supply the members of the House and the Senate, and that a limit will be placed upon the number of copies of speeches that may be printed for any one senator. We can imagine greater calamities that might befall the country than even such drastic action as this.

EARNING A SALARY.

We are in perfect sympathy with the feeling that most salaries in this country are too low, especially of preachers, teachers—and editors. However, we have reached this conclusion, after mature deliberation: The man who is not worth more than he is getting, is not worth as much as he is getting. A lesson is contained herein for those who need it.

WHOM TO PLEASE.

Every normal human being likes to have the approval of his fellow-men, and it is perfectly natural that we should try to please those with whom and for whom we labor. Yet it is just at this point that many a good man has fallen into serious error. The effort to please men sometimes involves a policy of expediency that is at variance with the principles of strict justice, and the fear of giving offense to some brings about inconsistencies in conduct that are hard to explain. As a matter of fact, it is too much for any man to hope to please everybody. The only rule that can be safely followed at all times and under all circumstances is the rule of right. He who does right is approved of his own conscience and God is pleased. If God is pleased with our conduct, not much else counts.

HOW WILL THEY SPEND THE SUMMER?

Thousands of students, having completed the session's work in various schools throughout the country, are now at home for the vacation season. It is natural to suppose that they will seek relaxation after their arduous labors of the past nine months, and we wish for every one of them a most pleasant and delightful summer. We hope, however, that not one of them will engage in such social dissipations as will lessen their intellectual vigor or weaken their moral character. A heavy responsibility rests upon those pastors from whose charges these students have gone to college and whose churches they will attend during the next two or three months. These young people will need good fellowship, kind counsel, and definite religious instruction, and they have a right to expect it at the hands of the church. So far as we are aware, no dispensation has been granted to anybody for moral laxity during the summer.

KILL THE GRASSHOPPERS.

A grasshopper is a rather insignificant insect, but multitudes of them can do irreparable injury to growing crops. We read just the other day that the farmers of Michigan are threatened with the total loss of their young grain through the ravages of these pests, and that a vigorous effort is being made to exterminate them by poison and other means. Little sins may not seem to amount to very much, but left alone they will ultimately destroy the most firmly established life. They should be overcome before they work destruction.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE VOICE OF A SAINT AND A SEER WARNING US FROM THE SKIES.

By Bishop Warren A. Candler.

In the April number of the Southern Review of 1872, Bishop Marvin published an article on "The Methodist Episcopal Churches, North and South," which was characterized by the most elevated spirituality and the highest wisdom.

In it he showed how the politico-religious position of the Northern Church, assumed in the debate of 1844, had by the "unconscious logic in the course of events" committed that body "to a political career."

The inevitable damage to the ministry and certain danger to any church that falls into such a politicalized program, he then proceeded to set forth in eight strong propositions, which may be summarized as follows:

(1) "It renders the ministry of the church unacceptable and uninfluential with all who may be of the opposite faction."

(2) "It destroys the fact and consciousness of consecration in the pulpit," "induces a secular character" in the ministry, and leads to "the gross violation of the vow" taken in ordination "to give themselves" wholly to this one thing "of preaching the gospel."

(3) "It breaks up that concentration which is an essential condition of the highest success in the Christian ministry."

(4) "Even amongst politicians, though they may be of his own stripe, the political preacher has, to say the least of it, an equivocal reputation. * * * The ministry, the church, and even religion itself, come into bad odor through this means."

(5) "Its effect in actual bad character. The trade of the politician is demoralizing. * * * The church can work towards a purer condition in public life only in an indirect way, by preaching the gospel, and thus increasing the prevalence of Christian morals at large. It is not by preaching politics, and coming down to the strife of potsherds, but by simply preaching Christ, that the ministry can accomplish any permanent good, either in this or any other field."

(6) "Ecclesiastics make the worst politicians in the world. * * * God never intended them for this service. * * * Their standpoint is not favorable for it. It is altogether unfavorable in a country especially **where the church exists, as it must always be where there is any liberty, in the form of distinct denominations.**"

(7) "When churches enter into politics, bad men will seek connection with them for the sake of their influence. The church will and must become corrupt in such a state of things."

(8) "The church is the bride of Christ. She is debauched by political alliances. They are a breach of her marital vows. Her purity is lost when she goes after other lovers."

Amplifying these strong propositions of eternal truth, which have perpetual application in all lands and in all ages, Bishop Marvin said further:

"A church which becomes a politico-ecclesiastical organization is a hybrid—a cross between religion and politics. The progeny of this cross is a monster. The very conscience that comes from the spiritual side of its pedigree is fanatical and unnaturally sensitive, and by virtue of this it is always remorseless. It is a monster and always a bloody one."

Although Bishop Marvin was a man of the most catholic spirit and the most ardent brotherly love, his convictions, as expressed in these propositions, were so strong and fixed that when he came to apply them to the question of union with the Northern branch of Episcopal Methodism in America he said:

"Into a church, into whose very texture political instincts and ambitions have been wrought, the Methodist Episcopal Church, South, is invited to merge her existence, and to sink it; for, as we have seen, being the smaller body, the Church, South, would be lost in the union. She would simply swell the bulk of the larger unit by which she would be absorbed. If her existence has any meaning, it would be lost. If anything sacred and of high value has been committed to her custody, as she is distinguished from the Northern Church, the trust would fail, and her members be held responsible for the loss. What she does stand for is given in the declaration of her dying Lord: 'My kingdom is not of this world.' This great fact, which contains within itself the purity and safety of the church in all ages, has been committed to her keeping. The Church, South, as far as Methodism is concerned, is the custodian of this vital truth for the American continent, and for the coming ages. She can not surrender her trust; especially can she not, in view of the character of the hands into which she is invited to place it. She is invited to place it in the hands of the very party from which God separated her, that she might be able to keep it. Impossible!"

It will be noted that in these profound utterances, Bishop Marvin was not setting forth principles of transient expediency and passing policy, and of temporary application. He was proclaiming truths which he believed were of abiding authority, and which he considered indispensable to the religious welfare of "the coming ages."

They are not less important to-day than they were when Bishop Marvin published his great deliverance in 1872. On the contrary, there is now greater reason for proclaiming them anew than there was in 1872; for some of our preachers and people, it is to be feared, are in danger of letting them slip. Beguiled by many delusive plausibilities prevalent in these excited and unsettled times, there are those who would draw our church and its ministry into all sorts of political discussions and divisive debates. Siren voices are calling to our preachers, "Lo, here, and lo, there!" and some are in danger of being lured away from the fulfillment of their high commission and led to their own destruction. High above the tempests, which are blowing, we do well to hear the majestic voice of our divine Master warning us against these seducing cries with their promises of speedy deliverances and spurious millieniums, and saying, "Believe them not. Go not after them."

The voice of history also warns us. Never yet has a church aspired to be "a world church" and relied on mundane forces and earthly methods that it has not become a worldly and weakened church.

Fewer souls saved, diminished membership, and spiritual decline have always marked the course of such a church.

The decrease in our own membership, the larger decrease in the membership of the Northern church, and the alarming decline in the membership of the British Wesleyan Church which has continued without arrest for more than a decade, admonish us of the danger which threatens Methodism. Let the ministry and membership of the Methodist Episcopal Church, South, consider seriously and prayerfully what these things mean, and cleave with full purpose of heart to the high calling which Bishop Marvin declared was committed to us.

And this is all the more necessary for the welfare of American Methodism and the prosperity of evangelical Christianity in our country in view of the regrettable fact that our Northern brethren seem to be disposed to run more and more into the policy and methods of a politico-ecclesiastical organization.

The strongest political currents seem to run through both their Annual Conferences and their General Conferences. In proof and exemplification of this statement, which is made with genuine sorrow, are a number of things which have occurred in their General Conference at Des Moines.

Resolutions concerning the "Treaty of Peace" (some favoring the treaty as submitted by the President and some calling for the treaty with the "Lodge Reservations"); resolutions concerning the question of the independence of Ireland; resolutions concerning "Japanese Policy and Action in The East;" resolutions "for the settlement of industrial unrest;" a resolution to appoint a committee "to be sent to the political conventions" of the Republican and Democratic parties to urge the nominations of candidates and the adoption of platforms favorable to the enforcement of the eighteenth amendment to the Federal Constitution; resolutions concerning "a bonus to postal service employees" of $1000 to each annually above the basis of 1912; resolutions approving "The Sheppard-Towner Bill" for "aid in saving the lives of American mothers and little children" by making certain appropriations and by creating a "Federal Board of Maternal and Infant Hygiene;" resolutions concerning the "Industrial Court of Kansas;" and many other resolutions of like character, have been introduced. A number of the resolutions mentioned have been adopted "enthusiastically," if we may trust the daily reports of the press.

With the sentiments expressed in many of the resolutions, perhaps most of them, one might readily and cordially agree; but it is obvious that they are political in character, do not belong properly to church legislation, and may give rise to much strife and division. Indeed, the resolution concerning the treaty of peace brought forth from the committee to which it was referred a majority and minority report, revealing very sharp differences and recommending very conflicting actions to the General Conference.

In Bishop Marvin's article occurs this striking and thoughtful passage:

"There is an unconscious logic in the course of events. Sequences are sure to be realized in organized communities, though they are not comprehended by the individual understanding. Probably no man of the majority in 1844 understood himself to be committing his church to a political career. But the unconscious logic was obliged to realize itself. These ecclesiastics had charged themselves with affairs that belonged to the civil government. If any man had said to Olin, or to Finley, or perhaps even to Peck, at that time, 'In the course of ten or twelve years your Annual Conferences will be raising committees on the state of the country, and adopting fiery political resolutions, identifying the church thus, in an official way, with one of the political parties of the country,' they would have replied, 'Are thy servants' dogs that they should do such things?' But alas! they themselves had set the church to work upon a civil institution of the country, and the unconscious logic could not but reach its result."

Since Bishop Marvin wrote his irrefutable article in 1872, the "unconscious logic in the current of events" has carried our Northern brethren much further than ever before in the direction of a politico-ecclesiastical organization; and no one can say when or where the most spiritual elements among them will be able to arrest the swiftly running current.

Let us be warned in time against adventuring on such lines of action. We are no better than they; and if we adopt the same methods, we shall be caught in the same currents and carried where it would shock us now to be told we could ever go.

It is more easy to get a body started on dangerous lines than it is to stop it when once a start has been made. Almost any political matter may be made to appear as having in it a moral issue, once an ingenious interpreter takes it up for discussion.

And let us remember that when a church engages in political agitations it inevitably hinders its ministry to all the people and limits its work to the class, or faction, or party with which it agrees.

Bishop Marvin's words are wise and sound. We should heed the voice of that saint and seer, who has passed into the skies after having fulfilled a Scriptural ministry and fought a good fight and kept the faith.

Let us lay to heart the warning words of Him who is infinitely greater, who is the Lord and Master of all saints. Let us hear Him when he says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John xviii:36). An unworldly kingdom can not be established by worldly means and methods. Wherefore, our hope is in God, from whom cometh our strength, and, not in mundane forces of any sort whatever—least of all in political forces.

REPORT OF COMMISSION ON TEMPERANCE AND SOCIAL SERVICE.

To the College of Bishops of the Methodist Episcopal Church, South.

Dear Brethren: In accordance with paragraph 420 of the Discipline the following annual report is respectfully submitted:

The past year will be ever memorable in the history of Social Service. There has been an almost continuous struggle between Capital and Labor, not only in the United States, but in the other great countries of the world. The most outstanding events in this struggle in the United States have been tho Steel strike, and tho Bitumlnous and the Anthracite coal strikes, followed very recently by the so-called "Outlaw" strike. In addition to these have been strikes of lesser degree scattered throughout the country. While it is true that the high cost of living, resulting not only from selfish and greedy profiteering, but from the exceedingly abnormal conditions created by the war, is responsible to some extent for the determination to strike for higher wages and shorter hours, there have been other contributing causes which are more basal than the simple question of the amount of money received for a day's work. Not only the methods, but the very structure of the economic and social life of our country are in the melting pot and are being subjected to the test of the fierce fires, both of class and racial hatred and of the stern and bitter struggle of multiplied thousands of the so-called middle classes to secure not only the necessities of life, but to maintain their former economic and social status in the make-up of the national life. One fact stands out clearly, social conditions will never be again what they were before the beginning of the great war, and in this fact all lovers of the progress of the race may rejoice. Every man with a sympathetic brotherly nature must long sincerely for a great uplift in the physical, intellectual and spiritual life of mankind, but this uplift cannot be obtained by the methods of the strike or physical force. It must come through the permeation of the entire life of all classes of the people with the principles of Christian brotherhood as laid down by the all-loving Master, Jesus Christ. All life, both economic and social, must be brought into captivity to Him. Only as the capitalist and the laborer alike accept the leadership of Jesus, the carpenter of Nazareth and the crowned king of the universe, can there come any lasting peace among men.

And this principle of love applies not only to economic, but also to racial strife. There must be an honest, frank, willing recognition of the fact that God has made of one blood all races upon the earth, that He has declared that He longs for all men alike to become citizens of the heavenly kingdom, and that He has erected no standard of color or race as a prerequisite of admission into that kingdom, but has declared: "Blessed are the pure in heart, for they shall see God."

Our Commission has endeavored to make its contribution to the settlement of the social questions which confront our people to-day by proclaiming the great underlying principles of the teachings of Jesus concerning the relation of man to man and of man to God. A carefully prepared statement was issued by the Commission after its annual meeting in August, 1919. This statement was published in our own church papers, sent to the Annual Conference Boards of Temperance and Social Service, forming the basis of similar declarations by a number of these Boards, and the statement was also quoted from and commented upon by a number of influential papers outside those of our own church. We trust that the basal principles of that statement will be adopted more and more by our preachers and people in all the practical relations of life, and be indeed as leaven which leaveneth the whole lump. Certainly the voice of the Master must find its best and most effective medium of expression through His body—His church, and we cannot expect that church to receive either respect or support if it rejects or even is ashamed or fearful to proclaim a full gospel of brotherly love with all the meaning of that gospel in practical everyday life. Repentance and faith are of necessity fundamental to salvation through Jesus Christ, but both repentance and faith, if they are to be accepted at full face value by an always critical and a frequently suspicious world, must be followed by love and works.

The ratification of the Federal Prohibition Amendment and the passage of the Volstead Enforcement Act are cause for great rejoicing by all lovers of human progress. And the exceeding great importance of this legislation is recognized not only by great religious bodies, but by the leaders of the great economic forces of the country. Speaking for these, Mr. Frank S. Vanderlip, one of the world's greatest financiers, declared: "With a true combination of moral insight and plain common sense we have amended our Constitution and have provided the greatest single economic factor looking toward material prosperity ever created by legislative enactment. I believe that the economic value of prohibition will eventually be an influence for the prosperity of society the like of which will amaze ourselves and the world." But while the nation has branded the liquor traffic as an outlaw, as the enemy of the economic, social and moral welfare of the people, it cannot be ignored that this outlaw is still insolent, desperate and defiant, declaring openly its purpose to nullify and then to repeal the Prohibition Amendment. Our warfare is not yet over, we cannot disband and lay our armor down. Our Commission urges our people to continue their assistance in maintaining the organizations of the Anti-Saloon League and the Woman's Christian Temperance Union, under whose efficient leadership the liquor forces have been routed and the great prohibition victories won. All the results of our educative campaign of the past fifty years are being challenged, and the Christian leadership of our nation must declare in unmistakable language its determination that there shall be no surrender at any point to the forces of evil.

We, furthermore, rejoice that a World League against Alcoholism has been founded. The United States as the first great Prohibition nation of the world, must of necessity take a leading part in extending the frontiers of sobriety throughout the world. The World League against Alcoholism will be the efficient ally of every Mission Board. Our own church, through its Commission, has had a very active part in this great movement, and the Chairman of our Commission has been elected Chairman of the Executive Committee of the World League. In the dual capacity of a representative of our own Commission and of the World League, he has recently visited Great Britain and several countries on the continent of Europe, and found from personal conferences with leading statesmen that the adoption of Prohibition by the people of the United States has made a profound impression in the highest government circles of Europe. Under the provision of a Local Option Law the people of Scotland will be permitted to vote next November, and the result of the election will greatly influence the Prohibition movement throughout the entire British Empire. Our Commission has not been able to respond to the appeal for literature for lack of funds, but the promise has been made that some member of the Commission will, if possible, spend a month in Scotland during the coming summer to testify as a competent witness concerning the effects of Prohibition in the United States. A fund of even $5000 could be used to great advantage by the Commission during the next six months, and an appeal will be made for voluntary contributions.

A Conference for Social Workers was held at Lake Junaluska in August, 1919. It was an exceedingly stimulating, thought-provoking conference to those in attendance, and if suitable arrangements can he made a similar conference will be held during the coming summer.

Respectfully submitted,

JAMES CANNON, Jr., Chairman
DANIEL MORTON, Secretary

Commission on Temperance and Social Service,
Methodist Episcopal Church, South.
Nashville, Tenn., May 4, 1920.

It is the burdens we drag and not those we bear that are too heavy.—Selected.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By A. C. Millar.

VII.

Colombia: The Land of Opportunity.

The west coast of South America has few good harbors, consequently steamships call at as few ports as possible.

As the Hodge Ship Company, to which our ship, The Nika, belongs, is seeking to promote trade with Colombia, we had a small consignment of freight for Buenaventura, the best harbor on the 400 miles of Colombia's Pacific Coast. As the coast is not yet marked with lighthouses and buoys, Captain Wheadon worked the ship along cautiously for twenty miles before the entrance was discovered. He said that it was something like Columbus discovering America. Then we anchored in the bay, but nine miles from the town, and reconnoitered. Fortunately we found in the second mate of the Balboa, at anchor in the harbor, an experienced pilot, who brought us to deep water half a mile from the docks. As unloading is by lighters and they move with the tide, we were four days at this obscure place.

From the sea, Buenaventura (meaning good venture) looks quite pretty, as its houses on the bluff appear well from a distance, and, certainly in this case, "distance lends enchantment to the view." Closer inspection reveals a squalid village of 3000 people, mostly negroes and abjectly poor, if judged by their ragged clothes and little shacks. There is only one business street, and the stores and warehouses and hotels are of the cheapest possible construction. It is said that the town has burned up twice, and one would think that it would soon burn again. This narrow passage-way is graveled and has sidewalks, but the side streets lack even these crude improvements. Decorated with flags in honor of the President of the Republic, who was that day expected, the main street presented a gala appearance. The small plaza has few trees, but has a bust of Bolivar, the patriot and hero of South America. As we were taking a picture of the plaza, the only mule in town was grazing there. No horses or carriages or Fords were visible. On the elevation is a poorly built church. While it is not imposing, its interior is tastefully decorated. A little, square, one-story, parochial schoolhouse adorns another elevation. The three rather sweet-faced "Sisters" in charge tried their best to give us information, but as our Spanish is meager and their English even less, the conversation was limited. As no living water is obtainable, there is behind the school a reservoir, 50 by 50, halfway in the ground, in which the water is caught from the roof, and, as it is supposed to rain every day, the supply is ample. Nearby another schoolhouse of concrete is being built. No public school was found, but it is said that a room is rented and school occasionally opened. From the hill-top we could see, looming up 20 to 30 miles away, the foot-hills of the Andes.

A narrow gauge railroad runs about 110 miles to Cali, the chief city of this department, said to be a fine little city of some 25,000 inhabitants. We obtained several copies of the Relator, its daily paper, which is quite creditable and gave us the latest news from home and a report of brewing trouble between Peru and Chile. Beyond Cali the railroad extends in two directions for almost 100 miles, and affords the best means of reaching Bogota, the capital of the Republic, 250 miles back among the high mountains. This portion of Colombia has many valuable products and with the improvement of the harbor would afford much trade both in and out. The Colombian government is now spending several hundred thousand dollars on a big concrete pier which will provide dock facilities for big ships. When the channel is dredged and marked, the harbor of Buenaventura will be one of the best. Three small rivers emptying here and others nearby give transportation in small steamboats for a considerable area.

We were unusually fortunate in that Senor Marco Fidel Suares, the president of Colombia,

passed through during our stay. He had been inspecting the platinum mines up the San Juan River, and came into Buenaventura on a tug, the Bolivar. Landing, he was met by the local and department officials and escorted to his waiting train. He is rather large for a Latin American, and swarthy, but dignified. He is considered an able man, and, although a Conservative and not very popular, is seeking to promote every interest of his country. In visiting and studying the outlying departments, he is pursuing an almost unprecedented course, which may bring results. It would be unfair to judge Colombia as a whole by this village. Even as a poor, dirty port, it makes an American wish that its wonderful possibilities might be realized, because, transformed, as Colon in the Canal Zone has been, it might become a great seaport. The climate is not bad. Although it is under the equatorial sun, while we were there, at the beginning of its summer, we did not suffer with heat. Indeed it was like a May day in Southern Dixie.

The Republic of Colombia offers some of the greatest opportunities in the world. Its area is nearly twice that of Texas and its population one-third more, while its natural resources are unusually rich and varied. It has vast forests which furnish fine lumber and vegetable ivory and rubber, and immense areas of splendid grazing lands. It might easily become one of the greatest cattle countries. Its agricultural possibilities are enormous. Even now it is the second coffee-producing country, being surpassed by Brazil alone. It is admirably adapted to the production of cocoa, the bean from which chocolate is made, and sugar cane, tobacco, and bananas flourish. In the highlands apples, peaches, berries, potatoes, wheat and barley are successfully grown. The mineral wealth is beyond calculation. Russia alone produces more platinum. Practically all of the world's emeralds come from Colombia. Gold is found in every section, and silver, mercury, copper, iron, asphalt, lead, coal, and petroleum abound. There are also salt mines and pearl fisheries.

Transporation facilities are poor, as there are only 700 miles of railroad, and with the exception of the Magdalena River, navigable 900 miles, there are few waterways, and the highways are for the most part mere trails.

The location of Colombia is fine, as it fronts both the Carribbean Sea and the Pacific Ocean, and it consists largely of elevated plateaux, with narrow, fertile coastal areas. Three ranges of the Andes run through the interior, where an elevation of 18,400 ft. is attained. These conditions give diversified country and climate. Although in the torrid zone, the climate is generally pleasant. Bogota, the capital city, with a population of 150,000, is at an altitude of 8,564 feet, and has an average temperature of 53 degrees. It is beautifully located.

The government, under the Constitution of 1886, is a centralized republic, and is fairly stable. It has had its revolutions and may have others, but under whatever party, the leaders are anxious to maintain the respect of the strong powers, and fair protection is afforded foreign interests. The financial condition may be judged by the fact that the peso is at par, and paper money is readily converted into gold.

While there are universities at Bogota (founded in 1572), Medellin, and Cartagena, and schools of mines at Madellin and Pasto, and 31 normal schools, education, with only 335,000 pupils in 5225 very ordinary elementary schools, is not really reaching the people.

While our government is held responsible for the secession of Panama, the feeling is not hostile, and if our Congress appropriates the proposed $25,000,000 as an indemnity, as should be done, the Colombians will become reconciled and our relations thoroughly friendly. The desire of Colombia to have the full recognition of the great powers and the need for outside capital tend to stabilize relations. The best-informed foreign residents seem to believe that outside capital may now be safely invested in Colombia.

On account of its proximity to us and our easy access to its west coast now furnished by the Panama Canal, our interest in the development of this rising republic is great. Representatives of our commercial and economic organizations should visit and study Colombia and in every way promote amicable relations. This the House Ship Company is endeavoring to do.

DURANT DISTRICT CONFERENCE.

The Durant District Conference convened in Kilmichael, May 27 to June 1, inclusive. The evangelistic spirit was in evidence throughout and the sure enough, old-time shouting was heard again. Seldom has there been manifest in recent years greater spiritual power during any of our conferences. The business of the conference was transacted without haste, though there were no unnecessary delays. Every item of business received due consideration. The preaching was done by W. R. Goudelock, Acona; T. L. Oaks, Sallis; W. H. Mounger, Lexington; P. F. Luter, Tchula; M. E. Scott, Black Hawk; A. L. Davenport, Ackerman, and W. L. Stormont, Durant.

Resolutions relative to both Bishop Kilgo and Bishop McMurry were adopted, and are appended to this report.

Pastors' reports indicated that progress is being made, that harmony prevails throughout the district and that supreme in the minds and hearts of preachers and laymen is a deepening desire to recover our spiritual high tide. The conference expressed its appreciation of the services of Rev. R. O. Brown, who gave up the work of presiding elder of the district on advice of physicians. Brother McCorkle has made a splendid beginning on the district and has the esteem, love and cooperation of all the preachers and people generally. Rev. J. W. Raper is in high favor with his people. The kindness and hospitality of the people of Kilmichael in entertaining a district conference is hard to surpass.

The following were elected delegates to the annual conference: Dr. Wilburn, B. S. Kent, Kilmichael; R. E. Wilburn, Lexington; F. A. Howell, Durant; J. H. McKinnon, Weir; W. J. Newsom, J. T. McLeod, Mrs. T. J. Lee, Louisville. Alternates: G. D. Burt, Coila; J. H. Sullivant, Kosciusko.

Revs. Ben P. Jaco, Robert Selby, M. M. Black, B. F. Lewis, were present and represented the Centenary work, Emory University, Millsaps, and the Mississippi Orphans' Home.

The next session of the district conference will be held at Weir, Miss.

Brother McCorkle in his presidency of the district conference was capable, efficient and brotherly. He loves his preachers and they love him.

The attendance, interest, and results achieved were very satisfactory to all. The district conference members, for the greater part, remained over Sunday and enjoyed a high day unto their souls.

E. H. CUNNINGHAM, Sec'y.

Bishop Kilgo.

On May 11, the Christian Advocate carried the following announcement: "Bishop Kilgo's health being somewhat impaired and some relief being advised by his physician, he was left without responsibility for the supervision of Annual Conferences, and he was asked to exercise his best judgment in connection with such episcopal work as he may find it judicious to attempt." Thus it has come to pass that our beloved church has temporarily lost the services of one of her most efficient chief pastors.

Therefore be it resolved by the Durant District Conference, in session at Kilmichael, Miss., on this 28th day of May, 1920, That our great church can ill afford at this time to lose the benefit of his wise counsel and safe leadership, and that even in his temporary retirement Southern Methodism has sustained a grievous loss.

Be it further resolved, That we assure him of an abiding esteem and solicitude and of our heart's best wish that his restoration to health may be speedy and complete.

Resolved, further, That a copy of these resolutions be forwarded to Bishop Kilgo, and that copies be furnished the church press, with request that they be given publication.

A. C. McCORKLE,
P. E., Durant District.
E. H. CUNNINGHAM,
Conf. Sec'y Durant Dist. Conf.

Bishop McMurry.

Since, in the Providence of God, it became necessary for the North Mississippi Conference to have a change of episcopal supervision, on account of the illness of Bishop Kilgo,

Therefore be it resolved, That we, the Durant District Conference, extend to Bishop McMurry our warmest welcome into pulpits, our homes and our hearts.

Be it further resolved, That our confidence in his wisdom and love for the church prompts us to solicit his close investigation of our methods of work, and that we invite his complete frankness in directing us in this sacred service.

Resolved, That these resolutions be spread on the minutes of the conference and that a copy be sent Bishop McMurry and also to the New Orleans Advocate.

J. W. DORMAN.
A. C. McCORKLE, P. E.
E. H. CUNNINGHAM,
Sec'y District Conf.

NORTH MISSISSIPPI SUPERANNUATE ENDOWMENT FUND.

My Dear Brother Carley: At the last session of the North Mississippi Conference, the Board of Finance determined, by the help of God, to better the conditions of our superannuates. This determination was unanimously voiced by our Conference, and Bishop Kilgo appointed Rev. A. C. McCorkle to represent the Conference in raising a sufficient sum to give the needed aid. The Conference estimated that it would take $265,000 to give anything like necessary relief, and it was with great enthusiasm that Rev. A. C. McCorkle went to the task of raising this amount, the first $15,000 of which is to be used for the needs of those claimants who are calling on the Board for immediate relief. The other $250,000 is to be faithfully administered as a perpetual endowment fund, the interest only to be used for the benefit of these worn-out preachers, their wives, widows and dependent children.

Brother McCorkle made good, very good for the time that he was in the work. But recently he has been appointed to the Durant District to take the place of Brother R. O. Brown, who has been forced to give up the district because of ill-health. On last Monday, May 31, the executive committee of the Board of Finance met in Winona and elected Brother J. H. Bell to take up the work laid down by Brother McCorkle; and Brother Bell is enthusiastically entering upon this great and important work. It is to be hoped that this enthusiasm will continue to grow because of the warm sympathy and response that he meets on every hand. Who will be the first to say or do a thing to discourage this man in this noble undertaking?

I hardly think that there is any cause that will more effectively appeal to the hearts and purses of men and women that have money than this. Have we not been too slow in recognizing our obligation to these worthy ones? Many institutions that have been organized for money-making have retired their worn-out labor on a living salary. Yet the North Mississippi Conference paid their dependents the meager sum of about $100 per individual last year. How long, O Lord! how long will our great church be willing to treat the men and women who have done so much to make this country fit to live in and do business in, with such careless and heedless indifference? I can't believe that this is satisfactory to many of the large business men of North Mississippi. Men that have means, I pray you see Brother Bell, or write him at once for any information that you may desire. How can our well-to-do people meet their record in the skies when many of their old pastors are actually suffering for the necessaries of life? There are thousands of people in North Mississippi that can give $5 a year for five

years, and there are many that can pay that much cash and the same for four years to follow, and there are many that could give much larger sums.

Brother Bell will come among you representing one of the most sacred causes that I know anything about, and I plead with you who are able, to receive him with a free and open heart ready to give. Yes, it is true that you have been beset with drives; but the only drive that has been on for the old preacher is to the poorhouse. But you may say, "Well, he is used to that," and it is too true, but did you not help to put him there, and are you determined to keep him there? Will you not divide a few of your comforts with him? He will not be here long. When you help this cause you are helping yourself along the way to heaven, and many of you need help, and much help too. I am much of the opinion that many of the rich will lift up their eyes in hell and cry for some old neglected pastor to bring them one drop of water to cool their parched tongues.

Yours cordially, W. S. SHIPMAN,
President Board of Finance, North Mississippi Conference.

PROGRESS IN THE ORPHANAGE CAMPAIGN.

Practically $200,000 is already pledged outside of Shreveport for the expansion of the Ruston Methodist Orphanage, and, with a goal of $500,000, the committee in charge is actively at work laying the groundwork for the raising of the balance. Elaborate entertainments are being planned, and novel features in the way of publicity are to be produced, and the BIG FOUR in charge of the campaign feel satisfied that when their work closes on the 20th they will have raised enough money to insure a permanent home for 350 orphans.

Campaign Director Nickerson received the following telegram recently:

"Ruston, June 3, 1920.

"George K. Nickerson, Shreveport: At a committee meeting to-day of six representative citizens there was pledged $30,000. Think Ruston and Lincoln Parish will raise a quota of $50,000.

"O. E. HODGE, Chairman Citizens' Committee."

The above is typical of the spirit being manifested in the Orphanage Drive outside of Shreveport. One philanthropist in Minden will give $25,000 to the campaign, and with this magnificent donation Webster and Claiborne Parishes are expected to raise $50,000.

The churches in the Monroe District have accepted $25,000 quota and the Citizens' Committee expect to raise a like sum.

In the city of New Orleans, the churches are pledged to raise $25,000, and the citizens, through Hon. Donelson Caffery, vice-chairman, are expected to double that sum.

Big gifts already pledged amount to $50,000 more, and it is believed before the campaign ends, and in the course of the next year, several memorial cottages, each caring for 25 orphans, will grace the grounds at Ruston, the contribution of big oil men. And then the great city of Shreveport is to be heard from. So is Alexandria, Baton Rouge and Houma. Then, down in Iberia, Henry Pharr, vice-chairman, will be heard from.

And so the Big Four, namely, Judge W. G. Banks, of the Palmer Trust, executive chairman; W. Scott Wilkinson, State Chairman of the Citizens' Committee; Judge B. F. Roberts, City Attorney of Shreveport, and George K. Nickerson, Campaign Director, are joyful and confident that Ruston will soon have the greatest orphanage in the State, and the call of 200 kiddies will have been answered.

Guy Empey has finished his great picture of the Orphanage, and his representative and one of Mr. Nickerson's men have gone to New York to develop the films, and are expected to be back in time for its stellar production during this week.

The personnel of the State-Wide Committees, as far as compiled, is as follows:

Judge W. G. Banks, Shreveport, La., Executive Chairman; Hon. W. Scott Wilkinson, Shreveport, La., Executive Chairman of Citizens' Campaign.

State Committeemen for their respective districts are: Homer District, Mr. W. A. McKenzie; Minden and Webster Parish, Dr. R. D. Webb, Minden; Ruston and Lincoln Parish, O. E. Hodge, Ruston, Chairman of Citizens' Committee.

Presiding Elders of the State: Briscoe Carter, Shreveport District; J. M. Henry, Ruston District; J. G. Snelling, New Orleans District; C. D. Atkinson, Monroe District; H. W. Bowman, Lake Charles District; Martin Hebert, Houma District; A. S. Lutz, Baton Rouge District; H. W. May, Alexandria District.

Houma District—J. A. Robichaux, Houma, Committeeman; E. R. Jackson, Jeanerette, Vice-Chairman.

Baton Rouge District—W. S. Holmes, Baton Rouge, Vice-Chairman; Jacob Abels, Ponchatoula, Committeeman.

Lake Charles District — A. M. Mayo, Lake Charles, Committeeman; Henry Pharr, New Iberia, Vice-Chairman.

New Orleans District—Rev. C. C. Weir, Algiers, Committeeman; Donelson Caffery, New Orleans, Vice-Chairman.

Rev. A. J. Gearheard, Bogalusa, Chairman Speakers' Bureau, Southern District.

MISS LOIS HAMMETT,
A recent graduate of the Ruston Methodist Orphanage, and an example of the beautiful Christian development this institution is engaged in every day in the year.

BOARD OF CHURCH EXTENSION.

A called meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension Building, Louisville, Kentucky, on Wednesday morning, June 23, at 9 o'clock.

JAS. B. PRESTON,
Assistant Secretary.

STANDARD TRAINING SCHOOL AT GRENADA COLLEGE.

We are planning for a rich feast at Grenada College, Aug. 4-11. It will be the occasion of the first Standard Training School for Sunday school teachers, superintendents and pastors. The General Sunday School Board will send us five or six of their strongest teachers, and two or three will be supplied from our own territory. Our younger teachers and pastors especially cannot afford to miss this school. It will be a good time and place to spend the week from Aug. 4 to 11. Watch the Advocate for further announcements.

E. S. LEWIS, Director.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member, Mississippi Conference,
Brookhaven, Miss.

God wants men to mine for His truth.—Selected.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

"BUILDING CITIZENS FOR TO-MORROW"

Half-Million Dollar Expansion Campaign

LOUISIANA METHODIST ORPHANAGE

Located at Ruston, Louisiana

Headquarters: 507 Milam Street,

SHREVEPORT, LA.

JUDGE W. G. BANKS, Executive Chairman.

W. SCOTT WILKINSON, State Chairman Citizens Committee.

Make Checks Payable to Louisiana Methodist Orphanage.

Telephone 4616.

OFFICERS:

HON. S. D. PEARCE.....President
Ruston.

J. H. MAYS.....Treasurer
Ruston.

REV. BRISCOE CARTER...Secretary
Shreveport.

ROBT. W. VAUGHAN.....Supt.

DIRECTORS:

Hon. R. O. Randle....Vice-President
Monroe.

Judge B. F. Roberts.....Shreveport

Rev. R. H. Wynn.....Ruston

Rev. J. M. Henry.....Ruston

Rev. W. W. Drake.....Shreveport

Dr. W. D. Haas .....Alexandria

T. L. James .....Bubach

O. E. Hodge .....Ruston

Hon. P. K. Abel .....Winnfield

J. S. Rolfe.....Oak Ridge

Dr. R. D. Webb.....Minden

GEO. K. NICKERSON,
Campaign Director.

Have You Done Your Part for the 200 Homeless Orphans?

The intensive week of the Half Million Dollar campaign for the Ruston Methodist Orphanage is on and every Methodist in Louisiana is expected to contribute. Our great Church is on trial and must not fail. Unless you respond to this appeal of the fatherless, you

Slam the Door in the Face of a Hungry Child.

Remember, life for the orphan is what you will help him make it. The void in his hungry heart can be filled by using your dollars to build and maintain a permanent Christian Home at Ruston.

Pledges are Coming in, Have You Sent Yours?

Every child is entitled to a home and schooling. In the interests of America, Humanity, and for the glory of God and the welfare of Louisiana, do your part.

Sign this Pledge Card and mail to

GEORGE K. NICKERSON,

507 Milam Street,

SHREVEPORT, LA.

PLEDGE.

City..... Date.....

The undersigned pledges and promises to pay to the order of the Louisiana Methodist Orphanage for Building and Equipment Fund ($.....) .....Dollars, to be paid $.....cash and $.....in .....installments of $.....each due .....

Name.....

Address.....

The Home Circle

POLLYWOG PHILOSOPHY.

The tadpoles all sat in the river and said:
"How lucky we are to be all tail and head!
Just think how we'd feel if we were as absurd
As a goggle-eyed fish or a feathery bird!"
"Oh, worse still!" they cried,
"We would wish we had died,
If, instead of our being such nice pollywogs,
Mother Nature had made us all into green frogs!"

The dignified frogs sat on green lily pads
And said: "How absurd to say we sprang from tads!
From the little black tadpoles all tail and all head!
Why, if it were true, we would wish we were dead!
But it cannot be so!
For how could we grow
So beautiful if we had been pollywogs?
No, no! We have always been dignified frogs!"

And the feathery birds, high up in the tree,
Sang: "The world is as funny as funny can be!"

—Washington Post.

THE QUEEN OF AN OLD-FASHIONED GARDEN.

"I hate this old, ugly garden," Rosebud complained to Mother Bush one morning as she opened her eyes and gazed on the flowers around it.

"Why, my child," Mother Bush answered, "I'm surprised to hear you say such things! You're only a tiny bud and should not begin to grumble thus early in life."

"I know I'm young," Rosebud answered, "but why did you choose such an unsightly place for me to grow in? I'm not an old-fashioned flower; I want to grow in some one's front yard, or grace some vase in a beautiful home. I don't want to stay here where I'm not appreciated."

"You've forgotten the gardener, Rosebud, child," Mother Bush answered, "and the dear little cripple boy who comes to visit us every day and praises your beauty."

"Yes, I had forgotten," Rosebud replied, "but still I'd like to leave this old-fashioned garden."

"Good-morning, Rosebud," modest black-eyed Susan exclaimed softly. "Your exquisite perfume awoke me."

"And you awoke me, too," laughed Verbena.

"I think it's delightful to be awakened every morning by such a fragrant odor," interrupted Sunflower.

Rosebud proudly lifted her head a little higher and gazed at her companions in astonishment.

Why, it wasn't so bad, after all, to grow in a garden of old-fashioned flowers, and receive the admiration she did, even though she was grouchy. "Maybe it would be as well to smile and endure the place," mused Rosebud. Then a little wind came through the garden, and Rosebud put on her best smile, swayed to the right and to the left, and all the flowers of the garden began to whisper among themselves of the sudden graciousness of their favorite.

Suddenly there were voices in the garden and Rosebud fluttered her petals, for she recognized the voice of the cripple boy as one of the speakers.

"I want to show you the queen of my garden," the little boy was saying when he reached Rosebud. "Here she is."

Gently the stranger touched the delicate stem upon which Rosebud reposed.

"Oh, you beautiful thing!" the visitor cried in admiring tones, caressing the flower, and turning to her companion she said:

"Of all your flowers, I'd like best to wear this rose. Of course, I know it wouldn't last long, but when it fades I could toss it aside."

"Toss my rose aside!" the little cripple exclaimed. "Toss the pride of my garden to the streets where it would be trampled down! I couldn't let you do that, because I've been working for three years to perfect this rose, and now that it has bloomed I am going to let it grace the garden as long as it is beautiful, and when it begins to fade I am going to plant it so that it will grow into another bush, and some day in this manner you will see a whole row of beautiful roses growing in my garden."

The speakers moved on, while the old-fashioned flowers gazed on their queen with adoring eyes, for never before had she smiled so sweetly upon them. And as the voices died away in the distance, Rosebud cuddled closer to her mother's side.

"Oh, mother," Rosebud whispered, "I'm so sorry I complained. I didn't know how fortunate I was to be a single rose in a garden of old-fashioned flowers."

"It's an opportunity, my child," Mother Bush replied.

"I realize it, mother dear," Rosebud answered, "and from now on I will take advantage of the opportunity and try to live to the beautiful name my companions have given me, and I'm so glad it is I, mother, who bears the name, 'the queen of an old-fashioned garden.'"—Alice L. Whitson, in Queen's Gardens.

THE OLD TOAD.

"O Dolly, come here!" cried Don, loudly.

"Where are you, where are you?" called Dolly from the bedroom where mother was just tying a pink ribbon on her hair.

"In the garden," replied Don. "Do hurry and see what I have found!"

"Run along," said mother, as she gave Dolly a gentle little push.

So Dolly hurried away to grandma's flower garden. She could see Don standing very still near the old syringa bush, watching something on the ground.

"What is it, Don?" asked Dolly, as she ran toward him.

"Look there, under that rosebush," answered Don. "See that fat toad?"

"Oh, how ugly he is!" whispered Dolly, with a little shiver.

"Yes, isn't he?" agreed Don. "See those big warts all over him. I'm going to make him jump."

"Don't touch him, Don; he might bite."

"Bite— pooh, I'm not afraid. If he bites, I'll kill him," said Don, boastfully.

"What's that? Kill what?" asked grandma, who was working among her hollyhocks.

"This toad," answered Don. "But I shan't kill him unless he bites me."

"Why, he won't bite you, dear," said grandma, smiling. "If you kill him, I'll lose my best garden helper."

"Your helper, grandma!" cried Dolly, in surprise. "What do you mean?"

"Yes, he certainly is my helper," answered grandma. "He helps me keep the garden free from bugs and worms."

"Does he really?" asked Don, as surprised as Dolly.

"Indeed he does," said grandma. "He catches them with his long, slender tongue, which flies out of his mouth as quickly as a dart."

"Oh, I should like to see him do it," said Dolly.

"Perhaps if you're patient, you may," said grandma, "although I've heard people say that Mr. Toad doesn't often eat when any one is looking at him."

"Let's try and feed him," suggested Don, eagerly.

"Yes, let's," echoed Dolly.

Though the children soon found a fat bug and a tempting worm and offered them to the toad, he paid no attention to the dainty morsels, but sat winking and blinking in the sunlight.

"I do wish he would eat," said Dolly, in a disappointed tone. "I should like to see his long red tongue."

"Perhaps we can play a trick on him," said grandma. "Bring me some currants, Don, and find me a long grass-stem, Dolly."

Placing one of the currants on the grass stem, grandma told the children to stand quietly beside her, back of the toad. Then very slowly and carefully she lowered the red currant on the tip of the grass-stem before Mr. Toad's eyes. Suddenly there was a quick flash of his tongue and the currant was gone! Don and Dolly danced about the old toad and clapped their hands gleefully.

"You see now how quickly he can catch the bugs and the worms which hurt my flowers," said grandma.

"He is your garden helper— we can see now he is," said Don.

"We'll be good to you, fat toad," said Dolly. "Come, Don, let's tell mother what a fine garden helper grandma has!"— Ella Shannon Bowles, in The Christian Register.

Is not a lack of reverence for God's Word a widespread evil and the mother sin of many others? Until we all fear God, tremble at his word, and will to do his will, we cannot come to the knowledge of the truth, unity and peace, and salvation.—Exchange.

Real New Orleans Coffee

GUARANTEE

If, after using entire contents of the container, according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

UNITED COUPONS

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc. New Orleans

New Orleans Christian Advocate

[illegible] T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D. D., [illegible] J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, [illegible] T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

[illegible] and money orders should be made payable to the New Orleans Christian Advocate.

[illegible] pertaining to subscriptions and business matters should be addressed to the [illegible] of the New Orleans Christian Advocate.

[illegible] label on a paper shows the date to which subscription is paid. It is as good as a receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page, and do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MAINTAINING THE HOME BASE—A THREE-MINUTE TALK.

The Christianization of the world is the work of the church, and in this work the United States has a large part. It is here that Protestant Christianity has, perhaps, reached its highest degree of activity and efficiency, and it is from this source that power must be furnished to carry on operations in lands that are still benighted.

But our ability to supply this power is dependent upon our maintaining a virile religious life in our own hearts and in our institutions. The currents of ungodliness are running with tremendous force at the present time, and it is becoming increasingly difficult to preserve undiminished spiritual vitality. Somehow or other, men seem to be thinking in terms of the material more than ever before, and economic welfare is by many made the goal of all endeavor. While the church is in full sympathy with every movement that has as its end the betterment of the physical conditions of living, its primary concern is with the souls of men, and it must never allow anything to interfere with its supreme mission.

It is a self-evident truth that we can hope to accomplish no more abroad than we are able to do at home. If we are not strong enough to carry the burden of our immediate responsibility, we certainly cannot hope to lighten the load of those across the seas. Unless we can make America a Christian country in fact as well as in name, we stand a very poor chance of evangelizing those countries which are still in the midst of heathen darkness. A religion that cannot save a civilized people, cannot very well be expected to do much for those who are not far removed from savagery.

The necessity is upon all of us, therefore, of carrying out the plans we have already made for the extension of the work of the church, and of developing our resources, material and spiritual, to the point where we shall be able to meet the demands that are becoming heavier every day. We need to renew in our own hearts the fires of spiritual devotion, and kindle throughout our own land a flame of evangelistic fervor that will protect us from the chilling blasts of formality and worldliness that threaten us, and that will enable us to carry the warmth of the gospel to all the nations of the earth. The least that our missionaries have a right to expect of us is that we do at home what we are asking them to do abroad.

THE ORPHANAGE CAMPAIGN IN LOUISIANA.

The friends of dependent children in this State should not allow anything to interfere with the successful carrying out of the plan to raise half a million dollars for the enlargement and equipment of the Louisiana Methodist Orphanage at Ruston. The reports that have been made of what has already been accomplished are altogether encouraging, and there is every reason to believe that the full amount will be quickly subscribed when the appeal is specifically and definitely made.

It is very gratifying to know that a good many contributions of large sums have been made to this most worthy cause, one man having given $25,000; but this is a work in which everybody should have a part, and the smaller subscriptions of those who are not able to give large amounts will be received with equal pleasure. It is to be earnestly hoped that the campaign will be so organized throughout the State that every member of the Methodist Church especially, and as many others as possible, shall have the opportunity of contributing to this great cause. We are sure that if the children of happy homes controlled the purse-strings of their parents, every orphan in Louisiana would be able to find a place within the sheltering walls of this noble institution. We venture the assertion that the contributions of such children will be no small part of the total amount raised.

MILLSAPS COLLEGE COMMENCEMENT.

It was our privilege to be present at part of the Commencement exercises of Millsaps College on Monday and Tuesday of last week. We hope to have soon a full account of all the proceedings from a competent pen, and we shall not, therefore, undertake to do more than make mention of a few things that impressed us during our brief stay.

The outstanding feature of material improvements during the session just closed is the completion of the new dormitory, so long and so badly needed and so satisfactorily supplied. Occupying as it does a commanding position on the campus, it attracts attention for its beauty and impresses the visitor with its commodious and home-like appearance. By its erection, one of the great drawbacks to an increased attendance of students has been removed, and it is confidently expected that its facilities will be taxed to the utmost during the next session. Only two of the three units have been completed thus far; when the third is added, Millsaps College will have a dormitory that will compare favorably with any similar building in the land.

The attendance of the alumni of the institution was not very large, but the meeting of the Alumni Association was full of interest. In spite of the fact that the college itself has not thus far sought or seemed to care especially for the co-operation of the alumni in the development of its plans, the alumni themselves felt that it would not be out of keeping with the proprieties to do what they could to assist in enabling their Alma Mater to reach the highest possible degree of efficiency and usefulness, and action was taken looking to as close co-operation between the alumni on the one hand and the college authorities on the other as might be possible. It is earnestly hoped that such a spirit of co-operation will be developed as will soon put Millsaps on an equal footing with other institutions of the State in the matter of attendance and in the development of a spirit of loyalty that will place this great institution of the church in the forefront of the educational forces of the State.

We heard only good things of the sermons by Bishop W. B. Murrah on Sunday morning and Dr. U. G. Foote on Sunday evining. We can bear personal testimony to the high quality of the address of Dr. R. H. Bennett on Tuesday morning.

PREACHING TO SAVE.

Preaching, as does everything else, gets its chief value from the motive that inspires it. A man's ministry should have in it all the elements that help to make strong Christian character, such as instruction, inspiration, development of moral strength, and the like; but it should always have as its main purpose the saving of people from their sins. As the Son of Man came to seek and save that which was lost, so ought the preacher to proclaim that message of salvation as his chief business in life.

In preaching a gospel of salvation, two things are indispensable: the sinner must be made to realize that he will inevitably be lost if he continues in sin, and he must be made to know that a way of escape has been provided. When he has been brought face to face with this realization and this knowledge, he may be depended upon ordinarily to do the only sane thing possible—repent and believe.

It is apparently only too true that men have, to a large degree, lost the sense and feeling of guilt. Sin is not looked upon as an awful crime against self and against God which merits and will incur eternal damnation, but merely as an indiscretion in conduct which meets the disapproval of a few puritanical—almost fanatical—souls; and repentance is too often nothing more than a good-natured acquiescence in the desire of friends and loved ones to comply with the outward forms of religious observance.

Never was emphasis upon the damning effect of sin more greatly needed than now. We are preaching to save men—and many of them do not know that they are lost! We must tell them—kindly, tenderly, lovingly, but plainly. As the watchman upon the walls was not guiltless unless he gave warning of approaching danger, so must we suffer the consequences of our neglect if we do not warn sinners of their fate and point them to the Lamb of God that taketh away the sin of the world.

PERSONAL AND OTHER NOTES.

Our church at Marion, Miss., which was blown down early in the year, has been rebuilt.

The Advocate office enjoyed a call from Dr. G. A. Brumfield, of Tylertown, Miss., on Thursday of last week.

Rev. Briscoe Carter, presiding elder of the Shreveport District, honored the office with a call on Thursday, June 10.

We regret very much that we were not in the office when Rev. Lastie N. Hoffpauir, of Amite, La., called one day last week.

Material is being put on the ground and the site is being excavated for a new $40,000 church at East End, Meridian, Miss.

A note from Rev. Paul H. Grice, of Meadville, Miss., informs us that present prospects point to a fine year's work on that charge.

Rev. George Fox, of Bunkie, La., is planning for a revival meeting early in July, in which he is to be assisted by Rev. W. W. Holmes, of Lake Charles, La.

Bishop W. N. Ainsworth preached the Commencement sermon for Southern Methodist University last Sunday, and Judge E. B. Perkins delivered the Baccalaureate Address on Tuesday.

We thank Miss Louise Gorton Wynn, a daughter of Rev. and Mrs. R. H. Wynn of Ruston, La., for an invitation to attend the graduating exercises of Southern Methodist University, at Dallas, Texas, on Tuesday of this week.

Rev. J. G. Snelling, presiding elder of the New Orleans District, visited the Monroe District Conference and other points in North Louisiana recently in the interest of the Memorial Home for Young Women in New Orleans.

Rev. A. Inman Townsley, of Felicity Church, New Orleans, has rented the Keener cottage on the Seashore Camp Grounds, where his family will spend the summer. Brother Townsley, however, will "stay by the stuff" at Felicity.

Mr. Sam H. Meyer, a leading merchant of New Orleans, well and favorably known to Louisiana and Mississippi Methodists, is visiting Mr. and Mrs. Henry H. Ahrens in Washington, D. C. Before returning to New Orleans, Brother Meyer will visit the principal trade centers of the East.

Rev. Theodore Copeland, D.D., has recently conducted a great revival meeting at Atoka, Oklahoma.

We learn from the Alabama Advocate that Bishop James Cannon, Jr., is seriously considering making his home in Birmingham, Ala.

Rev. J. M. Corley, of Lumberton, Miss., is being assisted in a revival meeting this week by Rev. A. Inman Townsley, of Felicity Church, New Orleans.

Mrs. W. L. Hunter, district secretary, requests us to announce that the Newton District Meeting of the Woman's Missionary Society will be held at Union, Miss., June 29-30.

Rev. H. D. Knickerbocker, D.D., one of the most widely known ministers of our church, preached the Commencement sermon for the Louisiana State University at Baton Rouge last Sunday.

Mr. Stephen S. Thomas, Centenary Secretary and Treasurer for Louisiana, is actively engaged in the work of his office, having spent the past two weeks in visiting various points throughout the State. His energy and large business experience are accomplishing splendid results.

Rev. B. F. Bullard, of the Houlka charge, North Mississippi Conference, writes that everything is about ready for the revival services at Houlka, which will begin on the first Sunday in July. Rev. W. M. McIntosh will do the preaching. We thank Brother Bullard for an invitation to attend the meeting.

Bogalusa, La., is planning for a great revival campaign to be held in September. Rev. John B. Andrews, of Gravette, Ark., and Professor C. Plummer Curry, of Greenwood, S. C., have been secured to lead the meetings. Both men are widely known and are affiliated with our Board of Evangelism.

Louisiana Avenue Church, of this city, has recently raised the last installment of its debt on its elegant parsonage, and with the exception of a small balance due on its paving bill, which has practically been provided for, the church is now free of all incumbrance. Rev. W. D. Kleinschmidt is the pastor.

Speaking of preachers' sons, Rev. A. J. Gearheard informs us that Roger Dee was graduated as valedictorian of the grammar grades in Bogalusa, La., last week, and that he won first honors during Scout Week by raising a fourth of all the money secured by a Scout Troop of thirty-two. He is twelve years of age.

The sudden death of Col. R. P. Linfield recently was a great shock to his host of friends throughout Mississippi and the Gulf States generally. He was long identified with the public school system of Mississippi, but for several years had been associated with Col. R. B. McGehee in the management of the Gulfcoast Military Academy. The Advocate extends sincere sympathy to the bereaved family and sorrowing relatives.

We are requested by Brother J. W. Fontenot, of Crowley, La., to announce that the Lake Arthur Camp Meeting will begin at Lake Arthur, La., on Thursday, July 8, and continue through Sunday, July 18. Rev. H. C. Maitland, evangelist, will have charge of the services, assisted by pastors from surrounding communities. Professor C. C. Conley will be in charge of the music. All pastors cooperating in the meeting will be entertained absolutely free of charge.

Rev. H. M. Ellis is just in receipt of a telegram from Bishop W. F. McMurry stating that he will be in attendance at the Seashore Divinity School during part of its sessions. He will deliver the address at 11 o'clock on Thursday, July 1. The program of the Divinity School for this year is in keeping with the high standard that has been maintained since its establishment. We know of no better place for a preacher to spend his vacation. Laymen, also, will find it a delightful place for ten days of recreation and inspiration.

A most deplorable tragedy occurred in New Orleans on Wednesday of last week, when the young son of Brother R. O. Randle accidentally discharged a revolver, the bullet striking his young brother and producing instant death. The children were visiting at the home of their aunt. The heartbroken parents have the sympathy and prayers of a host of friends in their terrible bereavement. Brother Randle is one of the leading laymen of the Louisiana Conference, a son of Rev. Robert Randle, now an honored superannuate.

We learn from the Wesleyan Christian Advocate that Bishop Warren A. Candler was unanimously elected chancellor of Emory University at the recent meeting of the Board of Trustees, and that Dr. Franklin N. Parker was elected acting president of the University. The past session of the University was a most successful one, more than 1200 students having been enrolled in all departments.

Dr. Lewis Oliver Hartman, formerly secretary of the Foreign Department of the Board of Sunday Schools, has been elected editor of Zion's Herald, to succeed the late Dr. E. C. E. Dorlon. He is the author of a number of books, and has been a frequent contributor to the church press. He is looked upon as splendidly equipped for the position to which he has been called, and it is confidently predicted that Zion's Herald will maintain, under his editorial supervision, the leading place it has held for a long time in religious journalism.

We received the following telegram on Monday of this week: "We urge claims of Southern School of Methods, Forbing, La., June 27-July 4. Interdenominational, beautiful assembly grounds, thorough courses for all Sunday school workers. Every Sunday school in the State should be represented by one or more workers. Superior instruction, a fine outing." The telegram was signed by Rev. Geo. S. Sexton, pastor of the First Methodist Church, Rev. Jasper K. Smith, pastor of the First Presbyterian Church, and Rev. Claude L. Jones, pastor of the First Christian Church, all of Shreveport, La.

Strong opposition has developed in Jackson, La., to the bill introduced in the General Assembly of Louisiana providing for the sale of the old Centenary College property to the East Louisiana Insane Asylum for $3000. It is understood that two wealthy graduates of Old Centenary are desirous of securing the property for the purpose of turning it into an orphanage. The statement has appeared in the public press that they are willing to spend $150,000 or more in putting the property in good repair. It is understood that they are willing to turn it over to the Methodist Church in due time. Methodism in Jackson is making good progress under the pastorate of Rev. F. B. Hill.

MILLSAPS COMMENCEMENT.

By Rev. T. B. Holloman, D.D.

No event in Mississippi life should be of more interest to the Methodist Church than that which pertains to Millsaps College.

The twenty-eighth session, which closed on June 8, 1920, was of unusual interest. During the session, 284 students have matriculated in the different departments: the health of the student body has been remarkably good, due, doubtless, to the presence and oversight of the college physician as much as to the excellent sanitary conditions. The two new dormitories which have been erected at a cost of $80,000, and which have accommodated a large part of the pupils, are provided with every modern convenience and assure the greatest comfort. The third, Murrah Hall, will be completed at an early day, thus assuring comfortable lodging to the large increase of attendance upon the institution.

The Board of Trustees gave unusual time and thought to the needs of the College and dealt liberally with all those interests which the needs of a great college demand.

In response to a proposition from the General Educational Board, which disburses the funds of the Rockefeller Foundation for the endowment of worthy institutions, and especially looking to the better pay of professors, with a proposition to donate a certain sum for that purpose provided the Board would secure an additional amount, it was resolved by the Board to accept the offer and to plan for its execution.

Under this proposition Mississippi Methodism has a double incentive to be liberal during the great Educational Campaign which will soon be launched. Millsaps, we found, stands in the forefront of education and this is another opportunity for our people to increase to greater usefulness our great College.

Echoes from the Alumni banquet gave evidence of their great interest in the future welfare and greater usefulness of the institution.

Twenty young men and one young woman received degrees from the College.

Two greater deliverances have not been given from the rostrum of the College than the sermon by Bishop Murrah at eleven o'clock on Sunday and the Annual address of Dr. R. H. Bennett, of Lynchburg, Va. Dr. U. G. Foote, of Rayne Memorial Church, New Orleans, was happy in his thoughts and suggestions before the "Y" Associations of the College on Sunday evening.

Millsaps College has great claims upon Mississippi Methodism and the Methodists in Mississippi should not stop short of so equipping, maintaining and supporting their great school that her influence may broaden and deepen with the years.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

TO THE PREACHERS OF THE DURANT DISTRICT.

At the end of the third round I am going to get out a bulletin of the whole district, showing the amount assessed for pastors' salaries and the amount paid, also the amount assessed for the benevolences and the amount paid, in order that each charge may be able to tell just where it stands as well as compare theirs with other charges. This should make each preacher get up and move towards the end, so his charge, as well as record, will show up well with the best.

Now, brethren, we should at the very least be able to report half out on our benevolences at the third quarter, and we can do so if we will get on the trail and keep on it until the work is done. Will you do it? Try this; start early, hit hard, stay long, pray much, be pleasant, and don't say to your people that it can't be done, for it can and must be done. Can your elder depend on you? God and the church are watching you, and we all, to a large extent, make our appointments. What kind of an appointment do you want this fall? If you want a better one than you have, leave the one that you have better for the other man. Last but not least, nothing short of hard work is worthy of God's servants, and if we are willing to pay the price to do the work, it will be done. Will we do it?

A. C. McCORKLE, P. E.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Greenwood Springs, Miss., 2; Rev. A. A. Simms, Johns, Miss., 2; Rev. J. Wilson Brown, Springfield, La., 2; Rev. C. M. Crossley, Hattiesburg, Miss., 7.

As a drop of water poured into wine loses itself and takes the color and savor of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sunbeams, seems not so much to be illuminated as to be light itself; so in the saints, all human affections melt away by some unspeakable transmutation, into the will of God: for how could God be all in all if anything merely human remained in man?—Bernard of Clairvaux.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On April 16, 1920, the death angel called upon Rev. FONCE A. LEWIS to pay the debt that sooner or later we all will have to pay. Brother Lewis was born July 5, 1878, and died April 16, 1920. Brother Lewis united with the Methodist Church in 1901, and has been loyal to the cause until he was called from our midst to his final reward. Bro. Lewis was a loving husband and father. He left a wife and six children to mourn their loss. They feel that their home has almost been broken up, but their faithful friends and relatives have stood by them in their great time of need. While we all miss him, we have faith to believe that he is far better off, for he said in his last moments that there wasn't anything in his way. May God's richest blessings rest upon his dear wife and little ones, is my prayer to God. REV. J. W. SPILLERS.

Eros, La.

JOHN PIPKIN CARRUTH.

On January 17, 1920, the hearts of his loved ones and friends were made sad because John Pipkin Carruth, the dear "Uncle John P.," of Auburn was called Home. A soul went back to its Maker and thus brought a happy consummation to a useful life which began in Pike County, October 21, 1838. Mr. Carruth came from the two noted families, the Adams and the Carruth, founders of two branches of our churches—the Presbyterian and Methodist. As a young man it was his privilege to take part in the serious issues which the people of our South were facing in the sixties. His first vote was cast in favor of the Union; but, like every good citizen, he assented to the will of the majority. Insofar as is known, he was the first from Amite County to shoulder arms and march under the "Stars and Bars."

His first enlistment was with the "Summit Rifles" in May, 1861. He outlived all of these first comrades except Mr. Louis Scherck, of New Orleans. Because of physical disability, he was discharged from the army in March, but his ardent patriotism would not let him stay out and May found him again in the service—this time in Company H, 29th Mississippi. At Fort Hudson he surrendered and was paroled by the enemy. A third time he enlisted and served in the cavalry under Col. DeMonteel until the close of the war. Many interesting facts are told by those few surviving comrades in gray of Mr. Carruth's bravery and devotion. It was he who bore Col. Cage, mortally wounded, from the battlefield. At the close of the war, with many of his comrades, he assumed the task of helping to build from the bottom. He came back to a bed of straw from the field, However, he possessed the courage and energy to lay down the gun cheerfully and take the hoe. So earnest was his labor, that he was able to stand among the most prosperous planters of this section.

In February, 1865, Mr. Carruth was married to Miss Mary Elizabeth Wells. Of this union there survive eight children, forty-five grandchildren and five great-grandchildren. On April 4, 1895, he was married to Miss Ary King, who, with one daughter, survives him. To these, all, he has left a rich legacy—for "a good name is rather to be chosen than great riches and loving favor than silver and gold."

Mr. Carruth was ever prominent in the business and civic life of his county and did much for the upbuilding of his community. Men had confidence in his sound judgment and utmost faith in his action. It is worthy of note that no enterprise with which he was connected ever occasioned the loss of a single dollar to a creditor. When a mere lad, Mr. Carruth's heart turned to his Father and he united with the Methodist Church. This denomination honored him with official relations and he was ever loyal to the trust. The strength of his character and the beautiful influence of his life were shown when the host of friends gathered at the Adams Methodist Church to pay tribute to his memory.

The services were conducted by Dr. I. W. Cooper, of Whitworth College, assisted by Rev. W. W. Murray, the local pastor, Rev. H. A. Gatlin, of Tylertown, Rev. A. S. Oliver, of Summit, Rev. H. M. Ellis, of McComb, and Rev. J. T. Leggett, of Brookhaven.

In his home, his community and his church he shall be missed; but his influence lives on. For in these "his hands were faithful till the sun went down." A FRIEND.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

JUST MILK
and
Jell-O
Ice Cream
Powder
without cooking and without adding anything else, make the finest Ice Cream.
Dissolve the powder in the milk and freeze it. That is all there is to do.
Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

HOLMES
is a
Reliable Store
WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Kintho Beauty Cream
For the Treatment of
FRECKLES
In Use for Over 15 Years
Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.
At All Druggists and Department Stores.

TETTERINE
For the Complexion
60c at your druggist's, or from the
SHUPTRINE CO. SAVANNAH, GA.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Forschler's
Dual Frame Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.)	1.54 gr.
Green tea (cold)—1 glassful (8 fl. oz., exclusive of ice)	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	.61 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

When Run-Down

NEW ORLEANS, LA.—"My mother has always relied on Dr. Pierce's medicines and kept them for use in her family. When I was a girl, through over-work I became in very poor health. I lost in flesh, became very weak and nervous, my limbs and back ached all the time. I suffered from functional irregularity and was a physical wreck when my mother had me take Doctor Pierce's Favorite Prescription, and just a few bottles completely restored me to good health. I would advise all women or girls who suffer to give 'Favorite Prescription' a trial."—MRS. E. GIESLER, No. 710 Octavia Street.

Good looks in woman do not depend upon age, but upon health. You never see a good-looking woman who is weak, run-down. Dr. Pierce's Favorite Prescription is the best women's tonic there is. It is 50 years old, and its age testifies to its goodness.

SOOTHES—HEALS

Eczema and other skin eruptions and injuries

Ka-Dene

REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Dealers write for special proposition. THE KA-DENE MED. CO., Nashville, Tenn. "Just Put Ka-Dene on It."

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try It! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

NOTICE FROM THE PUBLISHING AGENTS TO CUSTOMERS.

We think it due to the church we serve and to the Publishing House to make the following statement: For the past year or so we, with all publishers, have labored under certain difficulties which are peculiar to the times through which the country, and indeed the world, is passing as a result of the recent World War.

1. The condition of the paper market has been, and still is, such as is without precedent in the history of the publishing business. It is almost impossible to buy paper at any price. We have been foresighted in making arrangement for our supply hitherto and successful in as full measure as any printing concern with whose operation we are acquainted, but for months past we have lived from hand to mouth and have sometimes been necessarily late in getting in paper in time to meet the demand for our periodical literature. This is due to two causes: First, the mills cannot meet the demands upon them; and secondly, the railroads have been so congested as to make delivery of such orders as the mills can fill exceedingly slow and very uncertain. This is largely due to the strikes of different classes of transportation employees, which have been of frequent occurrence, and to inadequate equipment after the tremendous strain of the past three years.

2. When we ship goods to our customers promptly, the delivery is delayed by conditions we cannot control. Thousands of postal employees have left the service for higher wages in other fields, and their places have been filled by inexperienced men. This causes delay and confusion in operation and results in many complaints from customers who are served by mail. Every mail order house in the country has the same experience in this regard. There are other causes in transportation under present conditions which make for delay, and over which shippers have no control.

3. The graded system of Sunday school publications is printed by a syndicate of denominations. Because of the large cost of securing the matter and producing the literature, no one denomination could undertake the work alone. Also, in the interest of economy of production, it was advisable that the work for all the denominations be done at one place. This literature is manufactured in New York. Up to last fall all demands were met without difficulty. Then came the unauthorized strike of the printers, which forced practically every large printing house in New York to cease all production for eight weeks. Almost immediately after this came the trouble with the freight handlers, draymen, and longshoremen of New York, making the publishers unable to ship the goods when they could again produce them. This has caused the delay and confusion of recent months, which it is evident the publishers had no means of avoiding. This difficulty has now been overcome, and we sincerely trust will not recur.

We are doing all that we can to meet the expectations of our customers with promptness, and we trust that they will remember the troubles which beset all business in these days of readjustment and will not hold us accountable for conditions which we do not and cannot control.

SMITH & LAMAR, Agents.

FROM AMITE, LA.

Dear Brother Carley: As we are over here in the pastorate and so well fixed and serving such a delightful people, we feel just like letting you know about it. When we arrived, quite a few of the members met us and placed us in our friend's, Judge R. R. Reed's, auto and drove us around to the parsonage, where we found another crowd waiting for us with breakfast ready. After introductions and greetings, we were invited in to enjoy the breakfast. After the departure of our good friends, we looked around and found a well filled larder, with many things too numerous to mention.

We have been here five Sundays and they have been very delightful in every respect. The congregations have been good at each service. Sunday school, Epworth League and the Woman's Missionary Society all are moving on so nicely. Brother Lutz, our elder, came to us on the 28th and held our second quarterly conference, and to his delight found things moving on in good shape. Brother Dan Kelly, one of our evangelists, is here conducting our revival meeting, and from all indications we are going to have a real revival. We are doing our best to make the people see that the "Upper Room" is what they need and not the "Supper Room." I see that Dr. Steel is still moving things for God.

If you can get off, run up and spend a Sunday with us.

Yours fraternally,
LASTIE N. HOFFPAUIR, P. C.

GRENADA COLLEGE.

By Rev. O. W. Bradley.

It was my pleasure to attend the Commencement of Grenada College. I greatly enjoyed the sermon of Bishop J. M. Moore. It was good to see more of this simple, consecrated and cultured scholar and minister of Christ. He has never found out that he was elected bishop.

At last, one can work for Grenada College and be true to his conscience. He can advise any girl to go there and feel he has done her a life-long favor. As to buildings, Grenada has the best and most beautiful building of its kind in Mississippi. Not a cheap thing was put in it. It will be there 500 years from now. Take your daughter to see it and she will go there. Even before this new building, Grenada College has not advertised for three years, and girls have been turned away each year.

As to scholarship, let this speak for that part of Grenada College: one man wrote for every name in the Senior class—looking for teachers. As to religious influences, the report of the Y. W. C. A. answers—"Every girl in college has made a profession and belongs to a church. Sixty-four tithe." Besides, it was good to hear of Bible classes and teacher-training in courses; several got certificates in the latter. That would be a great report for a preacher at Conference.

Give our educational institutions a chance. Don't say you are against the Educational Drive. Folks will protect their pockets without any help. Put it on if we get only $10, because schools need it and folks need to give.

Corinth, Miss.

NUXATED IRON FOR RED BLOOD STRENGTH AND ENDURANCE

OVER 3,000,000 PEOPLE USE IT ANNUALLY

Tires $5.50

Reliner FREE With Tire

Fourteen plies of fabric make these tires practically puncture proof and built to run 6000 miles or more. Give splendid service on city or country roads. Tubes are guaranteed new stock.

Size	Tires	Tubes
30x3	$5.50	$1.80
30x3½	6.50	1.75
32x3½	7.50	2.00
31x4	8.50	2.25
32x4	9.75	2.40
33x4	9.00	2.50
34x4	8.25	2.00
34x4½	10.75	2.65
35x4½	11.00	3.00
36x4½	11.50	3.10
35x5	12.25	3.20
37x5	12.75	3.35

Send $2 deposit for each tire; $1 on tube, balance C.O.D. privilege of examination. Specify straight side, clincher, plain or non-skid. Deduct 5% for all cash with order. Reliner free with each rebuilt tire.

INTERNATIONAL TIRE & RUBBER COMPANY
3225 Ogden Ave. Chicago, Ill.

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling

Restores Color and Beauty to Gray and Faded Hair

50c and $1.00 at druggists.

Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Sunday, the 6th, was spent with Rev. R. E. Rutledge on the Lake charge. We visited Laurence and Eureka. At Eureka they reorganized their Sunday school, ordering their literature for the next quarter. They pledged to meet at least once a month and to keep the literature in the homes of the people. These people are very scattered and it will be harder to develop their Sunday school than in most places. Let us trust that their efforts will be crowned with success.

The Laurence Sunday school has an enrollment of 60 and an everage attendance of 80. I do not know of any other school that has this record. There are some fine features about the school at Laurence. We trust that this school will take on new life and do better work than ever before.

Wednesday night was spent at Madison. This is another good school. They are planning some needed improvements on their church and with a little effort can reach a high mark.

In looking over the report from the Williamsburg District Institute, I ran across this interesting information, that the schools in the circuit had 160 members; with an average attendance of 85 per cent in the Sunday school and an average of 100 per cent in the preaching services. This is very gratifying.

I am anxious for each circuit, especially the rural circuits, to institute the "Four-Times-A-Year-Institute." I have some of the leaflets suggesting plans, and will be glad to take the matter up with those who are interested. I believe that if we can get the "Four-Times-A-Year-Institute" in our circuits, we will have no trouble in increasing effectiveness of our Sunday school work.

Have you had Sunday School Day? If you have not, please observe the day as soon as possible. If you have not received your Sunday School Day programs, let me know and we will supply you.

If you have any interesting features about your work, tell us about them and tell us your troubles. We will be glad to hear from you. If there is any way in which you can use the office, do so. If you need help and find that we are not able to serve you, let us know and we will try to be prepared; but above all pray for the work and the workers. Yours In Him,

JNO. C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Brother Pastor, Brother Superintendent, Brother or Sister Anybody, send me the names of the persons you hope to get to attend the S. T. S. to be held at Grenada, August 4-11. This is the first important step for you to take without delay.

Rev. W. W. Mitchell, presiding elder of the Corinth District, is diligent in looking after all the interests of his large district. His men made fine reports on the observance of Sunday School Day.

Rev. T. H. Dorsey, presiding elder of the Aberdeen District, takes up the work of the district informally. He gives every man a chance to tell what he is doing and how he does it. Rev. E. R. Smoot, of Amory, made a notable report on his prayer meetings. He invests a lot of religion, sense, and work in this important service. The Field Secretary had the right of way in presenting the Standard Training School to the members of this district conference.

Rev. R. A. Meek, presiding elder of the Sardis District, dispatches business easily and rapidly, but gives time to every interest committed to his care. The preachers and laymen are deeply interested in the S. T. S. and we expect not less than fifty students to attend this Training School from this district.

The Sardis District Sunday School Institute will be held at Oakland, June 22. We hope to have a delegate from at least half the charges in attendance. Send the names of those who expect to attend to Rev. W. F. Rogers, Oakland. To do this is good Christian courtesy.

If you have not received your Sunday School Day programs, please let me know. It is not too late to observe the day and will not be too late the Sunday before Conference. If we regard this obligation lightly, so will we pass over other duties to suit our convenience.

The Brooksville Sunday school observed the day with fine results. Brother Glenn and his excellent teachers rejoice that seven united with the church on profession of faith. They made the services truly evangelistic.

We may send out thousands of letters and circulars giving publicity to the Standard Training School to be held at Grenada College, August 4-11. This kind of advertising is profitable, but, after all, we get the best results by doing personal work. Therefore, if we have a large attendance at this school, we must secure a large number of people who will do heart-to-heart work with individuals. One thing any one can do and that is to send to me names of those you think might attend. Who will be the first to do this?

The Fifth Sunday Institute ought to be used in every circuit in the Conference. The Rev. J. H. Holder, presiding elder of the Holly Springs District, has magnified these meetings for the past four years with the best of results. Such a meeting was held at Salem, on the Toccopola circuit, May 29 and 30. Mrs. L. G. Fant and I went out and held three services Saturday. On Sunday I preached; a "Mother in Israel" shouted the praises of God, a score of young people asked for prayer, three were converted, and four persons, including the superintendent, Mr. M. L. Riley, enrolled for the S. T. S. to be held in Grenada, August 4-11. The leading men in the church pledged to see that these young people should have the means to attend this school. Suppose such a meeting had been held in a dozen circuits on that day? Something out of the ordinary would have happened.

SUNDAY SCHOOL DAY.

It is not too late to observe Sunday School Day. The Publishing House has issued two different programs. Get the one best suited to your school, or make your own program if you want to. The thing to do is, have the service. Give the people an intelligent opportunity to support the work.

This appeal is especially for the pastors and superintendents in the North Mississippi Conference.

E. S. LEWIS,
Chairman S. S. Board.

June 8, 1920.

DISTRICT ORGANIZATIONS OF THE LOUISIANA CONFERENCE.

Shreveport District.

District Secretary—C. O. Beauchamp, Shreveport.
Int. Sr.—Mrs. T. W. Hardee, Pleasant Hill.
Teacher Training—Prof. R. E. Bobbitt, Mansfield.
Young People—H. J. Bussa, Vivian.
Miss. Ed. — Mrs. T. H. Morris, Mansfield.
Adult Superintendent — S. H. Porter, Zwolle.

Lake Charles District.

District Secretary—A. M. Mayo, Lake Charles.
Elementary Superintendent — Mrs. J. W. Wynn, Rayne.
Int. Sr.— Mrs R. C. Holt, Rayne.
Young People and Adult—Miss Evelyn Price, Lake Charles.
Miss. Ed. — Mrs. Crow Girard, Lafayette.
Teacher Training—M. L. Zook, Lake Charles.

Baton Rouge District.

District Secretary—O. H. Cline, Baton Rouge.
Elementary Superintendent—Miss Nell Richardson, Baton Rouge.
Superintendent Inter.-Sr. — Bob McGehee, Hammond.
Supt. Young People and Adult—Mrs. W. E. Smith, Rt. 4, Baton Rouge.
Supt. Teacher Training—Mrs. James Moore, Slaughter.
Supt. Miss. Ed.—Miss Mamye Reams, Kentwood.

Ruston District.

District Secretary — E. L. Walker, Jonesboro.
Elementary Superintendent — Mrs. W. Riser, Ruston.
Supt. Y. P. and Adult—C. M. Roberts, Minden.
Supt. Teacher Training — Mrs. R. H. Wynn, Ruston.
Supt. Miss Ed.—Mrs. V. C. Pipes, Arcadia.
Supt. Int. and Sr.—Mrs. Rob't Jeffries.

Alexandria District.

District Secretary—A. W. Bryan, Oakdale.
Elementary Superintendent — Mrs. J. M. Elcher, Alexandria.
Supt. Inter. Sr.—Mrs. A. C. Lyons, Lecompte.
Supt. Y. P. and Adult—D. J. Merrifield, Lecompte.
Supt. Miss. Ed.—Mrs. W. T. Cunningham, Natchitoches.

Monroe District.

District Secretary—C. W. Scates, Gilbert.
Elementary Superintendent — Miss Margaret Murphy, Monroe.
Supt. Int.-Sr.—Mrs. J. W. Gray, Bonita.
Supt. Y. P. and A.—Mrs. M. E. Gilbert, Gilbert.
Supt. Miss. Ed.—Mrs. Harry J. Norris, Oak Ridge.
Supt. Teacher Training—Mrs. C. D. Atkinson, Monroe.

New Orleans District.

District Secretary—J. H. Carter, New Orleans.
Elementary Superintendent — Mrs. R. W. Gaston, New Orleans.
Supt. Int.-Sr. — Mrs. A. I. Townsley, New Orleans.
Supt. Teacher Training—Miss Eddie Bentley, New Orleans.
Supt. Miss. Ed.—Mrs. J. G. Snelling, New Orleans.
Supt. Y. P. and Adult—S. D. Reeks, New Orleans.

SACRIFICE.

And as a comet sweeps the sky,
To reappear through cycling years,
So shall Love's deeds supreme and high
Enkindle hope again from tears,
Sing me Love's utter sacrifice and loss—
Christ's death upon the cross.

—J. Corson Miller.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

"Diamond Dyes" No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, drapes, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. M. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Allen's Foot-Ease Does It.

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the footbath. It will take the sting out of corns and bunions and give instant relief to Smarting, Aching, Swollen, Tender feet. 1,500,000 pounds of powder for the feet were used by our Army and Navy during the war. Sold everywhere.—Adv.

STOP ITCHING

Skins with Tetterine

60c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

We are proud of the confidence doctors, druggists and the public have in **666 Chill and Fever Tonic.—Adv.**

RECUPERATION—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

Sign Your Name Here

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,

Box 17A, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

HIGH TIDE OF ZEAL MARKS EPWORTH LEAGUE CONFERENCE.

The North Mississippi Epworth League Conference convened in the First Methodist Church of Corinth, June 1. In attendance were young people from over the North Mississippi territory, who came together that they might get a larger vision of the Epworth League and its great work.

The first service was held Tuesday evening. Words of welcome were given by local Leaguers, and the response was made by Rev. W. R. Lott, of Holly Springs, after which Mr. E. O. Harbin, a representative from the Central Office in Nashville, gave a splendid address.

The program was continued Wednesday by an early morning prayer and consecration service, which was conducted by our president, Rev. J. H. Holder.

The nine o'clock session devotional was conducted by Dr. C. G. Hounshell, Life Enlistment Secretary of the Board of Missions. The organization and appointment of committees then followed. More than sixty delegates from all parts of the Conference were enrolled and a high tide of earnest spiritual zeal characterized the entire body.

The afternoon devotional was lead by Miss Helen Boulware, who was also a representative from the Central Office. Miss Boulware's address, later in the afternoon, was a real inspiration.

At the evening service, stereopticon slides were put on the screen and a comprehensive explanation given by Dr. Hounshell, who dealt especially with the Epworth League's Special in Africa. Immediately after the service, a most delightful reception was tendered the Conference at the beautiful home of Mr. and Mrs. E. M. Cockrau. A very delightful program of music was rendered by the local orchestra, after which delicious ices were served, and the guests departed with praises of their host and hostess.

Again, Thursday morning, early prayer was conducted by Rev. Melville Johnson, of Batesville. The devotional of the morning session was conducted by Miss Boulware, after which a business hour was had, when it was voted that the next session of the Conference would be held at Grenada College next summer.

The following officers were elected. President, Rev. W. R. Lott; vice president, J. O. Tyson; secretary, Miss Lilly Mullins; corresponding secretary, Miss Ione Mansker; treasurer, V. H. Stevenson; Conference life service superintendent, Melville Johnson; superintendent of evangelism, Rev. Geo. Baker; Era agent, Robert Mevers; junior superintendent, Mrs. R. P. Neblett; superintendent of publicity, Rev. E. H. Cunningham.

Department superintendents were selected. For the First Department, Miss P. P. Dalton; Second Department, Miss Vera Salmon; Third Department, Rev. J. P. Brooks; Fourth Department, Mrs. V. P. Stephenson.

District secretaries were named in the order of the districts in the Conference: Aberdeen, Frank Henderson, Tupelo; Columbus, Miss Lucile Weems, West Point; Corinth, Mrs. C. M. Curry, Ripley; Durant, Rev. W. L. Stormont, Durant; Greenville, Miss Olive Wynn, Merigold; Holly Springs, Miss Haidee Curd, Holly Springs; Sardis, Miss Dorothy West, Sardis; Winona, Rev. J. B. Randolph, Winona.

During the afternoon, there was a real treat in a trip to Shiloh battlegrounds, tendered by the local Leaguers. At the evening session Dr. Hounshell addressed the Conference, and final adjournment was taken.

A high tide of zeal marked this Conference, and young people from over the Conference go out with a greater vision of the Epworth League and its great work.

LILLIE R. MULLINS,
Secretary.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Corinth, South Side, June 13, 14.
Ripley Station, June 19, 20.
New Albany Station, June 20, 21.
Sherman Ct., at Chesterville, June 22.
Iuka Station, June 27, 28.
Wheeler ct., at Lebanon, Tuesday, June 29.
Guntown and Baldwin, at Pleasant Valley, July 2.
Booneville ct., at Blackland, July 3, 4.
Hickory Flat, at Palestine, Thursday, July 8.
Myrtle ct., at Friendship, Friday, July 9.
New Albany ct., at Ecru, July 10, 11.
Chalybeate ct., at Ebenezar, July 16.
Blue Mountain ct., at Falkner, July 17, 18.
Dumas ct., at New Hope, July 19.
Kossuth ct., at Pleasant Hill, July 23.
Corinth ct., at Shady Grove, July 24, 25.
Rienzi ct., at Pisgah, July 27.
Golden ct., at Dennis, Saturday, July 31.
Tishomingo, at West Side, Aug. 1, 2.
Marietta ct., at Mt. Nebo, Aug. 3.
Mantachie ct., at Oak Grove, Aug. 6.
Mooresville ct., at Andrew's Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug. 13.
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Okolona, June 19, 20.
Verona, at Plantersville, June 26, 27.
Pontotoc, June 30.
Shanon, at Pleasant Grove, July 3, 4.
Houston, July 9.
Algoma, at Palestine, July 10, 11.
Aberdeen, July 15.
Nettleton, at Carolina, July 17, 18.
Houlka, at Concord, July 24, 25.
Fulton, at Friendship, July 31, Aug. 1.
Tremont, at Mt. Pleasant, Aug. 1, 2.
Smithville, at Tronquic, Aug. 4.
Amory and Nettleton, at Nettleton, Aug. 8, 9.
Vardaman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11.
Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Mathiston, at Providence, June 19, 20, a.m.
Columbus, First Church, June 20, p.m.
Bellefontaine, at Sp. Hill, June 26, 27, a.m.
Eupora and Maben, at E., June 27, p.m., 28.
Brooksville, at Popes Ch., July 3.
Sturgis, at Bethel, July 4, a.m.
Starkville, July 4, p.m., 5.
Cedar Bluff, at Pearsons, July 10, 11, a.m.
West Point, July 11, p.m., 12.
Mayhew, at Lebanon, July 17, 18, a.m.
Central, at Murrahs Ch., July 18, p.m.
Macon ct., at Ex Prairie, July 24, 25, a.m.
Macon, July 25, p.m., 26.
Artesia, Q. C., July 26.
Columbus, First Church, Q. C., July 27.
Central, at Murrahs, Q. C., July 30.
Crawford, at Crawford, July 31, Aug 1
Caledonia, at Flint Hill, Aug. 7, 8.
Mashulaville, at Mt. Hebron, Aug. 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22.

W. L. DUREN, P. E.

Durant Dist.—Third Round.

Sidon and Cruger, quarterly conference, June 30.
Tchula, quarterly conference, June 29.
Kilmichael, at Lodi, May 31.
Pickens, at Richland, June 12, 13.
Vaiden and West, at Wesley Chapel, June 16.
Kosciusko Ct., at Tabernacle, June 19, 20.
Kosciusko Station, June 20, 21.
Ebenezer Ct., at Thornton, June 24.
Hesterville Ct., at Shiloh, June 26.
Sallis Ct., at Salem, June 27.
McCool Ct., at Bowie, July 3, 4.
Ackerman, at Ackerman, July 4, 5.
Coila Ct., at ———, July 7.
Noxapater, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ———, July 13.
Black Hawk, at Bowling Green, July 17.
Acona Station, July 18.
Chester Ct., at South Union, July 26.

A. C. McCORKLE, P. E.

It is the presence and power of Christ we need and seek now. The sin, cruelty, and sorrow of the past four years have made us feel the need of God. The problems that lie on the horizon stagger the bravest heart and stoutest mind. To begin the new era we need God's help just as God's power and presence among men at the Incarnation and birth of our Lord began the new era for the world.—Canadian Churchman.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as Othine double strength is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It rarely takes more than one ounce to clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish lest you may suffer from dyspepsia, indigestion heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebell will not only avoid temporary discomfort but will also give comfort and rest to the tired over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's THE BEST ONLY

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY ROCHE'S HERBAL EMBROCATION ALSO IN BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, London, England — All Druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

For Constipation

Indigestion, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath or other conditions caused by clogged or irregular bowels, take

FOLEY CATHARTIC TABLETS

A wholesome and thoroughly cleansing physic—mild and gentle in action.

B. B. Haward, Unadilla, Ga.: "I find Foley Cathartic Tablets give me quicker relief from constipation than anything I ever tried."

The physical forces are commissioned officers in God's army when principles of righteousness are at stake. Wind, rain, hail, thunder, and lightning fulfill his word.—Exchange.

A Pretty Face should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

Cuticura Soap Complexions Are Healthy

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

"Mississippi Room at Scarritt."

Some time before the annual meeting of the Mississippi Conference Woman's Missionary Society, it was brought to the attention of certain of the officers that the room at Scarritt bearing their Conference name was in great need of repairs, refurnishing, and general replenishing, and that it would not compare favorably with the other Conference rooms in any particular. This was all that was necessary, for, of course, the Mississippi Conference could not bear to think of Council drawing near, with its attendant visits to Scarritt, and of the girls who occupied it being ashamed of their room, as compared with the rest; so on the Conference floor a sufficient amount was easily and quickly pledged to refurnish the room throughout. The money was sent to Miss Gibson, who, with the two girls, bought new and very attractive chairs, book cases, two small desks, and other pieces to match, as well as a beautiful art square in two tones of tan. Under the skillful touch of its two inmates, dainty touches here and there, combined with its new furnishings, now make the Mississippi Room one of the most attractive and desirable rooms in the whole building.

It has been a genuine joy to those members of the Conference who took part in this little act of love, just as always happens when some deed of real service brings us in closer personal touch with others; and it was a matter of pride to the two Conference officers who were privileged to visit in the room, and bring back to the others the grateful thanks of the dear girls who enjoy the gift.

There still remains the need of a few articles of minor importance, which will add much to the attractiveness of Mississippi Room; so if there are any persons or auxiliaries who have not redeemed their pledge, please do so at once, and send the money to Mrs. C. R. McQueen, Social Service Superintendent, Meridian, Miss.

Only one Conference is ahead of this in the matter of representation at Scarritt, and we feel that the best is none too good for the seven splendid girls whom we call our own, and who will so soon represent us on the home and foreign fields.

Mrs. GEORGE H. THOMPSON,
Corresponding Secretary.

LOUISIANA CONFERENCE.

Mission Study Courses Recommended for 1920-21.

The general theme for the year 1920-21 is, "The Bible and Missions." The following books are recommended for study:

Adults—"The Bible and Missions," by Helen Barrett Montgomery; "The Church and the Community," by Ralph E. Diffendorfer.

Young People—"A Better World." By Tyler Dennett. A book on the practical aspects of the church in community service, by Ralph A. Felton, is in the making and will have a name when it comes from the press.

Juniors—"Lamplighters Across the Sea." By Margaret T. Applegarth. A book of stories appropriate to the theme, "The Church and the Community," by Rev. Jay T. Stocking, will be ready in a few weeks. The title will be announced later.

In addition to these books, two books on stewardship are recommended for study: "Money the Acid Test," by David McConaughy, and "The New Christian," by Ralph Cushman. The books should be studied by every woman in the church. A new conception of stewardship and a larger sense of duty and responsibility will be created by the study of these books, and no woman can afford to lose the inspiration to be gotten from them.

It is interesting to note that the year 1920 has been designated as Bible year. It is most appropriate, and we do not believe that it was by accident that the general theme for mission study was chosen in line with the thought of the leaders who asked that this year be observed with special reference to study and distribution of the Bible throughout the world. Valuable material on the Bible has been prepared by the American Bible Society, Bible House, Astor Place, New York, and may be had on application.

A Personal Message.

I clipped the above from Mrs. H. R. Steele's Council Report. If your Auxiliary hasn't a Mission or Bible Study Class, send for your books at once and report a class to me, when you send in your second quarter's report, the end of this month (June).

I had only 35 reports the first quarter, and I know that we have at least 100 Mission and Bible Study Classes. So many women write to me for report blanks. Remember, women, that no loose-leaf record blanks are sent out, but your record blank for Mission Study Superintendent is found in the Corresponding Secretary's Record Book. If you haven't record book of this sort, write at once to Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn., for one.

When we read on Page 148 of our May "Voice," we find that the Christianization of America was upon the heart and conscience of many of the Council speakers.

Through Mission Study, let us enlarge our interest and activity along this line. Miss Mable Howell says, "If we do not succeed in Christianizing America, we may as well bring home every foreign missionary."

If Mrs. Snelling can give me the space on the "Woman's Page," I want to send in the name of every Mission Study Superintendent sending me a report for the second quarter, ending June 30, 1920.

Let us make our department the very best, and through Mission Study we will think and pray more on the deep things of the Kingdom of God.

Mrs. W. T. CUNNINGHAM,
Conference Supt. of Mission Study.

We Are Glad to Meet You, Ladies.

The Woman's Missionary Society of Merryville, La., Alexandria District, would like to be introduced to the other Missionary Societies of Louisiana. On account of railroad facilities and poor public roads, we are almost unknown. The annual meetings are usually held so far away that we do not get to attend. The only time it was near by this year, at Lake Charles, and our Conference or district officers failed to let us know in time.

In membership we have 27, and a more intelligent, interested company of women can seldom be found—nearly all young women. Our president, Mrs. D. W. Smith, puts her time, thought and talent into making us reach the standard of excellence. Our Mission Study class has splendid attendance and interest. We have just finished the book, "Making America Safe," by Goddard and McDonell; it is a fine book, and now we will begin a Bible study course.

We are experiencing "blessings in disguise." The recent storm blew down our little one-room church, and we have rebuilt a splendid modern church, with six Sunday school rooms, and one of the most excellent Sunday schools in this part of the State; membership 120, with average attendance 100. Mr. Flem Clark is our able Sunday school superintendent, supported by a corps of very loyal teachers.

Now if I haven't properly introduced the Merryville Methodist Church, just let me know and I'll say more.

Sincerely,
MRS. W. A. MARTIN,
Supt. Study and Publicity.

LEARN THE TRUTH

Cincinnati

Cincinnatians are paying 8 cents cash fare to ride on the street cars. The fare is regulated on a service-at-cost basis. It used to be 4 cents.

New Orleans Railway & Light Company

A. L. KEMPSTER, General Manager.

Save Tulane

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Weak Eyes Of children or grown folks are cooled and strengthened by Dickey's Old Reliable Eye Water. Doesn't hurt, feels good. Thousands recommend it. Get GENUINE IN RED BOX—25c. DICKEY DRUG COMPANY, Bristol, Virginia

A CENTURY OF SERVICE.

In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.—Adv.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

BOHNE & WILT, Booksellers, and Statloners, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

60c at your druggist's or from the SHUPTRINE CO. SAVANNAH, GA.

A LETTER FOR WOMEN

from a Woman Whose Serious Illness Was Overcome by Lydia E. Pinkham's Vegetable Compound.

Garnett, Kas.—"I first took Lydia E. Pinkham's Vegetable Compound for a complete nervous breakdown following the birth of my oldest child. I got up too soon which caused serious female trouble. I was so weak that I was not able to be on my feet but very little and could not do my housework at all. I had a bad pain in my left side and it would pain terribly if I stepped off a curb-stone. One day one of your booklets was thrown in the yard and I read every word in it. There were so many who had been helped by your medicine that I wanted to try it and my husband went to town and got me a bottle. It seemed as though I felt relief after the second dose, so I kept on until I had taken five bottles and by that time I was as well as I could wish. About a year later I gave birth to a ten pound boy, and have had two more children since and my health has been fine. If I ever have trouble of any kind I am going to take your medicine for I give it all the praise for my good health. I always recommend your medicine whenever I can."—Mrs. EVA E. SHAY, Garnett, Kansas.

NR
ACTS ON THE LIVER STOMACH, KIDNEYS AND BOWELS
Nature's Remedy
NR-TABLETS-NR
A. H. LEWIS MEDICINE CO. ST. LOUIS, U.S.A.
25-TABLETS-NR
Get a 25¢ Box
Better than Pills For Liver Ills.
NR Tonight — Tomorrow Alright

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Canton, June 13.
Mendenhall, at Bethany, June 19, 20.
Florence and Braxton, at Florence, June 20, 21.
Bolton and Raymond, at Bolton, Tuesday, 11 a.m., June 22.
Edwards, at Reeves Chapel, Wednesday, 11 a.m., June 23.
Jackson, Galloway Memorial, July 21.
Jackson, Rankin Street, at Plain, August 1.
Sharon, at Millville, June 25, 11 a.m.
Terry, at Forest Hill, June 27.
Fannin, at Fannin, July 3.
Brandon and Pelahatchie, at Brandon, July 8, 4 p.m.
Benton, at Zeiglerville, July 9.
Eden, at Tranquil, July 10.
Yazoo City, July 11, 7:30 p.m.
Lake City, at Lake City, July 11, 11 a.m.
Jackson, Capitol Street, July 13.
Satartia, at ———, July 17, 18.
Flora, at Bentonia, July 18, 19.
Lintonia, at Dover, July 16.
Harrisville, at Poplar Springs, July 22.
Camden, at Soule's Chapel, July 23, 11 a.m.
Vaughn, at Vaughn, July 24, 25.
Millsaps Memorial, at Clinton, Friday, July 30.
Madison, at Pocahontas, July 31 Aug.1.
Monterey, at Thomasville, Aug. 7, 8.

J. M. MORSE, P. E.

Port Gibson Dist.—Third Round.

Carriston, at Lorman, June 20.
Vicksburg, Crawford St., June 27.
Vicksburg, Gibson Memorial, 8 p.m., June 27, 28.
Fayette, July 1.
Washington, at Mars Hill, July 7.
Centerville and Stephenson, at Centerville, July 11.
Woodville, 8 p.m., July 11.
Woodville ct., at Hopewell, July 12.
Natchez, July 18.
Port Gibson, July 21.
Gloster and Liberty, at Mt. Vernon, July 23.
Rocky Springs, at Redbone, July 25.
Utica, July 28.
Hermanville, at Sarepta, Aug. 1.
Nebo, at Cool Springs, Aug. 4.
Silver City, Aug. 8.
Louise and Holly Bluff, at Holly Bluff, Aug. 9.
Anguilla, at ———, Aug. 15.
Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Seminary, at Eminence, June 19, 20.
Purvis, at Tallowah, 11 a.m., June 23.
Sumrall, at Sumrall, June 27, 28.
Oloh, at Clyde, June 30.
Prentiss, at Mount Zion, July 3, 4.
Hattiesburg, Court Street, 8 p.m., July 7.
Mount Olive, at Okohay, 11 a.m., July 18.
Hattiesburg, Main Street, 8 p.m., Aug. 1, 2.
Hattiesburg, Broad Street, 11 a.m., Aug. 1, 3.
Hattiesburg Circuit, at Lux, 3 p.m., July 31-Aug. 1.
Richton, at Richton, Aug. 8, 9.
Ellisville, at Mount Zion, 11 a.m., Aug. 11.
Avera, at Piave, Aug. 11, 15.
Silver Creek, at Bethel, 11 a.m., Aug. 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Meridian, East End, June 13.
Meridian, Central, June 13.
Shubuta, June 20.
Meridian, Seventh Ave., June 27.
Meridian, Fifth St., June 27.
Lauderdale, at Marion, July 4.
Meridian, Hawkin's Memorial, July 4
Buckatunna, July 11, 12.
Meridian, Poplar Springs, July 18.
Vimville, at Why Not, July 25.
Scooba, at Wahalak, July 27.
Daleville, Aug. 8.
DeSoto, at Hopewell, Aug. 9.
Matherville, at Theadville, Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13

GEO. H. THOMPSON, P. E.

I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love!—H. Drummond

BUILD YOURSELF UP SO AS TO FEEL BETTER

For at [illegible] look better, [illegible] rilla. It is a [illegible] medicine, good [illegible]

It purifies, [illegible] the blood, [illegible] digestive [illegible] kidneys, [illegible] bowels, [illegible] up [illegible] it [illegible] [illegible] [illegible]

If you need a mild effect [illegible]

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by using

RAMON'S LIVER PILLS

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
812 Camp Street - NEW ORLEANS, LA.

SIDNEY E. HODGES.

To choose God as the supreme good is the highest expression of the unearthliness of our nature, the holiest function, as well as the most rational, of Intellect, choice and power. To find the complement of our needs, our hunger, our soul yearnings, in full, to find satisfaction is the end of knowledge, light, truth, reason, God. This is the true riches and the full answer to all man's desires for happiness, power and immortality. The body grows by its relation to its material needs and its possessions are only in figures of speech, never a reality. The only real possession that is or can be is an invisible ministry of the whole range of nature and grace to our thought, love, emotion, our moral and social, our intellectual and spiritual depletions and hunger. This is the genuine riches, the true wealth, the only possessions we can obtain and certainly carry with us through all worlds and all phases of circumstance and fortune.

Then Brother Sidney Hodges was by all measurements a rich and truly great man. He was born in Prentiss County, Mississippi, in 1868. Here he grew to fine manhood and was radically converted and joined the Methodist Episcopal Church, South, in early life. His whole career on earth was spent here amid the scenes and friends of his early life. He was known, he was admired, he was truly loved by all who knew his sincere, transparent, warm and simple heart. His life was an open book in which all who knew him read the name of every noble, worthy, sacred thing that belonged to his God and in any way concerned his fellowman. His life was white and straight. He was a rare soul for his purity, geniality, simplicity of manner and ready hospitality to every good man and thing.

To know him was to love him, and to mention his name, which was a synonym for kindness and honor and virtue, was to make one who knew him feel all the pride and glow and fine emotion possible to friendship and love. To know one such man would hearten and soften and silence the cynic's tongue and hush the vile slander that "all men have their price." Those who loved him best were those who had known him longest and fullest. His life was like the needle to the pole, always invariable and trustworthy in private, in public, in his home, in his church. His business was a stewardship of God, his social life was a ministry of good deeds and kindness, his home life the holy place of the tabernacles of the Most High.

Brother Hodges was a saintly man, though unconscious of it himself. He made no loud assumptions, proclaimed no virtues on his part, worried nobody with holy testimonies, tired nobody with vain repetitions, fretted nobody with Pharisaical assumptions, frayed no one's patience with iterations of monotonous piety; but as to the matter of living a full, four-square, white and useful and winsome life, I have known but few, if any, who ever came in sight of him. He was so pure, so honest, so generous, so warm-hearted to all the sanctities and claims of life, and a friend to every noble cause of God or man.

He was a rare and unusual man in his whole make-up of social and religious and business nature and behavior. I shall ever love his name and cherish his beautiful character, and the memory of him will ever be a treasure and a power in my own life. Brother Hardy W. Reese, an old and long-time friend, said of him, "Brother Hodges was one of the truest and best men I ever knew." Again he says, "He had the confidence, friendship and love of all who knew him." Brother Hodges was a devoted and spiritual leader in his church for long years.

He was a steward and church lay leader when he passed away on March 2, 1920. He was ill only a few days of pneumonia. Surrounded by friends and his own fine and heart-broken family, he closed his eyes on earthly scenes to open them on realms beyond, realms of light and glory. He had no special preparation or delay to make, but the summons found him ready and waiting. His sainted mother, one of the noblest that ever trained a son or daughter had preceded him by only a few years. Oh, what a meeting that was! Mother and son in glory! So they are home again, over on the other side of the river and just waiting for the rest of the family to come on home. Heaven becomes nearer and dearer each day. Every one of family and friends who precedes us carries along with him a portion of our hearts, until, in due time, we'll have nothing here, but all over there, and our removal will be by the happy exchange of the temporal for the eternal.

Life is sweeter and more genuine because I knew, a while, my friend and brother, and now I feel, with his own sad, loved ones, the holy power and sweet fellowship and immortal uplift to all heavenly things because he has been with us here and walked with us and gladdened our hearts and sweetened our lives and now has been made eternal to all our loves, hopes and expectations. God bless and comfort his loved ones.

L. M. LIPSCOMB,
(An old pastor.)

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

A NOTE FROM OXFORD, MISS.

Dear Advocate: Church affairs with the Oxford folk, I believe, are normal. The University closed last week, and with the leave of students both church and Sunday school attendance naturally decreases. However, our local attendance has increased wonderfully during the past two months. Our men's and women's organized Bible classes are especially very gratifying.

Our presiding elder, Rev. J. H. Holder, of Holly Springs, was with us last Sunday and gave us a great sermon on "The Christian's Peace." The Lord's Supper was observed at the close, making the service very sweet and impressive.

Our pastor, Brother Lipscomb, whom the entire congregation loves and appreciates, has been absent several days attending a meeting of the Board of Trustees of Emory University, Atlanta, Ga.

Wishing you continued success with our good paper, I am sincerely,

Mrs. A. FOUNT CALLOWAY.
June 6, 1920.

FROM FOXWORTH, MISS.

Dear Brother Carley: On last Sabbath evening, June 6, we closed a glorious revival at the church in our town. Brother Charley Schultz did the preaching. The presence and power of the Holy Spirit were in every service from the very first, and increased to a high degree of fervency in the last service when a class of thirteen, consisting of members of all ages—an eight-year-old boy to an aged mother and grandmother—were received into full connection.

Yes, indeed, this has been a truly great revival for not only ours but also for our sister church. Our Baptist brethren manifested a true Christian spirit and entered heart and soul into the work of the evangelization of our little town. As a result, the forces of evil were more completely routed, before the meeting closed, than ever before in our town's history, and a more nearly solid unit of forces for righteousness exists among the Christians in our town than has ever been before. And we do most earnestly pray that the good thus set agoing in our midst may move on, gathering force and power, Alpine-glacier-like, till sin in its multitudinous forms shall be overwhelmed or made to flee to his Satanic Majesty's realm, leaving our fair Canaan to God's people.

We all love Brother Schultz dearly for the great work wrought among us, and pray devoutly for him in his soul-saving, God-serving, humanity-uplifting work

An event, not directly, but certainly indirectly, a result of his service here, was the liberal "pounding" of our beloved pastor, Brother Barr, on Thursday evening by our townspeople. It was a complete surprise to Brother Barr, but to say he was simply overjoyed at this token of appreciation from the people of the town of all denominations, is but expressing it mildly.

May God continue his richest blessings on our people!

Yours for service,
J. R. ROBERTSON.

A REVIVAL AT DEEMER, MISS.

Dear Brother Carley: On Wednesday, June 3, we closed a very successful ten-day meeting (a revival) at Deemer. Rev. John W. Ramsey, of Bucatunna, Miss., assisted me.

The preaching of Brother Ramsey was of the highest order and just to the point. We had fifteen accessions to the church, and the entire church was quickened to new life and new activities. The night the meeting closed, namely, Wednesday night, June 3, the good people of Deemer gave us by far the greatest pounding we ever enjoyed. We thought at one time that they were going to shower us with good things, but fortunately the good people decided that we could easily stand a good "pounding," and so they gave us a strong one. They gave us about $70 worth of such things as meat, flour, canned goods in abundance and dried fruit, sugar, and many other things. The table, or rather tables, just groaned under the burden. Allow me to say, Brother Carley, we took the "pounding" good naturedly, one "pounding" we enjoyed and deeply appreciated.

So you see the Deemer charge is looking up; yes, prospering some.

Yours for the kingdom,
J. W. PRICE, P. C.
Deemer Circuit, Miss. Conf.

MARTIN COLLEGE—JUNIOR COLLEGE

For girls and young women. Not sectarian but positively Christian. Meets standard tests in all departments. Fifty years old. No experiment. Geo. A. Morgan, President, Dept. A. Write for catalog. Pulaski, Tenn.

Randolph-Macon Institute FOR GIRLS. Limited to 100
College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A. M., Principal, Box C. VIRGINIA, Danville.

Port Gibson Female College.

The oldest college for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The superior quality of its girls and young women the past session a matter of general comment.
The health record a marvel.
A home-like and cheery atmosphere.
Innocent amusements and entertainments.
Teachers distributed throughout all parts of the dormitories.
Ample corps of loyal and qualified teachers.
For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

WHITWORTH COLLEGE,

BROOKHAVEN, MISS.

This college for young ladies has made a record of which it may well be proud. Its success has been phenomenal. Seven splendid new buildings have been erected within the last six years under the efficient and tireless leadership of Dr. Cooper.

Its teachers are all graduates of leading colleges and the work done is as thorough as anywhere. Its literary standard is excellent.

Its departments of Piano, Voice, Violin, Art, Expression and Commerce are equalled by very few colleges in the land.

Its moral standard and spiritual atmosphere are all that could be desired. Parents who wish their girls to develop into beautiful and useful Christian womanhood will do well to send them to WHITWORTH COLLEGE.

It will be necessary to engage rooms as soon as possible, as students had to be refused last session.

Write for Catalogue at once. Address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

Massey Military School,

PULASKI, TENN.

Junior R. O. T. C. On preferred list of Colleges.
Teachers—University Men.
SCHOOL OPENS SEPTEMBER 8, 1920. DEPT. A.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3357.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 24, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE DISCIPLINARY VALUE OF DIFFICULTIES.

We came across this reflection not long since: "No pilot, however skillful, can calm the tempest or bid the waves subside. He must learn to navigate in spite of wind or waves. Once he learns that, the plain sailing will take care of itself." The courageous facing of difficulties and the grappling with them determinedly prepare us to meet successfully all the situations that may arise in life. Difficulties have a disciplinary value that makes them often a blessing in disguise. While they are not to be sought, perhaps, certainly they should not be shunned. Strength of character is worth infinitely more than comfort of body—and strength comes largely through struggle. If we had no difficulties to face, life would sink to a dead level of uniformity, and the epicurean philosophy of "eat, drink, and be merry, for to-morrow we die," would make its appeal even more insistently than it does to-day. "By this sign, conquer"—and that sign was the Cross.

WHO RULES?

It has long been the boast of the American people that they themselves control their politics and elect their officials. There can be no doubt but that the theory of our Government provides that such shall be the case. But indications are not lacking that the management of affairs is in the hands of a comparatively few men who form their plans in secret and manipulate nominations and elections according to rules well understood by themselves. It may be impossible to prevent the development of a "machine" that controls party politics, but it is well for patriotic citizens to insist that their own rights shall not be altogether disregarded. Government of the many by the few is as dangerous as government for the few by the many.

THE INEXORABLE DEMANDS OF THE LAW.

The arrest recently of a man and his wife on the charge of murder committed eight years ago, is simply one of many reminders that the law is inexorable in its demands upon those who have violated its precepts. Justice never sleeps, and the flight of time affects not in the slightest degree its vigilance in finding out the guilty and imposing a due penalty. It is true that human laws sometimes are evaded, but divine laws—never. The impenitent sinner may know with absolute certainty that he will have to face his sins in the day of judgment.

LOOKING ON THE BRIGHT SIDE.

A passenger on a delayed train was anxious to make an important connection at New Orleans. His margin was small, and he kept looking at his watch anxiously. The brakeman, of whom inquiry was made, did not hold out much hope of reaching the city in time to catch the other train. The passenger was plainly nervous and uneasy. When the conductor was appealed to as to the prospect of making up time, he optimistically replied that there was a pretty good chance of going into the city according to schedule. The passenger's face brightened perceptibly and he settled back contentedly to read a book that he had only been glancing at. The cheering word of the conductor had lessened his anxiety and given him a new hope. After the conductor had passed on, the passenger remarked, "We may not make it, but his optimism is encouraging." He who always looks on the bright side not only keeps his own soul cheerful—he also brightens and blesses the lives of those about him. A woe-begone expression and a doleful voice on the part of one man can take a good deal of the joy of life out of a whole crowd; a smile and a pleasant word can start a song in the heart.

P. S.—The passenger made his connection. A good many of our worries are caused by things that never happen.

A BY-PRODUCT OF EDUCATION.

A recent press dispatch announces that the alumni of the Catholic University of America have launched a movement looking toward the construction of a million-dollar stadium at the University in Washington, D. C. To some of us who still find it hard to think in terms even of hundreds of thousands of dollars in connection with our educational institutions, the investment of a million dollars in an athletic plant may seem to be a piece of inexcusable extravagance. We shall not undertake to deny that it is; but we call attention to the fact that it indicates a conception of the value of adequate provision for all the needs of young men during their school life that is altogether admirable. Athletic activities are, in a sense, a by-product of our educational system, but they have reached the point where they demand and are entitled to liberal support. All the more, therefore, should our colleges and universities receive the endorsement and equipment that will enable them to perform their primary function of training the mind and heart.

FOR DECENCY'S SAKE.

We could wish that the men who so outrage the feelings of those who are not so morally calloused as themselves by their flow of profanity in public places, could be made to realize that they are violating one of the fundamental laws of the gentleman—not to give offense needlessly. While they seem to regard neither God or man, they might mend their ways if they knew that their words put them into the class of the ignorant and ill-bred. Profanity indicates neither brilliancy nor culture.

QUEER AMERICANISM.

It seems to us to be a queer kind of Americanism that gives covert approval to an evasion or violation of the law of the land simply because the law does not meet with the approval of the person who is so ready to disregard it. Of such kind is the following, clipped from a prominent secular newspaper: "One of the results of prohibition already much in evidence is that thousands of men who have always been regarded as law-abiding and conservative citizens are violating the Volstead Act at every opportunity and finding a good deal of grim satisfaction in the violation." We can find no fault with those who are conscientiously opposed to a given law and do what they can in a legitimate way to bring about its repeal, but we cannot understand how a "law-abiding and conservative" citizen can himself deliberately violate, or encourage others to violate a law that has been duly passed and that has stood the test of the highest court in the land. This country needs to be taught anew that the enactment of a law imposes sacred obligations that are not to be lightly dealt with. The suggestion that a great political party should insert in its platform a plank that frankly favors the annulment of an amendment to the Constitution is, of itself, an indication of a dangerous attitude toward law as a whole.

GOOD BUSINESS, AT THAT.

We read the other day that a man charged with profiteering confessed that he had made $3000 illegally, whereupon he was found guilty and fined $1000. A sequence of reflections: the Government proved its case; the majesty of the law was upheld; the criminal was duly punished. (But somehow or other we do not know how to dispose of that $2000 that remained as clear profit after all demands were met.)

New Orleans Christian Advocate

OFFICE, No. 312 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

CAPE JASSAMINES.

(To my Mother)

By J. F. Dorroh.

Star shape, star white, soft petaled as the rose,
That flowers in light inside the Gates of Death,
Thro' twilight's dusk how fair each blossom glows,
Clasped in its clear green sheath!

It seems but yesterday its fragile stalk,
That Mareh, the Bolshevik, torments and grieves,
Stood trembling by the vlolet bordered walk,
Bereft of all its leaves;

But, lo, some sweet impulse has stirred the sod,
And Rain and Sun and Dew on Nature's loom
Wove the white pattern of a thought of God
In stem and leaf and bloom;

And o'er it leaned the Angel of the Night,
High Prlestess of the Rose, whose witching graee
Transformed eaeh frail bud to the tender white
Of my sweet Mother's faee.

Star white, star pure, it lifts its faee to greet
Ethereal lips, whose touch is perfect bliss,
And left within its odorous chaliee sweet
The ineense of her kiss.

Star shape, star white, star pure, if seems a part
Of some fair seheme the hands of angels wove,
Type of a Mother's selfless, generous heart,
And lavish as her love.

Madison, Miss.

AN EXEGESIS OF LUKE 15.

By Rev. R. S. Lawson.

This ehapter sets forth the interest which heaven takes In the fortunes of a single repenting sinner. It is a call to repentanee from the heaven-ward side of eternity. The chapter following is a call from the deathward side.

It is Introdueed by two parables, as two porches to the main strueture; the first, that of the lost sheep, shows the joy of heaven over a repenting sinner as eompared with those who need no repentance—the ehureh of God; the seeond, the interest of heaven over a repenting sinner, by the presenee of angelie hosts, who refleet the Savior's joy.

This passage of Seripture is an epitome of the gospel. Its eloquenee as a mere composition has never been equaled in human literature. It reaches every family and even the poor youth who has gone away, a profligate from his home.

Angels view a soul out of place, with the true place in sight—a soul going to pieees. They see immortal spirits, one by one, as wrecked mariners drop into a fathomless abyss. Whether the disaster has been eaused by false lights from wreekers, or by the ignorance of the pilot, or by storms which sweep the main, and to which all who navigate the sea are liable, it matters not; Christ's impulse is to save the lost; he eame to save, to awaken in man a sense of danger, to throw far over him a line by which he may eseape to land; and in the interest of a great rescue he deserlbes heaven's coneentrated sympathy. For the while, all else is held In abeyanee, until the one heart-broken, humbled wanderer finds his way back to a father's house.

While the depth of man's ruin by sin eannot be fathomed, the height of man's reeovery by grace reaches far beyond the altitudes of faith: "I said ye are gods, and all of you are ehildren of the Most High."

In this magnificent Scripture, God reveals not only his personal, but his paternal nature. He is among us as a father, full of indulgent tenderness and exhaustless love. He comes to the homes and hearts of his people as the Father of Mercies. The parable is offered by the Savior as an apology for receiving sinners. He describes his own intense anguish in search of the lost; beginning far back amid the seats of adoring hosts. "He made himself of no reputation; took the form of a servant; and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross." As a shepherd might pursue over hill and dale a lost sheep, so he eame to earth searching, searching for lost sinners, that he might return and awaken the anthems of heaven with his joy at their recovery.

Even in heaven there are degrees in joy. When God laid the foundations of the earth, stretched his line upon it, and therefore the morning stars sang together, and all the sons of God shouted for joy—the sublime thrill vibrated throughout the universe. Yet, by and by, when the angel of the Lord deseended upon the plains of Bethlehem, amid the shepherds, bringing the news, "the good tidings of great joy," that "unto you this day is born in the city of David a Savior, which is Christ the Lord," a babe in swaddling clothes, lying in a manger; when in the eircle of light there was with the angel a multitude of the heavenly host taking up the mighty refrain, "Glory to God in the highest, on earth peaee, good will toward men," this included and tranthough all other degrees of joy—the infinite expression of Infinite Love.

I.

"And he said, a certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

Here is an overfond father, and this is our God. Not long after, the younger son "gathered all together," In portable form, and took his journey into a far eountry. What country so far as the one the sinner seeks, away from all ehecks, family or other, to be unrestrained by either love or law, as the height of freedom! To give a loose rein to every lust—to "drink in sin as an ox drinks in water," a heart enslaved to sensuallty! What a strange mania—the possession of one who puts far away the restraints of home life!

The end soon eomes. The heat of passion intensifies folly. The profligate presently finds himself without food or friends, and on the very edges of death; "there arose a mighty famine In that land," for God was after him. The concurrence of Providence with grace is a blessed mystery. Had the famine oeeurred before he had spent his substance, there would have been no repentance. Yet all the wheels of nature would be reversed, if neeessary, to seeure the salvation of ono soul. It is out of the floods of our own folly, which threaten to destroy us, that we ery unto God, "The snares of death prevented me; the sorrows of hell compassed me about; in my distress I ealled upon the Lord, and cried to my God: and he heard my voiee out of his temple; and he was seen upon the wings of the wind." The mighty God of David is not far from every sinner.

The pursult of sin ylelds mean work and poor pay. The service of a swineherd and Intense hunger brought the prodigal to his senses. He had reached the lowest deep! "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" His repentanee began with the memory of a father's house—of home—of morning and evening prayer—of hospitality—of every blessed thing that goes to make up a godly house, the magnetic power of its love to all the ehildren. He determined to return—what he would say—he would ask for bread only, and a ehanee to work. How little a ehild knows a father's love!

II.

The Return.

The father saw where the boy had disappeared, adown the distant avenue, and to that point his eye turned hourly every day. Often he thought his boy might be dead—no word had came from him. Then again, his heart and his faith pictured the poor fellow eoming home. "O, my God, why didst thou give me such a boy?" The house was somber and silent with the passage of time; despair filled all its ehambers, where once was joy from morn till night.

O, the vlgilanee of love! One day the father saw him, and ran and fell on his neck, and kissed him: "And Joseph made ready his chariot, and went up to meet Israel, his father; and presented himself unto him; and he fell on his neck, and wept on his neek a good while. And Israel said unto Joseph, Now let me die, sinee I have seen thy face, because thou art yet alive." A thousand ages eannot ehange love.

The prodigal made his speech, but the father heard it not. He eried to his servants: "Bring forth the best robe and put it on him; and shoes on his feet; and put a ring on his hand; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead and is alive again." The unutterable speeeh of music, the lighted house, the festive board, the rhythmic rapture, the vibrating atmosphere of the scene, express the sympathy of all heaven In the return of a son; a son of God, in the presence of God.

III.

The Elder Son.

As they began to be merry, the elder brother came In from the field; from the honest plow and the stubborn soil; tired with the day's work; and heard the musie and daneing, and saw the blazing lights. He called a servant and asked what it all meant. The servant told him of the feast, that his brother had eome back safe and sound.

He would not go in; he was angry. Therefore his father came out and entreated him. In the Scriptures all passages of great moment are repeated, and thus are intensified. The law was given twice; the sermon on the mount twice; the feeding the multitude twice; the stilling the storm on the lake twice. And here the interruption gathers a stronger volume and swifter current. The elder son replies to his father: "These many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." The father saw the trouble, and the true point of the complaint, and graeiously replied: "My son, thou art ever with me, and all that I have is thine. Your brother was dead, and is alive; was lost, and is found. What eare I for substance? You shall have it all; I have my dear boy. I want no more." O the abandon of a father's love!

And does this tell the joy of heaven, that it cares for naught, as compared with the redemption of one soul? Yes, all the wealth of a universe has been exhausted in its efforts to save. The Son of God gave himself to this end. He died for us on the Cross. "What more could I do," he exclaims, "that I have not done?" O sinner, far away from God, he is still on your side; you have been bought in the market-place of death. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

That God, in the face of justice, can display so much favor to the sinner, is the essence of the gospel—the glory of it. For this, Christ died, that God might be just, and yet the justifier of him that believes in Jesus. In this parable the love of a father for his ehild is the explanation of the problem. This introduees us to God, as "our Father which art in heaven," and brings us into the inner eirele of the divine subsistence, to the Father of Christ, "the Father of men and angels," "the Father of lights," "the Father of glory," "after whom all is named."

These are features of a great existence which

angels "desire to look into," which reveal a reserve of mercy, wholly outside of human merit, out of which the sinner is blessed, and which ennobles him at his worst estate.

"Christ has not subverted the relationship between man and man, as the foundation of morals; but he has erected an additional buttress, by discovering the relationship between man and God. The great motive of love forms a spiritual power, a gospel which announces to every race, and to every state of the human heart, that amelioration is possible for man, that all that he needs who is struggling with evil is a willingness to have the Divine Man to reign over him."

The principle of habituation has, within certain limits, made man what he is. This principle Christ rarely alluded to and never used. The moralist begins with the act, through the act reaches the principle, through the principle the intellect. Our Lord begins with the intellect, then the affections, then the action. Our Lord came to be a revolutionist in the spiritual and moral worlds. He came to those in whom the principles of evil were already deeply sunk. The great truths which he established were powerful in support of the righteous, but it was in reference to sinners that he framed his plan.

The heavenly aspect of the case—that of a repenting sinner—is strongly pressed in the parable. Love overlooks the severer features, rejoicing against justice, in which all heaven is with the Father. Its wild accents of joy, leaping madly as a spring river, when the cold winter relaxes its grasp and the sun melts the ice, and the waters rush and dance seaward—then all heaven vibrates to greater symphonies than when worlds were made.

The opposing spirit of earth only intensifies the statement of heaven's interest. Earth's standpoint was that of cold justice; the marked divergence between the system of recovering mercy and human deserts. It was a momentary check; it increased the volume of the great stream of love: "All that I have is thine."

The true ground of this heavenly rapture is that the sinner has been bought by Christ's blood. Humanity must have been raised to its highest dignity, if heaven can rejoice in my history. The stars seem to be looking at you, but angels are. The swiftness and thoroughness of heaven's relief contrast strongly with the sinner's long night of sin. O sinner, every man is entitled to his birthright in the atonement; are you satisfied to stay with proud, fallen spirits? O, come to your Friend; come back—there is bread enough, and to spare; there is yet honor, and love, and sonship awaiting you!

Hesterville, Miss.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D.

I.

Introductory Statement.

I almost feel as if I should begin the series of articles which is to follow with an apology. I do not wonder that, at a time when the church is facing such vast and vital issues and such tremendous responsibilities as those by which she is confronted to-day, many earnest Christians find it difficult to be patient with those who persist in turning aside from the proclamation of the great spiritual messages of the Bible and from the urgent calls to practical service which are coming to the followers of the Christ from every direction, to engage in controversy about such minor matters as the external forms of religion and the modes of administering ordinances. They are impatient because they believe that such controversy not only involves a wicked waste of time and energy, but also works actual harm to the church and to society by diverting the attention of men from things that are fundamental and fixing it upon things that are of subordinate importance and by creating needless and unseemly strife and division among brethren.

I am ready to confess myself in thorough sympathy with this view. I believe that the life of the church has been immeasurably injured and its influence as a saving agency seriously diminished by the bitter controversies that have been carried on by contending sects about matters that do not touch the essentials of our religion. That these unhappy controversies still continue in spite of the fact that Protestant Christianity at most points is manifesting an increasing readiness to rid itself of the remnants of the inheritance bequeathed to it by Mediaeval Catholicism and to face with a clearer vision than ever before the great spiritual task committed to the church, seems to me one of the discouraging facts connected with the present religious situation in our country.

And yet I am writing a series of articles about ordinances! "Amazing," you say, "utterly inconsistent." So it may seem at first glance; but the sequel will show that **the fact that I do hold this view is my reason for writing.**

My message is designed primarily for the members of my own denomination, not because I am not interested in others, but partly because I am sure of having a basis for effective appeal to Methodists such as does not exist in relation to any other Christian body, and partly because I do not think it would be worth while, even if it were possible, to disturb the members of other Christian bodies because of erroneous views in regard to matters which I regard as nonessential.

Two reasons impel me to undertake this self-imposed task at this particular time:

1. Some of our ritualistic fellow-Christians, especially those who for one reason or another put great emphasis upon baptism by immersion, are not willing to observe the rule of Christian comity just enunciated, but seem aggressively determined to create all the confusion and unrest they can among the poorly informed members of other denominations by trying to persuade them that they are guilty of a great sin in declining to be rebaptized. Not in the interest of denominationalism, but in the interest of that vital, non-ritualistic type of spiritual religion for which Methodism stands, I believe this effort should be resisted and that our people should not, for lack of knowledge, be robbed of any part of their precious spiritual inheritance. For if there ever was a time when this inheritance needed to be diligently guarded and offered to the world in its purity, it is to-day. Thoughtful men everywhere are growing tired of the mere hulls of religion. They no longer believe in magic even though it be invoked in the name of the Christian sacraments. The only religion that will satisfy them is that which assures them of the possibility of a direct personal relation between the individual and the Heavenly Father and of power through this fellowship to live Christ-like lives; and they grow increasingly impatient of any effort to exalt what they regard as at best but symbols into the place of essentials, and to make them substitutes for spiritual power and practical piety. It is especially important, therefore, that at such a time Methodists shall so thoroughly understand the nature of the spiritual platform upon which they stand that they will steadfastly decline to permit themselves to be disturbed by those who would involve them in controversies that ought to have been forever abandoned when the emancipated church of the Reformation repudiated the pagan inheritance which had been foisted upon it by the hierarchy of Rome.

2. I am impelled the more to undertake this task because some recent experiences have forced me to the conclusion that there are many of our people who do not understand the attitude of our church in regard to these things, and, therefore, are inclined to turn back again to "the weak and beggarly rudiments" from the bondage of which they have been set free. They realize but vaguely what is involved in that noble charter of Christian freedom declared by St. Paul: "When the fullness of time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba! Father!"

There are Methodists, for instance, who think that our position is precisely the same as that of those who stand for immersion as the one door of entrance into the church and an essential condition of Christian fellowship, the only difference being that, instead of baptism by immersion, we substitute baptism by sprinkling or pouring. So far as fundamental significance is concerned, there is not a particle of difference between these two contentions. One makes one mode of administering an ordinance a matter of primary importance and the other sets up the same claim for another mode. What I desire, is to show Methodists that to give such emphasis and significance to any mode of administering any rites is both unscriptural and unmethodistic. The sacramental rites of the church still have their place and their value if used in the right way. But if given an emphasis which the teachings of Jesus do not warrant, they become a hindrance rather than a help to spiritual growth.

The plan which I propose is, first, to consider the teachings of the New Testament in regard to external rites and the modes of administering them and, then, to show that the historic position of Methodism is in accord with these teachings.

The Teaching Method of Jesus.

The most common designation of our Lord in the Gospels is Teacher. It is applied to him three times as frequently as the designation, Preacher. He is pre-eminent among the world's teachers both as to the content of his message and the manner of its presentation. His method is the norm to which the trained teachers of our day are seeking more and more to conform.

For instance, we hear a great deal at present about "the point of contact in teaching." This means that in order to teach successfully we must begin where we find the pupil, and "the only place where we can be sure to find him is on the plane of his natural experience or contact with life." The teaching process is largely a matter of broadening the scope of a pupil's interests by associating new objects and ideas with those in which he is already interested.

This was strictly observed in the teaching of Jesus. He did not attempt to lift the people out of their old environment, to ignore their intellectual inheritance and their existing interests and by some kind of miraculous process to transport them into a new world and a new realm of ideas and interests. On the contrary, beginning with things with which they were already familiar and in which they were already interested, he proceeded, by the simple method of associating the new with the old, to widen the scope and enrich the substance of their thinking. In other words, he recognized in the previous providential training of Israel a divine preparation for his message and mission.

This is in accord with St. Paul's interpretation of Hebrew history and religion. "The law," he tells us, "became our tutor to bring us to Christ."

The Method Illustrated.

The method is illustrated both in the terminology which Jesus used and in his adoption of the permanent symbols of the church.

His first point of contact with her hearers was through the eager expectation on which John's preaching had awakened among the people of the near approach of the Kingdom of God and their belief in the need for repentance and moral purification as a necessary part of the process of preparation for it. Seizing upon this existing interest, he sought to lead them step by step to a conception of the Kingdom vastly richer and more comprehensive than that which was embraced in their expectation of a Jewish state under Messianic rule and to a more adequate and vital comprehension of the process by which they were to enter the Kingdom. In other words, he began by employing terms with which they were already familiar and which stood for things in which they were already interested and proceeded to broaden and ennoble and spiritualize their ideas by putting into these terms a larger and richer content.

The use of symbols has been universal in all ages of human history. Laughter, tears, the kiss, caresses and embraces, such as a mother bestows

on her child, tribal and national banners and religious rites and ceremonies of various kinds are familiar illustrations.

A symbol is a visible sign of an invisible reality, and its value grows out of the fact that it manifests this reality more vividly than it can be represented by words. It is the language of action and attempts to reach the soul through the eye as well as through the ear.

Jesus recognized the value of this method of impressing truth. He did not, however, load religion down with rites and ceremonialism after the manner of paganism, but selected two simple and familiar rites as sufficiently portraying the fundamental facts of the faith which he was to establish. The use of baptism in the formal initiation of heathen converts into the monotheistic faith of Israel and also in the case of Hebrews who expressed a desire to forsake their sins and dedicate themselves to a higher ideal of holiness by way of preparation for the advent of the Messianic Kingdom, had been common among the Jews for generations when Jesus began his ministry of teaching and healing in Judea and Galilee. I reserve for a subsequent article an explanation of the origin and meaning of these rites. The point I wish to make here is, that in both cases Jesus took over into Christianity symbols with which the people to whom he made his first appeal were already familiar and proceeded to invest them with new and richer spiritual meanings.

(In the next article I will explain the two general types of religion and seek to show to which type Christianity belongs.)

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Ten days in the Delta put me in touch with some excellent people and made me proud that I am a Mississippian. And that reminds me. I once received a letter from Bishop John H. Vincent, recently deceased, inviting me to come to Chautauqua and be his guest—he wanted to talk and have a good time! I accepted it, and we did have a good time. One morning he said: "I want to introduce you to the audience this morning. There will not be time for a speech, but make them a little talk." He usually conducted the 9 a.m. devotional service, and the auditorium was nearly always filled to hear him, for, as the founder of Chautauqua, he was held in very high esteem. There were several thousand people present when we went to the platform. Just before he presented me to the audience, he asked me where I was born. I replied that I was a native of Mississippi. He introduced me, saying some very pleasant things about me, and said: "He is a native of Mississippi." Then, in an aside, which no one heard but myself, he added, "That was not his fault!" I told the people I was glad to be there, and to be presented to them by Bishop Vincent in such a flattering manner. Then I said: "He told you that I am a native of Mississippi, adding what you did not hear, but which I will tell you, that it 'was not my fault.' I know that it is not in proper form to take issue with Bishop Vincent here on any subject, and I do not intend to violate the proprieties of Chautauqua; but I will say that when he says it was not my fault that I was born in Mississippi, he ought to know what he is talking about, for he was born at Tuscaloosa, Alabama, himself, just across the Mississippi line!" If a bomb had exploded above the Tabernacle it would hardly have produced a greater sensation. I saw hundreds of heads go together, and I knew they were saying to each other: "What! our beloved Bishop Vincent a Southerner?" That evening at dinner, with many guests at the table, he said: "I don't intend to introduce you any more up here." "Why?" I asked. "Because I can hardly get across the grounds for the people stopping me to ask if what you said about my being born in the South is true."

"Well," I replied, "you ought to have known better than to make a fling at Mississippi where I am. If you don't behave while I'm up here, I will tell something else on you." "What else?" he asked. "I will tell them that when you left down there, your father sold Bishop Hargrove's father a big lot of slaves." He threw up his hands and said: "O, Steel, have some mercy!" I noticed one of the high-brows at the table, some English dignitary, looked askance at him, as much as to say, "And you have been connected with slavery?" Just so.

Old Mississippi rings true yet. However, even the young Mississippians have adopted the Yankee abomination of "Daddie." Such a vulgarism, the lingo of dirty little darkies on the old pre-war plantation, robs the sacred relation of "father" of all its dignity and sweetness, and makes a mess of what should be a refined and educative epithet. And yet Dr. Weeks, the brainy editor of the Texas Christian Advocate, had the audacity to express a desire to modernize me! Never! When I told Ingram that I had seen one of the Commissioners who had been in favor of Unification, and that he told me it was farther off than ever, you should have seen the change it made in the man. I thought he had a sulky liver that made him blue; but after I told him that, he got as spry as a sparrow at the barn! Well, I confess it made me feel immensely better, too. And I will feel better still if we will recover our grip on our ideals, and stand fast for the unchanging verities of our faith. But we will have to set down squarely on a lot of things, and among them that absurd propaganda about the Negro sent out from Nashville by the frisky reformers, led by Weatherford, Trawick, et al. Of all the rantankerous nonsense sent forth under the sanction of the Methodist Church, some of the recent utterances of that bunch of remodellers of the universe beat the record! I sometimes wonder if these folks sitting in their offices and making improvements on God's ideals know what the people think about them. Well, they will find out.

I met some delightful folks at Evansville; was a guest in the home of Mr. F. A. Owen, got a glimpse into several other beautiful homes, and received many pleasant courtesies. They have a pretty little church and keep it as neat as a parlor, with a beautiful yard with flowers and shrubbery, making the church what every church should be, a model of beauty and refinement for the community. When I left I wired my wife to cheer up, for Mr. Allen, at Clayton, had rigged me up in a new straw hat, new shoes, new shirts, etc., and sent me on to old Virginia fixed up like a gentleman. Hurrah for the Delta Methodists! They are big-hearted folks. Do you know old Ed Ramsey, now of the Memphis Conference? I say "old Ed" not because he is "old," for he isn't, but because some impudent people call me old, and I know better if I'll be selfish, and monopolize the honor: well, Ramsey once said, "I like folks who brag on my preaching and give me things!" Then he would like those Delta folks. And when a man finds a check for $100 in the honorarium handed him as a "slight token of appreciation" for his service, he feels like singing the doxology and dancing like David before the Ark! I hurried it on to Sister Steel. She don't cut up didos as I do over anything, but I could imagine her smile. Amen. Be good, Carley, for this is a mighty good old world we're living in.

Mansfield, La.

CORINTH DISTRICT CONFERENCE.

The 1920 session of the Corinth District Conference was convened in the town of Myrtle, June 1. The business of the conference was dispatched with alacrity yet without haste, due in a large measure to the executive ability of the presiding officer, Rev. W. W. Mitchell.

Reports from the several pastoral charges gave evidence of a forward move along all lines of the work throughout the district. There was a spirit of optimism in the utterances of all the pastors. An outstanding feature of the conference was the report of Mrs. Emma Haymer on the Woman's Work in the district. This report set forth the growth of this work during the year and the plans for furthering the work.

Rev. George Byron Love and Rev. Thomas Manly Plunkett were recommended to the Annual Conference for admission on trial, and Rev. William Axel Wilson was recommended to the Annual Conference for Deacon's Orders.

The following were elected as delegates to the Annual Conference: F. E. Ray, Miss Corinne Rogers, W. T. Rogers, D. H. Hall, W. R. Akin, J. S. Stephens, J. A. Morgan, G. L. Jones. S. S. Finger and W. T. Ross were elected alternates.

A notable feature of the conference was the preaching, which was done by the Revs. H. E. Carter, J. W. Ward, and J. D. Wroten, each giving a soul-inspiring message to the assembled congregations.

The connectional work was well represented by Rev. Robert Selby commissioner of Emory University; Rev. M. M. Black, commissioner of Millsaps College; Rev. Ben P. Jaco, for the Centenary; Rev. R. H. B. Gladney, Sunday School Field Secretary. Mrs. Riley presented the cause of the Orphans' Home, while Rev. O. P. Armour represented the Epworth League work.

A vote of thanks was extended to the good people of Myrtle and to Rev. W. A. Wilson, the conference host, for their unstinted and open-hearted hospitality. These people spared no pains to make the occasion one of pleasure to all who attended the conference.

Baldwin was selected as the place for the next meeting of the conference.

N. J. GOLDING, Secretary.

NOW FOR THE MAIN BUSINESS.

By Rev. H. M. Ellis.

Well, the funeral is over. Our Methodist Episcopal brethren, assembled in the General Conference in Des Moines, made a very prompt and decent interment.

For years I hoped that these two great Methodisms might find some basis of union on which each could effectively prosecute its divine mission and appointment. This was not because I feared the physically divided Methodism could not properly get forward with the work of the kingdom, for I entertain a strong suspicion that I get forward better on two legs than I might on one. But when the fifty representative leaders of our two churches, after these years of study and counsel and aided by the earnest prayers of the church, presented an impossible plan of union as the best they could devise under the circumstances, I saw at once that, for the present at least, my long-cherished hope was vain.

Now that the funeral is over, let's get back to the main business. We have "put over" some material things in the disturbed years, but what of our spiritual development? What of our old-time enthusiasm for souls? What of our fathers' loved high standard of holy life? The very fact that, when on the verge of passing into the hands of receivers, and of undergoing complete reorganization, our church could put on a campaign for half a million new members evidenced a lack of conscience that is not reassuring.

And, that we may get back to the main business, let the leaders of our great departments find some other way of prosecuting their work than that of habituating the church, as of late years, to think only in the material, mechanical and superficial. The life of the patient is in danger when the trained nurse is assigned to the housekeeping, cooking and laundering as well. The church has been put too exclusively to dealing with mere mechanism, instrumentalities, vehicles and agencies. The great verities and potencies have been too much shelved, or made to play errand boy for the tinkerers. Our congregations, Sunday schools, and Epworth Leagues have been forced to operate machinery till its rattle and clatter have drowned out "the still small voice." Brother This and Mr. That have come out one by one on the heels of the other, to "set up" their wonderful mechanical inventions for ecclesiastical "efficiency," that not infrequently one has had to sit around and watch the other hammer and pound before he could get a chance to make a "demonstration" with his own tinker machine. The loathsome sin of plagiarism has been canonized and sanctified, and the can-

neries have been working overtime to get out "sermons" and "speeches" in carload lots. There must be some way of doing God's work without smashing sacred principles. And there must be some way of setting up and operating necessary ecclesiastical machinery without taking the whole church off of its job.

GOOD-BY.

My daughter, Mildred, and I will leave New York City, June 29, on the steamship Canada. We will be abroad about four months. The trip will include Italy, Holland, Belgium, France, England and Scotland.

The young ministers who need assistance at college will write to Rev. W. H. Lewis, Brookhaven, Miss.

I leave Whitworth College in the best of hands. The day I leave, Miss Janie H. Drake will take charge of my office and have full charge of the College until I return. Miss Drake came to Whitworth eighteen years ago; she understands every detail of school life and school work, enjoying the absolute confidence and respect of all who know her. I bespeak for her every consideration of kindness. The faculty has been engaged, and everything points toward a most prosperous session. Those who desire to attend next session should engage rooms at once.

I am going in search of poise of heart and mind. I am leaving my heart with my friends and loved ones. I ask an interest in your prayers that I may have journeying mercies, and that I may return to those whom I love. I. W. COOPER.

Brookhaven, Miss.

AN INDUSTRIAL GENERAL EVANGELIST.

In an attempt to relate more closely the laboring men to the church, the Commission on Evangelism has entered upon a new departure in the matter of revivals in industrial sections of the country. The Rev. George Tucker, of Jackson, Tenn., has been accepted as a general evangelist and will be used under the direction of the Commission for work exclusively among laboring people. All of the engagements for the Tucker evangelistic party will be made through the general secretary of the Evangelistic Commission, Dr. O. E. Goddard, and not by direct communication with the evangelist himself.

The Rev. George Tucker was formerly a railroad engineer in the employ of the Illinois Central Railroad. He is now, and has been for many years, a member of the Brotherhood of Railway Engineers, and this connection with union labor enables him to gain the sympathy of union men. Until 1915 Brother Tucker had led a more or less careless life and had no connection with any church or any form of religion. After he was converted in a revival held by Burke Culpepper, he resigned his position as railway engineer to enter upon evangelistic work.

Since that time he has been unusually successful; his first meetings were held in the freight depots, jails, railway shops, and different factories, and last year he conducted twenty-one meetings and was forced to decline twenty-five more invitations. He recently conducted a meeting in the big grandstand at the Alabama State Fair Grounds in Birmingham. It is estimated that more than 5000 persons each day attended these meetings, and 650 conversions were reported. Brother Tucker does not possess unusual educational qualifications, and has received little technical training in the work in which he is now engaged. His credentials are rather an intimate knowledge of the laboring man, a great earnestness and spiritual power, and a tremendous message of personal experience. He does not in any way deal with the so-called "Social Question," and does not discuss the problems that are involved in the relations of employer and laborer. He is simply a passionate and flaming evangelist whose experiences and methods put him into direct relations with the average working man.

Brother Tucker will not be booked for meetings in any sections of the country except those in which the industrial situation is prominent. The Commission on Evangelism, after a thorough discussion of the matter, believes that he has a mighty work to do among this class. Dr. Goddard, who has made close investigations of his methods and message, reports that he has not in many years heard a man who possessed a greater control over his audience, a more dynamic message of true spirituality, or such a contact with men of his own class as Brother Tucker. It is hoped that his appointment as a general evangelist will pave the way for a large evangelistic activity among a section of our population which has presented to the church a very perplexing problem.

Brother Tucker will sustain to the church and to the Commission on Evangelism the same relation which is sustained by other general evangelists. The terms on which he will conduct meetings everywhere will be the same. The only difference between his work and that of the other evangelists is that all of his engagements are made by Dr. Goddard and he will be sent only among the industrial people. Pastors desiring his services should write direct to Dr. O. E. Goddard at Nashville, Tenn.

WHAT A CHURCH MIGHT HAVE DONE.

By Chaplain Johns,
of the Louisiana State Penitentiary.

Several years ago, two white men were received here on a charge of manslaughter. Their coming to the penitentiary revealed a sad state of affairs in the place where they had been born and reared. Their parents had settled in a fertile section of the State of Louisiana; keen foresight had prompted them to acquire all the land possible, which was very valuable for its agricultural worth, as well as the timber standing upon it. In time, a railroad was built through their property, and a depot established. Several children had come to them in this time, and quite a settlement developed around the depot and in the vicinity.

The head of the family referred to, started a store, with a saloon attachment. Necessarily, gambling was carried on and altogether a great deal of business was transacted. According to my information, the gentleman in question retained the ownership of everything except the railroad right-of-way, and all the business of the place accrued to his benefit, and his wealth grew by leaps and bounds. Vice and immorality flourished with no check whatever. No church was built. No Sunday school was instituted. The boys of the family grew up with no religious restraint whatever, familiar with the vilest company and all the language of the lowest orders of society.

After several years, the usual crop of brawls, murders, robberies, etc., occurred in the place and it began to attract the attention of observers as one of the vilest holes in the State.

Then came an awful murder, committed by the two men who came to prison, sons of the owner of the place. They had killed the station master, commonly referred to as the "depot agent." Then the citizens of the parish rose up. They demanded satisfaction. A prosecution was begun which, it is said, bankrupted the parish. The father of the boys also was ruined by the expenditure of everything he had to save the necks of his boys. Finally they came to prison. Their father, having spent everything he had, moved to another State. The property was bought by other parties, and two things were done at once: the name of the place was changed, and saloons were expelled! Thus, to sum up: For the lack of a church, and for the presence of the saloon with its gambling accompaniment, a life was ruthlessly taken, a parish bankrupted, a family ruined, and two otherwise nice boys sent to the penitentiary!

All this has passed into history now. The boys are out, having served their sentence. The lessons to be learned, however, may abide with us. Many jails of the State are now practically empty, murders are fewer now than at any time within my recollection, and most of those now occurring are brought about by a bottle of whisky from the "left-over-stock." We trust this condition may soon pass.

But the fact remains that we need churches, and the people must fill them, rearing their children in the principles of Christianity, or as sure as fate they will grow up, in some instances at least, to bring disgrace upon their parents.

O God, give us more evangelical preachers!

Baton Rouge, La.

TO MY MOTHER.

For the body you gave me—the bone and the sinew,
The heart and the brain—that are yours—my Mother, I thank you.
I thank you for the light in my eyes—the blood in my veins,
For my speech, for my life, for my being; all that I have is from you who bore me.
For all the love you gave me, unmeasured from the beginning,
Mother—I thank you.
I thank you for the hand that led me,
The voice that directed me the lap that rested me,
All that I am, is by you, who nursed me.
For your kiss in the morning, and your kiss at night,
My Mother, I thank you.
I thank you for the tears you shed over me the songs you sung to me,
The prayers you said for me—your vigils and ministerings,
All that I am, is by you who reared me.
For the faith you had in me—the hope you had for me.
For your trust, your praise, and your chiding,
For the justice you bred into my bone,
And the honour you made mine; all that I am—you taught me.
For the sore travail that I caused you,
For the visions and despair—My Mother—forgive me
Forgive me the peril I brought you to,
The sobs and the groans I wrung from you,
And for the strength I took from you—Mother, forgive me.
For the fears I gave you—for the dreads—my Mother, forgive me.
Forgive me the joys I deprive you, the toils I made for you,
The hours, the days, the years I claimed from you—Mother, forgive me.
For the times I hurt you—the times I had no smile for you,
The caresses I did not give you—my Mother, forgive me.
Forgive me my angers, my revolts, my deceits and evasions,
For all the pangs and sorrow I brought to you—my Mother, forgive me.
For your lessons I did not learn—your wishes I did not heed,
The counsels I did not obey—my Mother forgive me.
Forgive me my pride in my youth, my glory in my strength,
When I forgot the holiness of your years,
And the veneration of your weakness—my neglect—my selfishness,
And for all the great debts of your love that I have not paid,
Mother—Sweet Mother—forgive me
And may the peace, the joy that passeth all understanding, be yours—my Mother—for ever—and ever. Amen.

The above was the prayer of Tom Dillon, one of the best writers on the Pacific Coast, as printed in the Seattle Intelligencer. It was read into the Congressional Record by Congressman William E. Humphrey, of Washington. F. B. HILL.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent.
Superannuate member, Mississippi Conference,
Brookhaven, Miss

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

Half-Million Dollar Expansion Campaign

LOUISIANA METHODIST ORPHANAGE

LOCATED AT RUSTON, LA.

Headquarters: 507 Milam Street
SHREVEPORT, LA.

327 Carondelet Street
NEW ORLEANS, LA.

Make Checks Payable to Louisiana Methodist Orphanage

Liberty Bonds Accepted at Par.

Telephone Connections

S. D. PEARCE .....President
Ruston

REV. BRISCOE CARTER.....Secretary
Shreveport

J. H. MAYS, Jr.,.....Treasurer.
Ruston

ROBT. W. VAUGHAN....Superintendent

DIRECTORS.

R. O. RANDLE.....Monroe
B. F. ROBERTS .....Shreveport
REV. R. H. WYNN .....Ruston
REV. J. M. HENRY .....Ruston
REV. W. W. DRAKE .....Shreveport
DR. W. D. HAAS .....Alexandria
T. L. JAMES .....Dubach
O. E. HODGE .....Ruston
P. K. ABEL .....Winnfield
J. S. ROLFE .....Oak Ridge
DR. R. D. WEBB .....Minden

Judge W. G. BANKS...Executive Chairman
W. SCOTT WILKINSON.....Chairman

Judge EDWARD BARNETT.....Chairman
Caddo Committee

Hon. DONALD CAFFREY...Vice Chairman
New Orleans District

INTENSIVE WEEK

—FOR THE—

RUSTON METHODIST ORPHANAGE

IS ON

Shreveport and North Louisiana are responding nobly to the appeal for $500,000 to build a permanent home for 350 dependent orphan children.

—o—

It is now up to New Orleans Methodists to do their part in building up for to-morrow, noble and consecrated men and women, those who to-day are facing a hopeless future.

—o—

The Lord Jesus Christ commands YOU to father the fatherless.

It is now up to YOU.

—o—

400 little hands are beckoning you.

PLEDGE.

City.....Date.....

The undersigned pledges and promises to pay to the order of the **Louisiana Methodist Orphanage for Building and Equipment Fund**

($.....).....Dollars, to be paid $.....
cash and $.....in.....installments of $.....
each due .....

SEND CHECKS TO
507 Milam St.,
SHREVEPORT, LA.

Address.....

Name.....

The Home Circle

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather
They hurried away, away.
One big brother and three quite small
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about;
The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered:
"What do you say?
Let's leave the carriage and run away."

So out they scampered, the five together
And off and away they sped.
When somebody found the carriage of leather,
O my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

—Selected.

A GIRL WHOM EVERYBODY LOVES.

"Mother," asked Lutie, "may I have two little appies instead of one big one in my luncheon to-day?"

"I'm sorry, dear, but there is only one big apple. I used the rest for pies yesterday and kept this one out for you."

Lutie went into the pantry and inspected the apple thoughtfully. Her face cleared. "It is such a big one! Are apples very dear, mother?"

"Why, rather, at this season; but there will always be as many as my little girl wants to eat."

"Oh, yes, I know that; but there is a girl in our class who never has an apple in her luncheon. There are four girls in their house and three boys, so it takes a lot of bread. She says her mother has to bake every other day. So if appies are dear, I suppose that is why she never has one. This is so big I can give her half. You see if it was a small one she wouldn't want to take half of it, for fear I might not have enough."

"I shall order more to-day, so there will be plenty in the morning," said mother.

Lutie laughed. "I want to tell you such a funny thing, mother. You know I have four gingham school dresses, but where there are four girls that makes one apiece; so Mary's mother washes theirs out Saturday morning and irons them Saturday afternoon. They have some old dresses they wear at home. She must be a very smart woman," said Lutie.

Mother laughed, too. "Very clever indeed. Did Mary tell you that?"

"Yes. She said she knew we'd notice she wore the same dress, and that she was afraid that we would think that it was never washed."

"You might put in another piece of pie or cake for her, too," said mother, but Lutie shook her head.

"I think I better not do that; she mightn't like it. At school we don't give each other pie or cake or bread, as if we were poor folks, but candy and apples—we all give each other those," she explained.

"So Mary isn't poor folks?" asked mother.

"Why Mother Ralston!" exclaimed Lutie, with a shocked look. "Mary Dalton poor folks? I should say not. She is the head girl in our room. She sits in the back seat in the first row and takes care of the copybooks and notebooks. She is head of her class, and last month she had the highest grade in school—the whole school—the whole school—the whole school, mother! She never whispers nor plays in school; and we hardly ever do, either, because we are afraid Mary might see us. I'd almost rather teacher see us whisper than Mary. You see, mother, we have a new teacher every year, but we always have Mary. She is so good and sweet that everybody loves her."

"I see," said mother. "I think she is a very rich girl."

"Yes, indeed!" cried Lutie.—Exchange.

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" asked Uncle Phil as Rob climbed on his right knee and Archie on his left.

"O, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river. My mother said yes, so we went and had a good deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did as I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"O, Uncle Phil!" said Archie.

"Just then Roy turned his head, and it hit him over his eyes."

"O, Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry and lay on the ground. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down stream, but no man was near to help me. But as I went down under the deep water something took hold of me and dragged me toward the shore. And when I was safe on the bank, I saw it was Roy that had saved my life."

"Good fellow! Was he your cousin?"

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and begged him to forgive me."

"What did he say?"

"He said: 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you will never be."—Selected.

THE HOUSEKEEPER'S ALPHABET.

"Looking over some of grandmother's papers the other day, I came across what was called the 'Housekeeper's Alphabet.' It was the most delicious mixture of morallzings and household helps that could be imagined. Let me read it to you," said Mrs. Happy Homemaker.

"I am going to use the idea and manufacture one that will be a little more coherent, but I know it will lack the old-fashioned charm of this one.

"'Always be cheerful and patient as well as industrious.

"'Brooms hanging instead of standing will keep them soft and pliant.

"'Canning: Do in the early part of the season and early part of the day to save the fruit and temper.

"'Dish of hot water set in the oven prevents cakes from scorching.

"'Economize time and health and means, and you will never beg.

"'Flour: Keep cool and dry, securely covered.

"'Glass: Clean with a quart of water mixed with a tablespoonful of ammonia.

"'Happiness is not so much in doing what you want to, but in wanting to do what you have to do.

"'Ink stains: Wet with spirits of turpentine; after three hours rub well.

"'Jars: To keep cereals in good condition always put in glass jars. To prevent jars in the family always bring a smiling face to the breakfast table.

"'Keep an account of all supplies, with cost and date of purchase.

"'Love lightens labor.

"'Money: Count carefully when and where you receive change.

"'Nutmegs: Pick with a pin, and if good, oil will run out.

"'Orange and lemon peel: Dry, pulverize, and keep in corked bottles to use for flavoring.

"'Parsimony: Be careful lest what you call prudence and economy is really this.

"'Quicksilver and white of eggs destroys cockroaches and bugs.

"'Rise in the morning full of gratitude for a new day.

"'Sunrise within and without is the best medicine.

"'Try again and conquer all obstacles.

"'Undue haste makes waste.

"'Vinegar never catches flies, but honey does.

"'Wholesome advice is easy to give and hard to take.

"'Yielding gracefully is a fine art.

"'Zest is the secret of success.'"—N Y Globe.

UNITED CHURCH WOMEN

WRITE FOR CATALOG

Economical

Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.

Goes Twice as Far

LUZIANNE

coffee

Wm. B Reily & Co Inc New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ENJOYING RELIGION.

Religion best expresses itself, perhaps, in the activities of life. It is so much more than mere emotionalism that we may sometimes be inclined to forget that it is a possession as well as a power. But we do well to remember that the thing that helps us to make others happy ought to make us happy also.

We are not so sure but that the sense of enjoyment of religion is falling too much into the background of our religious experience. It ought not so to be. When a man realizes fully that he is God's—that God, for Christ's sake, has pardoned his sins and received him into favor with himself—he has reason to be so ecstatically happy as to burst into shouts of praise. It is no small thing to be redeemed from the snares of death and the jaws of hell; such a mighty deliverance stirs the soul to its depths when its meaning is fully realized.

But it is not merely what we have been saved from that should give us joy—it is what we have been saved to. The privilege of communion with the Infinite One, the assurance of fellowship with the Holy One, the realization of the abiding presence of the Compassionate One—these are causes of joy unspeakable and full of glory.

Heaven is our home if we really have religion—and that is something to be very happy about. We do not advocate a view of Heaven that will make us forget our relationships to the present world; but in our quiet moments, when we are engaged in religious meditation, the thought that after awhile we shall be removed from the sorrows and disappointments and sufferings to a place where no such things ever come, ought to stir our hearts with the surgings of mighty billows of faith and hope and love.

How can we have religion without enjoying it?

FOLLOWING THE PROGRAM.

A great organization without a great program in times like these is a pitiful spectacle. For this reason, we are glad that our own great church has clearly and definitely entered upon a line of action that shows that it is thoroughly alive to its opportunities and responsibilities. A new era dawned when the Centenary Campaign was launched, and that era will be made even more glorious by the accomplishment of other tasks to which we are getting ready to turn our hands.

As our readers well know, we have favored the adoption of some plan by which all the interests of the church which must be adequately provided for might be presented to our people at one time and under a unified effort; but since those who are in charge of such interests have found it impracticable to alter materially plans previously made, we are ready to enter whole-heartedly into the work of bringing to pass the results that are so ardently desired by all. There may be differences of opinion concerning times and methods, but there surely can be none as to the urgency of the need, and as time and methods are, after all, only incidentals, we can afford to drop our own preferences and unite with all our strength in the work of realizing the essential.

We should hate to think that our great church is not able to carry out the great plans it has made for the extension of its work and the increase of its usefulness as a protagonist in the Kingdom of God. There are always difficulties in the way of the accomplishment of any great purpose, and it is no part of wisdom to ignore those difficulties; they must be faced fairly and squarely, but with the determination to overcome them. The glory of a triumph against odds is greater than the glory of an easily won victory.

We have no idea that there will be any disposition on the part of Southern Methodists generally to hold back in carrying out the great program to which we have committed ourselves as a church. We cannot think there will be a disposition on the part of any considerable number of our people, preachers or laymen, to "hands off" in the great undertakings that lie ahead of us. We are not concerned especially about the prestige or welfare of a few individuals, as such, but we are tremendously concerned about the success of a great cause—and it is a cause that is set before us. No matter how weary and worn the faithful soldiers may be, when the trumpet sounds the call for another charge, the fightings of the past and the weariness of the present are forgotten—and another victory is won.

As a great church, we have laid out a great program; let every man do his duty and a great consummation will be accomplished.

ARTICLES BY DR. CHAPPELL.

We are beginning the publication this week of a series of articles by Dr. E. B. Chappell, Secretary of the General Sunday School Board, under the title, "Origin and Meaning of the Sacraments." We commend the series to our readers as well worthy of their careful perusal. Dr. Chappell's great learning and his happy literary style admirably equip him for the serious task he has undertaken. We count ourselves fortunate to be able to give to the readers of the Advocate this scholarly presentation of an important matter.

TWO NEW BUILDINGS AT CENTENARY COLLEGE.

A hurried visit to Shreveport, La., last week, to attend a meeting of the executive committee of the Louisiana Conference Board of Education, gave us the opportunity of catching a glimpse of the two new buildings that are being erected on the campus of Centenary College. While they are of frame construction, they are so designed as to convey the impression of stateliness and permanency. One of the buildings is intended especially to provide adequate facilities for the college work proper, apart from the Preparatory Department, and, so far as we could judge, it will meet that purpose admirably; the other building will serve as an auditorium and gymnasium—and we do not know of an institution in the South that will be better provided for in these particulars.

We are prone to believe that Louisiana Methodism is beginning to realize the vital necessity of maintaining a first-class college for the education of its young men, and that the money will be forthcoming to put Centenary in the forefront of the educational institutions of the church. We can think of no greater incentive to the Methodism of Louisiana to enter heartily into the approaching educational campaign than the opportunity it will offer of making its two schools—Centenary and Mansfield Female College—what they can easily become with the hearty and generous co-operation of all our people.

It was gratifying to learn that the enrollment at Centenary in all departments lacked only a few of reaching the two-hundred mark during the session just closed.

PERSONAL AND OTHER NOTES.

The Fall Meeting of the College of Bishops will be held at Birmingham, Ala., December 16-20.

The Richmond Christian Advocate has increased its subscription price from $2 to $2.50, effective July 1.

We are glad to learn that our work at Canton, Miss., continues to prosper under the leadership of Rev. C. C. Evans.

The recent General Conference of the M. E. Church removed the time-limit from the district superintendency—presiding eldership, as we call it.

Rev. A. S. Lutz, presiding elder of the Baton Rouge District, Louisiana Conference, recently assisted Rev. A. J. Coburn in a good meeting at Ponchatoula, La.

Randolph-Macon College conferred the degree of Doctor of Divinity upon Rev. J. W. Shackford at its recent Commencement.

Bishop W. J. McMurry has recently suffered severely from carbuncles, which made it necessary for him to cancel a number of engagements.

We have seen the statement that the cost of holding the recent General Conference of the M. E. Church at Des Moines, Iowa, was $260,906.01.

At the recent alumni dinner at Trinity College, Durham, N. C., President Few announced that the college had received contributions amounting to more than $600,000 during the year.

Bad weather and sickness among his people have hindered Rev. H. J. Boltz, of Clay, La., in the work of the church thus far, but conditions are improving and the outlook is encouraging.

Brother J. G. Rouse, who has recently removed from Vancleave, Miss., to Ocean Springs, Miss., has been a reader of the Advocate for fifty years—so writes his pastor, Rev. J. H. Grice, in renewing his subscription.

The salary of the pastor of First Church, Baton Rouge, La., has recently been increased $600, making it now $3600. Rev. N. E. Joyner is doing a great work at this important church in the Capital City of Louisiana.

Brother Jas. Hand, of Purvis, Miss., in renewing his own subscription enclosed an additional amount, according to his usual custom, to send the Advocate to some one who might be unable to subscribe for it. We thank him sincerely.

Dr. R. S. Stewart, of Georgia, a returned missionary from Japan, will assist Rev. R. P. Neblett in a meeting at Como, Miss., beginning next Sunday. Dr. Stewart made a great impression upon the church during his labors in behalf of the Centenary Campaign.

His pastor, Rev. W. W. Nelson, in renewing the subscription of Brother B. D. Godbold, Wesson, Miss., states that he has been a reader of the Advocate since its first issue, and that he has been a steward for seventy years without a break. A noble record!

We learn from our exchanges that Rev. C. C. Selecman, D.D., for the past seven years pastor of Trinity Church, Los Angeles, Calif., has been appointed pastor of First Church, Dallas, Texas, to succeed Dr. S. H. C. Burgin, who has become Secretary of the Board of Church Extension.

Dr. Frank M. Thomas, the brilliant and scholarly editor of the Methodist Quarterly Review, has recently been suffering from a severe illness that has temporarily incapacitated him for work. The church at large will remember him in its prayers that he may be speedily restored to health.

Rev. R. P. Fikes, formerly a member of the Mississippi Conference, but now a member of one of the North Carolina Conferences, is attending the Preachers' Summer School now in session at Trinity College, Durham, N. C. In a personal note to the editor, he speaks very highly of this great educational institution of our church.

Sunday School Day was observed at the First Methodist Church, Gulfport, Miss., on June 13. The service was inspiring, and eleven children were baptized.

When Rev. H. B. Vandenburg went to Standard, La., as pastor, not a copy of the Advocate was going to that place, according to our information; now it goes to the home of every steward.

Rev. J. M. Boykin, our efficient pastor at Bossier City, La., honored the Advocate office on Monday of this week while passing through the city en route to the Seashore Divinity School. He gave a good report of the work in his charge.

The General Conference of the M. E. Church, at its recent session, authorized the licensing of women as local preachers, and appointed a commission to consider and report on the advisability of ordaining them for the work of the pastorate.

Rev. Geo. G. Yeager, of Vaughan, Miss., accompanied by Mr. T. J. Presley, spent a few days in New Orleans last week. We greatly enjoyed the call they made at the Advocate office. Brother Yeager reported progress in his work at Vaughan.

At its recent Commencement, Southwestern University honored itself in conferring the degree of Doctor of Divinity upon Rev. A. J. Weeks, editor of the Texas Christian Advocate, and Rev. T. C. Ragsdale, pastor of Tulip Street church, Nashville, Tenn.

Rev. I. C. Sells, pastor of the Harrisville charge, Mississippi Conference, who has been attending Millsaps College, has moved to Harrisville, where he received a royal welcome at the hands of his people. The work of the charge is moving along satisfactorily.

Mrs. A. P. Carmouche, of Jennings, La., a regular reader of the Advocate, recently underwent a serious operation at the Touro Infirmary, this city. We are glad to be able to report that she stood the ordeal well, and is now recuperating at the home of her cousin, Mrs. R. S. Crichlow.

For the past two years or more, no Sunday School Day service has been held at Jackson, La., or Ethel, La., but this year the Day was observed at both places with a splendid program. An offering of $30 was sent to the Conference Sunday School Board. Rev. F. B. Hill is the pastor.

Rev. R. H. Harper, pastor of First Church, New Orleans, was a delegate from the Kinwanis Club of New Orleans to the National Convention, which met in Portland, Oregon, last week. The editor of the Advocate had the privilege of preaching to attentive congregations during the pastor's absence.

The Methodist Church at Covington, La., was completely destroyed by fire about ten days ago. The origin of the fire is unknown, though it is supposed to have been cause by a spark from a passing train. Steps are being taken to rebuild as soon as possible, in a more suitable location which has already been purchased.

Rev. W. W. Nelson, the pastor, informs us that the Cascyville camp meeting will begin on July 23 and close on August 1. Rev. Andrew Johnson, D.D., of Wilmore, Ky., one of our general evangelists, will do the preaching, and Professor C. C. Conley, of Wilmore, will have charge of the music. Miss Minnie Davis will serve as pianist. Ministers attending the meeting will be entertained free.

We learn from the Uvalde (Texas) Leader-News that Raymond C. Spratt and Miss Dorthy Harris were married at the residence of the bride's parents, Rev. and Mrs. W. C. Harris, on Wednesday, June 9, the father of the bride officiating. We extend best wishes to the happy couple. Brother Harris is a superannuate member of the North Mississippi Conference.

We have just received a copy of the Millsaps College Bulletin, being the Register for 1919-1920, with the Announcements for 1920-1921. It sets forth the work of this great institution in a most attractive way, and we earnestly urge Mississippi Methodists who have sons to educate to secure a copy in order that they may know what their own church has to offer them in the way of first-class educational advantages.

Rev. John F. Foster, of Franklin, La., Rev. William Schuhle, of Logansport, La., Rev. C. D. Atkinson, of Monroe, La., Rev. A. M. Broadfoot, of Fernwood, Miss., Rev. A. S. Oliver, of Summit, Miss., Rev. W. H. Saunders, of Natchez, Miss., Rev. C. A. Battle, of Mansfield, La., and Rev. W. W. Holmes, of Lake Charles, La., honored the Advocate office with calls while passing through the city on their way to the Seashore Divinity School in the early part of the week.

We regret to learn of the death, at Centerville, Miss., on Friday, June 11, of Brother Francis E. Bowman, at the ripe age of 73 years. He was a citizen of Tensas Parish, La., but was visiting relatives in Centerville at the time of his death. The funeral services were held at Jefferson Street Methodist Church, Natchez, Miss., on Saturday, June 12. He was the father of W. C. Bowman, of Natchez. The Advocate extends sincere sympathy to the bereaved family.

According to press reports, Dr. John A. Rice, our pastor at Sumter, S. C., has been elected to the chair of Old Testament Literature in Southern Methodist University. Dr. Rice is recognized as one of the foremost Old Testament scholars in Southern Methodism. He served as pastor of Rayne Memorial Church, New Orleans, for four years. It is also reported that Dr. H. M. Dobbs, Dean of the Theological Department of the University, will return to the pastorate, and that Dr. Paul B. Kern has been elected to succeed him as dean.

THE REVIVAL.

By Rev. Theodore Copeland, D.D.

Has the evangelistic campaign recently launched by our church produced satisfying results? A few weeks ago the church press carried many articles from learned men suggesting plans of procedure, methods to be pursued and conditions of success. Judging from the reports available, there has been nothing like a sweeping, church-wide revival of the old-time religion. Until the Spirit be poured upon us from on high, we shall not reap an abundant harvest from our evangelistic labors.

In every new awakening, there are fresh manifestations of God, new unfoldings of truth which meet the requirements of the age. But amid the social and ethical conditions that require adjustment at this time, the gospel, which alone can save the world, must not omit the notes of blood redemption and spiritual regeneration. The Pentecostal revival was the type and pattern for the church for all time. Obeying the divine injunction, they tarried at Jerusalem till they were endued with the power of the Holy Spirit, then went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Our fathers used to sing: "All is vain unless the spirit of the Holy One come down." The gospel preached without unction is a savor of death unto death, for the letter killeth, but the Spirit giveth life.

In every genuine revival the pastor holds the key to the situation. If he possesses the evangelistic gift, he may conduct his own meeting: otherwise, he must prepare the way for the evangelist. Aggressive spiritual work cannot be successfully accomplished by setting aside a few weeks for special services without the most careful preparation. The church and not the evangelist, is the most important factor in revival work. Peter's preaching on the Day of Pentecost would have produced little effect on the multitude but for the fact that the whole company had been for ten days waiting on the Lord and were all filled with the Holy Spirit.

Unless there is spiritual power in the church, neither pastor nor evangelist may work successfully to reach the unconverted. I never knew an anxious church that didn't find anxious inquirers. While Philip is instructed to join the chariot, the eunuch is being prepared for the words of the evangelist. Peter is directed to Cornelius by the same Spirit who is telling the devout Roman how to find Peter.

The evangelist is a man who has a clear understanding of the gospel, a great passion in his heart resulting from the clear vision, a great optimism in his soul, born of his confidence in the power of Christ to save every man; and out of that passion and that confidence a great constraint seizes him to tell everybody the glad news of salvation by Jesus Christ.

He goes out in hope. He faces the world with its sorrow, its sighing, its sin, publishing the good news, that what man cannot do for himself God has done in Christ. On the Day of Pentecost, Peter was preaching the Lordship of Jesus Christ, confronting the blind belief and flippant skepticism and idle curiosity and surging sorrow and blinding sin, and everything else, and he boldly said: "Jesus Christ is Lord." He faithfully proclaimed the atonement of Christ and his vicarious death as the center of the gospel.

Hard by the praying church is a waiting world. The forewandering souls of men turn instinctively to the stronghold of the Christian church for refuge from the storm and tempest. It is the sojourners of the world, the manifest travelers to a better country, who are made the confessors of troubled hearts. It is the pilgrims of the faith who have the only availing mission to the world's deepest bitterness and unbelief. To-day the fields about us are white unto the harvest, and it is our business to proclaim to a sinning, suffering world, that through all depths of sin and loss, drops the plummet of the Cross. With the zeal and passion of the ancient prophet, let us cry aloud, "Ho, every one that thirsteth, come ye to the waters!"

Dallas, Texas.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. B. Craig, Bellefontaine, Miss., 2; Rev. R. H. Clegg, Harperville, Miss., 2; Rev. J. L. Nahors, Kossuth, Miss., 2; Mrs. R. A. Segrest Barlow, Miss., 4; Rev. E. C. Driskell, Greenwood Springs, Miss., 2.

A cultivated will is only another name for a strong character.—Selected.

When we cannot look backward or forward, we turn to the gospel.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY JANE HENDRIX LEWIS was born at Oxford, Miss., April 10, 1842, and gently fell on sleep in the Methodist parsonage at Winona, Miss., June 13, 1920, at 9:20 a.m. She was married to Mr. Wm. B. Lewis, November 30, 1859, and spent most of her life in Tate County, Miss., and many of those years near old Greenleaf Church, east of Coldwater. In weakness and great suffering she spent the last year with her daughter, Mrs. J. B. Randolph, who, with her husband and nieces, gave most tenderly and constantly those attentions of love which full hearts are able to render. This made her burdens lighter, but could not stay the power of death. She was a member of the M. E. Church, South, and when she could no longer attend its services here, its beautiful funeral service was conducted in her honor in the presence of a large assemblage, by her friend, Rev. Ben P. Jaco, assisted by Rev. H. G. Roberts, after which the body was carried to Coldwater, Miss., and thence to its last resting place at old Greenleaf church. She was the mother of nine children, four of whom survive her and whose hearts bear that loneliness which is only known by those whose mother is not. But Christ said: "I will not leave you comfortless (orphans)." Trust Him, dear ones who mourn.

BEN P. JACO.

Winona, Miss., June 15, 1920.

JOHN L. HUNNICUTT has fought the good fight, he has finished his course, he kept the faith, and has entered upon the reward of the righteous. His death took from us one of the most substantial citizens of Kemper County, Miss., and from the Methodist Church one of its truest members and most faithful officers, and from his community one of its truest friends and largest benefactors. He will be sadly missed, and the vacancy his going made will be hard to fill.

His blood inheritance was English, Scotch, and Irish; and his ancestors were among the sturdy people who set up civilization in the Carolinas, Georgia, Alabama, and Mississippi. Among these ancestors were the Thompsons, the Jollys, the Orrs, and the Hunnicutts—people who have been at the front in all enterprises that stood for character and good citizenship. He was a grandson of John Hunnicutt and Rebecca Thompson, and a son of Joseph Hunnicutt and Caroline Orr. His natal day was September 12, 1843.

He came to Kemper County, Miss., when a young man, made his home soon after marriage at Oak Grove, engaged in farming and merchandising, which he followed successfully to the close of his life, May 5, 1920. He was thrice married: first to Miss Mary A. McDade, in 1865; then to Miss Eliza Ann Smith, 1872; and to Miss Mary Levin Wright, 1912, who has devotedly and affectionately cared for him during more than two years of failing health, and who now cherishes the memory of her noble and good husband whose going has left her in great sorrow. Brother Hunnicutt reared to manhood and womanhood two sons and three daughters. These are: Dr. W. J. Hunnicutt, Asheville, N. C.; J. I. Hunnicutt, Meridian, Miss.; Mrs. Dr. J. C. Rush (deceased), Waynesboro, Miss.; Mrs. Dr. J. H. Rush, Meridian, Miss.; and Miss Lula Hunnicutt, Oak Grove, Miss. All of these add honor to a good family.

Early in life Brother Hunnicutt became a member of the Methodist Church, and lived through life in its communion. The history of Union Church could not be written without giving to him a very conspicuous place. For nearly fifty years he held the office of steward, and few men have been more faithful and efficient than he was in the office. During the year 1919 he was practically an invalid, but through his efforts Union Church was the first in the Meridian District to pay its assessment for ministerial support in full.

The stalwart, great-hearted, open-handed citizen; the generous and devoted friend of the church; and the friend of every one, has left us, but we will know where to find him.

GEO. H. THOMPSON,
Meridian, Miss., May 26, 1920.

RESOLUTIONS.

Resolutions of sympathy and respect to the memory of Rev. L. T. Sargent, L. E., passed by the Aberdeen District Conference in session at Shannon, Miss., June 10, 1920.

Whereas, it has pleased Almighty God, in His infinite wisdom, to take from our midst Rev. L. T. Sargent, a local elder, who served as a supply in the North Mississippi Conference for about 25 years; therefore be it resolved:

1. That in the death of Brother Sargent, the church has lost one of its faithful workers and devout Christians.

2. That this District Conference offer to the bereaved wife and family its heartfelt sympathy in their great loss, and express our gratitude for the faithful work which he performed.

3. That a copy of these resolutions be sent to the faithful wife, and one to the New Orleans Christian Advocate for publication. Signed:

E. C. DRISKELL.

"WHAT THE WORLD NEEDS."

By H. Croom Armour.

A man—an intelligent man, non-Christian—stops and thinks. This is what he thinks: Do I have to be a member of the church to be saved eternally, or can I live right outside the church, obey God's laws and be just as good as a Christian? In other words he considers this question from every logical viewpoint. He does not have any bad habits at all, doesn't drink, curse, or do anything that is wrong. In fact, he is living an honest, consistent life, free from all that is evil or degrading. And he thinks to himself seriously if he is not just as good as a member of the church of Jesus Christ. There are thousands of men and women just like this man in the world to-day, thinking this same question; and they have a right to ask that question. It is up to church members to answer correctly this all-important question for them. Will they do it? The ministers are doing it. They are answering this question with all the power that God has given them.

The writer will just say this: if it were not for the church and church people, the world couldn't exist. The foundation of all our civilization is the church. If there were not a church in this country of ours, we would be living in a country as uncivilized as darkest Africa. If the Bible is true, you do have to repent of your sins and accept Jesus Christ as your Savior, before you can enter the kingdom of heaven. It is very plainly written in the Book. If every man, woman and child to-day were a member of the church, this old world of ours would progress in every way, spiritually, mentally and morally, a thousand times as fast as it is at present, I sincerely believe, for don't you see we would have something to grow from?

You might as well say, "Can I stay outside the service of my country while war is in progress and help defeat the enemy?" as to say, "Can I stay outside the church and help defeat our greatest enemy, sin?" You must be a member of God's church to be of true service to Him who laid down his life for us.

That is what the world mostly needs to-day—true, consecrated church members, who are willing to put forth their very best efforts to promote God's interest, to help wipe out sin in the world.

Houlka, Miss.

"REVIVALS FOR RURAL DISTRICTS THIS SUMMER."

Hurrah for Dr. Goddard and our Commission on Evangelism! Never before has there been planned a more important campaign than this ninety-days' revival campaign for circuits. Brethren of towns and cities, leave your pulpits for awhile to the laymen of your church and go to the country and help put on the greatest revival that we have ever heard of. We cannot let this opportunity pass. Let the Conference Commission on Evangelism call on the laymen of towns and cities to release their pastors, and they will gladly do so. Send these preachers out with a great Gospel message that will kindle the hearts of these country people, who are the very "salt of the earth." If we are to have any Gospel preachers to-morrow, we must not neglect the rural sections, for there is where we have found them in the past. I am not hinting that the circuit preacher cannot give the Gospel, for he can as far as he can reach his folks, but he cannot do all the work that is needed, and must have help. He cannot secure all the help that he needs. Then we have a number of places that are not even on any circuit, that we should look after. If we go out into the rural places this summer at the direction of the presiding elders and Evangelistic Committee and do our best, we will all be surprised at the results. Brethren, let's do it!

Yours for a great revival,

D. B. BODDIE.

Rochelle, La.

Connectional Benefit Brotherhood
Methodist Benevolent Association
Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by
1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying $1,200 on $1,000 claim in 12 years.
For information write
J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?
Now you will find it easy enough if you use
Jell-O Ice Cream Powder
Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of about two cents a dish.
Five kinds: Vanilla, Strawberry Lemon, Chocolate, Unflavored

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

HOLMES
is a
Reliable Store

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Cuticura Soap
SHAVES
Without Mug
Cuticura Soap is the favorite for safety razor shaving.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

TETTERINE
ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Forschler's
Dual Frame Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

How Shivar Mineral Water Relieves Rheumatism.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring.

Box 17B, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten galions of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in bookiet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

MEETING AT PRENTISS, MISS.

Beginning on Sunday, May 23, and running through June 2, I was assisted by Rev. J. S. Purcell, of Crystal Springs. He is a strong preacher. He fights sin with an unsheathed sword. I have never heard any man who arraigns sin more pronouncedly than does Brother Purcell. He does not mince things, a spade is a spade with him. My people were delighted with his deliverances. We had two accessions, both on profession of faith; but there was lasting good accomplished. Should any brother need a man who knows how to fight sin, Purcell is the man. My next meeting will be at Carson, beginning July 16. We expect a great meeting. The work on the Prentiss charge is progressing very well. Please pray for our success.

Your brother,
P. H. HOWSE, P. C.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Natalbany, at James' Chapel, July 3.
Zachary, July 4.
Joint Quarterly Conference, Baton Rouge, First Church, Istrouma, and Keener Memorial, July 5.
Gonzales, at New River, July 7.
Oakland Tabernacle Meeting, July 11 to 18.
Greensburg, at Oakland, July 16.
St. Francisville, at Concord, July 21.
Baton Rouge, First Church, a.m., July 25.
Baton Rouge, Keener Memorial, p.m., July 25.
Jackson, at Gurley, July 28.
Clinton, at Bentoville, July 29.
Bluff Creek Camp Meeting, July 30 to Aug. 8.
Olive Branch, at Bluff Creek, Aug. 1.
Pine Grove, at Bluff Creek, Aug. 4.
Baker, at Deerford, Aug. 10.
Franklinton, Aug. 11.
Franklinton Circuit, at Waldheim, Aug. 12.
Denham Springs, at Live Oak Revival, Aug. 14 to 18.
Springfield, at Holden, Aug. 19.
Amite, Aug. 22.
Kentwood, at Mt. Hermon Revival, Aug 23 to 29.
Hammond, Sept. 4, 5.
Ponchatonia, at Lee's Landing, Sept. 6.
ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Third Round.

Opelousas, June 27, p.m.
Gueydan, at G., July 4.
Morgan City, July 11.
Eunice, at Reeves, July 18.
Abbeville, at A., July 25, a.m.
Crowley, July 25, p.m.
Franklin, Aug. 1, a.m.
Lafayette, Aug. 1, p.m.
New Iberia, Aug. 3, p.m.
Indian Bayou, Aug. 8, a.m.
Lake Charles, Aug. 11, p.m.

At this Conference, let the preachers have full reports on education, as under question No. 9; also on No. 10, in regard to Christian literature. At this conference, special stress will be placed on Christian education, and our Advocates. H. W. BOWMAN, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Iuka Station, June 27, 28.
Wheeler ct., at Lebanon, Tuesday, June 29.
Guntown and Baldwin, at Pleasant Valley, July 2.
Booneville ct., at Blackland, July 3, 4.
Hickory Flat, at Palestine, Thursday, July 8.
Myrtle ct., at Friendship, Friday, July 9.
New Albany ct., at Ecru, July 10, 11.
Chalybeate ct., at Ebenezar, July 16.
Blue Mountain ct., at Falkner, July 17, 18.
Dumas ct., at New Hope, July 19.
Kossuth ct., at Pleasant Hill, July 23.
Corinth ct., at Shady Grove, July 24, 25.
Rienzi ct., at Pisgah, July 27.
Golden ct., at Dennis, Saturday, July 31.
Tishomingo, at West Side, Aug. 1, 2.
Marietta ct., at Mt. Nebo, Aug. 3.
Mantachie ct., at Oak Grove, Aug. 6.
Mooresville ct., at Andrew's Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug. 13.
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.
W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Pontotoc, June 30.
Shanon, at Pleasant Grove, July 3, 4.
Houston, July 9.
Algoma, at Palestine, July 10, 11.
Aberdeen, July 15.
Nettleton, at Carolina, July 17, 18.
Houlka, at Concord, July 24, 25.
Fulton, at Friendship, July 31, Aug. 1.
Tremont, at Mt. Pleasant, Aug. 1, 2.
Smithville, at Tronquic, Aug. 4.
Amory and Nettleton, at Nettleton, Aug. 8, 9.
Vardaman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11.
Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.
T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Bellefontaine, at Sp. Hill, June 26, 27, a.m.
Eupora and Maben, at E., June 27, p.m., 28.
Brooksville, at Popes Ch., July 3.
Sturgis, at Bethel, July 4, a.m.
Starkville, July 4, p.m., 5.
Cedar Bluff, at Pearsons, July 10, 11, a.m.
West Point, July 11, p.m., 12.
Mayhew, at Lebanon, July 17, 18, a.m.
Central, at Murrahs Ch., July 18, p.m.
Macon ct., at Ex Prairie, July 24, 25, a.m.
Macon, July 25, p.m., 26.
Artesia, Q. C., July 26.
Columbus, First Church, Q. C., July 27.
Central, at Murrahs, Q. C., July 30.
Crawford, at Crawford, July 31, Aug. 1.
Caledonia, at Flint Hill, Aug. 7, 8.
Mashulaville, at Mt. Hebron, Aug. 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22.
W. L. DUREN, P. E.

Durant Dist.—Third Round.

Sidon and Cruger, quarterly conference, June 30.
Tchula, quarterly conference, June 29.
Kilmichael, at Lodi, May 31.
Pickens, at Richland, June 12, 13.
Vaiden and West, at Wesley Chapel, June 16.
Kosciusko Ct., at Tabernacle, June 19, 20.
Kosciusko Station, June 20, 21.
Ebenezer Ct., at Thornton, June 24.
Hesterville Ct., at Shiloh, June 26.
Sallis Ct., at Salem, June 27.
McCool Ct., at Bowie, July 3, 4.
Ackerman, at Ackerman, July 4, 5.
Colla Ct., at ———, July 7.
Noxapater, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ———, July 13.
Black Hawk, at Bowling Green, July 17.
Acona Station, July 18.
Chester Ct., at South Union, July 26.
A. C. McCORKLE, P. E.

Greenville Dist.—Third Round.

Gunnison, a.m., June 27.
Rosedale, p.m., June 27.
Duncan, July 4.
Hollondale, a.m., July 11.
Leland, p.m., July 11.
Glen Allen, at Avon, July 18.
V. C. CURTIS, P. E.

Winona Dist.—Third Round.

Greenwood, a.m., June 27.
Winona Station, p.m., June 27.
Dublin, at Vance, July 11.
Sunflower, at Fairview, July 17, 18.
Inverness, at Calle, July 25.
Webb, at Webb, a.m., Aug. 1.
Schlater, p.m., Aug. 1.
Winona Ct., at Bluff Springs, Aug. 7, 8.
Carrollton, at Longview, Aug. 14, 15.
Minter City at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.

The pastors will please arrange hour for holding quarterly conference to suit the convenience of local congregations.
S. L. POPE, P. E.

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

Calomel Salivates. It's mercury. Calomel acts like quicksilver on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

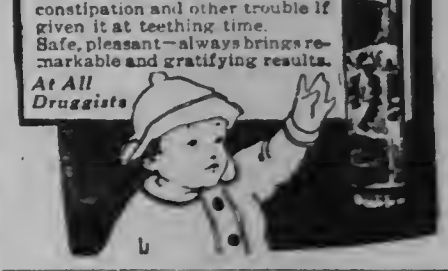
Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



Dye It Right! "Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

For Bad Breath

Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than

FOLEY CATHARTIC TABLETS

They cause no griping or nausea. Cleanse the bowels, sweeten the stomach and benefit the liver. Never disappoint.

Mrs. Elizabeth Slauson, 137 So. Main St., So. Norwalk, Conn: "I can honestly say Foley Cathartic Tablets are wonderful."

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Eigteen preachers enrolled as individual students. The book all of them selected is "The Teacher's Life of Christ" by Barclay. These men can get as many more to enlist. This work was done by Brother Stephens and myself while we were attending the Efficiency Conference at Grenada.

There is one big thing for us to do and that is to get some of our teachers to attend the Training School to be held at Grenada, August 4-11. The matter of expense is small—only ten dollars for the week. The faculty is nearly complete. Enrollment cards will be sent out soon. Get ready to sign them. A great many important things hinge upon this item of letting some one know that you are going to attend. You will be the one inconvenienced if you fail to let me know. If you fail to enroll, don't fuss at anything that comes up.

The Efficiency Conference at Grenada this week was an epoch in the lives of many of us. Dr. Goodcell is a consecrated scholar. He encouraged all of us and made most of us feel very humble. Dr. Todd gave more than appeared while he was speaking. What he is as a beautiful character will linger with us always. George Stuart does not have to be called "Dr." He is too great for any other title except "George Stuart." Just plain George fits him. Say what you please, he succeeds in winning men to Christ and that is enough for any man or a host of angels.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

MISSISSIPPI CONFERENCE NOTES

Sunday I had the pleasure of visiting the Shubuta Sunday school. It is in good condition and seemed to be doing good work, in spite of the hot weather and other things that detract.

Tuesday, the District Institute for the Newton District was held at Walnut Grove, Miss. Fifteen out of the twenty-two charges were represented. A large attendance was given us from the town. It was a very delightful and happy occasion. The officers for the coming year are as follows: W. D. Cook, Forest, Sec'y.; Mrs. J. E. Oakey, Forest, Elem. Supt.; Mrs. A. W. Brunson, Laurel, Int. Sen. W. B. C.; H. O. Thrash, Newton, Y. P. A. W. B. C.; Mrs. H. R. McKee, Homewood, Missions; R. C. Pugh, Decatur, T. T.

I trust that each one of the Sunday schools will get in touch with their officers and make them feel that you are interested and desire to help in the work.

Rev. T. W. Adams, the Junior Presiding Elder of the Jackson District, was with us and gave us a fine talk on Tithing, with the result that two pledged to tithe. Very interesting reports were given by the various schools. It was a helpful Institute.

The Standing of the districts on Point 2 for standard districts is as follows:

	Per cent
Port Gibson District	91
Hattiesburg District	86
Jackson District	76
Newton District	70
Brookhaven District	52
Meridian District	40
Seashore District	23

The Port Gibson District had 21 out of 23 charges represented, 48 delegates present, and 75 people present in audience.

The Hattiesburg District had 20 out of 23 charges represented, 64 delegates, and 350 people present in audience.

The Jackson District had 19 out of 25 charges represented, 55 delegates and 150 people present in audience.

The Newton District had 15 out of 22 charges represented, 67 delegates, and 300 people present in audience.

The Brookhaven District had 12 out of 23 charges represented, 40 delegates, and 100 people present in audience.

The Meridian District had 9 out of 22 charges represented, 20 delegates, and 200 people present in audience.

The Seashore District had 5 out of 22 charges represented, 15 delegates, and 50 people present in audience.

While these figures show that the Seashore District is last and the Port Gibson District is first, it does not mean that the Seashore District Institute was a failure, because the results from the Institute have been gratifying; and from each Institute there were some features that were gratifying in the extreme. These figures are shown for the sole purpose of encouraging a 100 per cent representation in the Institutes next year.

If you have not observed Sunday School Day, please do so. And if you have not read the little leaflet, "Four-Times-A-Year-Institute," please let us know and we will send it to you.

As soon as we can, we are going to send a Report Blank to each Sunday school. We request that you fill it out and return to us as soon as possible.

I trust that God will continue to bless us all. Pray for us.

Yours in Him,
J. C. CHAMBERS.

NOTES OF THE LEAGUE ASSEMBLY, MANSFIELD, LA.

The faculty consisted of the following: Rev. Alonzo Early, S. S. Thomas, E. O. Harbin (Central office), Rev. W. W. Holmes, the Stockwells, Dr. W. R. Bourne (of Centenary College), Rev. Leland Clegg, Rev. W. W. Drake, Rev. J. B. Grambling, Miss Juanita Goldsby, Miss Willie Zuber, Mrs. R. H. Wynn.

Strict discipline was maintained by the officers.

A wonderful spirit was shown by students. There were five volunteers for the foreign field, five for home service, and nine not decided—a total of nineteen for Life Service!

All officers were re-elected for the coming year.

It was rumored that a Sunday School Institute may be organized to follow or precede the Assembly next year.

One of the notable features of the meeting was the fact that in public meetings nearly every one of the young folks offered prayer repeatedly when short sentence prayers were called for. All showed willingness and ability to take part in the service.

The Louisiana State Epworthian Loyalty Legion was organized to help raise the budget, with the following officers: State Commander, Rev. Leland Clegg, First Church, Shreveport; State Adjutant, Calvin N. Joyner, 531 Florida Street, Baton Rouge.

All membership fees should be sent to the above address.

CALVIN N. JOYNER.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round (In Part)

Forest and Morton, at Forest, July 4, 5.
Deemer, at Scotland, July 10, 11.
Harperville and Lena, at Hillsboro, July 16.
Carthage, at Conway, July 17, p.m., and 18, a.m.
Walnut Grove, at Freeny, July 17, a.m., and 18, p.m.
Homewood, at Pulaski, July 23.
Trenton, at Polkville, July 24.

J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Springs, July 4.
Crystal Springs, July 4.
South and East McComb, at East McComb, July 11.
Magnolia, July 11, 12.
Fernwood, at Knoxo, July 18.
Tylertown, at Tylertown, July 18, 19.
Summit, at Muddy Springs, July 25.
South Magnolia, July 25.
Adam, at Ebenezer, July 31.
Brookhaven, Aug. 1, 2.
Topisaw, at Holmesville, Aug. 7, 8.
McComb, Centenary, Aug. 8, 9.
Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Darlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.

J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

Fannin, at Fannin, July 3.
Brandon and Pelahatchie, at Brandon, July 8, 4 p.m.
Benton, at Zeiglerville, July 9.
Eden, at Tranquil, July 10.
Yazoo City, July 11, 7:30 p.m.
Lake City, at Lake City, July 11, 11 a.m.
Jackson, Capitol Street, July 13.
Satartia, at ———, July 17, 18.
Flora, at Bentonia, July 18, 19.
Lintonia, at Dover, July 16.
Harrisville, at Poplar Springs, July 22.
Camden, at Soule's Chapel, July 23, 11 a.m.
Vaughn, at Vaughn, July 24, 25.
Millsaps Memorial, at Clinton, Friday, July 30.
Madison, at Pocahontas, July 31 Aug. 1.
Monterey, at Thomasville, Aug. 7, 8.

J. M. MORSE, P. E.

Port Gibson Dist.—Third Round.

Fayette, July 4.
Washington, at Mars Hill, July 7.
Centerville and Stephenson, at Centerville, July 11.
Woodville, 8 p.m., July 11.
Woodville ct., at Hopewell, July 12.
Natchez, July 18.
Port Gibson, July 21.
Gloster and Liberty, at Mt. Vernon, July 23.
Rocky Springs, at Redbone, July 25.
Utica, July 28.
Hermanville, at Sarepta, Aug. 1.
Nebo, at Cool Springs, Aug. 4.
Silver City, Aug. 8.
Louise and Holly Bluff, at Holly Bluff, Aug. 9.
Anguilla, at ———, Aug. 15.
Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Prentiss, at Mount Zion, July 3, 4.
Hattiesburg, Court Street, 8 p.m., July 7.
Mount Olive, at Okohay, 11 a.m., July 18.
Hattiesburg, Main Street, 8 p.m., Aug. 1, 2.
Hattiesburg, Broad Street, 11 a.m., Aug. 1, 3.
Hattiesburg Circuit, at Lux, 3 p.m., July 31-Aug. 1.
Richton, at Richton, Aug. 8, 9.
Ellisville, at Mount Zion, 11 a.m., Aug. 11.
Avera, at Piave, Aug. 14, 15.
Silver Creek, at Bethel, 11 a.m., Aug. 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Lauderdale, at Marion, July 4.
Meridian, Hawkin's Memorial, July 4.
Buckatunna, July 11, 12.
Meridian, Poplar Springs, July 18.
Vimville, at Why Not, July 25.
Scooba, at Wahalak, July 27.
Daleville, Aug. 8.
DeSoto, at Hopewell, Aug. 9.
Matherville, at Theadville, Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.

GEO. H. THOMPSON, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

EVANGELISTIC CAMPAIGN FOR RURAL DISTRICTS THIS SUMMER.

By Dr. O. E. Goddard.

The campaigns for circuits, beginning July 1 and ending September 26, bids fair to be one of great power. Many of our circuit preachers tried out the Standard Plan at one point on their circuits in the pre-Easter campaign and found it so effective that they are now planning to put it on at all the other points. One circuit preacher received nearly two hundred at one point on Easter. They found the survey of immense value in getting before themselves and their congregations the needs of the community. All who tried out the plan give it their hearty endorsement.

There are at least ten thousand country churches that should have a revival this summer, and city pastors, having had their meetings and being familiar with the Standard Plan, can be of service to the circuit preacher. I am suggesting that the town and city pastors, instead of going to resorts, take their lightest clothes and heaviest sermons and go to the country to help in great revival campaigns for the rural districts.

We are in the midst of strange and wonderful times. We are in the midst of great and fleeting opportunities. In such times as these it would be unpardonable to be idle—to be indifferent would be a sin. It seems a pity that one must take time to sleep when every minute can be made to count so much for the Kingdom. Let much prayer be made for the country work. Let all help by prayer, faith, and service.

We ought to reach as many people in the summer campaign as we reached in the pre-Easter campaign. The major part of our people live in the country. The major part of our pastors are country preachers. The rural districts were once our best fields for great revivals. Let us, by God's help, rekindle the revival fires in all our country churches.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA

Save Shoes and Stockings

They will last twice as long if you Shake Into Your Shoes ALLEN'S FOOT-EASE, the Antiseptic, Healing powder for the feet. It takes away the sting of Corns, Bunions, Callouses, sore, aching, swollen, tender feet. Allen's Foot-Ease stops the friction which causes the wear on shoes and stockings, saves expense and makes walking a delight. Shake it into your shoes, Sprinkle it in the foot-bath. Sold everywhere.—Adv.

GOOD GROCER GOOD MEDICINE

An East Nashville Grocer Says He Has Used Black-Draught for Years, Whenever Troubled with Torpid Liver.

East Nashville, Tenn.—"You ask me about Black-Draught. It is without doubt the best liver medicine made, and I don't believe I could get along without it," declared Mr. W. N. Parsons, recently.

Mr. Parsons, who is a prominent grocer at 243 North First Street, says further: "I take it (Black-Draught) for sour stomach, headache, bad liver, indigestion, and all other troubles that are the result of a torpid liver. I have known and used it for years, and can and do highly recommend it to every one. I won't go to bed without it in the house. It will do all it claims to do. I can't say enough for it."

Thedford's Black-Draught, which has been in successful use for more than 70 years, is a medicine especially adapted to the treatment of many liver troubles. It has proved helpful to thousands and thousands of persons suffering from stomach and liver complaints, and should be helpful to you.

Black-Draught is easy to take and has not the bad after-effects, so common with many mineral drugs.

Most good druggists sell it.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

REMINISCENCES.

By Rev. Isaac D. Borders.

The first Methodist preacher I can remember was Hudson D. Howell, a veritable Son of Thunder, one of the stalwart men who fought the battles of the Cross in those pioneer days when there was much of toil and of sacrifice and little of earthly compensation or honor. After him the man who stands out most clearly in my memory was Jesse W. Luter. When I was a little boy, Brother Luter came to the Brooksville circuit, bringing with him a rather bright but slightly mischievous boy named Pat.

We have had few men more solid, more genuinely pious, more unremitting in zealous labors than this noble servant of God, Jesse W. Luter. He was not a showy man, of captivating address or with enticing eloquence, but he had not lived long in our town until he possessed the respect and esteem of all who knew him. People believed in him thoroughly, and his words leaped from a springboard of a worthy life with a momentum which made them burrow down into human hearts.

He was absolutely sincere and unaffected. There was, to be sure, a deep vein of quiet humor which sometimes led him to do and to say quaint things, but even in these he was as artless as a sunbeam. The old-time members at Brooksville are not yet done laughing at the time he went to see a rather proud and somewhat pretentious family out in the prairie country, and horrified his hostess upon her return from a brief absence from the room by being found taking up the ashes. "Well," said he, "you told me to make myself perfectly at home, and if I had been at my own house and the ashes had needed taking up, I would have taken them up."

I have heard two stories of him, for the accuracy of which I do not vouch. I pass them on for the benefit of brethren who find themselves even at this day sometimes beset with the same kind of situation. At one of his appointments, the honest country folks insisted on bringing their dogs to meeting. The church would be full of mongrels and curs and hounds, who would snap flies and walk around and yawn and occasionally whine during the service. One day as the sermon was half over, two of the beasts began to fight, and such another rumpus as they did make! Confusion reigned for a few moments until some of the men got up, kicked the combatants out and restored order enough to permit the sermon to continue.

But it did not continue. Instead Brother Luter took another text, "For without are dogs," and began a wholly new discourse. He told his hearers of how there were many things to commend about these brutes; some good watch-dogs, some of much service with the cattle, some good companions for the children. Men might learn lessons in faithfulness from dogs, he said, and some might even learn deportment. "Now I have preached enough to these dogs," he finally declared, "to save them if they have any souls, so after this leave them at home!"

One more dog story, itself apocryphal but good enough to be true. Once at a camp meeting Brother Luter was praying fervently when he became conscious that a miserable little runt of a dog was on the platform by him barking at him, much to the amusement of some youngsters. Keeping his vision on the Throne of Grace, with at least one eye partly opened, he surveyed the little beast, suddenly grasped him firmly by the throat, and held him as in a vise, all without missing a syllable from his petition. When after a few minutes, however, he left off communing with the skies and again minded earthly things, he saw that he held in his fist a lifeless lump of clay; the dog was dead. Far from disconcerted, he flung the carcass out behind the stand and went on with the service without hesitation.

A pretty long preface this. It but prepares the way for me to say that I am just back home, from having helped his son Pat in a meeting at Tchula. With what joy we friends of a lifetime were reunited, I shall not attempt to say. My own pleasure was immensely heightened by discovering that the boy had shown marvellous marrying sense, and that the parsonage was graced by a young woman who seemed to me to embody every quality a preacher's wife should have. Together they are doing a splendid work in this delightful little Delta town, and upon them and their noble people I crave to be permitted to breathe this benediction.

Independence, Mo.

MARRIED.

At my residnce, Thorn, Miss., on June 6, 1920, by the writer, Mr. J. T. WOOLDRIGE and Miss PERNA HAYSE, all of Thorn, Miss.

J. W. JONES.

At the bride's residence in New Orleans, on June 10, 1920, Dr. ELI RUEL MITTICK and Miss HAZEL WALKER, both of New Orleans. The groom is from a prominent Methodist family of Temple, Texas, now practicing dentistry in New Orleans, and the bride is popular in social and church circles.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It rarely takes more than one ounce to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

"THE TERRACE"

LAKE JUNALUSKA, N. C.

128 Rooms, 65 with private baths. Hot and cold running water in all rooms. Nowhere in the mountain section of Western North Carolina will you find such comfort and delight.

Moonlight excursions on the Lake.

TENNIS. BOATING, SWIMMING, FISHING.

Golf: A sporty GRASS GREEN COURSE is ready. Bring your golf sticks.

Rates $4.00 to $6.00 per day—American plan

COURTESY. CUISINE. COMFORT.

For information Address,

A. E. WELLS, Manager.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 50 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also intensely effective in bleaching freckles, tan and in vanishing blackheads, pimples and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Red Eyes Dickey's Old Reliable Eye Water, cools, heals and strengthens the sorest eye. Doesn't burn or hurt, feels good. Once used always wanted. Good for children and grown folks. Get Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10c-30c & 60c

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address,

Medicated Ear Drum. Pat. Nov. 3, 1908.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

Biliousness
Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE.

Latin-Ameria.

By Mrs. J. W. Conger.

It has been a matter of comment by those returning to the United States after a long period in Latin-America that there is such ignorance regarding South America, the continent lying nearest to us. Many influences have contributed to this lack of knowledge; but the last few years have caused our attention to be turned to these countries. The opening of the Panama Caual had much to do with developing the interest of the United States in her neighbor republics, an interest which took form in the visit of the fleet of the United States to the principal ports of South America and towns of the contiuent and by several statesmen.

Investments of capital in mines and other industries, skilled American engineers directing the laying of railroads, a closer alignment of commercial enterprises—all have contributed to a better understanding. But, however much stimulated interest is, it takes information to clear away ignorance. It is with some of the conditions with which we should be familiar that this article deals.

From the time of our earliest school days the maps of the South American countries have been drawn upon such a scale that they failed to give the proper conception of the vast extent of the different countries and of their comparative size as gauged by European and American countries. So when a returned traveler speaks of having traveled by rail from Rio for eighty-eight hours and of having still been in Brazil, it causes astonishment. Then again there is a hazy idea of the differentiation of the countries. In South America alone there are ten separate and distinct nations in no way united; in addition to these Mexico, Cuba, and the countries of Central America are included in the term Latin-America. Not even the same language is spoken in all.

A fact to which the world is awaking and of which we have had no adequate idea, is the vastness of the resources of the continent. South America is now called "The Continent of Opportunity" and the prediction is that its development during the twentieth century will parallel that of the United States in the nineteenth. Although some of the mines have been in use since before the discovery of America, the majority have remained undeveloped, while the nation got its supplies from outside sources. Every useful mineral in the world is found in South America. Nowhere else in the world is there such fertile prairie country with such favorable climatic conditions for agricultural development; the progress of Argentina and Uruguay in agriculture in the past few years is the most amazing in the history of the nations. Cattle industry is thriving since the introduction of refrigerator ships. Large packing houses and huge grain elevators are in evidence. Sugar, coffee, rubber, rice, wheat, corn, tobacco, alfalfa are among the agricultural products grown in abundance. With such conditions as these for supplying the markets of the world, there yet remains vast stretches of unoccupied land for colonization, in fact the greatest expanse that is offered anywhere in the world. In Brazil alone there is a greater amount of unexplored territory than in Africa.

There are many large cities, but the rural sections are sparsely populated. The system of laud ownership and the treatment of the laboring class have contributed to this. The large tracts of land have to some degree been broken up and have passed into the hands of a greater number of people; in some cases the death of the father subdivided it among the children; in other cases national legislative action was taken.

The Latin-American countries were not settled with the same ideals as those of North America. History recounts for us the conquests of Mexico by cortez and Peru by Pizarro, the purpose of which was to gain wealth; the people whom they conquered were civilized. It is hard for us, having back of us freedom-loving ancestors, who struggled for liberty and for freedom of worship, to get the viewpoint of these early settlers who came to seek and to get the treasures of the natives. They conquered, not colonized; they practiced such intolerable cruelties against the Indians that the result is the native of to-day is cringing, and distrustful, in some places as savage as when Columbus landed. Most of the settlers came from Spain and Portugal.

In their treatment of women the influence of the Moors is seen. They are kept secluded and hold a subordinate place in the social systeu. Closely allied to this is the low estimate of the marriage relation; one-fifth of the population is illegitimate. Moral laxity is one of the greatest problems to be faced.

Education is neglected; illiteracy ranges from 40 to 85 per cent. The following description was giveu of a school in Peru: "In a government school I found one little mud room with neither window nor furniture, while one little door admitted all the light and ventilation to be had. Here on this damp piece of earth sat sixty boys in cramped position, trying to do their arithmetic on small slates. The teacher could not speak her own language well nor teach arithmetic beyond the four fundamental operations." The educational policies of the countries are hampered by the lack of adequate equipment and trained teachers. In their educational institutions lies the greatest opportunity of the missionary.

"These social conditions are due to religion, which has given them superstition, immorallty, ignorance, processions, feasts, and image worship, but which has withheld God, His Son, and the Holy Spirit." The Catholic Church has denied them the Word of God; methods of the Spanish Inquisition have been employed against those found reading the Bible or against those accepting the Protestant belief. Intolerance has been practiced in every couutry. About six years ago Peru, in which was located the Spanish capital of the New World, after a hard fight passed the bill for freedom of worship, being the last country in America to grant it. Among the educated classes rationalism, materialism, naturalism and positivism are found. The missionary force is inadequate to meet the need; only one minister to every 273,271 in Brazil, our chief mission field in Latin-America. Even after conversion there is a dearth of Christian literature by which to give them training. The social and moral conditions are dark."

Necessarily only a few facts could be mentioned and these could not be dwelt upon. The Panama Congress made an exhaustive survey of the field; and the result was that the Protestant Churches planned an extensive program whereby their responsibility might be met at the critical time. Dr. Inman, Secretary of Committee on Cooperation in Latin-America, said that the missionary work of the M. E. Church, South, is located in three outstanding countries of Latin-America; and he complimented highly the character of the work done. Yet today the appeal of our leaders is for more workmen, as the present supply is insufficient to carry on the work already established without beginning any other. It seems that we must be more diligent to make known the facts, if America shall ever unitedly present

(Continued on Last Page)

LEARN THE TRUTH

BOILERS

Seven-twelfths of the power generated in New Orleans is produced by coal. Five of our twelve boilers are oil-burners. We consume 125,000 tons of coal a year.

New Orleans Railway & Light Company

A. L. KEMPSTER,
General Manager.

POOR TULANE!

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER.
Also a Fine General Strengthening Tonic. At All Drug Stores

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

BOHNE & WILT, Booksellers, and Statloners, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless 60c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

A CLEAR SKIN

Women do not have to patronize the beauty parlor—for if their skin is disfigured with pimples and blotches, and their blood is in disorder they should obtain at the drug store that wonderful blood tonic and alterative of Dr. Pierce's which he placed before the public over fifty years ago.

Few folks or families now living have not at some time or other used this "Golden Medical Discovery" for the stomach, liver or blood.

BIRMINGHAM, ALA.—"Dr. Pierce's Golden Medical Discovery is the best tonic and builder I have ever known. I was in a run-down and weak condition when I started to take the 'Discovery,' and that first bottle so strengthened me that I kept on with it until I had taken three bottles, and then my health was absolutely perfect. I never hesitate a moment in recommending Dr. Pierce's Golden Medical Discovery as the very best of to[illegible] Miss. [illegible] Dixie, No. 26 [illegible] Ala.

"THE CITY IN THE WOODS"—HISTORICAL.

By Rev. Rolfe Hunt, D.D.

The recent letter by our kind friend, Rev. J. C. Price, concerning the City in the Woods and Port Gibson Female College, reminds us of several matters that should be of interest to those who care for history.

It was in this section of the State that Aaron Burr was captured. Within a few miles of town stands the old home of Blennerhassett, whose name is so intimately linked with that of Burr. General Zachary Taylor once owned a plantation a few miles from here. Near the town lived the famous and eccentric Lorenzo Dow, with his wife Peggie. Over these hills he rode his mule, blew his horn and preached the Gospel. In the neatly kept cemetery is the grave of Samuel Gibson, from whom the town takes its name. On one side lies the wife and on the other the son. In the Catholic Cemetery, which is neglected now, is the grave of Rezin Bowie, who invented the Bowie knife. General Grant's army passed this way in 1863, and on May 1 of that year the battle of Port Gibson was fought. Here is buried General Earl Van Dorn, a native of this section. Here lived Gov. John M. Parker, now the chief executive of Louisiana. Here lived Gov. Humphries, whose influence was great in Mississippi. From here have gone men and women to various parts of the world to exhibit the graces of noble manhood and womanhood.

It is in this historic section that Port Gibson Female College has been the most useful institution. It is now the oldest college in the State. Founded in 1843, it was chartered in 1854. In 1859 it became the property of the Mississippi Annual Conference. The buildings were used to care for the wounded and dying after the battle of 1863, and were literally baptized in patriot blood.

Two missionaries have gone from this institution to China—Misses Addie Gordon and Nell Drake. Miss Gordon was among the pioneer's in that field and has gone to her reward. Miss Drake is still toiling and praying in her responsible field.

Two young ladies who are now connected with the College have volunteered for missionary work and are preparing.

A number of women have gone from here to become useful teachers and wives. Some have made the itinerant preacher's path easier. Among these are Mrs. T. B. Holloman and Mrs. C. B. Galloway, the latter now the widow of one of our most gifted bishops. Here was educated Miss May Russell, who has made a national reputation as a W. C. T. U. lecturer and worker. She recently delivered our Alumnae address.

Within a block of the College buildings is part of the house in which was born Irwin Russell, the brilliant poet who is recognized by men like Joel Chandler Harris and Thomas Nelson Page as the pioneer in negro dialect literature. In the College, Irwin's mother, as Miss Elizabeth Allen, from New York, taught; and in the College parlor that mother was married to Dr. Russell.

Just out of town the Presbyterians operate a preparatory school for boys. They own 180 acres of land; they have twenty endowed scholarships and have an endowment of $100,000.

The General Commission of the Methodist Church has allotted Port Gibson Female College $150,000 in the campaign to be put on next year. We appreciate that; yet will friends stop at $150,000? How could they? While accepting the allotment, may we not go beyond it?

FROM UNION, MISS.

Dear Brother Carby: I thought you might be interested to know about the revival meeting we are having here. Brother J. V. Bennett is doing the preaching, and he is giving us straight gospel sermons, the kind that the people are yearning for, and they are delivered with the power of the Holy Spirit.

Souls are being born into the kingdom and Christian people brought nearer and closer to God. We are having a union meeting with the Presbyterian people here, and we are all being lifted up to loftier heights. The meeting will close June 18. Pray for us in this great work. I am writing this to you, as the preachers are all busy here and there, lending a helping hand. We are having three services a day and old feuds of ten and fifteen years' standing have been swept away by the power of God and we are being blessed over and over.

With best wishes and prayers for you in your work. Sincerely,

MRS. I. M. SMITH.

MEDICINAL ROOTS, HERBS, BARKS AND BERRIES

And other alterative, tonic and health-giving ingredients that are recommended in the best medical books, are combined in Hood's Sarsaparilla. It builds up the blood, it promotes the appetite, invigorates the digestion, tones the stomach and gives new strength so as to promote perfect good health. Has merited and had the praise of three generations. You should give it a trial.

As a gentle thorough cathartic many recommend Hood's Pills.

What Is Nuxated Iron?

Physician Explains—Says Public Ought To Know What They Are Taking—Practical Advice On What To Do To Build Up Your Strength, Power and Endurance And Increase Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other salts they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost; and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 16 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14.)

to the world true progress, actuated by the highest ideals, as expressed by Joaquin Miller in the closing lines of his tribute to Columbus:

"He gained a world; he gave that world
Its grandest message: 'On, Sail on!'"

LOUISIANA CONFERENCE.

The Monroe District Meeting.

My, such a fine crowd as there was, gathered from all over the district, for the men and women met at the same time. The energetic presiding elder, Rev. C. D. Atkinson, had been busy, and doubtless the women had done their part, for the crowd was there.

The women were interested and brought in good reports at their session held on Wednesday, June 2. Reports showed an increase in membership and work, also in pledges. There were addresses made by prominent members of the organization and others. Mrs. J. M. Munholland told of her visit to St. Mark's Hall. Mrs. B. F. Key, conference superintendent of young people, made an appeal for more leaders for the young people. Mrs. Wynn opened the afternoon session with a short devotional service, and then followed an interesting and instructive talk by the Conference President, Mrs. Niedergall, on 1920 Council Plans and Institutions. Other themes of importance presented to the Conference were: "Making Good Our Centenary Pledge," by Mr. Steven Thomas, Louisiana Conference Centenary Secretary; "Social Service and Tithing," by Mrs. Robert Wynn.

The organization went on record regarding the following plans: To increase the membership of the organization by a spirited campaign to work toward the pledges for the Centenary, and to co-operate with other denominations in the censoring of moving pictures.

Thus terminated a most successful year in missionary work, but a bigger and even more successful year is being planned for 1920. A number of out-of-town delegates were present and were delighted with the courtesies extended them by the Monroe and West Monroe ladies.

MISSISSIPPI CONFERENCE.

Rural Section Sets a Fine Pace.

The Topisaw charge, Brookhaven District, the Rev. Hugh C. Castles, pastor, is made up of three churches, all in a rural section about ten miles from any railroad. But the women are proud of their work, and justly so, for there are two wide-awake auxiliaries, one at Topisaw and one at Holmesville. We throw a challenge to any rural society, after the hindrances are considered, such as distance, for we live from five to seven miles apart and our way of traveling is to walk or to drive the plow animals. We have in the Topisaw auxiliary 21 members. Every department is being looked after; every member has joined the study circle. Excellent programs are given, all members taking part when called on to do so. The social phase is great and the women look forward to these meetings. The "Pledge" is made and is being paid. On last Sunday our auxiliary gave a public program: there were delegates from the Holmesville auxiliary. Miss Bessie Kearney, our accomplished and enthusiastic District Secretary, was present and the model little church was filled to overflowing. Much of our success we attribute to our president, Mrs. George Williams.

MRS. H. C. CASTLES,
Corresponding Secretary.

WHO KILLED JOHN BARLEYCORN?

By Charles D. Bulla.

John Barleycorn has gone to his own place. Buttressed by appetite and avarice, he fought to the last ditch for his infamous life and died with his boots on.

There are many battleground markers in the campaign against this arch enemy of mankind.

In 1642 the colony of Maryland passed a law "punishing drunkenness by a fine of one hundred pounds of tobacco."

In 1650 Connecticut passed a law forbidding "tippling for more than half an hour at a time." The people did not recover from this nutmeg joke for a century.

In 1757 the colony of Georgia forbade the granting of a license to sell liquor to any person "capable of gaining a livelihood by honest labor." It was found that very many persons were spavined, and they put on white aprons and engaged in the booze business.

The First Continental Congress in 1774 passed the following resolution: "Resolved, That it be recommended to the several legislatures of the United Colonies immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling, by which the most extensive evils are likely to be devised if not quickly prevented." The row with George the Third diverted the attention of the people, and John Barleycorn continued to do business at the old stand.

A temperance society was organized in 1808. The "Washingtonians" (for the most part reformed drunkards) began a good work in 1841. This organization was succeeded by the "Sons of Temperance," "Rechabites," and "Good Templars."

The National Prohibition party was organized in 1869, the Woman's Christian Temperance Union in 1874, and the Anti-Saloon League in 1893.

In spite of these temperance organizations, the beverage liquor traffic increased until it cost the people of this country two and one-half billion dollars annually.

A long procession of men, women, and children marched through grogshops to poorhouses, insane asylums, prisons, and graves.

All too late the people began to see clearly, think accurately, and vote wisely. They came to recognize their solemn duty to protect themselves and to safeguard succeeding generations against the serpent of the still. Preachers, physicians, fraternal bodies, railroads, insurance companies, army, navy, and temperance organizations blacklisted the liquor evil.

The above vigilantes indicated in various and sundry ways that John Barleycorn must leave town and move on off the face of the earth.

Our people registered the decree that government as the agent of society has no right to legalize an immoral business. Forty-five States said: "So mote it be!" So there was nothing left for John Barleycorn but to turn his face to the wall and his toes up.

This is the smooth pebble from the dry torrent bed of relentless warfare against alcoholism with which our Uncle Samuel of fair countenance smote between his blurred and bloodshotten eyes the blasphemous Philistine of still and brew and bar:

"Constitution of the United States.

"Amendment—Article XVIII.

"Section 1. After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

Ratification proclaimed by the State Department, January 16, 1919.

The battle is Jehovah's!

REPORT OF COMMITTEE ON MEMOIRS, SEASHORE DISTRICT CONFERENCE.

(Published by request of the Conference).

Dear Brethren: Your Committee on Memoirs regret to report that since our last conference our brother, Rev. L. R. Roberts, departed this life in April, 1920. Brother Roberts was about seventy years of age at the time of his death. He was licensed to preach at the quarterly conference of the M. E. Church, South, at White Plains, Harrison County, Miss., in the spring of 1875. He spent forty-five years of his life in the ministry of the gospel up to the time of his death.

Brother Roberts was a man of deep religious convictions, and spent a useful life in the ministry. About twelve years of his ministerial life were as a supply on different works in the Seashore District. Brother Roberts was far above the average in natural intellect. If he had had educational and literary advantages, he would have been one of the leading men throughout Southern Methodism. He was an able preacher and eloquent in prayer. He had many Christian graces that but few men enjoy. He was held in the highest esteem by all who knew him, and his influence was great among all his acquaintances and associates.

We are glad to report that he left many evidences to assure us that though he be dead, yet he speaketh, and that his works will live after him for many generations.

Respectfully submitted,
T. M. EVANS,
For Committee.

Spend Your Vacation at

VIRGINIA LODGE

Good Beds and Good Food.
Bathing, Boating, Fishing!
Mountain Air, 2,800 Feet!
Wide Porches Over Looking Lake.

Rates $11 to $16 Per Week

Special Excursion Rates to the Southern Assembly Conferences:
Epworth League, Sunday Schools, Evangelism, Social Service, Laymen:
From July 7th to August 28th.
For Further Information, Write to
MRS. JOHN O. MOSS,

LAKEJUNALUSKA, N. C.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

ASBURY COLLEGE

In Kentucky's Blue Grass Fields, Near America's Center of Population.

H. C. MORRISON, D. D., President

Five hundred Students, select in character, from thirty-six states. Offers six Baccalaureate Majors: Classic, Educational, English, History, Science, Philosophy Special Courses for Teachers Divinity electives for Ministers. Seventy Student Volunteers. A favorite school for Preachers and Missionaries. Secondary and Vocational Schools of best standard, covering all practical fields.

This Tree Is Nearly a Third of a Century Old.

Catalogue will be sent or information given by the Vice-President.
JOHN PAUL, D. D., Wilmore, Ky.

CENTENARY

College-Conservatory.

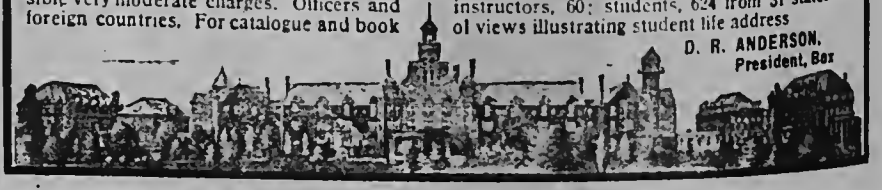
For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 36th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address
DR. J. W. MALONE, President,
Cleveland, Tennessee.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. 34 new Knabe pianos. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624 from 31 states and foreign countries. For catalogue and book of views illustrating student life address
D. R. ANDERSON,
President, Box



NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3358.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY JULY 1, 1920. CHAS. O. CHALMERS, Manager

EDITORIAL COMMENT

WHAT ARE YOU DRIVING AT?

Every great life has a great central passion. It has, of course, related interests, but its supreme energies are devoted to the accomplishment of a work that is deemed important above all else. The tragedy of too many lives is that they have no definite goal in view. They are satisfied with a kind of "hand-to-mouth" existence. The morning brings no mighty determination to achieve that day, and the evening looks back upon no royal deed accomplished. The dead level of mediocrity has been maintained from beginning to end, and the drab day fades away into a dreary night. What are you driving at, anyway?

THE DEFEAT OF CONGRESSMAN VOLSTEAD.

The liquor forces will make all the capital possible out of the defeat of Congressman Volstead for re-election, the argument, of course, being that his own congressional district has repudiated his prohibition views. The sufficient answer is that his successful opponent is a Baptist preacher who, himself, has a notable prohibition record. A great cause is not dependent for its success upon the fortunes of any individual.

THE EDUCATIONAL CRISIS.

A vigorous campaign is now being waged in New Orleans to raise $2,600,000 for Tulane University, one of the nation's greatest institutions of learning. A frank statement of the affairs of the University revealed the fact that unless immediate aid is given, there is the possibility of the institution's having to close its doors in the faces of thousands of students who apply to it for admission annually. We are glad to say that the people of the city seem to be thoroughly aroused to the importance of adequately supporting this great institution, and the indications are that the full amount asked for will be subscribed. It is hardly too much to say that practically every college and university in the land is facing a situation similar to that which confronts Tulane. It costs money nowadays, and a great deal of it, to provide adequate educational facilities for our young men and young women. It is a heart-breaking tragedy that our faithful educators have been forced to carry on their work under the most discouraging circumstances. But we believe a better day is coming. People are beginning to realize that an uneducated citizenship means a decadent civilization. We have high hopes of the outcome of our own educational campaign.

THE FOURTH OF JULY.

The birthday of an individual sometimes becomes historic; the birthday of a great nation has a significance that increases as the centuries roll by. America is the child of Faith and Hope. It was baptized in blood and nurtured on the strong food of invincible courage and steadfast determination. Grown into vigorous young manhood, it has become the guardian of liberty and the teacher of righteousness. Many temptations have assailed it, and many siren voices have lured it to ruin on the rocks of arrogance and selfishness. But it has maintained thus far its high ideals and noble purposes, and it stands to-day as the fairest example of national virtue the world has ever seen. What it has been, we know; God grant that it may never depart from the way that has made it glorious in the eyes of all men. On this Fourth of July, its natal day, which so happily falls on Sunday, let us reconsecrate ourselves, as partakers of a rich heritage, to the whole-hearted service of God and our fellow-man.

NOT BY A LONG SHOT.

An official estimate, based upon statistics already announced, places the population of the United States at 105,000,000. It was Carlyle, we believe, who said that the population of England was 10,000,000 people—mostly fools. We have understood that there was never any general agreement with this opinion of the crabbed philosopher, especially in the "tight little isle" itself. We have heard a few characterizations of the American people that might suggest the idea that our own citizenship is mentally deficient in about the same proportion and the same degree as our English cousins, according to Carlyle. In all candor, we are compelled to say that, in our judgment, the facts do not justify the suspicion. The American people may be a good many other things, but they are not fools—not by a long shot. If they were, the profiteers would have stripped them so completely that they would have to wait for the wash to come in to go about their usual vocations. As it is, most of them are still able to appear in public.

FOR THE HEAD.

It is estimated that American women spend about $500,000,000 a year on hats. We are inclined to think that the estimate is not too high. By the side of it, what some of them spend for clothing their bodies must be comparatively insignificant.

WHOLLY IMAGINARY.

A man needed water to refresh his flowers in his garden. He decided that a pump would supply his need, and he bought the finest he could find in the market. He saw that every part was perfectly made and in its proper place. Then he placed the pump on a substantial platform in the midst of his garden, and hired an expert pumper to work the handle. The pumper worked faithfully in the cool of the morning and in the heat of the day—but never a drop of water came from the spout to refresh the fading flowers. Then it was discovered that the pipe had never been driven into the ground, where the supply of water was. How foolish this man was, to suppose that he could pump water out of the dry air!

—AND LONGER.

According to a press dispatch, the physicians of Chicago are appearing before the proper Government officials at the rate of 200 a day, beseeching them for an additional supply of permits to supply whiskey to their patients. Books containing 100 permits for three months were issued to them on May 15, but the explanation is offered that these were all used during the recent national political convention for visitors who were under such a high tension that they needed a stimulant to carry them through. The Government officials, however, argue that 100 permits should last a reputable physician an entire year, and they are declining to grant the requests of those physicians who have found these permits a valuable source of income. Without professing to have more than a layman's knowledge of the subject, we are of the opinion that 100 such permits ought to last the average reputable physician a good deal more than a year. We know of some who do not need them at all.

A SURE METHOD.

Some of our readers may be interested in knowing the latest method of getting rid of the fly—that repulsive pest that spreads disease and death. According to a news item from Paris, the French Government has just issued the following explicit instructions: "Smother the fly by placing a glass tube over it. The glass tube is stuffed at one end with a wad of cotton dipped in chloroform or ether. The fly dies instantly." The instant death of the fly is proof positive that the method is a good one, and we commend it to those who have time and patience to deal with the pests one at a time. Its chief defect is that it is so thoroughly impracticable as to make it utterly useless—as is the case with many of the measures proposed to remedy the evils of the present time.

New Orleans Christian Advocate

OFFICE, No. 312 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D.

II.

In the first article of this series I explained the wonderful teaching method of Jesus and showed how it is illustrated both in the terminology he employed and the adoption of the two permanent symbols of the Christian faith.

Two General Types of Religion.

In order that we may open the way for a clear understanding of these symbols in Christianity, let us pause for a moment to consider two types of religion which have existed side by side at least since the time of the earliest Hebrew prophets. These types are usually designated as the priestly and the prophetic.

1. Priestly religion is based upon the idea that there is a chasm between God and the ordinary individual which must be bridged by divinely appointed and specially empowered intermediaries to whom are committed certain magical rites and ceremonies which are supposed to be efficacious with the Deity. All approach to the throne of grace must be through this favored class and this sacred ceremonial.

As might naturally be expected, the tendency of priestly religion everywhere is to put the emphasis upon the proper use of these ritualistic observances rather than upon right moral and spiritual attitudes. In its most extreme manifestation this tendency leads to a complete divorce between religion and moral and spiritual life. Such a situation was the immediate occasion of the revolt under Martin Luther which led to the Protestant Reformation. Luther's protest was primarily against a religion which had no relation whatever to life, a religion which offered eternal salvation to the most outrageous scoundrel on condition of a proper observance of certain ritualistic requirements. And there are still sections of the so-called Christian world in which this situation continues to exist. Missionaries in Mexico, for instance, tell us that it is quite common for murderous outlaws in that country to ride into the cities, go through certain forms of worship in the churches and then return to their haunts with complete religious satisfaction, but without any thought of changing their manner of life.

This type of religion is often greatly modified through contact with the more spiritual type to be described in the next paragraph. In this modified form it may not maintain that ritualistic observances will secure salvation without regard to the moral attitude of the seeker, but it does maintain that these observances are necessary to salvation and consequently attributes to them an importance which is almost sure to lead to all sorts of evil consequences. For history shows that where rites of any kind whatsoever are regarded as essential to salvation the tendency is to put the emphasis upon these rather than upon the inward attitude of the individual. In other words, any religion which exalts external observances into the place of essentials is almost sure in the end to degenerate into mere lifeless formality.

2. The prophetic type of religion abolishes the chasm separating God and man and offers to each individual direct access to his Maker. It recognizes the value of forms and ceremonies, but uses them only as symbols, and for their cultural value.

In case does it regard the bestowment of the divine favor as conditioned upon them or give them a place among the essentials to spiritual life, which depends entirely upon the moral attitude of the seeker. This was the religion of the great prophets of Israel. The burden of their massage is that what God requires of those who approach him for mercy is not the sacrifice of burnt offerings, but the sacrifice of a broken and contrite heart. (Psalm 51:16, 17). "What to me is the multitude of your sacrifices?" cries Isaiah speaking in the name of Jehovah. "I have had enough of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he-goats. * * * Bring no more vain obligations; incense is an abomination to me. * * * Your new moons and your appointed feasts my soul hateth. * * * Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Such is prophetic religion as interpreted by the great spiritual leaders of Israel, a religion which means the direct approach of the soul to God, a religion that is at once vitally spiritual and profoundly ethical.

To Which of These Types Does Christianity Belong?

The question must be faced squarely and answered honestly. Christianity cannot belong to both of these types, and there is no midway ground between them. The soul either has direct access to God, or it has not. Man is either justified by faith only, direct personal faith in a living Savior, or he is not. God either operates magically through ceremonial rites, or he does not. Salvation either hangs on the proper observance of rites, or it does not.

The fact that I am a Methodist by conviction as well as by ecclesiastical connection at once defines my view as to the proper answer to the question. I believe that Christianity is a religion of the spirit and that, while it makes use of outward rites and forms, it is in no wise dependent upon them. The Son of God was no thaumaturgist, no dealer in magical rites or in any of the outworn wares of pagan priest-craft. He taught that God is the Father of all men and that every man has direct access to him.

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret and thy Father who seeth in secret shall recompense thee." "The Kingdom of God is within you."

"The hour cometh and now is when neither in this mountain nor in Jerusalem shall ye worship the Father (worship is not dependent upon sacred places and priestly functionaries)—God is a spirit, and they that worship him must worship in spirit and in truth."

"It is the Spirit that giveth life; the flesh profiteth nothing. The words that I have spoken unto you are spirit and life."

"Ye shall know the truth and the truth shall make you free."

There can be no mistake as to the meaning of words like these. They leave no room for magical forms or priestly manipulation, but make religion a matter of direct dealing between the soul and God.

Further study shows that the religion of Jesus is fundamentally ethical as well as deeply spiritual, "By their fruits," says Jesus, "ye shall know them. * * * Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father who is in heaven."

It was the hatred of the Jewish priesthood that crucified the Son of God. The members of the priestly cast saw that the doctrines he preached would inevitably discredit their claims and destroy their influence, and, with the futile blindness which is a common characteristic of selfishness, undertook to nullify the effects of his teaching by putting him to death.

Of course, their effort failed, as such efforts always do. They killed the Prophet, but they could not kill his message. The disciples whom he had taught and to whom he had communicated his spirit carried on after his resurrection and ascension the work which he had begun.

If space permitted, I might show that while there are a few passages which suggest difficulties not readily explained, the whole tenor of the New Testament is at one with the teaching of Jesus in presenting a religion of the spirit as opposed to a religion of forms and magical rites. That is the meaning of Paul's doctrine of justification by faith and the witness of the Spirit and of his opposition to all kinds of legalism and ceremonialism.

There is no room in the Gospel for any human priesthood or for any magical rite whatsoever. The only priesthood that is recognized in the New Testament is the priesthood of him who "entered in once for all into the holy place, having obtained eternal redemption." The whole argument of the Epistle to the Hebrews is that all subordinate priesthoods are swallowed up in the priesthood of Christ, who has opened up the way whereby every soul may "draw near with boldness unto the throne of grace" without any human intermediary or external ordinance or ceremony whatsoever.

THE CENTENARY CAMPAIGN AND OUR RURAL CHURCHES.

By Rev. E. N. Evans.

It will be exceedingly unfortunate if our Centenary Campaign does not do something substantial for our rural churches. These churches are entitled to more consideration by our city and town peoples than is usually accorded them. They are greater factors in our civilization and church interest than most people think. Especially among our Protestant forces we may name the Methodist and Baptist churches of our cities as debtors to these rural churches. They are the reservoirs from which these churches have drawn, and are drawing, much of their strength. If we were to weed out of our city churches all who came from the country, we should at least miss them. If we might line up an Annual Conference and see how many of our preachers came from the rural churches, we should be surprised. A special survey of the business and professional life of our larger towns and cities would show a goodly credit to the rural schools and churches. As a matter of exchange, these towns and cities have not given back a fair return to the country. The movement of our population has been all one way. The industrial and urban centers have drawn heavily on the rural districts without making due returns, till the country is impoverished and the cities and towns are reaping the results in the present high cost of living.

We cry "back to the farm" and speak of "rural uplift," as if such foolishness would give us the relief we need. Merest nonsense. This is a free, democratic country, and people choose their own place of habitat. Rural uplift is not like a postage stamp, to be stuck on folks. Civilization is a matter of growth. Our modern homes with their conveniences are but the materialized ideals gotten from associations in travel and contact with other folks. Most of the families who move to town, do so for better homes, with better church and school facilities for their children—better social life. And they come to schools and churches which they have helped to build and sustain. The urban centers have taken so much and given back so little that the rural districts have been impoverished in wealth and population.

The distribution of population is a most vital matter in all civilization. No nation, civilization, or church has ever survived, or will ever long survive the neglect of its rural life. The "meat and bread" problem is as vital to the church as it is to the State. Most civilizations have gone down by the decline of their rural life; none have ever sur-

vived, or will ever survive the permanent decline of their agriculture or degradation of their labor. Egypt builded cities and neglected her rural life, and her great civilization perished. The Roman Empire went the same route to her destruction. Large cities with cathedral towers do not make nor sustain a civilization when food and raiment may not be had. The American farmer won the world war, and he alone may win our present greater war. The mighty struggle is not over; it has moved from the fields of carnage and blood to that of economic and social unrest, and the ever-increasing struggles for food and raiment are matters real and vital. When a man is hungry, you must stop and deal with him. A starving man is neither pious or patriotic. We must do something to turn the movement of our population for the saving of the city.

Among the factors which build civilization, none are more potent than the church and school. We must look to these to change the distribution of our population. The State is making a mighty move in the matter of public schools—consolidating schools and building modern schoolhouses, adding to the curriculum more of industrial and agricultural training, home economics and many other improvements. Our churches are hardly keeping pace with these schools. We are neither consolidating nor building to meet the needs.

"To build a city, we need first to build the country," is as true in church as it is in business. The right and equitable distribution of our population would settle most of our problems of social unrest and high cost of living. A more frequent and intimate intercourse and intermingling of urban and rural populations would help in the matter. There has been, and is, too much robbing of the rural churches to supply the cities with preachers. Marked ability in the rural ministry has been the sure road to a city pastorate. Circuits have become the "brush colleges" for the tryout of our young divines to the hurt of the cause. The country church has been the sufferer in this unwise method Our country charges need stronger men and more liberal support. The call is long and loud to our domestic mission and church extension boards. Let these not dole out a mere pittance or "sop" to the country church, but something real and substantial. It is the best investment the church can make. Our Baptist brethren have seen this vision and gone to it, and are getting results, both in the country and in the cities. I know a circuit of less than 150 members that has in college and universities more than a score of boys and girls who will soon be in the business and professional life of our towns and cities; and from year to year these go away from the country church. No one comes from the city to take their place. Are we giving the country church a square deal?

If ever our rural districts are rebuilt and our civilization saved, it must be done by those who live there, and the urgent duty of church and State is to help these people to help themselves by giving back some return for the services rendered by them to the cities. Our system in church and State has been to educate these people away from the love of the farm and rural life, and then offer them a reward for leaving these and coming to the city. The more education we give them, the more certain they are to leave the farms. When we take their strongest men and women away, they seek to follow them to the city. Universal agricultural education in our public schools, and the building up of better rural churches will do more than all things else to turn the tide of our shifting population. If the schools and churches fail, we are gone.

REFLECTIONS ON THE NORTHERN METHODIST GENERAL CONFERENCE.

By Rev. Carroll Varner.

Now that the much-looked-forward-to General Conference of our sister Methodism has passed into history and we are far enough away from it to view it as a whole, it may be worth while to consider some of the things which it did.

By far the chiefest matter, so far as we were concerned, upon which it took action was that of unification. Not to go into detail, it is sufficient to say that it rejected in short order the proposed plan of unification with our church. But that wasn't all; it went farther. It settled, by indirect action, the question of unification for a long time to come so far as Southern Methodism is concerned. The storm center of this question has been the negro; he has been from the beginning the chief barrier. Well, without doubt this Conference saw the negro supreme. It not only elected for the first time in its history two negro general superintendents—putting them on a par with the white bishops—but it more than once gave the negro a regular ovation and several times during the sessions did the General Conference burst out spontaneously singing "The Battle Hymn of the Republic." Really, it seemed that our Northern brethren this time tried to dispel all doubt that we or the world might have regarding their attitude toward the negro and his place in our social economy. And for fear lest we might still misinterpret its action, the New York Advocate, their chief spokesman, says, "In its response to the appeal of the Negro for racial equality it was equally prompt, and was obedient to its sense of equity and right." There is left only one of two courses for Southern Methodism to follow regarding unification—drop it, or else prepare to yield every contention on the negro question.

The action of the General Conference on the amusement question and the Course of Study shows that the conservative element is still strong and virile in Northern Methodism. These two matters had come in for no little amount of agitation throughout the church previous to the Conference. Strong effort was made to have the paragraph on amusements repealed. It was thought by many that the church should bring itself abreast of the times by ceasing to condemn by name such amusements as card-playing, dancing, and theatre-going. And there was no little apprehension concerning the matter throughout the church, but when it was finally put to a vote the paragraph was retained by a vote of two to one, the petition of the dancing masters and theatre managers to the contrary notwithstanding. The Course of Study had come in for much criticism because of its radical tendencies, and there was a demand that the selection of the Course be put back into the hands of the bishops. This provoked strong arguments on both sides when brought up in the Conference, but the conservative side, while not winning every contention, really came out the winner; and hereafter the bishops will have the power to amend the list, and the course must conform to the standards of Methodist doctrine.

One other matter of much consequence must be mentioned. The pastorate came in for more, much more, consideration than usual at a General Conference. This is shown strikingly by two entirely different actions of the Conference. First, out of fourteen new bishops elected, five were men holding pastorates at the time of their election. As a rule the percentage of men elected to the bishopric while in the pastorate is very small; sometimes it is hard to get even one in. In the second place, the pastorate won out in the fight to elect more secretaries to be put into the field. According to the spirit of the times, there was a strong effort made to put still more men in secretaryships to ride up and down the land to "harass the brethren," thinking to make the church move forward more rapidly, but men from the pastorate protested with vim against the annoyance of more secretaries and the further deflection of their number, and won out on the floor of the Conference by a strong vote. This last was a significant action, and our own General Conference would do well to heed it.

The above are some of the more important things done by this General Conference of our brethren across the line that are of special interest to us; while at the same time a few things which came up, but were defeated, point to the handwriting on the wall, a warning of things to come.

West Point, Miss

MILLSAPS COLLEGE.

Twenty-eighth Session And The Commencement.

Those who have watched the progress of Millsaps College since it was founded, find an increasing interest in the affairs of each succeeding session. The twenty-eighth has not fallen behind the others in this respect.

Many things have occurred during the past session to make it a very important period in the history of the college.

During the commencement exercises of 1919, the first shovel of dirt in the excavation for the foundation of the new dormitory was thrown by Bishop W. B. Murrah, President of the Board of Trustees, and for eighteen years the beloved President of the college. At the commencement of 1920, after many and troublesome delays due to lack of material and scarcity of labor, two units of the building were completed at a cost of $92,000, and occupied. All seem well pleased with their new quarters.

One of the closing features of the session was a reception given by the wives of the members of the faculty to the entire student body. This event was held in the large recreation room of Galloway Hall. At the opening of next session, on September 15, everything will be in readiness, with the boarding department running at full blast. There should be a great house-warming, with many alumni present to see the formal opening of the building which they, as students, longed so earnestly to see. Every room should be engaged long before the session begins. This new building will offer abundant opportunity for the alumni and others to assist in marshaling the hosts of High School graduates over the State and directing them to their Alma Mater.

There have been other things, both local and intercollegiate, that make the session one of great interest. There has been a more active interest taken in the matter of applying for Rhodes Scholarships. The names of two of the former students were before the Rhodes Scholarship Committee for Mississippi at its sitting last fall, and at the next sitting there will be at least one before them. It is hoped that there will be still greater interest taken in this matter now that we have a Rhodes scholar on the faculty—Professor A. G. Sanders, of the Department of Romance Languages.

The privilege of engaging in all forms of intercollegiate athletics was granted during the session. This, in itself, marks the session as one of great interest to the students and prospective students, they being more interested in that particular phase of college life than any other.

It seems that everything that has been suggested as a stimulus to a larger enrollment has been met during the session just closed and we can now look forward to a greatly increased attendance during the next session. Just before the close of the session a "100 Club" was organized. A more extended canvass will be made during the summer. There will be four in the field during the early part and two or three the latter part of the season.

We trust that all these things will make for a larger and a better Millsaps.

The commencement of 1920 was of unusual interest in that Bishop Murrah, who, just ten years previously, had resigned as President, was the commencement preacher. This was the first time that he had performed this function, though his duties have made him a regular attendant upon the commencement occasion since the founding of the college.

Now that the ice has been broken with "Ole Doc," it will be in order to use, occasionally, some of the splendid preachers and others who have gone out from the college as its graduates during the last quarter-century.

The sermon by Dr. Foote on Sunday evening before the Christian Associations in Galloway Memorial Church and the address by Dr. R. H. Bennett on Tuesday morning were both up to the standard set by the many distinguished men who have graced those occasions in the past.

The class this year was made up of nineteen young men and one young lady. The proportion

of young ladies in the graduating class was greatly diminished by the S. A. T. C. of the session of 1918-19.

The present class had in its membership three young men who had completed all their unfinished work in the Summer School of last year and had come back for their diplomas. This idea is a laudable one. Occasionally a man may lack a few hours of finishing his work and never return to college. By taking some work in one or two or even three summers, he may satisfy the conditions and get his diploma.

Another feature of the commencement season was of interest particularly to the alumni, that being the idea of having reunions of classes by the decade. The idea was just put into effect during the past session and as a consequence not many of the two classes represented were present. In the future there should be a large attendance from the two, three, or more classes as the case may be, as well as a general attendance of all who will come. It has been the writer's experience in the years past that it almost came to the point of going out into the "byways and hedges" to bring them in. Even at the recent banquet the telephone had to be used liberally to guarantee enough plates for the spread. At the afternoon meeting the Association pledged enough plates to assure the banquet.

The writer, several years ago, secured Monday night of the commencement occasion for the permanent alumni night and has even sweat blood (?) on occasions in the effort to make it a success. He believes that such will not be the case hereafter, but that the attendance upon the alumni meetings will be greatly increased. Let us all throw our shoulders to the wheel and make that feature of the commencement season, set apart for our special pleasure, and the college as well, the greatest of all. A college needs her alumni as they needed her in their student days. The material prosperity of any college rests largely upon the shoulders of the alumni. It is to them that she must look for sustenance.

Taking it all in all, the present session has been a most remarkable one. There is no reason why the next should not be even better.

G. L. HARRELL, '99.

"GO UP, THOU BALD HEAD; GO UP, THOU BALD HEAD."

By Rev. T. B. Holloman.

Few incidents in all history have elicited more sympathy and more harsh criticism as to the punishment compared with the offense than the one referred to in the caption of this article. With those points I leave the critics to deal; I would stress that which seems to lie upon the surface, and emphasize the warning which comes to every young reader—a warning against irreverence.

The greatest man of his day, and one of the strongest characters known to all history, just exalted to the highest position in the gift of Jehovah, becomes the song of the foolish children of the streets because of some physical defect. No sword in his hand for vengeance, the Prophet leaves it to his God to punish for the offense, and God Himself gives us the lesson as to the effects of irreverence—a lesson for every age and station, coming under that warning, "Whatsoever a man soweth, that shall he also reap."

The bitterest complaint made by Job was not alone that the hand of God had touched him, but that "the young children despised him—and spake against him." Among the exhortations given by St. Peter to the church along with love and compassion, is, "Be courteous." Here I am reminded of one of the most beautiful experiences of my life, which occurred while in attendance upon the great Centenary gathering in Columbus, Ohio. To reach the grounds we had to make a five-mile ride on a street car. One morning as we entered the car a young woman quickly arose and offered me her seat. I refused, saying that with my people men stood, giving preference to the ladies; again she insisted, saying, "I will be more comfortable to have you take my seat." So, to accommodate more than else, I sat while she held to the strap. Upon our leaving the car I asked her name and why the kindness, to get reply, "I live in Columbus; I am a young woman and you are an old man. I could better afford to stand than to see you stand."

My life has been confined entirely to the South and I have imbibed the traditions thereof—that true chivalry has its habitat there almost exclusively; but I recall no act of genuine courtesy surpassing this whenever I have seen it. "You are old and I am young," would be a suggestive motto for the youth of our land. Sad to say, this indifference to the aged is not confined exclusively to the laity; only recently I heard the sad story of unkind criticisms of the younger preacher rather than a kindly, thoughtful reply to the letter of his aged brother in the ministry.

In a recent issue of the Nashville Advocate appears a story of a Japanese ambassador, who came to the United States to study the social, moral and political conditions of America, who was asked on the eve of his departure by an American statesman, "What are the two outstanding faults of American life?" to get instant reply, "Ingratitude and lack of reverence for old age." Upon this criticism the writer in the Advocate makes wise comment: "If this be so, we are a decadent nation." When gray hairs are at a discount with the young, rather than a recognized blessing, truly decadence has set in. May God protect us against irreverence and ingratitude.

"THE STATE OF INFANTS."

By Rev. J. M. Huggin.

As Rev. J. W. Ramsey has been writing on the state of infants, I would like to have a little space in the Advocate in which to show that our standard writers, such as Wesley and Watson, were not mistaken in their teachings as to the state of infants. What did Christ mean when he said to Nicodemus in giving a reason for the necessity of a new birth, "That which is born of the flesh is flesh?" John 3:6. It is no answer to this question to say that Nicodemus was a grown man—the only kind of man capable of understanding such teaching. What does the word "flesh" mean here as used by our Lord? It seems, according to Brother Ramsey, and others, that it does not mean much, if anything. How is the word used in other parts of the Scripture? Paul, the great expositor of the gospel, says, "They that are in the flesh cannot please God." Rom. 8:8. This Scripture is so explicit in its teachings as to inherent depravity, that comment is unnecessary.

Certainly we are born in a natural state, yet Paul says in speaking of his condition prior to conversion as well as that of others, "And were by nature the children of wrath, even as others." Eph. 2:3.

But does not regeneration place us in the condition of little children? "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Let us look closely at the teaching of this Scripture. Does it do away with or radically modify the teachings of our Lord to Nicodemus, or the teaching of St. Paul? The word "converted" in the Scripture just quoted does not mean regenerated or born of the Spirit. To illustrate: the Jews who said to the apostles on the day of Pentecost, "Men and brethren, what shall we do?" (Acts 2:37), had been converted, but were not born of the Spirit, as we learn from Peter's instructions to them. The whole attitude of those Jews had undergone a great change. They were then in such condition as that they could enter into the kingdom of heaven. They were as humble and teachable as little children. The trouble with the Jews, as with a great many people now, was their pride. When Jesus said, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven," he obviously did not mean by the word "converted," born of the Spirit; for one who is born of the Spirit is already in the kingdom. But he was speaking of a condition that was necessary in order to entrance into the kingdom humility, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:4.

But we are told that the doctrine of dying grace, or regeneration in death for infants who die in infancy is "shot through with Calvinism." It is better to give the Scriptures a fair interpretation, even if this should land us into Calvinism. The doctrine of innate depravity does not involve the necessity of explaining how infants who die in infancy are saved. The doctrine of the universality of the atonement involves the doctrine that some people (adults) are saved who never heard of Christ. But can any one explain just how, and upon what condition they are saved? Revelations were not given to gratify our curiosity. It could not benefit us to know just how heathen people or infants are saved. This writer is of the opinion that the interests of the church and the eternal interests of the children are not anything like so much endangered by failure to bring a little slow about repenting children into the church as by rushing them into the church without the new birth and making them believe that the church can save them.

The important thing for children is to bring them to Christ. Children are capable of receiving the gospel at a very early age, but may not receive it if the idea is held out that the main thing for them to do is to join the church. This statement is applicable to adults also. The doctrine of the universal need of the mercy provided in the gospel would tend largely to make evangelistic effort successful. Better, it seems to this writer, to hold on to the Pauline doctrine so strongly expressed as follows: "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead." 2 Cor. 5:14.

Memphis, Tenn.

MISSISSIPPI METHODIST HOSPITAL.

The Methodist Hospital Commission of the Mississippi Conference recently held in Hattiesburg a meeting to hear the report of the Campaign as conducted throughout the Mississippi Conference for the building fund, and to devise ways and means for following up the work in places not yet reached.

The Commission indicated clearly and forcibly its intention to go forward with the movement until the hospital is built. The tight money market and other unforeseen circumstances will delay the beginning of the building; but that is not to hinder the continuation of the movement. Churches that postponed their canvass for pledges are asked to attend to this matter as early as possible. Managers and treasurers are requested to collect the July 1 installments promptly, and forward same to the undersigned, or to F. W. Foote, Treasurer, Hattiesburg, Miss.

The undersigned was appointed Campaign Manager, with direction to carry the campaign in an aggressive way to every preaching place in the Conference not yet reported. Pastors desiring his services for this purpose will please communicate with him in care of Y. M. C. A., Hattiesburg, Miss.

H. G. HAWKINS.

June 24, 1920.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

VIII.

Ecuador, the Land of the Vertical Sun.

Ecuador (which is properly named, as it is the Spanish for equator) lies under the equatorial sun. It extends two degrees north of the equator and five south and extends five hundred miles from the upper waters of the Amazon to the Pacific Ocean. Although next to the smallest State in South America, it is almost equal in area to the combined areas of Arkansas, Louisiana, and Mississippi, and its population is about that of Louisiana. It contains the greatest group of volcanoes in the Western Hemisphere, Cotopaxi, with an altitude of 20,000, being the highest active volcano of all.

In climate it has the hot lowlands, the temperate uplands, the cold highland, including the plateau of Quito about 9,000 feet high, and the snow-covered peaks of the Andes. Almost every kind of temperature may be found, except the extremely hot; because even the coastal lowlands are cooled by the Peruvian Current and in the hottest and wettest season the heat is never above 90 degrees.

With such climatic conditions Ecuador has the vegetation of all zones. It is remarkably adapted to the culture of the cacao, the bean from which chocolate and cocoa are obtained, and furnishes one-third of the world's supply of these. It may seem strange, but Panama hats are not made in Panama, but in Ecuador, from the fibre of the screw palm, which here finds its perfect growth. The ivory nut and rubber are valuable forest products, and a vast variety of trees are indigenous. Coffee, sugar, and bananas are successfully grown. The misnamed Irish potato originated in the Ecuadorian highlands and reaches its perfection there. Wheat, barley and corn are cultivated, and alfalfa is raised. Pastures are excellent and extensive, and sheep, cattle, horses, and mules abound. The quality of the beef is unusually fine.

Ecuador is not comparable with Peru and Colombia in mineral wealth, and yet nearly all minerals exist in small quantities, and the development of petroleum promises much.

Quito, the capital city, at an elevation of 9,500 feet, surrounded by immense snow-clad volcanoes, is an interesting and romantic city. It was the center of the ancient Scari empire which fell before the Incas shortly before the coming of the Spaniards, and was joined to Cuzco by a famous military road through the Andes. Its climate is one of the most delightful in the world, the greatest drawback being the danger of earthquakes. Its appearance is picturesque, and its architecture is of the old Spanish-Moorish type. The churches, public buildings, and plazas are all peculiarly attractive, and yet with its population of approximately 100,000 it has few industries.

For us, however, interest centers in Guayaquil. To this commercial city our ship, The Nika, came in the middle of March. It was supposed to be the hottest and wettest part of the year, and yet while the sun was directly overhead, the temperature did not reach 90 degrees, and it failed to rain while we were there. The cool sea-breeze blew and we were comfortable with the exception of a very short interval near noon.

This city is about 50 miles from the open ocean and is approached through the Gulf of Guayaquil and the Guayas River. Our ship anchored in deep water about 400 yards from the dock, and, be it said to the credit of the commercial interests of the city, our cargo was speedily unloaded in first-class lighters, and we suffered no unnecessary delay, except waiting for the tide to rise to give sufficient depth at the bar.

The city, with its 100,000 people, extends for some three miles along the river and presents a pretty and substantial appearance from the water. In the business center the houses are well built, the streets are paved with asphalt, and the plazas are beautifully arranged and well kept. There are electric street cars and cars pulled by diminutive mules, which seldom go faster than one can walk. Some of the cars have no tops, and are peculiarly comfortable at night if it does not rain. Automobiles of different kinds, practically all of American manufacture, are seen everywhere. There are seven large and handsome Roman Catholic churches, a large cool-looking hospital, and beautiful cemeteries. The larger portion of the city is level, but one suburb runs up into the hills, on which the water reservoir is located. As the buildings are practically all of split bamboo covered with plaster, good fire protection is necessary. The drinking water comes from the mountains about fifty miles away and is good.

Guayaquil is the commercial metropolis of Ecuador. To it on gulf and river and railway comes 90 per cent of the imports and exports of the whole country. The harbor is alive with boats, large and small, and the docks are piled high with merchandise. The warehouses are filled with the cacao bean and some of the main streets are surrendered to the drying of the beans as they are spread about in great depth on canvas, scarcely allowing space for traffic. Thousands of muscular laborers, mostly Indians, carry the big sacks, and the scene is one of brisk activity. Many hides, and coffee, sugar, and Panama hats are shipped.

A trip up the Daule River in a splendid gasoline launch gave opportunity to see ranches and dairies along its banks. A little steamboat was seen loaded with milk cans and towing fifteen boats filled with fruits and other products. Big rafts with families in tents floated by. Cattle are brought across the harbor swimming with heads and tails tied to poles stretched across a small boat. Brown-skinned boys bathe along the shore and swim out to the launches and make merry as they leap from boat to boat.

Little hills are near, and forty miles away mountains loom up 5,000 or 6,000 feet high, while on clear days giant Chimborazo, a hundred miles away, shows its lofty peak.

Guayaquil has had a bad health reputation. One experienced traveler, about seven years ago, wrote: "The reputation of the port of Guayaquil as a hotbed of yellow fever, to say nothing of bubonica, leprosy, and small-pox, is such that most persons prefer to give it a wide berth. Formerly there was mutual recrimination between Guayaquil and Panama, each asserting that the yellow fever was due to the other city; but now the case is clear. Panama has long had a clean bill of health, while Guayaquil (1912) was as bad as ever, if not worse."

It is a pleasure to be able to report a radical change. The American Consul General, Dr. Frederic W. Goding, authorized the writer to say that he regards it now as one of the safest cities in the world for health. For many years the Rockefeller General Board resented outside efforts for sanitating Guayaquil, but two years ago Dr. Goding's wife died of yellow fever under circumstances that were inexcusable in the local authorities. She was greatly loved and Dr. Goding was highly respected, hence her death created a profound impression, and the Ecuadorian Government requested Dr. Goding to urge the Rockefeller Foundation to undertake the sanitary work. Dr. M. E. Connor was immediately sent down and appointed Subdirector of Public Sanitation. His efforts were so successful that since March 3, 1919, there has not been a single case of yellow fever, and on account of better drainage and other sanitary regulations, the general health conditions have been greatly improved. While the slums are yet filthy, the heart of the city is remarkably clean, and during the writer's visit he did not see or hear a mosquito and saw very few flies. The city authorities are very appreciative of the aid rendered, and a leading journal has said: "Dr. Goding will figure in the history of this city as an exterminator of yellow fever, because, due to his tireless efforts, that terrible epidemic disease of the tropics has ceased to be."

Dr. Goding, who, before he became Consul General to Ecuador six years ago, had rendered important diplomatic service in Australia and Uruguay, is by his wisdom and tact accomplishing large things to create satisfactory relations with our own country. A few years ago under German propaganda Ecuador looked upon the United States with suspicion. Now the attitude is altogether different. The following from the January number of Comercio Internacional, a leading review of Guayaquil, expresses the present feeling: "Dr. Goding, with great ability and tact, has been very successful in his efforts to intensify commercial interchange between the United States and our country. His office, for several years, has been a real center of propaganda and a commercial school, where our business men receive all kinds of suggestions and facilities for the ordering and the dispatch of their invoices. * * * The demand increases day by day for Yankee goods which are distributed throughout the world, replacing the products of other countries incapable of resisting the energetic push of the leading people of the universe."

In 1910 the United States was second among the nations in the value of imports and exports to Ecuador. Now we furnish 59 per cent of all that goes into Ecuador and take 78 per cent of all that comes out, and much of the credit for this increase is due to the intelligent and diplomatic efforts of Dr. Goding, our efficient Consul General.

El Telegrafe, the greatest newspaper in Ecuador, owned and edited by Senor Jose A. Castillo, son, Senor J. Santiago Castillo, two very able and experienced journalists, whom the writer had the privilege of meeting, stands for progress and closer relations with the United States.

The President-elect, Senor Luis Tamayo, who will be inaugurated August 9, is a liberal and progressive man. He expects to visit our country before his inauguration with a view to studying our institutions and conferring with leading financiers for the purpose of interesting capital in Ecuadorian enterprises.

While Ecuador has been considered unprogressive, there are now many reasons for believing that a better day has dawned, and it should be regarded as a great privilege to cooperate in bringing about the results desired.

The Hodge Ship Company, to which our ship, The Nika, belongs, is endeavoring to promote mutual good will, and in calling their organization "The Ecuador Line," they are contributing much to promote good feeling. Now is our opportunity to cultivate the most cordial relations with this "Land of the Vertical Sun." The people who know refer to us as "the leading people of the world" are worth cultivating, and we shall be very unwise if we fail to utilize our prestige with them.

Hon. Charles Denby, for fourteen years United States Minister to China, wrote to a friend: "It is idle for any man to decry the missionaries or their work. These men and women are honest, pious, sincere, industrious and trained for their work. It is difficult to say too much good of missionary work in China." Missionary Voice.

God influences our will in a thousand ways, but he does not compel it; for to do so would be to destroy the personality which he has created. And all theories of divine grace which would reduce our religion to a system of fatalism have been condemned by the common consciousness of the Christian Church. J. R. Illingworth.

TO WHOM IT MAY CONCERN.

Ground rent of Seashore Camp Grounds, $20, $25 and $30 per year, past due. Rents have not been increased for this beautiful and touristic summer and winter resort. Pay what the lowest.

ARMSTRONG DONALDSON,
Financial Secretary,
[illegible] Eaton Street, Main 1107.

SINGER WANTED.

A religious man, able to lead the music in evangelistic meetings. Address Rev. W. D. Bass, Corinth, Miss.

ARE YOU SAFEGUARDED WITH A THOROUGHLY RELIABLE INSURANCE POLICY?

Write me for particulars about a policy in the Lamar Life Insurance Company. Rates as low as any; a home company, sound and reliable, and the promptest of them all in paying death claims.

T. W. ADAMS, Agent,
Superannuate member Mississippi Conference,
Brookhaven, Miss.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference convened in the Methodist Church at Shannon, Miss., at 3 p.m., June 4. Rev. R. I. Collins, the pastor, and his loyal membership entertained the session in a most royal manner. Rev. T. H. Dorsey, our presiding elder, opened the session with devotional exercises, got the conference properly organized and settled down at once to business. All but one of the pastors reached the conference during the session. Owing to the busy season with the farmers, very few laymen were in attendance.

The reports of the pastors revealed the fact that they are busy in the work, and that the Cause is moving along with real progress in most of the charges. A great union revival was held this spring at Tupelo that brought sixty-three into our church there. Amory, Houlka and Pontotoc churches are planning for revival seasons to begin simultaneously, July 4, with evangelists, J. O. Haynes, W. M. McIntosh, and D. E. Kelly, respectively, assisting. Most of the pastors report that they are planning for the revivals, and the revival spirit was greatly in evidence during the session of the conference.

Revs. B. P. Jaco, Conference Missionary Secretary, R. H. B. Gladney, Sunday School Field Secretary, and Commissioners M. M. Black for Millsaps, and Robt. Selby for Emory University, visited us and addressed the conference on the causes they represented.

Dr. R. S. Stewart, one of the general Centenary workers, was with us and preached three times. We who heard him felt that we were greatly blessed in having the privilege of hearing his heart-searching messages. Dr. Stewart's ministry to our conference will be long remembered, and fruits of his work will be seen in the lives and labors of those who heard him.

Rev. E. R. Smoot brought the closing message to the conference, and he preached with the liberty and inspiration of a true herald of the Gospel.

The fellowship of the conference was indeed inspirational. We realize that we are in a common cause—the greatest cause in the world, and the bonds of love and spiritual fellowship were tightly woven between us by the conference.

Our presiding elder has won his way into the hearts and confidence of all the pastors and laymen who have met him, and each one seems to feel he is the closest in touch with the "Beloved."

The following delegates were elected to the Annual Conference: Mrs. Joe Herndon, W. T. Reeves, W. A. Boone, P. W. Shell, Mrs. T. M. Clark, W. R. Davis, E. C. Driskell, and O. H. Bewsley. Drs. J. W. Jones and T. J. Campbell were chosen alternates.

W. T. Reeves was elected Lay Leader for the district.

Houston was chosen as the next place to hold the conference.

J. A. Hall, E. R. Smoot, R. I. Collins, and W. B. Baker were appointed Licensing Committee.

The woman's missionary work was strikingly represented by Mrs. Joe Herndon, the District Secretary.

One fact to cause concern, and one that should wake up the church, is that our ministerial supply is rapidly falling off. No one was licensed to preach and no one was recommended for admission to the Annual Conference, and two of our local preachers surrendered their license.

Our host, R. I. Collins, stands in high favor with his people, and is leading them to real success along all lines of church work.

H. P. LEWIS, Secretary.

THE SARDIS DISTRICT CONFERENCE.

The fiftieth session of the Sardis District Conference was held in Hernando, Miss., June 9, 10, 11. The attendance was above the average, and the sessions were interesting and helpful. Among the visiting brethren were Rev. R. O. Brown, Rev. A. C. McCorkle, who represented the Superannuate Endowment Fund, Rev. B. P. Jaco, Centenary Secretary, Rev. Robt. Selby, representing Emory University, Dr. J. M. Sullivan, of Millsaps College, and Dr. Sharp, presiding elder of the Memphis District, who represented the Hospital Campaign. Dr. R. S. Stewart, returned missionary, was also present and addressed the conference.

At the morning and evening hours each day, strong evangelistic sermons were delivered by Revs. S. T. McIlwain, J. T. Lewis, R. S. Stewart, and A. C. McCorkle.

Reports from the pastors showed notable progress along all lines of church activity. Few revivals have been held, but those reported added a goodly number to the church. Among the church building enterprises reported, was the plan to build an adequate structure at Senatobia. A church debt of long standing at Batesville has been wiped out during the year. New fields are being entered in some parts of the district.

The characters of the following local preachers were passed and their licenses renewed: J. H. Arnold, A. W. Bailey, J. A. Chambly, Marvin White, C. O. Pate, and J. R. Wilson. Mark H. McCall, of Hernando, was licensed to preach and was recommended for admission on trial to the Annual Conference. The ad interim licensing committee elected by the conference is composed of N. G. Auzustus, Melville Johnson, E. G. Mohler, and R. P. Neblett.

The following delegates were elected to the Annual Conference: L. L. Minor, Herbert Holmes, N. E. Wilroy, J. D. Turley, Mrs. R. P. Neblett, P. T. Callicot, M. L. Childers, T. T. O'Bryant. Reserves: M. P. Hardin, J. R. Brinson.

The homes of the people of Hernado were thrown open to the delegates and visitors in the old-fashioned way, and every one enjoyed the entertainment and hospitality which abounded on every hand.

Senatobia was unanimously chosen as the place of meeting for the next Conference.

MELVILLE JOHNSON, Sec'y.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened at Walnut Grove church in Leake County, June 16. The business of the conference was expeditiously and efficiently transacted in two days.

The session was opened in regular order Wednesday morning with the presiding elder, Rev. John A. Moore, in the chair; and a spirit of brotherly love and loyalty to the sacred interests of the church prevailed throughout. Despite the fact that most of those in attendance had to travel from ten to twenty-five miles across country, and over roads, which, to speak charitably, had neither been macadamized nor graveled, there were twenty clerical and thirty lay delegates present.

The people of Walnut Grove attended the services in large numbers, and opened their homes and their hearts to members of the conference and visitors in such a manner as to convince all of their boundless hospitality.

Devotional exercises were conducted by J. A. Moore, A. A. Simms, S. N. Young, and H. R. McKee.

An inspirational and helpful sermon was preached by L. E. Roberts; after which the sacrament of the Lord's Supper was administered by E. L. Alford and T. W. Adams.

The standing and special committees performed their work conscientiously and submitted instructive reports upon the activities of the church which they represented.

Among the distinguished visitors present were Robert Selby, M. M. Black, B. F. Lewis and H. G. Hawkins. These brethren delivered addresses on the connectional interests of the conference, and their messages were cordially received. T. W. Adams, another honored visitor, who is always welcome in any gathering of Mississippi Methodists, circulated among his many friends disseminating good will and cheerfulness. Brother Adams is noted for having pessimisitc views concerning only one thing—and that is fraternal insurance.

The following delegates to the Annual Conference were elected: Mrs. S. J. Deer, S. D. Miller, Mrs. J. A. Smith, W. A. Davenport, J. R. Hays, Mrs. W. N. Ware, E. F. Lane, and M. M. Mapp. Alternates: Geo. W. Mars, Miss Grace Gaddis, Mrs. John Mustin, and Mrs. G. C. Russell.

W. A. Davenport was elected District Lay Leader.

The Ad Interim Committee is composed of the following: R. E. Rutledge, B. F. Jones, W. L. Blackwell, and J. G. Galloway.

Philadelphia was chosen as the place of meeting for the next session of the conference.

By a standing vote the conference unanimously expressed the highest appreciation of the courtesy and efficiency of John A. Moore, presiding elder, and the fullest confidence in his safe counsel and constructive leadership in all matters pertaining to the work of the district.

JOSEPH A. SMITH, Sec'y.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference was held in the Methodist Church at Bunkie, La., June 16-18, with our worthy and efficient presiding elder, Rev. Harry W. May, presiding.

It was a notable session—one to be remembered for the fine Christian spirit that prevailed throughout, and for the ready dispatch of its business.

Prominence was given to preaching, not sermonizing. Rev. J. W. Lee began the preaching services of the session with a great sermon on Tuesday evening at 8 o'clock. Other preachers who "magnified their office" during the conference were H. T. Young, Alonzo Early, and A. M. Shaw. Is there a difference between the power to preach and the "power of preaching?" The brethren above mentioned proved conclusively that the power to preach is still with us.

One deplorable feature of the conference was that there were no applicants for license to preach or for admission on trial. Something must be done. Shall we put on a drive for ministerial recruits? Shall we preach more on the Call to Preach? Had there been more than one remedy, our Lord would without doubt have told us of it. But he has mentioned only one—Pray ye the Lord of the harvest. Has the church ever tried it and found it to fail?

One encouraging fact was the large number of consecrated laymen in attendance and participating in the work.

The address of Mr. T. W. Holloman, who spoke of "The Layman and His Duties," and of Judge H. H. White, who spoke both on the means of collecting the Centenary fund and of his work as a representative of the Southern Methodist Church on the Unification Commission, and of Mr. S. S. Thomas, new Conference Treasurer of the Centenary Fund, were very helpful and inspiring indeed.

The following lay delegates to the Annual Conference were elected: Mrs. R. W. Winstead, Natchitoches; Judge H. H. White, Alexandria; Miss Emma Causey, Bunkie; J. A. Ingram, Boyce; Mrs. T. E. Brown, Oakdale; B. T. Gallaher, Trout; J. A. Wafer, Campti; S. M. Abel, Rochelle. Alternates: Mrs. G. Rosenberg, Melville; Mrs. W. T. Cunningham, Natchitoches; J. P. Bond, Oakdale; R. J. O'Neal, DeRidder. W. T. Murray, District Lay Leader, is ex officio a delegate to the Annual Conference.

Mr. George K. Nickerson, leader of the Orphanage "Crusade," made a telling speech upon the work for the Orphanage. Resolutions were adopted by the conference endorsing the work, but declining, in view of the Centenary pledges yet unpaid, to assume responsibility for any given amount.

Rev. I. T. Reames gave a fine exhibit of the Orphanage and its work in a series of stereopticon views on Thursday evening and secured $267 for enlargement of the Orphanage.

Resolutions were passed strongly protesting against the proposed change in the date of holding the Annual Conference, and a copy of the same, accompanied by numerous personal letters, was immediately sent to the bishop.

It was a great pleasure to have with us Rev. J. G. Snelling, presiding elder of the New Orleans District, and Rev. Briscoe Carter, of the Shreve-

(Continued on Page 9.)

The Home Circle

A BEDTIME SONG.

Riding the billows o'er Dreamy Sea,
Wrapt in a scarf of moonbeam light,
Chasing a dream that floating free
Hides in the ebony cloak of Night—
While the moon goes up,
And the moon goes down
In the misty depths
Of Sleepy Town.

Safe on the shore of Lullaby Land,
Waving palm leaves flutter and sway,
Where the queer little man with his bag of sand,
Touches the eyes of the children at play.
While the moon goes up,
And the moon goes down
In the drowsy depths
Of Hush-a-by Town.

Into the sea-blue depths of night,
Deep as the changing sea is deep,
Clusters of stars shed flickering light,
Hush-a-by, rock-a-by, softly sleep,
While the moon goes up,
And the moon goes down
In the dreamy depths
Of Lullaby Town.

—Winifred M. Bronson.

THE SURPRISE.

Frances was lonely. True, she had her dolls—five of them—and the kitten, and Knips, the puppy, but she was used to having a lot of other little girls and boys to play with, and in the new place where her father and mother had moved she didn't know a single boy or girl, and all the children she saw seemed to be so well provided with friends of their own that they did not notice a lonely little girl in a blue or pink frock who sat on the steps alone.

Then one afternoon, when she was feeling so lonely that she just couldn't sit on the porch and watch the others go by, the most delightful thing happened. Frances went back out on the porch for a book she had left behind her and there on the very top step sat a green and white basket decorated with, oh, such a sprightly bow of pink crepe paper! Upon a card was written in a round hand, "For the little girl with the brown curls," and the basket was filled with rosy-cheeked apples. Frances loved apples.

After that, Frances sat on the porch again with the basket beside her. Surely the one that left the basket would stop and speak to her. She had such fun wondering which one of those that passed was the one that put the apples there. She ate three of the apples and commenced on a fourth.

Suddenly she bent over the apples and picked up still another one. There in its side was something pearly looking and shiny. Frances picked it out and stared at it in surprise.

"Why—it is a tooth!" she cried. "There are the teeth marks—a whole circle of them. What a funny way to have a tooth pulled!"

She was laughing to herself about it when she heard the whistle of the fire siren, and just as she jumped to her feet she saw a boy on crutches making his way across the street.

Down went the apples, wide went the pearly tooth. Frances sprang down the steps and over the walk and through the gate.

"Hurry—oh hurry!" she shouted. "The fire engine is coming."

Big and red, like a great snorting dragon, the thing came, and Frances danced up and down in her terror and excitement. She knew that she could not help the boy—he was too large for her to lift—and she would only get in the way of his crutches if she ran to his aid. She breathed a sigh of relief when he swung up on the sidewalk.

The boy grinned cheerfully. "The engine turned at the corner anyway," he said, "but thank you for thinking about me."

Frances had forgotten about the engine for she was staring at the boy's mouth. "When was your tooth pulled?" she asked.

"My tooth?" The lame boy's mouth flew open again—this time with surprise. "Why I didn't know it was out—it has been loose for several days. Where do you suppose it could have gone?"

Frances laughed. "Come over on our porch and I will show you," she said. "Did you start to take a bite of one of those nice apples you brought me?"

The lame boy stared and stared.

"Why—how did you know I brought them?" he demanded, blushing. "I stole up as quiet as could be and I was quite sure that no one saw me. You see I don't know any girls very well and I can't play much with the boys because I cannot run and jump. You looked so lonely I thought you might like some of the apples. But how did you know I brought them?"

Frances explained.

"I did take a bite of an apple—or started to," the boy said. "But I didn't know that one got in with those I put in the basket.

"I'm glad it did," laughed Frances.—Zion's Herald.

PINK MARSHMALLOWS.

Some of the school children were playing a wishing game in the corner of the yard. "I wish I had an aeroplane of my very own," said Hugh Preston. "And I wish I had a pilot to help me fly in it."

"I wish I had an endless banana," said Peggy Smith.

"I wish I had a peck of marshmallows!" cried golden-haired Vivian Pratt.

"A peck of marshmallows?" echoed Binkie Stewart, the newest boy in school. "Well, you can have your wish. I'll bring you all you want. My father has a whole acre of them."

"Why, Binkie Stewart, how can you say such a thing?" cried Bessie May. "Nobody has that many marshmallows, not even the owner of the biggest candy store in the world."

But Vivian, who was only seven years old, looked eager. It took a good many pennies to buy even a few marshmallows; a whole peck for her very own would be wonderful. "Do they grow on vines or on trees?" she asked.

"They grow on short stalks," Binkie said promptly. He looked at the other children in a puzzled way. "You just wait till to-morrow morning, Vivian, and I'll show you."

The news spread all over school that Binkie Stewart was going to bring Vivian Pratt a peck of marshmallows, and the next morning at a quarter to nine the children were buzzing round Vivian's desk like bees. Presently the door opened and in came the little country boy, half buried beneath a mass of pink and white blossoms.

"There!" he panted, dropping his load on Vivian's desk. "They were the prettiest I could find."

All the children stared. Vivian turned red and then burst into tears.

"Why did you make fun of me?" she sobbed. With one shove of her little hand she swept the flowers to the floor. "Take your old weeds away!" she said.

All the pride and joy faded from Binkie's face. As he bent over to pick up the shattered blossoms, Miss Everett, the teacher, came in.

"Where did you get those beautiful marshmallows, Binkie?" she cried. "I never saw any so lovely!"

Vivian gazed with astonished eyes over the edge of her handkerchief. "Marshmallows?" she echoed. "I thought marshmallows were candy."

"The candy is made from the plant," Miss Everett explained. "How did you happen to drop all the blossoms, Binkie?"

But Binkie was too much disturbed to answer. He understood now—Vivian expected him to bring her candy. He had forgotten there was such a thing as marshmallow candy.

The children were all deeply interested. While Miss Everett put the blossoms into water she told them more about the plant.

"As Binkie knows," she said, "it grows in marshy land, and has soft, downy leaves. Its sticky roots furnish a sort of gum that is used for making candy."

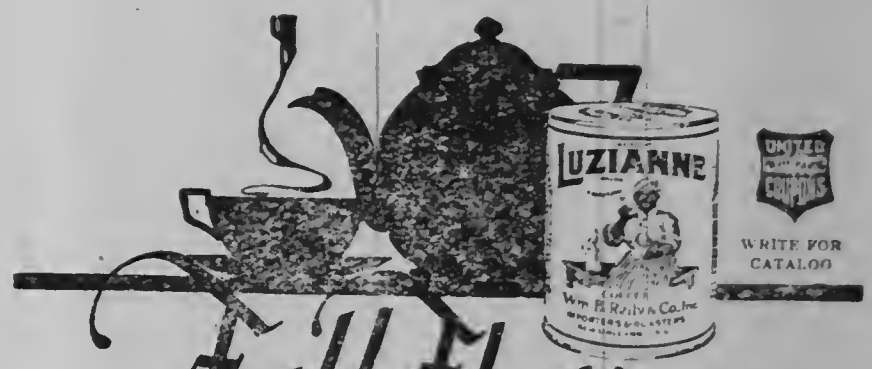
Binkie's heart was heavy when he started home after school. But before he reached the first corner Vivian Pratt overtook him.

"I'm sorry I was cross about your flowers," she said. "Look! I am taking a whole bunch home to put in the sitting room."

"But they aren't your kind of marshmallows," said Binkie mournfully.

"They're lovely, anyway," said Vivian. "May I come to your house and see them growing?"

Binkie said yes; and the very next Saturday all the girls and boys came out to his father's farm and saw the marshmallows growing in the field.—Catha Wells, in The Youth's Companion.



full flavor

With these words the store invites you to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc.
New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. [illegible], Rev. S. J. D[illegible].

Mississippi Conference—Rev. C. W. Crisler, Rev. J. [illegible], Rev. J. H. Jones.

North Mississippi Conference—Rev. J. H. Fe[illegible], Rev. T. H. [illegible], Rev. J. W. Dorman.

DIRECTIONS.

All [illegible] should be made payable to the New Orleans Christian Advocate.

[illegible] pertaining to subscriptions and other business matters should be addressed to the Manager, New Orleans Christian Advocate.

The Printed label on a paper shows the date to which subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not changed and corrected after three or four weeks, kindly advise us and we will make it right.

[illegible] intended for the Editor should be addressed to the Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, write a good quality of [illegible] paper. 3. Leave a space of at least two [illegible] of the first page, leave a margin of at least [illegible] on the left-hand side of the page, [illegible] the lines together. 4 [illegible] proper names correctly [illegible] letter paper if you can get it—[illegible] No attention will be paid to rolled manuscripts.

Editorial

CHRISTIAN PATRIOTISM—A THREE-MINUTE TALK.

A patriot is one who loves his country and zealously supports its authority and interests. We are perfectly willing to admit that a man may be a patriot without being a Christian; but we submit that the Christian patriot is in a position to render more acceptable service to his country than is the man who is not bound by the sanctions of religion. On this Fourth of July it is hardly necessary to examine ourselves with reference to our patriotism, but it may be worth while to inquire as to whether or not we are Christian patriots.

The Christian loves his country enough to die for it, not merely because it is "his own, his native land," but also because he is constrained by the highest motives that mortal ever felt to make it representative of the highest type of righteousness the world has ever known. The Christian first makes his own life what the life of every citizen should be. He applies standards of conduct that are far above the temporal and material, and he enriches his conception of earthly citizenship by the ideals of a heavenly kingdom. He is interested not only in what his country has done for him in benefits conferred, but also in the contribution he may make to its welfare by being one of many to uphold and inculcate the principles of truth and righteousness and justice and brotherly love.

The Christian patriot, by reason of his allegiance to Christ, has his passion for national righteousness universalized, so that he becomes in a very real sense a minister of righteousness to the whole world. National boundaries are not obliterated in his thinking, but they no longer remain as barriers to the out-sweep of his sympathy and love. What he desires for himself and his own land, he also desires for others and all lands, and he becomes willing to share all things with those who have less than he has.

We are all willing to suffer and die, if need be, for our country; are we willing to do as much for Christ's sake?

ACTIONS OF THE GENERAL CONFERENCE AT DES MOINES.

That our readers may have a fairly comprehensive knowledge of what was done by the recent General Conference of our great sister Methodism, we give below a brief statement of some of its actions. We are indebted to our exchanges, especially the Central Christian Advocate, for the form in which this review appears. The action concerning unification has already been given.

Elected fourteen new bishops, two of them negroes.

It took the time limit off the district superintendency.

Made the three missionary bishops general superintendents.

It authorized the granting of local preacher's license to women.

The work of the Centenary Conservation Committee was approved and commended.

The name of the Freedmen's Aid Society was changed to the Board of Education for Negroes.

A Family Worship League was recommended to be formed, to be operated through the Sunday school.

An appeal for sums aggregating $142,640,000 for the educational interests of the church was authorized.

By a vote of 469 to 201 the Conference refused to lift the ban on dancing, theater-going and similar amusements.

The Board of Home Missions was directed to appropriate more money and do more work among the American Indians.

The relation of the church to the Interchurch World Movement was referred to the Board of Bishops, with power to act.

In adopting Report No. 86 of the Committee on Sunday schools, the use of the motion picture in Sunday school work was approved.

The Conference declined to transfer the ownership of the Epworth Herald from The Book Concern to the Board of Control of the Epworth League.

Permission was granted to organize a Board of Hospitals and Homes, to be incorporated by law and be subjected to the control of the General Conference.

The Conference declared strongly against any attempt to commercialize the Sabbath, especially by the motion picture industry or the baseball interests.

The editor of the Discipline was given authority to revise the language of the Book of Discipline, and of the various resolutions, reports and enactments intended for insertion in the Discipline.

The name of Epworth League Board of Control was changed to the Board of Epworth League, and the method of nomination of the members of this Board was changed from the districts to the Board of Bishops.

The ratio of representation of Annual Conferences in the General Conference was asked to be changed so as not to allow more than one ministerial delegate for every forty-five members, nor fewer than one for every ninety.

A communication was ordered sent to the officers of the Temperance Society of England, denying that the agricultural population and what was termed "so-called working classes" of the United States were against prohibition.

The Book Committee was specially commissioned to make an exhaustive "Study of Church Papers," with all of its relations possible, and be prepared to report its findings to the General Conference of 1924 with such recommendations as the findings may justify.

In relation to the appointment of natives of India as missionaries, the Board of Bishops was authorized to appoint a commission to study the question thoroughly, with instructions that the said commission shall present its findings and recommendations to the General Conference of 1924.

A constitutional amendment providing for lay representation in the Annual Conferences, which was defeated by the Annual Conferences during the past quadrennium, was again submitted, with a provision limiting the presence of laymen to two days of the Annual Conference session—Friday and Saturday.

For the support of Conference claimants a resolution adopted provides that "the provisions for the support and maintenance of the Board of Conference Claimants in the Discipline of 1916 shall remain in force until June 30, 1921, or until otherwise provided by the Council of the Boards of Benevolence through the pastoral charges."

Favorable action was taken to make permanent the Life Service Movement. For the purpose of administration, it was recommended that for the coming quadrennium this entire movement should be related to the Board of Education, with power to expand its functions as may be necessary; and the Board of Education shall take all necessary steps to conserve what has already been done in this work.

As to foreign language publications the General Conference voted that no publication in foreign languages shall be authorized without investigation of the actual needs of the field in which it is intended that the publication shall be used; publications in foreign languages shall be authorized only for missionary and evangelistic purposes; and that such publications shall in each case contribute to the development and strengthening of American ideals.

A minister in good standing may retire on reaching the age of 65 years or after he has served forty years in the effective relation. This action applies also to any member of an Annual Conference who has served 40 years in the Christian ministry, or has reached the age of 65 years, even though fifteen or more years have been spent in another church, but the basis of claim on the Retired Ministers' fund can only be made for the number of years of effective service given in the Methodist Episcopal Church.

To protect the pastorate from easy departure into detached service, Section 2, paragraph 208, was amended to read, by adding after the word "annually" the following: "Provided that no member of an Annual Conference shall be appointed to any form of detached service outside the regularly constituted organizations of the Methodist Episcopal Church, except chaplains in the army and navy, unless such appointment is recommended by the district superintendents and confirmed by a two-thirds vote of the Conference to which he belongs."

Concerning the question of the relation of location, the Conference took this action: "An Annual Conference, first having examined a member's character, at the session of the Conference when a request for location is made, and finding him in good standing, may at his request grant him a certificate of location, provided such relation be granted only to persons who avowedly intend to discontinue regular ministerial or evangelistic work, which relation shall be certified by the president of the Conference. Such minister shall thereupon hold his membership, as local elder or deacon, in the quarterly conference where he resides, and may be readmitted by an Annual Conference, at its discretion, upon his certificate of location and recommendation of his quarterly conference, and the Annual Conference from which he located."

By a vote of 481 yeas to 286 nays the Commission on the Conference Course of Study was given authority to "prescribe the Courses of Study upon which those applying for license to preach, for orders as local preachers, and for reception on trial, respectively, shall be examined; also a Course of Study for local preachers extending through four years; and a Conference Course of Study extending through four years to be pursued by those who have been received on trial in the Annual Conference; it being understood that only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the constitution of the church; and that the Discipline, with some special emphasis upon the Articles of Religion, and the standard sermons of John Wesley, fifty-two in number, recognized as standards in American Methodism, shall be included in the Conference Course."

A SMALL THING.

The matter of being in arrears is a small thing to the subscriber, we admit—two dollars can hardly be thought of as a large sum in these days of high wages and high prices for the products of farm and factory. But this small matter of two dollars becomes a very large matter when we multiply it by several hundred—as we are now having to do in the business management of the Advocate.

We ask every reader of the Advocate who is not absolutely sure that his subscription is already paid in advance, to glance at the label on his paper to see how he stands. This label shows exactly how the subscriber stands on our books. For example, "John Smith, June 1920," means that John Smith's subscription expired with the last issue of June, and that he is now due the Advocate $2 for the extension of his subscription another year. If all those subscribers who, after glancing at their labels, find that they are in arrears will sit down at once, or at their very earliest convenience, and send us the amount due, they will be helping us very greatly in meeting the financial obligations that rest so heavily upon us during the dull summer months.

A small thing for you—but a big thing for us! Please help us largely by doing this small thing.

THE SEASHORE DIVINITY SCHOOL.

It was our privilege to spend part of last Saturday and Sunday at the Seashore Divinity School. We found that the attendance of ministers was good, more than one hundred having been present

at some or all of the services. The weather was delightful, a refreshing breeze blowing constantly from the Gulf, and the fellowship of the brethren was helpful and inspiring.

We heard only two of the speakers, Bishop Francis J. McConnell and Dr. Edward L. Schaub, but their addresses were enough to convince us that this school has maintained its reputation of securing speakers who can make a real contribution to the intellectual and spiritual life of those who hear them. Bishop McConnell is altogether unconventional in appearance and pulpit manner, but he possesses a high-powered brain which functions as smoothly and quietly as a perfect piece of machinery. Simplicity and directness are the outstanding qualities of his utterances. Dr. Schaub is a very young man in appearance, but the fact that he is head of the Department of Philosophy in Northwestern University is ample proof of his scholastic attainments and intellectual ability. We regretted that it was not possible for us to remain for the entire program.

As we see it, the only thing in the way of making the Seashore Divinity School one of the outstanding institutions of our church, is the lack of adequate facilities for taking care of those who would like to attend its sessions. We realize the difficulties in the way of providing the necessary financial support to do what so evidently needs to be done, but we are hopeful that some plan may be devised that will meet all requirements. The authorities of the School, and others interested in this magnificent property, are giving serious attention to the matter and are doing all in their power to overcome the difficulties by which they are confronted. This is not one of the least enterprises which should receive the financial and moral pport of our people.

PERSONAL AND OTHER NOTES.

We have heard many good reports of the work at the North Mississippi Efficiency Conference this year. Rev. E. M. Shaw, of Houston, Miss., writes that it was a great gathering.

We acknowledge the courtesy of a call from Mr. George LaGrange, a member of our church at Labadieville, La., on Tuesday of last week. He had brought his wife to the city for medical attention.

Rev. W. G. Cram, associate secretary of the Missionary Centenary Movement, after more than two years of faithful work in this great cause, is returning to Korea to continue his work there as a representative of the church.

Miss Mildred Cooper, daughter of Dr. I. W. Cooper, of Whitworth College, received the Master of Arts degree at the recent Commencement of Southwestern University, Georgetown, Texas. She will accompany her father on his trip to Europe.

Rev. J. H. Stafford, a local preacher, occupied the pulpit at Second Methodist Church, New Orleans, last Sunday morning, and assisted in the evening service. He baptized two infants. The pastor, Rev. J. A. Alford, is attending the Seashore Divinity School.

Attention is hereby called to the fact that the address of Mr. D. S. Harmon, Treasurer of the Mississippi Conference Sunday School Board, is now Meridian, Miss. Pastors and Sunday school officials will please take notice and govern themselves accordingly.

The pastor, Rev. R. M. Brown, was recently assisted in a fine meeting at Zwolle, La., by Rev. Leon I. McCain, our pastor at Hammond, La. As a result of the meeting, thirty-five persons were received into the church, and probably fifteen more will be received at a later date.

The mid-year meeting of the Louisiana Conference Board of Missions will be held at 327 Carondelet Street, New Orleans, at 10:30 a.m., Friday, July 2. Bishop W. F. McMurry will be present, and probably Drs. Goddard and Russell. Rev. W. W. Holmes, of Lake Charles, La., is president of the Board.

Dr. Franklin N. Parker, president of Emory University and a member of the Louisiana Conference, attended the Seashore Divinity School this year. He was announced to preach at 4 o'clock last Sunday afternoon. It was not our privilege to hear him but we have not the slightest doubt but that he delivered a great message.

Dr. R. H. Wynn, pastor of Trinity Methodist Church, Ruston, La., paid the Advocate office a greatly appreciated call on Tuesday of last week. He was passing through the city en route to the Seashore Divinity School, of which institution he is vice president. It was inspiring to hear his account of the loyalty and aggressiveness of the Ruston Methodists.

Dr. D. C. Hull, formerly superintendent of public schools in Meridian, Miss., has accepted the principalship of the Bolivar County Agricultural High School, located at Cleveland, Miss. Dr. Hull, it will be remembered, rendered notable service in the Mississippi Conference as Centenary Secretary during the "Big Drive." He is recognized as one of the foremost educators of the State.

The pastor, Rev. C. E. Downer, was recently assisted in a revival meeting at Seminary, Miss., by Rev. W. H. Saunders, of Natchez, Miss. There were five accessions to the church by baptism, and the whole community was blessed by the meeting. Brother Downer will be assisted in a meeting at Oak Bowery church, beginning on July 11, by Rev. Jasper Smith, of Mendenhall, Miss.

We have just received information to the effect that Messrs. McCormick and Hutchinson, of Shreveport, La., have paid down the purchase price of the old Centenary College property at Jackson, La., and will await a clear title to the same. We are not informed as to the significance of this transaction, but we infer that it means that the property will, in some way, be preserved to the church.

Dr. I. W. Cooper, president of Whitworth College, spent a few minutes in the Advocate office on Wednesday of last week. He was in the city for the purpose of arranging about passports for his European trip. He reported that the enrollment at Whitworth for next session is growing rapidly, the probability being that all rooms will be engaged by July 15. As previously announced, Miss Drake and Miss Lois Cooper will be in charge of the college during his absence.

Rev. M. R. Jones, the pastor, writes that he is preaching to good congregations at Rose Hill, Miss. It will be remembered that our church at this place was destroyed by a tornado some months ago, and that an appeal for assistance in rebuilding was made through the Advocate by Rev. J. A. Moore, the presiding elder of the Newton District. The pastor makes grateful mention of the fact that Rev. J. L. Neill, of Nashville, Tenn., has helped materially in carrying forward the work of reconstruction by contributing liberally to it.

Pursuant to the action of the recent General Conference, the bishops of the Methodist Episcopal Church have appointed the following as the new Commission on Unification: Bishops—McDowell, Anderson, Hughes, McConnell, Thirkield; from the church at large—F. M. North, J. H. Race, D. D. Forsyth, Alexander Simpson, Jr., I. Garland Penn; from episcopal districts—(lay) A. W. Harris, W. A. Elliott, E. H. Cherrington, P. W. Kinchen, A. N. Jarvis, L. D. Dickinson, C. E. Allinger, C. H. White; (clerical) D. G. Downey, Archibald Moore, J. M. Melear, J. W. Abel, J. W. Van Cleve, E. D. Kohlstedt, E. P. Dennett.

A beautiful wedding was that of Dr. Earl M. Harris, of Monroe, La., and Miss Nina Estelle Redditt, of Columbia, La., on Thursday June 24, at which the editor of the Advocate had the honor of officiating. It was held in the stately chapel of what was formerly Newcomb College, on Washington Avenue, this city, Miss Redditt being a graduate of that famous institution. The father and mother of the bride, with other near relatives and close friends of the contracting parties, were present. After the wedding, a reception was held in the private parlors of the Grunewald Hotel. The Advocate extends hearty good wishes to the young couple. They will make their home in Monroe, La.

Sunday, June 20, was a great day with West Monroe, La., Methodism, the occasion being the opening service in the auditorium of the beautiful new church. The congregation of the First Methodist Church of Monroe joined with the West Monroe congregation in celebrating the event, the sermon being preached by Rev. E. K. Means, of First Church. The Monroe daily newspaper gave an interesting account of the occasion, the sermon being published in full. The new church is a substantial brick structure with all modern conveniences for the most effective work. We congratulate the pastor, Rev. H. W. Ledbetter, his predecessors who had a share in the enterprise, and the loyal Methodists of this flourishing North Louisiana city upon the successful issue of their great undertaking.

Just before going to press, we received a note from Rev. R. A. Tucker, of Greenwood, Miss., announcing the sad news of the death of Dr. J. W. Price, a superannuate member of the North Mississippi Conference, at Somerville, Tenn., on June 22. The funeral services were held at Greenwood on the following day, being conducted by Brother Tucker, assisted by Rev. J. R. Countiss, Rev. S. L. Pope and Rev. J. P. Randolph. Dr. Price leaves two daughters, Mrs. Wright, of Greenwood, Miss., and Mrs. Ilkens, of Somerville, Tenn., and one son, Mr. Will Price, of Corinth, Miss. Dr. Price joined the Conference in 1861, and was given the superannuate relation at New Albany in 1915. Rev. E. A. Tucker is brother of Rev. R. A. Tucker, is our pastor at Somerville, and he was with Dr. Price when the end came—the triumphant end of a noble life. The Advocate extends sincere sympathy to the sorrowing family. We hope to have a suitable memoir for publication in due time.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

ALEXANDRIA DISTRICT CONFERENCE.

(Continued from Page 6)

port District. These brethren participated in the activities of the conference in various ways.

Other pleasant and helpful visitors were present and lent interest and zest to the work. Come again, dear brethren!

Last but not least: Resolutions heartily commending our worthy and efficient presiding elder for searching out and supplying churches that had been left without pastors, were passed by the Committee on Missions. We will be able to report a gain, instead of a loss, in churches in the district.

Oakdale was chosen as the place of holding the next District Conference.

H. B. THOMASON, Secretary.

MEASURING OUR UNIVERSE

Astronomers are inclined to believe that our universe with its 3,000,000 stars is after all but a part of space and that other universes may lie beyond. Attempts have been made to measure the size of the so-called universe, but opinions differ very widely as to its dimensions. It is difficult to measure it by using so small a unit of measure as a mile. If we take the speed of light, which travels 186,000 miles in a single second, for comparison, we will begin to gain some faint idea of the dimensions. Light speeding along at this rate will travel in an hour 669,660,000 miles. It is estimated that it would take light 30,000 years to travel across this space. Some astronomers even believe that it would take ten times as long or 300,000 light years. The mind can scarcely grasp the idea that beyond this universe lie even greater voids.—Boys' Life for July.

Life is a quarry out of which we are to mold and chisel and complete a character.—Goethe

Obituaries

Obituaries not over 200 words in length will be published free. Those over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The Rev. L. T. SARGENT was a life-long Mississippian, born July 3, 1848, and died June 4, 1920, aged 71 years, 11 months, and 28 days. When his health gave way some years ago, he bought a home at Becker, in Monroe County, Mississippi, where he lived until his death. Brother Sargent professed faith in Christ and joined the church early in life. He was married to Miss Isabella F. Goodwin, September 20, 1871. To this union were born nine children, four boys and five girls. The oldest daughter, Mrs. Irene Francis, died eight years ago; all the others and the good wife and mother survive him. Brother Sargent was licensed to preach in 1883. Having a large family, he remained in the local ministry, but he served charges with great acceptability for a long period of years, and did an effective work. He was a revivalist and brought many people into the church. His first charge was Bigby Fork mission, two years; then Fremont circuit, four years; Mantachie circuit, four years; Marietta circuit, four years; Greenwood Springs circuit, three years; Smithville circuit, two years; Okolona circuit, two years.

On all the above charges he did fine work. I was his presiding elder while on the Mantachie circuit. From these four years of association came an imperishable friendship. He was a stickler for the old-time conversion. He had no patience with a church membership without an experience of saving grace. He pressed all the interests of the church upon his people. He richly deserved to be in the itinerant ministry. He and his good companion reared a family of useful Christian children. He lived to great purpose and many will call him blessed in that day when God shall make up his jewels. One of our best men and ministers has been called to his reward. May the peace and blessing of our good Father above comfort and sustain his loved ones in this time of their sorrow. W. M. YOUNG.

On May 24, 1920, Mrs. MARY ANN MIXER peacefully passed from this life to the life beyond. She was a daughter of Hugh Wilson Robinett and Hannah Pierce Bray. She was born near Cheneyville, La., October 8, 1836, and married Charles Mixer, December 29, 1852. In 1858 the young couple moved to Big Cane, La. They were pioneers, settling in virgin soil, clearing the land where they built the home in which the family have resided for over half a century. Twelve children came to gladden their home; of these, three sons and four daughters lived to mature life. Her husband died thirty-two years ago, the last of the sons nearly two years ago, and she, with the daughters, was left to fight the battles of life under many difficulties, but her energy and fortitude were equal to the task. She united with the Methodist Church in her girlhood, and spent seventy years in its communion. Sister Mixer was a good woman, faithful in all the relationships of life. Honored and loved in her home, esteemed and trusted in the community, her deeply religious life was an inspiration to all who knew her. Her faith seemed to grow stronger, and her way brighter to the end; no doubts distressed her. She assured her devoted daughters that it would be well with her, saying her only regret was at leaving them. The writer, who had known Sister Mixer for many years, assisted by her pastor, Rev. Mr. Lahey, officiated at her funeral. We laid her to rest in her own soil, near the old farm-house which had been her home for more than sixty years. "The memory of the just is blessed."

J. D. HARPER

From April 12, 1834, to March 31, 1920, marks the time of the earthly sojourn of Mrs. ELIZABETH COULTER, nee Worthy. She was among the pioneers of Covington County, Mississippi, ranking with the best of its Christian people of those called Methodists. She was first married to Peter Miller, who died in 1864; then to John Coulter, who passed away in 1878. Survived by two brothers, A. K. Worthy and James Worthy; three sons, T. J. Miller, Frank Miller and David Coulter; two daughters, Mrs. Isabel Odom and Mrs. Minnie Williamson. A host of relatives and friends assembled at the home of her son, T. J. Miller, where funeral services were conducted, and near-by she was laid to rest in the family cemetery. A lifelong member of the church, she loved its worship, was faithful in attendance, even in age and feebleness. Many rise up to call her blessed. Her pastor.

R. T. PICKETT.

Collins, Miss.

MARRIED.

In the Main Street Methodist Church, at Biloxi, Miss., at 8 p.m., June 8, 1920, by Rev. J. L. Jordan, Mr. JOSEPH MONROE HOLSTON, of Green Ridge, Md., to Miss IRENE EVELYN HARKNESS, of Biloxi, Miss.

HOLMES is a Reliable Store

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

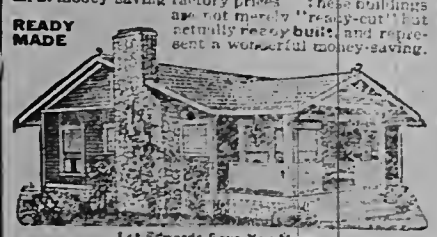
Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

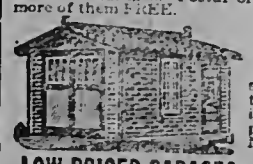
Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

READY MADE



Let Edwards Save You Money

Be Sure to State Which Books You Want—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.



Free Roofing Book

Get our wonderfully low prices and free samples. We refer direct to you and save you all in-between roofing profits. Ask for Book No. 2363

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO., 2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing. Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Let Cuticura Be Your Beauty Doctor

Soap, Ointment, Talcum, 25c everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.)	1.54 gr.
Green tea (cold)—1 glassful (8 fl. oz., exclusive of ice)	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	.61 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

We place White Teachers in Public, City and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, HICKORY, N. C.

Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

THE MISERY OF BACKACHE

Removed by Lydia E. Pinkham's Vegetable Compound.

Muskegon, Mich.—"For six years I was so weak in my back at times that I could hardly walk. Lydia E. Pinkham's Vegetable Compound was recommended to me and it made me good and strong again so that I am able to do all my work. I highly recommend your medicine and tell everyone I meet what it did for me."—Mrs. G. SCHOONFIELD, 240 Wood Ave, Muskegon, Mich.

Woman's Precious Gift

The one which she should most zealously guard is her health, but she often neglects to do so in season until some ailment peculiar to her sex has fastened itself upon her. When so affected women may rely upon Lydia E. Pinkham's Vegetable Compound, a remedy that has been wonderfully successful in restoring health to suffering women.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

The Best Advice

FOR MOTHERS

RIENZI, MISS.—"When I commenced taking Doctor Pierce's medicines I was all wrecked and run-down until I was not able to do anything, but now I am getting along fine and have a big, fine, healthy baby boy. Tongue could not tell how much better I feel since taking the medicines. I took both the 'Favorite Prescription' and the 'Golden Medical Discovery,' also two vials of the 'Pleasant Pellets,' and had practically no suffering. I will always praise these wonderful medicines. I never would try to go through expectancy again without it."—Mrs. MARY OWEN.

All Dr. Pierce's remedies are sold by every druggist in the land.

Send 10 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package of "Favorite Prescription Tablets."

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

PREACH AND PRACTICE THRIFT.

As one of the general superintendents of the Methodist Episcopal Church, South, I am writing to call attention to the important work being done by the Treasury Department of the National Government in the interest of Economy and Thrift.

The American people have been the most wasteful people in the world. We would doubtless have continued in this course of extravagance if the World War had not brought us face to face with the manner in which we had been wasting our resources.

During the war the Government leaned heavily on the Christian churches in America for co-operation, and now that the war is over the churches must continue to co-operate with the Government in doing those things that are necessary for the best life of our people and for the welfare of the world.

Thrift is not only a patriotic duty, but a religious duty. You may, therefore, very well afford to comply with the request our Treasury Department has made, and from your pulpit call special attention to the importance of Thrift. The Fourth of July falls on Sunday this year, and it would be very fitting for you to make special reference to this subject at that time.

Fraternally,
EDWIN D. MOUZON.

June 12.

A VISIT TO ASBURY COLLEGE.

Dear Brother Carley: Last year at Caseyville camp meeting, Dr. H. C. Morrison, president of Asbury College, Wilmore, Kentucky, offered to pay the expenses from Memphis and back, if Brother W. W. Nelson and I would come to Asbury's Commencement and the meeting of the Tri-State Holiness Convention that met in conjunction with the Commencement, and sing some of our special songs that we sang at Caseyville. On May 25, we left for Wilmore. After seeing the sights in Memphis and Louisville, we landed at our destination on the morning of the 27th. Wilmore is situated in the heart of the blue grass region of Kentucky, a town of about 2500 people, without an officer of any kind, and where no tobacco is sold, as a result of the influence of Asbury College. The town has grown up around the college in the last thirty years, the age of the college. It is five miles from High Bridge across the Kentucky River. This bridge is 317 feet high and 1223 feet long. I will admit that I felt a sigh of relief when we ran off it on solid ground. The scenery along the Kentucky River is among the most picturesque and beautiful one will find in the nation.

To the Commencement-Convention: There were people there from every State in the United States, and from the following other countries: Canada, England, Korea, Africa, Greece, Japan, Roumania, Russia, Armenia, Germany, and Palistine. These countries' representatives were students in Asbury College. Every denomination, including the Catholic, was represented. The college roomed and fed all visitors during the Commencement-Convention. At the table where Nelson and I ate the following States and denominations were represented: Michigan, Iowa, Wisconsin, Tennessee, and Mississippi; Baptist, Episcopalian, Presbyterian, and Northern and Southern Methodist. We just happened to take a census one day while eatin We had three bishops in attendan viz., Darlington, of our church, and Oldham and Fisher, of the Northern church. Bishop Fisher is a graduate of Asbury and was selected at the late General Conference. All three of them preached great sermons. Perhaps the greatest sermon of the occasion was the Annual Commencement sermon on Sunday evening by Dr. Morrison. The consensus of opinion of the preachers I met from all over the nation was that Dr. Morrison was the John Wesley of American Methodism. It was readily conceded by the Northern brethren there that it was through the Pentecostal Herald that the dancing masters were defeated at Des Moines. Dr. C. F. Wimberly, of the Kentucky Conference, preached the greatest sermon on the second coming of Jesus I ever heard. When he was telling what Jesus would do when He came—was quoting the 35th chapter of Isaiah—the old-time Pentecostal power fell and he had to stop. The vast audience arose en masse as ready for His coming at that moment. It was one of the most sacred and awe-inspiring moments I ever experienced. At the annual love feast Sunday morning God wonderfully blessed again. Dr. Morrison asked all who spoke to mention where they were from before giving in their testimony. One arose and said, "Florida." Another arose, by his side, and said "Michigan." Another arose and said "Korea." Another said "Japan." Another would say "California," and immediately be followed by "New York." Nelson and I had intended to be quiet in this world-testimony meeting and just "soak in," but after it had gone some time Dr. Morrison said, "Let us hear from "Mississippi." It was the greatest testimony meeting these little preachers ever witnessed.

It was wonderful how the Commencement and Convention dovetailed into each other. The college chapel and Methodist church were used alternately. Dr. G. F. Oliver, of the Northern Methodist Church, said concerning the oratorical contest, that he had been to such occasions at Harvard, Yale, and others of the nation's and church's greatest colleges and universities, but the contest at Asbury was just a little above anything he ever heard, intellectually, and every contestant professed the experience of entire sanctification. The prize winner was soon to go to the foreign field as a missionary. While the judges were out deciding on the winner, an old-fashion experience meeting was in progress. The presiding elder of the Danville (Ky.) District presented the medal.

I feel very sure I never saw as many preachers together before in life. There was no way by which I could tell just how many were there. There were 70 student-preachers in the college, and ninety volunteers, of both sexes, ready to go anywhere on the globe to tell the good news of full salvation. After saying all this and much more, it still remains to be said, "the half has never been told." I am confident I can truthfully say, that Asbury College, coupled with the Bible conference and the tri-State convention, is the greatest intellectual and spiritual center in our land. If you doubt this statement, go (D. V.) to the Commencement-Convention next year, and go next month to the Bible Conference to be held at the great tabernacle there. I thank God it was ever my privilege to attend Asbury College and to be at this great intellectual-spiritual world-gathering. I can never be the same any more!

Don't forget to mention me and the flock over which the Holy Ghost hath appointed me overseer, when you speak to the King.

Yours under the blood,
J. A. WELLS

Gloster, Miss.

Sleeplessness. You can't sleep in the stillest night, if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

ALL RUN DOWN AND WORN OUT

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, dull headache, broken sleep, backache, eruptions and humors and other troubles.

Take Hood's Sarsaparilla, the medicine that renovates, strengthens, tones—it will build you up, make you feel better all over.

Hood's Pills help as a stomach-toning, digestive cathartic.

THE CRACK O' DOOM FOR NASTY CALOMEL

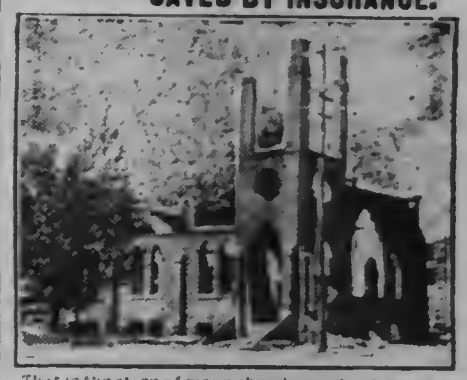
Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. **It's horrible!** Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

DESTROYED BY LIGHTNING SAVED BY INSURANCE.



That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO The Methodist Mutual—has since 1896 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

"Diamond Dyes" Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then "perfect" results are guaranteed even if you have never dyed before. Druggist has color card.

Sunday School

LOUISIANA CONFERENCE NOTES

The Sunday school workers will keep the Advocate that obtained a list of the district Sunday school officers. We want you to make use of the officers in your district. Let us make every Sunday school good, and the better, best.

The Conference Board members can serve the schools in their district and we urge you to make use of them.

In our district-wide meetings, we talked much about training the leadership of the church, and we want you to continue to talk it. Practically all the leaders in any vocation are made after hard work; they were not an accident. Go to spending money on training your leaders. You do that for teachers in your public schools, and you must do it before you will get qualified teachers and leaders in your church schools. Do not neglect this important part any longer. Do something in the way of a school if nothing more than a training school in the local school.

Your Field Secretary will go to Lake Junaluska, July 1, and will be gone for three weeks. And on his return to the home work he will take up with you the Men's Bible Class organization. Be on the lookout for it.

Pay your pledges made at Shreveport Wesley Bible Class Federation as soon as possible, and do not neglect Sunday School Day.

ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Bishop McMurry is to be with us one or two days at the Training School.

Rev. H. T. Carley is to preach the sermon at 11 o'clock.

We have our faculty nearly complete. Two who expected to teach have been called to other duties.

Think of it, only ten dollars for the week, at the S. T. S. This is less than any school of the kind costs. Thanks are due Rev. J. R. Countiss.

The schools in the Conference that are teaching religion in an effective way sent one or more teachers to Junaluska for training. These schools will continue to improve; the schools without trained teachers cannot improve.

Wanted, One Hundred Volunteers to secure two hundred teachers for the Training School to be held at Grenada College, August 4-11. Nothing less than persistent personal work can secure that number. A number of this noble "One Hundred" are sending in names most every day.

The Sardis District Institute was held at Oakland last week. Rev. R. P. Neblett presided, Rev. E. G. Mohler and Mrs. Gladney gave some practical and helpful applications of the principles of teaching religion. Mrs. Mohler and two of the Gladney girls, cornetists, furnished music.

One of the organized classes of Pickens took a share in the Girls' Dormitory at Havana and paid the fifty dollars cash. It is not too late for one of your classes or your school to take one or more shares in this enterprise.

Rev. W. C. Beasley, pastor of the New Albany circuit, took me to Union Hill and Mount Olivet, Sunday. Three young women from the Mt. Olivet school expressed a desire to attend the S. T. S. Brother Beasley offered to pay ten dollars toward the expenses of any one that would attend. When he made the offer, one of his stewards said he meant to give five dollars, but he would not let his preacher outdo him. Just make the application.

We are going to put emphasis on the prayer life at our Training School. "The Meaning of Prayer," by Fosdick, is the text we expect to use in our devotional study of the Bible. If we fail to deepen and enrich the prayer life, we will fall in everything worth while. Write me and tell me you want to be one to enter the School of Prayer and that you will pray daily for the manifestation of the Holy Spirit upon our teachers. This is the greatest service you can render to your church just now.

MISSISSIPPI CONFERENCE NOTES.

Sunday, the 20th, was spent with Rev. M. L. White on the DeKalb charge. We had a very profitable visit and I feel that much good will come of it. Brother White is starting the year well and the people are really living. I think it a fine charge, well located, with a fine class of people. We were enabled to get out to New Hope, where we had a very fine service. The prospect is that these people will have a fine year.

I would like to make a suggestion. As you hold your two-days it is under her I trust that a plan of work may be found for each person entering into the church. Nothing will help the church or the young convert so much as a definite place with a definite work to do.

I do not know of any institution of the church that needs more general better workers any more than the Sunday school, nor do I know of any place where so many workers can be put to work. Whether the place be in the Sunday school or not, I trust that each newcomer will understand as he comes into the church that he will be expected to work.

Write to the office and write to the district officers. Let us know where we can help you. We will be glad to do so.

We are getting encouraging letters from those who are observing Sunday School Day. If you have not observed the Day, we would be glad for you to do so. If you can not get up the programme, ask your pastor to preach a sermon on "The Little" and take the offering.

Pray for the work and the workers.

Yours in Him,
J. C. CHAMBERS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Columbia, July 4.
Hub, 3 p.m., July 4.
Lumberton, Tinnin, 7:30 p.m., July 5.
Long Beach, July 11.
Ocean Springs, July 11.
Mobile, Sum. at Mt. Vernon, Monday, July 26.
Coalville, at Big Ridge, July 31, Aug. 1.
Moss Point, Aug. 14, 15.
Pascagoula, 7:30 p.m., Aug. 15.
Vancleave, at Mt. Hebron, Monday, Aug. 16.
Saucier and Lyman, at Lyman, Wednesday, Aug. 18.
Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Logtown, 7:30 p.m., Thursday, Aug. 26.
Pleasure, 7:30 p.m., Friday, Aug. 27.
Carriere, at Byrd's Chapel, Aug. 28, 29.
Biloxi, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Batterville, Sept. 4, 5.
Wiggins, at St. Phore, 7:30 p.m., Sept. 5.
Ansleys, at Horlen, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.
(In Part)

Jena, July 4.
Standard, July 11.
Woodworth, at Melder, 11 a.m., July 18.
Glenmora, 8 p.m., July 18.
Marksville at Bay Hill, July 24, 25.
Longville, 8 p.m., July 29.
Merryville, 8 p.m., July 30.
Carson, 11 a.m., Aug. 1.
DeRidder, 8 p.m., Aug. 1.
Alexandria, Aug. 8, 9.
Pineville, 8 p.m., Aug. 11.
Campti, at St. Maurice, Aug. 12.

HARRY W. MAY, P. E.

Shreveport Dist.—Third Round.

Bossier City, at Powhattan, July 4, 11 a.m.
Queensboro, July 4, 8 p.m.
Zwolle, at Pickering, July 5, 8 p.m.
Leesville, July 6, 8 p.m.
Hornbeck, at Pearson, July 7, 8 p.m.
Many, July 8, 8 p.m.
Noel Memorial, July 11.
Cedar Grove, July 12, 8 p.m.
Texas Avenue, July 13, 8 p.m.
First Church, July 14, 8 p.m.
Oil City, at Trees, July 15, 8 p.m.
Mansfield, July 17, 8 p.m.
St. Mary Bell at Ebenezer, July 18, 11 a.m.
[illegible] July 18, 8 p.m.
[illegible] July 21, 11 a.m.
[illegible] July 23.
Day in La Grande, at Athens, July 25, 11 a.m.
[illegible] July 27.
[illegible] Aug. 1, 11 a.m.
Sunday in Ruston, Aug. 3, 11 a.m.
Farmerville, at Berlah, Aug. 4, 11 a.m.
[illegible] Aug. 5, 11 a.m.
Minden, Aug. 8, 8 p.m.

DENIS H. CARTER, P. E.

If at any time this life of ours seems sad, or low, or lonely, I know a way back to return to its gladness. Go to God himself; and put yourself in the means of grace where you may meet Him and true; and [illegible] creatures become [illegible] and accessible.—Charles.

The tendency to persevere, to persist in spite of circumstances, discouragements and impossibilities: it is this that in all things distinguishes the strong from the weak.—Carlyle.

CROUP OR WHOOPING COUGH
PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM
W. EDWARDS & SON, LONDON, ENGLAND
Agents for U.S.A. E. FOUGERA & CO.

PALMER'S
"BLOOD-SUCCESS"
Tablets
A [illegible] containing iron in organic form, the [illegible] and the digestive ferments and tonics [illegible] with pure [illegible] red [illegible] in a box.
For [illegible] and other ills, [illegible] Guaranteed [illegible] Write for free booklets. A wonderful [illegible] Ask your druggist [illegible]
THE MORGAN DRUG CO.
1521 Atlantic Ave. Brooklyn, New York City

GIRLS! USE LEMONS FOR SUNBURN, TAN
Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is [illegible] impurities in the blood have a very depressing effect on the system, causing weakness, laziness, [illegible] sleepiness.

GROVE'S TASTELESS Chill TONIC restores Vitality by Purifying and Enriching the Blood. When you feel its [illegible] effect, see how it brings the color to the cheeks and how it improves the appetite, you will then understand its value.

GROVE'S TASTELESS Chill TONIC is not a medicine, it is simply IRON and QUININE suspended in Syrup. Safe for children like it. The Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The [illegible] Power of GROVE'S [illegible] has made it [illegible] thousands of homes. [illegible] years ago, folks [illegible] to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store, fifty cents a bottle.

Baby's Health
is wonderfully protected and colic, diarrhoea, constipation, and other stomach and bowel troubles are quickly banished or avoided by using
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
This remedy quickly aids the stomach to digest food and produces most remarkable and satisfying results in regulating the bowels and preventing sickness.
Pleasant to give—pleasant to take.
Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.
At All Druggists

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

FROM AMITE, LA.

We feel sure the readers of the Advocate will rejoice with us when they read of the gracious revival that we have just had in this place. The messages came through Brother Dan Kelly, who is an evangelist on fire for our God, and is being wonderfully used of the Lord, proving that the gospel is still the power of God unto salvation to every one that believeth.

A general feeling of Christian union and the longing for a cleaner and better life on the part of the individual have swept the town and country like a great tidal wave, and the effects of these services and the plain gospel preaching will live long after the evangelist and singer (Brother D. W. Milam, of Atlanta, Ga.), have gone on to other fields to work for the Master.

Large congregations filled the church at each service, using every available seat in the spacious auditorium and the Sunday school rooms, proving the fact that if Jesus be lifted up, "He will draw all men unto him." I am glad to state that Brother Kelly did that from the very start. The Word was presented in such a forceful manner [illegible] on the part of the hearers, causing a great [illegible] to turn unto the Lord. The [illegible] on a higher plane of real Christianity. Fifty-eight men and women have fallen down at the altar and pledged themselves to be [illegible] or anything they were called on to do for the Lord. [illegible] were, two joined the Methodist, one the Baptist, one the Congregational, and one the Presbyterian Church.

We are delighted with our church and the way the Lord is blessing us. The people are meeting all their obligations to their pastor and even doing more. Yours fraternally,

CASTIE N. HOFFPAUIR, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Booneville ct., at Blackland, July 3, 4.
Hickory Flat, at Palestine, Thursday, July 8.
Myrtle ct., at Friendship, Friday, July 9.
New Albany ct., at Ecru, July 10, 11.
Chalybeate ct., at Ebenezer, July 16.
Blue Mountain ct., at Falkner, July 17, 18.
Dumas ct., at New Hope, July 19.
Rossuth ct., at Pleasant Hill, July 23.
Corinth ct., at Shady Grove, July 24, 25.
Rienzi ct., at Pisgah, July 27.
Gobler ct., at Dennis, Saturday, July 31.
Tishomingo, at West Side, Aug. 1, 2.
Marietta ct., at Mt. Nebo, Aug. 3.
Monterio ct., at Oak Grove, Aug. 6.
Mooresville ct., at Andrew's Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug 13.
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Shannon, at Pleasant Grove, July 3, 4.
Houston, July 9.
Algoma, at Palestine, July 10, 11.
Aberdeen, July 15.
Nettleton, at Carolina, July 17, 18.
Hamilton, at Concord, July 21, 25.
Fulton, at Friendship, July 31, Aug. 1.
Tremont, at Mt. Pleasant, Aug. 1, 2.
Smithville, at Tronquie, Aug. 4.
Amory and Nettleton, at Nettleton, Aug. 8, 9.
Vardaman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11
Prairie and Strong, at Strong, Aug 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Byers Vista, Aug. 21, 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Pontotoc, at Popes Ch., July 3.
Sherman, at Pethel, July 4, a.m.
Okolona, July 4, p.m., 5.
Cedar Bluff, at Pearsons, July 10, 11, a.m.
West Point, July 11, p.m., 12.
Mayhew, at Lebanon, July 17, 18, a.m.
Central, at Murrahs Ch., July 18, p.m.
Macon ct., at Ex Prairie, July 24, 25, a.m.
Macon, July 25, p.m., 26.
Artesia, Q. C., July 26.
Columbus, First Church, Q. C., July 27.
Caledonia, at Murrahs, Q. C., July 30.
Crawford, at Crawford, July 31, Aug. 1.
Caledonia, at Flat Hill, Aug. 7, 8.
Macon Circuit, at Mt. Hebron, Aug 14, 15.
Shuqualak, at Cooks Ch., Aug. 21, 22.

W. L. DUREN, P. E.

Durant Dist.—Third Round.

McCool Ct., at Bowle, July 3, 4.
Ackerman, at Ackerman, July 4, 5.
Coila Ct., at ——, July 7.
Kosciusko, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ——, July 13.
Buck Hawk, at Bowling Green, July 17.
Arona Station, July 18.
Chester Ct., at South Union, July 26.

A. C. McCORKLE, P. E.

Winona Dist.—Third Round.

Dublin, at Vance, July 11.
Sunflower, at Fairview, July 17, 18.
Inverness, at Cale, July 25.
Webb, at Webb, a.m., Aug. 1.
Schlater, p.m., Aug. 1
Winona Ct., at Bluff Springs, Aug. 7, 8
Carrollton, at Longview, Aug. 14, 15.
Minter City at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.

S. L. POPE, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Natalbany, at James' Chapel, July 3.
Zachary, July 4.
Joint Quarterly Conference, Baton Rouge, First Church, Istrouma, and Keener Memorial, July 5.
Gonzales, at New River, July 7.
Oakland Tabernacle Meeting, July 11 to 18.
Greensburg, at Oakland, July 16.
St. Francisville, at Concord, July 21.
Baton Rouge, First Church, a.m., July 25.
Baton Rouge, Keener Memorial, p.m., July 25.
Jackson, at Gurley, July 28.
Clinton, at Bentonville, July 29.
Bluff Creek Camp Meeting, July 30 to Aug. 8.
Olive Branch, at Bluff Creek, Aug. 4.
Baker, at Deerford, Aug. 10.
Franklinton, Aug. 11.
Franklinton Circuit, at Waldhelm, Aug. 12.
Denham Springs, at Live Oak Revival, Aug. 14 to 18.
Springfield, at Holden, Aug. 19.
Arite, Aug. 22.
Kentwood, at Mt. Hermon Revival, Aug 23 to 29.
Hammond, Sept. 4, 5.
Ponchatoula, at Lee's Landing, Sept. 6
Pine Grove, at Pipkins, Sept. 11, 12.

ALBERT S. LUTZ, P. E.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

Ladies Can Wear Shoes

One size smaller and shoes feel longer after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot bath, Allen's Foot-Ease makes tight or new shoes feel easy; gives instant relief to corns and bunions, prevents Blisters, Callous and Sore Spots. It's the greatest comfort discovery of the age. Try it today. Sold everywhere.—Adv.

Giving Entire Satisfaction.

There is a remarkable effective combination of blood-purifying, nerve-strengthening, eliminating remedies, in Hood's Sarsaparilla. It is giving entire satisfaction. Persons suffering from a combination of ailments such as cause eruptions on the face or body, paleness, tired feeling, cheeks and ears, and constipation, especially find it beneficial.

The treatment accomplishes so much that, although there are other medicines, it is the most economical. Each of these medicines of merit has merit for the trouble for which it is especially recommended. Each is good alone; all are good together. Get any one, any two, or all three of your druggist to-day.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

[illegible] feeling [illegible] Ohine as [illegible] Freckles

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

No Increase in Price

SOUTHERN METHODIST MEN AND WOMEN CAN STILL SECURE THAT

Safe Life Insurance at Actual Cost.

WHILE OTHER PRICES ARE SOARING OUR RATES REMAIN THE SAME.

Write to-day for free literature

METHODIST BENEVOLENT ASSOCIATION

J. H. SHUMAKER, Secretary, 810 Broadway, Nashville, Tenn.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

BE SURE TO TRY

BLANTON'S CREAMO

BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

BOILS VANISH

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. 'Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

A Rose's Heart

has the same lovely glow and smoothness that your skin will receive from

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

Try it and see results. 50c and $1 at your druggist's.

Medicated Soap, 25c.

Sore Eyes Cured without pain by Dickey's Old Reliable Eye Water. Doesn't burn or hurt, feels good. Once used always wanted. Good for children or grown people. Get GENUINE IN RED BOX—25 cents.
DICKEY DRUG COMPANY
Bristol, Virginia

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LIFE SERVICE.

(A Paper Read Before the Alexandria District Conference).

By Mrs. A. E. Early.

"Whosoever findeth his life shall lose it; and he that loseth his life shall find it." (Matt. 10:39).

This is part of the message Jesus gave to His disciples as He sent them forth to service in His name. We know these words are true. They must be true because they were spoken by our Lord, yet how slow we are really to believe them and to live them. We choose to follow along the lines of least resistance and to live lives of ease and self-indulgence as much as possible. The idea of self-sacrifice is naturally repellent to the selfish heart. To the Jews of Jesus' day the cross was a stumbling block. Peter was a representative Jew when he cried out on Jesus' announcement that He was going to be crucified, "This shall never happen to Thee, Lord." But Jesus was willing to sacrifice His life in order that there might be a happier and better world. The idea of servantship is written in vivid characters across the pages of the New Testament. The way out of our conflicts and distresses, He said, lies through the principle of service. One of His sayings which sank deepest into the hearts of His Disciples was, "Whosoever would become great among you shall be your servant." And He proclaimed himself a servant when He said, "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many." Also, "I am among you as one that serveth." On the last night of His earthly life He summed up what He had taught His followers concerning His mission by taking a towel and washing the disciples' feet. After He had done it, He said to them, "Ye call me Master and Lord and ye say well, for so I am. I have given you an example that ye should do as I have done unto you." The servantship of Jesus thrilled the heart of Paul, for, when urging men to become Godlike, he said, "Bear ye one another's burdens and so fulfill the law of Christ." Life's greatest joys are found in obedience to this command. A selfish life is always an unhappy life. God reserves the sweetest raptures of the heart for those who live for others. It is only when the soul is consecrated to a noble cause that its faculties develop and life mounts to richness and power. It is a principle of divine government that men shall be lifted to higher planes of thought and conduct by suffering and this suffering takes place not only in the lives of men but also in the heart of God.

The recent war has taught us many things; and one is that the principle of self-sacrifice is the central principle of life. When we entered the war our best citizens were foremost in their willingness to make sacrifices. Personal convenience and comfort counted for nothing. There was only one thing worth living for, and that was to win the war. Every man, woman and child was called upon to suffer and sacrifice to a certain extent; some more than others. How infinitely more! Think of the life of a soldier. He surrenders all the things he holds dearest, he gives up his home with all of its comforts, he must say goodbye to father and mother, brother and sister and it may be to wife and children. He must give up his liberty and obey orders, he must lay down rights that are as precious as life, he must face the guns day after day, he must be willing to lay down his life. Every soldier who marches to the front goes knowing that he may never come back, yet he goes. Every nation that went into the war went knowing the fearful price they would be asked to pay, yet they went in. Little Belgium knew what resistance to Germany would cost and yet she resisted. She was willing to pay the price. America walked in with open eyes, willing to pay the price. Why? Because it became evident that the world could not be saved without the shedding of her blood. There was no escape. To save the world it was necessary for millions of women to suffer and for millions of men to die. They did not die for themselves, they died for others. By the Cross we conquer. That is true on the battlefield; it is no less true in the church and in the State. If it was true in the time of war, it is no less true in the time of peace.

"Who then is willing to consecrate his service this day unto the Lord?" What do we mean by service to the Lord? Attendance upon church and prayer meeting? The reading of the Bible and prayer is sometimes called "service." These things are all good and necessary, just as it is good and necessary for our bodily needs for us to come to the table and partake of food to sustain our bodies, but if we eat and do not work or exercise, we render ourselves incapable of much activity. Why is it that our Sunday school superintendents have such a hard time to find Sunday school teachers? Why is it that on a Sunday morning when a teacher and the substitute both fail to put in an appearance, the superintendent dislikes so much to go to one of the Bible classes to ask for aid? Because he knows what kind of an answer he will get. Its, "Oh I hate to give up my class, I enjoy it so much." Why don't they all rise and say, "Here am I, take me?" Why is it that our Missionary Boards are calling and pleading for workers and for money to carry the gospel to heathen lands? Uncle Sam had a noble response when he called for soldiers to fight for democracy. Why do we not respond to the call of God? Because we are all too busy, we are eating at the table, we are drinking at the fountain, and we have been at it so long that we are incapable of much spiritual exertion. We have cause for great joy and thankfulness as we see the Spirit of God working upon the hearts of the young people; many have recently laid their young lives upon the altar for God and have done it with gladness.

But service does not always mean leaving our homes and doing some great and spectacular thing. It does not always mean to teach in the Sunday school if the Lord has not asked this of us. Many times the mother or the father in the home who has done none of these things has done great service to the world. One of these may have written these lines:

A hundred little trifling cares
Take up my time some way;
Yet when night comes I often think,
"What have I done to-day?"
I've risen early and toiled late,
Been busy as could be,
And yet at night there's little done
That any one can see.
If I could only point with pride
To some great work begun,
I think I would not be so tired
At setting of the sun.

But He who marked the sparrow's fall
And watched the lilies grow,
And fashions e'en the snowflake's star,
Will understand, I know.
And so through all the busy day
This comfort I hold fast,
That she who does the best she can
Shall hear "Well done" at last.
And if love's steady way I keep
Through all life's fret and jar,
My life may mean as much to God
As yon clear, shining star.

We call these lives obscure, yet these have the wonderful opportunity of training those in their care for large service. How many noble women, like Hannah of old, have consecrated their boys and their girls, even before their

(Continued on Last Page)

LEARN THE TRUTH

Playing the Game

We are playing the game like good sports—all the cards on the table, face up. How's your sportsmanship?

New Orleans Railway & Light Company

A. L. KEMPSTER, General Manager.

The World Loves a Good Loser

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used contineously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17 C, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....
Post Office.....
Express Office.....
(Please Write Distinctly)—Adv.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round

Deemer, at Scotland, July 10, 11.
Harperville and Lena, at Hillsboro, July 16.
Carthage, at Conway, July 17, p.m., and 18, a.m.
Walnut Grove, at Freeny, July 17, a.m., and 18, p.m.
Homewood, at Pulaski, July 23.
Trenton, at Polkville, July 24.
J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Crystal Springs, July 4.
South and East McComb, at East McComb, July 11.
Magnolia, July 11, 12.
Fernwood, at Knoxo, July 18.
Tylertown, at Tylertown, July 18, 19.
Simmit, at Muddy Springs, July 25.
South Magnolia, July 25.
Adam, at Ebenezer, July 31.
Brookhaven, Aug. 1, 2.
Topisaw, at Holmesville, Aug. 7, 8.
McComb, Centenary, Aug. 8, 9.
Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Barlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Harlesburst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.
J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

Brandon and Pelahatchie, at Brandon, July 8, 4 p.m.
Benton, at Zeiglerville, July 9.
Eden, at Tranquil, July 10.
Yazoo City, July 11, 7:30 p.m.
Lake City, at Lake City, July 11, 11 a.m.
Jackson, Capitol Street, July 13.
Satartia, at ——, July 17, 18.
Flora, at Bentonia, July 18, 19.
Lintonia, at Hover, July 16.
Carrollville, at Poplar Springs, July 22.
Camden, at Soule's Chapel, July 23, 11 a.m.
Vaughn, at Vaughn, July 24, 25.
Millsaps Memorial, at Clinton, Friday, July 30.
Madison, at Pocahontas, July 31 Aug. 1.
Monticello, at Thomasville, Aug. 7, 8.
J. M. MORSE, P. E.

Port Gibson Dist.—Third Round.

Washington, at Mars Hill, July 7.
Centerville and Stephenson, at Centerville, July 11.
Woodville, 8 p.m., July 11.
Woodville ct., at Hopewell, July 12.
Natchez, July 18.
Port Gibson, July 21.
Gloster and Liberty, at Mt. Vernon, July 23.
Rocky Springs, at Redbone, July 25.
Utica, July 28.
Hazlehurst, at Sarepta, Aug. 1.
Sobo, at Cool Springs, Aug. 4.
Terry, Aug. 8.
Lorman and Holly Bluff, at Holly Bluff, Aug. 9.
Anguilla, at ——, Aug. 15.
Mayersville, at ——, Aug. 22.
Rosie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ——, Sept. 5.
J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg, Court Street, 8 p.m., July 7.
Mount Olive, at Okohay, 11 a.m., July 18.
Hattiesburg, Main Street, 8 p.m., Aug. 1, 2.
Hattiesburg, Broad Street, 11 a.m., Aug. 1, 3.
Hattiesburg Circuit, at Lux, 3 p.m., July 31-Aug. 1.
Richton, at Richton, Aug. 8, 9.
Ellisville, at Mount Zion, 11 a.m., Aug. 11.
Avera, at Piave, Aug. 14, 15.
Silver Creek, at Bethel, 11 a.m., Aug. 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ——, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.
W. B. JONES, P. E.

Meridian Dist.—Third Round.

Lauderdale, at Marlon, July 4.
Meridian, Hawkin's Memorial, July 4.
Buckatunna, July 11, 12.
Meridiau, Poplar Springs, July 18.
Vimville, at Why Not, July 25.
Scooba, at Wahalak, July 27.
Daleville, Aug. 8.
DeSoto, at Hopewell, Aug. 9.
Matherville, at Theadville, Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.
GEO. H. THOMPSON, P. E.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to cure or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Bechtel says: "One bottle has done me more good than any treatment, and what it should it not do the same for others. Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price $1.00, or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Royal Freckle Cream every night and morning and watch the freckles fade away. Two ounces will clear the worst case. Get it from your druggist today. Don't delay. Don't be discouraged because other remedies have failed. Don't hesitate to write us if your druggist cannot supply you.

NUXATED IRON
3,000,000 people use it as a Tonic, Strength and Blood-Builder.

PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker. Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

birth, to the service of God and have prayed them into lives of usefulness at home and in foreign lands! Each one knows best how he or she can be of service. Each one of us knows that God is counting on us, so let us not fail. The following little imaginary story has often been referred to, but it is so good that it will bear repeating.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back. The last the earth sees of him is the cloud—not a rain cloud, a glory cloud—that sweeps down and conceals Him from view. And the earth has not seen Him since, though the old Book does say that some day He's coming back in just the same way as He went away and some of us are strongly inclined to think that it will be as the Book says in that regard.

But—have you ever tried to think of what took place on the other side of that cloud? He has been away down there on the earth over thirty years. It's a long time. And they're fairly hungry in their eyes for a look again at the blessed face. And I have imagined them crowding down to where they may get the first glimpse of His face again.

But this friend I speak of has supposed that after the first flash of feeling has spent itself—the way we speak of things down here—the Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much?" with an earnest look into that great face with its unmovable marks. "Yes," again comes the answer in a wondrous voice, very quiet but strangely full of deepest feeling. "And do they all know about it?" "Oh, no, only a few in Palestine know about it so far." "Well, Master, what's your plan? What have you done about telling the world you died for, that you have died for them? What's your plan?" "Well," the Master is supposed to answer, "I asked Peter and James and John and little Scotch Andrew and some more of them down there, just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thralling power of it."

And Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan. "Yes—but—suppose Peter fails? Suppose after a while John simply does not tell others? Suppose descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some maybe not quite so proper—that they do not tell others—what then?" And his eyes are big with the intenseness of his thought, for he is thinking of the suffering and he is thinking, too, of the difference to the man who hasn't been told. "What then?"

And back comes that quiet, wondrous voice of Jesus, "Gabriel, I haven't made any other plans—I'm counting on them."

"Therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The eighteenth annual meeting of the Mississippi Conference Epworth League was very successfully held at the Crawford Street Church, Vicksburg, Miss., June 15-18.

About three hundred delegates were registered and royally entertained by the people of the town, although the arrival of three special cars at one time threatened to deluge the committee.

The social features of the conference were of the very best. A "get-together" lawn social was a feature of the first night, and a spirit of friendliness reigned throughout the entire time. A most delightful auto ride through National Park and a boat ride up the river were provided and thoroughly enjoyed by the visitors.

Nearly all of the scheduled speakers were on hand at the proper time and each session proceeded as if by clock work. We were especially delighted to have with us for the entire time Dr. T. E. Reeves and Dr. T. A. Matthews, who are representatives of the Mission Board. Miss Helen K. Boulware, of the Central Epworth League office, was with us for one day and in that short time won the hearts of every one.

As is usual at the Mississippi League Conference, many of the young people consecrated their lives to God's service. One hundred and forty-two signified their willingness to do anything and to go anywhere that the Lord might lead them. About fifteen made declaration of a definite intention to prepare for mission work. This alone would be a sufficient reason for calling the conference a success, but there were the added pleasures of social intercourse and of giving and receiving instruction along lines helpful in our Master's Kingdom.

Hattiesburg's most cordial invitation was accepted for next year's meeting, and we are looking forward to an even greater conference at that time.

The standard of League work seems to be improving. Several Leagues this year received certificates and four received gold seals for having measured up perfectly to the Standard of Efficiency. These four Leagues were: Broad St., Hattiesburg; Brookhaven League; First Church League, Laurel, and West End Church League, Laurel. The banner awarded to the best represented district was awarded to the Jackson District and Capitol Street League. Jackson is the custodian for the year, since it was the best represented League in the district.

The officers elected and appointed for the ensuing year are as follows: President, W. D. Hawkins; Vice President, H. B. Lallatte; Secretary, Miss Erma Kile; Treasurer, Rev. L. F. Alford; Era Agent, Miss Clara Belle Kaiser; Superintendent Devotional Department, J. H. Weems; Superintendent Social Service Department, Mrs. H. R. McKee; Superintendent Recreation and Culture Department, Miss Annie Ruth Junkins; Superintendent Missionary Department, Miss Laura Rankin; Superintendent Junior League Department, Mrs. T. D. Hendrix; Superintendent Life Service Department, Miss Louise Preston.

District Secretaries: Meridian District, Ralph Hayes; Jackson District, Vera Britt; Brookhaven District, Lee Craft; Port Gibson District, Wray Bowie; Newton District, Mrs. J. E. Holt; Seashore District, O. J. Power; Hattiesburg District, Truman Lewis

ERMA M. KILE, Secretary.

Starkes University
Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.

For further information write
J. M. STARK,
Birmingham, Ala.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

Port Gibson Female College.

The oldest college for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The superior quality of its girls and young women the past session a matter of general comment.
The health record a marvel.
A home-like and cheery atmosphere.
Innocent amusements and entertainments.
Teachers distributed throughout all parts of the dormitories.
Ample corps of loyal and qualified teachers.
For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

Randolph-Macon Institute FOR GIRLS. Limited to 100
College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A. M., Principal, Box C. VIRGINIA, Danville.

MARTIN COLLEGE—JUNIOR COLLEGE

For girls and young women. Not sectarian but positively Christian. Meets standard tests in all departments. Fifty years old. No experiment. Geo. A. Morgan, President, Dept. A. Write for catalog. Pulaski, Tenn.

CENTENARY
College-Conservatory.

For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 75th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address
DR. J. W. MALONE, President,
Cleveland, Tennessee.

The Fitzgerald and Clarke School
MILITARY
TULLAHOMA, TENNESSEE.

Mountain climate; elevation, 1070 feet. Boys who come here from a lower country always gain in weight and strength.

The principals of the school have had twenty years experience in training boys. The school is accredited by every college in the country that accepts certificates.

The school proposes to arouse and stimulate the boy whose interest in his books has begun to flag; to put right surroundings and influences about the boy whose associations in his home town are beginning to injure him; to give the boy of special ability and ambition the best opportunity to develop his latent possibilities into a high type of well-informed, good citizenship.

Write for catalog. Box 555.

Massey Military School,
PULASKI, TENN.

Junior R. O. T. C. On preferred list of Colleges.
Teachers—University Men.
SCHOOL OPENS SEPTEMBER 8, 1920. DEPT. A.

1854 Mansfield Female College WINNING ON MERIT **1920**

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address R. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 28. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal [illegible] No. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 8, 1920. CHAS. O CHA[illegible], Manager

EDITORIAL COMMENT

CHRISITIANITY WORKS.

Every now and then some pessimistically inclined critic of things as they are, dolefully wonders if Christianity is a working force in the present-day world. He points to the evils that everybody recognizes as existing, and laments the fact that righteousness has perished from the face of the earth. But Christianity does work, and it works to-day. In every community there are men, and women too, whose lives have been redeemed from sin and shame by the power of the gospel of salvation. They have surmounted difficulties, they have overcome temptations, they have endured ignominy; quietly, persistently, beautifully they have gone forward in the discharge of duty, rendering helpful service to their fellow-men, and worshiping God with a conscience void of offense. They have claimed no credit for themselves, but humbly and reverently have professed that they are what they are by the grace of God. We need not fear that Christianity is a failure when we can see every day evidences of its power to transform and save.

BEING ON GUARD.

A bitter cynic once said, "Every man has his price," the suggestion being that all men would be willing to forsake the right for the wrong for a sufficient consideration. The cynic's sneer was a slander on multitudes of good men who have counted not even life itself dear in the performance of duty. But all of us do well to be on guard against the insidious temptations that would cause us to swerve even a hair's breadth from the path of right. The temptation does not, of course, come to us as a bribe in the form of money, or of some material possession, but as a plausible suggestion of a way to obtain what is, in itself, a desirable end--a suggestion that always carries with it, however, an appeal to some unworthy motive. It is a small thing to be disappointed, to be neglected, to be sneered at, to suffer—but it is a tragedy to lose one's integrity. Self-consciousness of rectitude is one of the most precious jewels in the treasure-house of the soul

MORE NOISE.

The recent national political convention at San Francisco has demonstrated again that noise is still looked upon as a potent force in the accomplishment of any desired end. If the newspaper accounts are to be trusted, dignified statesmen sought to win favor for the candidates they were supporting, by the tin-horn and cow-bell method. If "men are just boys grown up," some men are slow of development.

GREEN PERSIMMONS.

So far as our knowledge extends, green persimmons give as little promise of ultimate usefulness as anything on the face of the earth. They are hard, unattractive in appearance, and their taste! - no wonder the little boy thought he was "pizened" when he unsuspectingly took a taste of one. But in the course of time a great change takes place in the forbidding fruit. The warm sun colors it, and the cool nights mellow it, and the mysterious forces of nature break down its fiber and distil from its astringent juices a nectar "sweeter than the creamy curd." One of the delightful memories of boyhood goes back to the visit to the persimmon tree on a sparkling autumn day to gather the luscious fruit that had fallen to the ground through sheer inability longer to contain its sweetness within itself. So we find it oftentimes in human life. The unruly boy, the wayward girl, have so little of apparent good in them that, almost in despair, we are tempted to call them "hopeless cases" and leave them to the fate that we cannot but feel they richly deserve. But the grace of God becomes operative in their lives, the love of God is shed abroad in their hearts, the glow of Christian fellowship radiates from their souls—and the "hopeless case" becomes a beautiful character in the Kingdom of God. After all, there are no "hopeless cases."

JUST FOLKS.

Perhaps a good many of our readers have seen a recent article in a popular magazine under the caption, "Tell Would I Live In," written by the wife of one of the well known millionaires of this country, herself prominent in the most exclusive social circles of New York. The article is both interesting and suggestive. Many of us have come to apply the term, "the idle rich," to most of those who have acquired or inherited great wealth, our feeling being that they dissipate their energies largely in social diversions which, to say the least, are not conducive to moral character; or, perhaps, we hold them in awe as a kind of superior beings who are set apart from the interests of ordinary humanity. In either case, we are likely to feel that there is "a great gulf fixed" between us and them—so far as a community of interests is concerned. The article in question is such as might have been written by any sensible serious-minded woman interested in the affairs of the country as well as in the activities of her immediate circle. We assume that her description of the world in which she lives is accurate enough to give us a fair knowledge of all its inhabitants. If it is, they are "just folks" like the rest of us.

NOT ALWAYS WHAT THEY SEEM.

We learn from the daily re[illegible] a boy in New York was recently a[illegible] ages in a court trial because his p[illegible] been published in a book giving the [illegible] a social survey, over the caption, "The Types of Boys On The Street." The evidence in the case showed that the boy bore a good repu[illegible] the time the picture was taken, and that he was serving as an altar boy in one of the city chu[illegible] We mention this incident simply to call attention to the fact that when we undertake to judge by appearances alone, we frequently fall into serious error. A saintly smile is not always the sign of a simple soul, nor does a hard face always [illegible] a hard heart. "By their fruits ye shall know them," is the principle laid down by the Master.

HUNTING A CURE FOR CANCER.

For a long time the medical world has been diligently searching for a cure for cancer, a malignant tumor which has caused the death of thousands of people, and which has defied, thus far, every effort at eradication. Just at present, some hope is held out that the investigations of Dr. T. J. Glover, a young physician of Toronto, Canada, will result in the production of a serum that will accomplish the long sought end. If the treatment proves to be a success, his name will go down to posterity along with those who are recognized as benefactors to the race. As we reflect upon all that is involved in the discovery of a cure for this physical ailment, we cannot but [illegible] of the absolutely dependable cure that is awaited for an infinitely more serious disease of the soul—sin. Though men continue to go to destruction through the ravages of this merciless destroyer of all that is good in life, they do so by their own choice, a remedy is at hand and available to even the most sorely afflicted. The Great Physician [illegible], at the cost of his life, furnished the remedy by the pouring out of his own blood. And thanks to infinite love, the remedy is free.

TO RISE AGAIN

If one fall apart from [illegible] would be hopelessly damned. [illegible] is not in an act, but in a frame of mind. An act may be repented of and atoned for, but a frame of mind colors the whole life. It can fall to stay down, all achievement is at an end; but if they fail to rise again, there is no limit to what they can accomplish. It is a principle of infinite mercy that the [illegible] ner, if he will, may find his way back to the Father's house.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D.

III.

Meaning of the Sacraments.

In attempting to determine the place and significance of the sacraments in Christianity, we must keep in mind what was said in Article II in regard to the nature of the religion of Jesus, and seek to rid ourselves of certain prepossessions inherited from Medieval Catholicism. The suggestion that we are still in some measure under the influence of such prepossessions may strike some of our readers as a bit surprising, but it is nevertheless true. Nor will it seem strange that this should be the case when we come to consider how the priestly conception of religion absolutely dominated the Christian world for many centuries and still dominates at least three-fourths of it. Clearly as Luther apprehended the doctrine of justification by faith and the fact of Christian liberty, he did not succeed in wholly freeing himself from the influence of the teaching in which he had been brought up. Witness, for instance, his defense of the dogma of consubstantiation, that is, the dogma which declares that while the bread and wine of the Eucharist still remain bread and wine, the real flesh and blood of Christ co-exist in and with the natural elements; and what is true of Luther in this regard is true also of most of the other earlier leaders whose teachings entered largely into the making of Protestanism. One who doubts this only needs, in order to be convinced, to consider the large place which ceremonial rites have had in the preaching and polemical writings of Protestant denominations and how often their contentions are based upon the assumption that some kind of magical efficacy inheres in the sacraments.

As has already been suggested, however, there is nothing in the New Testament to support such a view. On the contrary, a fundamental assumption of all its teaching is that through Christ every soul has direct access to God without the intervention of any human intermediary or sacerdotal rite.

What then is the meaning and value of the sacraments?

In general terms they are symbols designed to help to make more vivid and real to us certain fundamental Christian verities. And this they do by means of the appeal which they make to our minds through the power of suggestion. They are a vivid sign language by which the Spirit speaks to us through the eye. They arrest our wandering thoughts, fix our wavering attention, and thus enable us to apprehend spiritual truths so clearly and vividly that they arouse our dormant emotions and stir the great deeps of our moral natures. They not only keep us from forgetting, from losing our hold on spiritual things, but make them vital, emancipating, transforming forces in our lives. Thus and thus only do they serve as means of grace to us. To interpret them otherwise is to part company with the conception of religion as based upon fundamental moral and spiritual laws, the religion of reasonable and comprehensible personal relations, and revert to the religion of mere magic. For the character of a charm is not changed by the fact that it is used in the name of the Holy Trinity.

Baptism.

In the light of these general principles, let us consider briefly the two Christian sacraments, beginning with baptism, since it is first as to origin and first as to application to the individual.

I have defined a symbol as a visible sign of an invisible reality. It is not a sign, however, that is chosen arbitrarily. A true symbol is one which really suggests the invisible reality for which it stands. And this suggestiveness depends on two things, the inherent character of the sign and the associations connected with it. The rite of baptism fulfills both of these conditions.

In order to make this clear, it will be necessary to consider for a moment what baptism really stands for. The view of Methodists and of a large majority of other Protestant bodies is that it is a symbol of spiritual cleansing by the Holy Spirit and of vital fellowship with that body of true disciples who constitute the real church of Christ throughout the earth. It is thus the sign of the believer's separation from the world and of his dedication to the ideal of holiness and sacrificial service set forth in the character and life of Jesus. It reminds him of the life to which he is called and of the gracious help offered through Jesus Christ for enabling him to walk as a son of God. This view is supported both by the nature and origin of the rite and the teaching of the New Testament.

As was explained in a previous article, the use of water in ceremonial cleansing had been common among the Jews for centuries when Jesus began his ministry in Judea. It was so used in certain parts of the Mosaic ritual (Lev. 14:51, 52; Num. 19:17, 18), and Ezekiel shows how familiar and suggestive this symbolism was when, addressing his exiled fellow-countrymen, he says, "I will take you from among the nations and gather you out of all the countries and will bring you into your own land, and I will sprinkle clean water upon you and ye shall be clean." This is further illustrated by a story found in the apocryphal book of Judith, written about 200 B. C. Judith, the heroine of the story, during a temporary sojourn as a spy in the camp of the Assyrians, is said to have gone forth by night to a fountain within the camp and to have purified herself, the word used for "purified" being the Greek word for "baptized." It was quite natural, therefore, that when the Jews adopted the custom of receiving pagan converts into the monotheistic faith of Israel, they should have adopted water baptism as the external symbol of their purification and of the new life of holiness which the new faith required. Later, its use was extended to devout Hebrews as a visible sign of their belief in the near approach of the Kingdom of God and of their desire to prepare themselves in heart and life for its coming. It was in this latter way that it was used by John the Baptist.

The central announcement in the message of John was, "The Kingdom of Heaven is at hand." This announcement stands as the background of his call to repentance. The people were to repent because the Kingdom of Heaven was at hand and as a preparation for it. It should be observed, however, that the Greek word found in the New Testament is a term of profound moral significance. It means to change one's mind, one's estimate of values, one's whole intellectual and moral attitude. This change, as John thought of it, was to be so thorough and vital as to come to immediate expression in conduct. The people were to show the genuineness of their repentance by bringing forth fruit meet for repentance; and the baptism which he administered was the external sign of this inward change and this dedication to a new ideal of holiness.

This rite, with its familiar associations and its beautiful suggestiveness, was brought over by Jesus into the new dispensation. This fact at once gives us a clew as to the meaning of Christian baptism. Of course, it has a vastly deeper and richer meaning than the baptism that was practiced by the Jews; but, if what I have said in regard to the teaching method of Jesus is correct, it certainly cannot have a meaning wholly different from and disconnected with the familiar historic significance of the rite. For the central point in this method was to catch the attention of those whom he taught by an appeal to existing interests and then to lead them on to larger and nobler conceptions by associating the new with the old. Baptism would have been an irrelevant and misleading, instead of a suggestive and helpful symbol to Jewish converts if Jesus had made it stand for something that was in no way related to the meaning with which they were familiar.

The New Testament record, however, makes it clear that no such violent break with the past was contemplated. Christian baptism was still to stand as a symbol of purification. This was the point of contact between the conception of the rite that was already in the minds of the people, and the larger and richer conception to which they were to be led. Starting with this, Jesus broadened the meaning of the rite so as to make it the sign of the inward cleansing and quickening by the Holy Spirit vouchsafed to us in the covenant of redemption, and of the vital identification of the believer with the body of Christ.

Said John the Baptist to the multitudes that flocked to his ministry: "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Spirit." That is, John gave them the symbol; Jesus would give them the reality for which the symbol stood.

And it is recorded in the first chapter of the Acts that, being assembled together with the Apostles, Jesus charged them not to depart from Jerusalem, but to wait for the promise of the Father, adding, "John indeed baptized you with water, but ye shall be baptized with the Holy Spirit not many days hence." If Jesus did not have in mind the familiar use of baptism as a symbol of purification, his words must necessarily have been confusing and misleading to his hearers, for, with their Jewish training and historic background, they could not possibly have interpreted them in any other way. That they did so interpret them, is made evident by the whole trend of New Testament teaching. There is no detailed explanation or formal definition of the meaning of the rite for the simple reason that its general significance was so well understood that any New Testament writer would have regarded such explanation as entirely needless. But when writers use such figurative expressions as "wash away your sins," "cleanse with the washing of water by the word," "the washing of regeneration and renewing of the Holy Spirit," "having your hearts sprinkled from an evil conscience," there can be no doubt as to the symbolism which they have in mind. Whatever deeper spiritual meaning they may have seen in it grew out of and was directly associated with the natural suggestion contained in the fact of the universal use of water for the cleansing of the body and with its common adoption as a sign of ceremonial cleansing and spiritual purification.

There are two passages in the New Testament which some have interpreted as making Christian baptism symbolize the death, burial and resurrection of our Lord (Romans 6:3-11; Col. 2:12). If it could be shown that these passages really mean what these interpreters claim that they mean, this would not in any way change the general historical and Biblical significance of the rite as explained above. It would only mean that St. Paul, having in mind one of the common modes of baptism, suggested a secondary significance that he regarded as sufficiently important to be used as an illustration of certain spiritual truths.

If, however, the passages are susceptible of a fair interpretation that will harmonize them with the general trend of Biblical teaching, that interpretation should be adopted. And able scholars assure us that they may be so interpreted without in any way straining or doing violence to their meaning. The language in both passages is evidently figurative and does not necessarily refer in any way whatever to the mode of baptism. In the passage in Romans, for instance, the apostle is seeking to enforce the idea of the inconsistency of

a Christian profession with continued living in sin. The Christian, he says, is utterly dead to sin. The old carnal self has been crucified even as Christ was crucified. This is what his consecration meant in baptism signified. In other words, his argument rests, not on the mode of the outward ordinance, but on the meaning of it as the beginning of a new life in Christ.

It should be added that while baptism is a symbol of the new life to which we are called in Christ Jesus, of regeneration by the Holy Spirit and of vital incorporation into the Christian community, none of the things for which it stands is dependent upon it.

The cleansing of the Holy Spirit takes place when the individual surrenders himself to Christ in faith, and when this spiritual rebirth occurs, he receives the witness of his adoption and takes his place in the family of God. One does not have to wait for baptism to become a member of the body of Christ. A man so situated that it was impossible for him to receive baptism might still be a partaker of this blessed fellowship.

The question is often asked of those holding this view of the meaning of baptism, "Do you teach, then, that one may be saved without being baptized?" Certainly we do. Thousands are saved every year who have not been baptized. To maintain that baptism is in any sense necessary to salvation is simply to return to that bondage to sacerdotal rites and legalistic observances from which St. Paul so earnestly sought to deliver us. As has already been stated, there are a few texts in the New Testament which, taken by themselves, might suggest some kind of connection between baptism and regeneration. Since, however, to read such a meaning into them would be to make them contradict the whole trend of New Testament teaching and the fundamental spirit of Christianity, the rational course is to seek some other interpretation. For it is inconceivable that our Lord meant to embody in his teachings in regard to the nature of religion two utterly contradictory conceptions.

"Well, if this be the case," the objector may reply, "why is it necessary to be baptized at all?" The answer is, because the New Testament commands it and because, as I have sought to show, baptism is still a significant rite which, used in a proper way, may become a real means of grace. It is doubtless true that symbols do not mean so much to us as they did to those to whom Jesus first delivered his message. We are more prosaic. Our imaginations are not nearly so active nor our emotions so easily stirred. But those who believe that symbols mean nothing at all to the people of our modern western world have certainly forgotten the effective use that was made of them during the Great War. How often, for instance, did we see great crowds stirred to tumultuous enthusiasm by the appearance of our national colors! Human nature may have changed in some of its superficial aspects, but fundamentally it remains very much the same from generation to generation. Symbols still have a large and important place in our present-day life, and among those our religious symbols are by all odds the most significant and valuable.

Most of us, however sincere we may be in our religious devotion, are of necessity largely occupied with material concerns. We cannot escape the grim struggle for the means of mere physical existence for ourselves and those who are dependent upon us. And in the midst of this struggle we are constantly prone to lose sight of the things of the spirit, to permit our hands to become subdued to the material in which they work, to forget the vows we have made in our moments of vision.

Baptism is a striking visible reminder—a reminder of the life of holiness to which we are called in Christ Jesus, a reminder of the cleansing by the Holy Spirit that is pledged to those who seek in penitence and faith, a reminder of the fact that we belong to an elect and holy fellowship, that we have been formally set apart for high service and that we are bound by the most sacred obligations to show ourselves true to our dedication and worthy of our sacred relations.

"But suppose," continues the objector, "I decline to be baptized, what then?" It is conceivable that one [illegible] which [illegible] that [illegible] fellowship [illegible] certify, [illegible] is in error. [illegible] Friends [illegible] deeply spiritual [illegible] to the testimony [illegible] them [illegible] and the [illegible] tertain, [illegible] sistent [illegible] which [illegible] merely [illegible] spiritual [illegible] Holy Spirit [illegible] their position [illegible] that accompanies [illegible] lovers of [illegible] they deserve [illegible] ence, but [illegible] conscientious [illegible] loss. Dean [illegible] of William [illegible] made the following record in his own journal: "What an [illegible] His conclusions I believe; but what a spirit was in it! What faith, love, gentleness, long-suffering! Could mistakes send such a man as this to hell? Not so. I am so far from believing this that I scruple not to say, 'Let my soul be with the soul of William Edmundson.'"

In his sermon on the Catholic Spirit, he declares that, clear as his own mind is in regard to the matter, he does not demand as a condition of Christian fellowship that a man shall allow the sacraments at all, the one absolutely essential requirement being met in an affirmative answer to the question: "Is thine heart right, as my heart is with thy heart?"

This position seems to me to be in complete accord with the spirit of the New Testament. It is one thing to seek to convince Christians who, upon what they regard as Biblical grounds, have ceased to make use of the sacraments, that they are in error, to seek to show them that these sacred symbols are still vitally and profoundly significant, and that in rejecting them they are weakening the influence of the Church and depriving themselves of much needed helps to spiritual growth. But it is quite another thing because of their error in judgment, to treat them as heathen and publicans.

Of course, if one believes that the instruction of the New Testament in regard to baptism is still in force and yet declines to receive the rite, he simply shows that he is not a Christian and there the matter ends. But it is inconceivable that one who is sincerely loyal to Christ and believes that he really means to establish baptism as a perpetually significant rite should feel any inclination to disregard so simple a requirement.

(In the next article we will consider the significance of infant baptism.)

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

That [illegible] title of my letters, but I am sending you this one from Virginia. Some of your readers have doubtless read a book called "Christ and Science," the Cole Lectures at Vanderbilt University, by Dr. Francis H. Smith, of the University of Virginia; and, perhaps, here and there a reader may be found who attended the University of Virginia years ago. If so, he will remember Dr. Smith as the professor of Science whose eloquence made his lectures a center of attraction, not only to the students who took his course, but to the whole student body. They will be glad to know that Dr. Smith at ninety-one years of age still retains his mental vigor, and exhibits an interest in the events of the day as if he were fifty years younger. Of course, he is physically feeble; yet he came in the parlor with a lively step, and with cordial manner, and went with us to make several calls. The same courtly manners, the wit and vivacity, the intellectual force [illegible] Chapel [illegible] Use the Chapel [illegible] [illegible] [illegible]

thing Mr. McIntyre has done has been done in a sensible way and is inspirational to others.

I had a pleasant visit to Dr. Alderman, who always speaks most affectionately of Louisiana. I told him the last time I saw him he had just raised a million dollars for the University, and said that was the last he intended to do in that line, and asked him if he kept his word. He laughed, and said he was about to start again, for they had to have three million more, and he did not know how to get it except to go after it. Then he told us that the University budget for the current year would exceed $800,000. I lowered a little with him for the scant respect he showed our old friends, the Greeks, in his program for the future education of America; but he treated them, he said, so much better than most of the universities that they ought to be obliged to him. I asked him if he was keeping up his studies: "Yes, at night," he said.

I greatly enjoyed my visit to the old haunts of my youth, all changed now. Among those lovely landscapes and classic surroundings I received the inspiration that has never left me, and never will. Old Virginia is still in the lead!

Mansfield, La.

THE MONROE DISTRICT CONFERENCE.

The Monroe District Conference convened in the splendid, new, commodious Methodist Church in West Monroe, June 1 to 3, 1920. This beautiful building, the erection of which was begun last year during the pastorate of Rev. J. R. Roy, will cost, when completed and furnished, about $40,000. It is a building in keeping with, if not in advance of, the material prosperity of that growing town, and will stand for years as a monument to the self-denying zeal and liberality of the members and friends of this church. It was a matter of regret that the furnishings for the main auditorium had been delayed in shipment so that the services of the conference could not be held in it, but the pews from the old church and chairs were installed in the basement and other rooms, which furnished ample accommodation for the sessions and services.

Rev. H. W. Ledbetter, the pastor, and his efficient committee on entertainment, had made every provision for the comfort and convenience of the members and visitors to the conference. A very pleasant social feature was the luncheon hour, the ladies of the Monroe church assisting by serving the lunch one day, while the West Monroe ladies served the other day. Speeches were made during the luncheon hour each day by different persons on various topics.

A new feature for our district was a District Woman's Missionary Conference, meeting simultaneously with the district conference in a separate department of the building. Another new feature, for us, was the manner of conducting the business. It was on the order of an institute, rather than a conference, every item of business or interest having its particular time on the previously arranged and published program, the conference being run by schedule like a mail or express train.

Eighteen of the twenty pastors of the district were in attendance, and forty-seven lay delegates, including three local preachers and nineteen women, some of whom were the representatives of Monroe and West Monroe churches. In addition, there were two visiting presiding elders, Rev. J. G. Snelling, of the New Orleans District, and Rev. C. B. Carter, of the Shreveport District; three pastors, Revs. W. W. Drake, R. H. Wynn, D.D., and Wm. Schuhle; and other visitors as follows: Rev. R. W. Vaughan, Geo. K. Nickerson, and Mr. Ditto, representing the Orphanage, at Ruston; Revs. Alonzo Early, E. R. Stanford and Miss Nell Richardson, representing the Sunday-school interests; R. E. Bobbitt, representing Mansfield Female College; S. S. Thomas, representing the Centenary Movement; Mrs. Niebergall, representing the Conference Woman's Missionary Society, and Rev. E. C. McLean, a brother of our Rev. S. J. McLean, all of whom were introduced to the conference.

The first session, Tuesday afternoon, according to schedule, was devoted to organization, reports of pastors and local preachers and passing the character and renewing licenses of local preachers, and an address on "The Preacher" by Rev. E. K. Means. Rev. A. S. J. Neill preached at night.

The second day, morning session, after some conference minute business, was devoted to the laymen's work and Orphanage campaign, being presided over by Rob't O. Randle, District Lay Leader. The session closed with a sermon on Missions by Rev. E. K. Means, followed by the Sacrament of the Lord's Supper.

Second day, afternoon, delegates were elected to the Annual Conference, as follows: W. McD. Hunt, West Monroe; W. L. Calhoun, Rayville; C. W. Scates, Gilbert; Mrs. Maggie Jordan and Rev. H. M. Banks, Chatham; L. G. Higginbotham, Mer Rouge; Mrs. W. N. White, Lake Providence. Alternates: Wiley Roberts, R. C. Halley, and S. M. Collins. Lake Providence was chosen as the place for the next district conference to meet. E. K. Means, W. R. Harvell, J. R. Roy and A. S. J. Neill were elected the ad interim licensing committee. Rev. George Warren was recommended for admission on trial in the Annual Conference. Rev. Wm. Schuhle, by special invitation, preached the sermon at night.

Third day, morning session, R. O. Randle was re-elected district lay leader. A motion introduced by Rev. W. R. Harvell, seconded by Rev. S. D. Howard, after some favorable discussion, was unanimously adopted, requesting Bishop McMurry to postpone the time for holding the Annual Conference from November 3 to the last week in November or the first of December, and requesting the presiding elders to join in this request.

The report of the committee on resolutions, in addition to the resolution of thanks, contained a resolution endorsing the campaign to raise $500,000 for the Ruston Orphanage, and the following concerning the Anti-Saloon League and the 18th Amendment: "That we continue to co-operate with the Anti-Saloon League in keeping down and out the liquor traffic. That we denounce any effort to have repealed, or made null and void, the 18th Amendment to the Constitution of the United States as unpatriotic and a direct thrust against the government and humanity."

The district conference then adjourned and the remainder of the day, except the 11 o'clock preaching hour, was devoted to a Sunday school institute, in charge of Rev. Alonzo Early, ably assisted by Rev. E. R. Stanford and Miss Nell Richardson. Rev. W. W. Drake preached on Christian Education at 11 o'clock.

On the whole, we had an interesting, pleasant and, I trust, profitable district conference and Sunday school institute. A. S. J. NEILL,

Secretary.

REVS. DRS. JOHN MATTHEWS AND JOSEPH B. WALKER.

By Payton A. Sowell.

Tennessee has been generous to Louisiana. Methodism in the midst of the hills, mountains and valleys of the "Volunteer" State, has loaned or given outright—in fee simple—a large company of laymen and preachers to Louisiana.

From the same good county, Bedford, two young men who grew up in the presence of its cedars and wheat fields, became itinerant Methodist preachers, and in their prime gave a fruitful ministry to Louisiana Methodism.

Perhaps in the "40's" there moved to Shelbyville, Tennessee, from Pennsylvania, a family of high social and financial influence. They were strict Presbyterians, and Shelbyville was a town of Presbyterians. From South Carolina had come colonies of well-to-do Presbyterians and they dominated the social and religious affairs of Shelbyville. Methodism was "in a corner"—shut up, apparently hopeless, in a little plain church—on a large circuit—Bedford.

One member of the family mentioned above was a serious-minded lad. Religion and personal piety gave him great concern.

One day, as this boy passed down the street on some errand, when he came opposite the plain little Methodist chapel, he was arrested by the strangely fascinating voice of some one in the church intoning a religious worship. He crossed the street, and entered the house of worship. In the house, there were one or two dozen plain, earnest people engaged in the service.

In the pulpit stood a young man with a spiritual face, his cheeks moist with tears, holding one hand behind an ear (an idiosyncrasy of his), leading the devotions.

The boy listened and was spellbound by the peculiar sweetness of the voice of Rev. S. S. Yarbrough. His heart was touched, as he listened. From that day the spirit of John Matthews was wedded to S. S. Yarbrough and the Methodists.

In spite of positive and fierce opposition from his family, he transferred his membership to the "little Methodist Church" and became a member of the class meeting led by George Ruth—a most saintly man.

Revs. S. S. Yarbrough, S. S. Moody, Ambrose Driskill, Wm. Mullins and Wm. Burr, and other preachers of piety, became his companions and advisers.

In a short time he answered the high call to the ministry, and in due time, as a mere boy, he entered the Tennessee Conference. He was licensed to preach in 1845—75 years ago.

Born in Bedford County—of which Shelbyville was the county seat—was another young man, who grew up among the fertile fields and on a circuit where such men as Yarbrough, Mullins and Burr preached, and under the ministry of one of them, or some one of like spirit, Joseph B. Walker was converted and joined the Methodist Church.

These two enthusiastic lads, about the same time—Matthews and Walker—in the same period of life and in the same good County of Bedford—heard and answered the "high call."

On horseback—with saddlebags and discipline, hymn book and Bible—they went out on circuits of twenty-eight preaching places.

At first they went as junior preachers, under the direction of such men as Burr and Moody. In a few years, these boys had become men, and were sought after for town and city pulpits. Both of them became brilliant and attractive preachers—and beloved pastors of large churches. Moved on by the current of itinerancy, they each became pastor of the largest Methodist churches of New Orleans.

These two youths went out from Shelbyville and Bedford County, Tennessee, when they were of ruddy cheeks; they went forth, not knowing whither they were bound. Both, after fruitful ministries, have gone to Him who called them in their youth. No doubt, as the clock of eternity marks the hours of an endless day, at every turn they meet the saints who were called into the Christian life by them in Tennessee, in Louisiana, and many other States. And the Recording Angel allows them to read the names of the thousands they won to Christ.

Lawrenceburg, Tenn.

THE BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference met in session at the Methodist Church in the beautiful little city of Franklinton, parish site of Washington Parish, June 22-24. It was delightful to be there, and enjoy the generous hospitality and good-fellowship of its citizenry. A moral healthfulness seemed to permeate and disseminate itself in gentleness, generosity and brotherly kindness. The conference was not only highly and delightfully entertained, but its sessions were the center of attraction and interest to our people, resulting in a most extraordinary attendance of the people of the town.

The conference body itself was distinguished by the presence of many of our most gifted and devoted men and women of the district. The attendance, numerically, was above the average. Our presiding elder, Rev. A. S. Lutz, seems to be in perfect harmony and co-operative affiliation with the pastors and laymen of the district. Their

united aim is to make the Baton Rouge District a "Greater District"—second to none in the Conference.

Some very fine reports were made, and generally healthful conditions reported. As a rule, the pastors have perfected plans and secured help for their several evangelistic endeavors to be launched in the next two months.

The preaching of the conference was of high order—deeply spiritual and evangelistic. Brothers Hill, Early, Joyner and McCain were the dispensers of the Word. The opening address by the presiding elder is worthy of honorable mention for its terse sayings, sane expressions, and logical presentation of the conditions and needs of the district and the work of the conference.

The work of the conference, while harmonious and operating without a discordant note, did not proceed along the line of least resistance, but met the issues and problems of the hour fairly and squarely and sought to solve them in a way fitting to glorify God and insure the growth of the church in the advancement of the kingdom of God.

The election of delegates to the Annual Conference resulted in the election of W. S. Holmes, O. H. Cline, Judge R. R. Reid, Mrs. James Coburn, Mrs. Dr. Stewart, H. C. Murphy, Judge Charles Kilburn, and B. W. Waltman. Alternates: W. S. Haney, Mrs. Ada Babington, G. W. Neasom, and Miss Nell Richardson.

The one radical act of the conference was the passage of a resolution memorializing the Annual and General Conferences to consider seriously the accession of our women to the ministry of the gospel. Its passage, however, was marked by no special demonstration of enthusiasm.

The conference goes to Amite City next year. Many of us know what that means; for we have been there before. The prospect pleases and occasions pleasant anticipations.

S. S. BOGAN, Secretary.

Gonzales, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Then the Spirit of Wisdom took my hand and led me to a place that was large and fair. In this Palace Beautiful were all manner of pleasing things that were of great worth to him who dwelt therein. Hanging on the walls were pictures to delight the eye, lamps of gilt and crystal, tapestries on the walls, carpets and furred skins of strange beasts on the floors, sweet-toned harps set in precious cases for music, and downy couches for rest and sleep. All these filled me with strange wonder. Moreover, my guide showed this man's treasure of silver and golden monies, besides the precious stones and bonds, for the man was exceeding rich. And all about this rich man's house were groves and gardens of flowers and fountains of crystal waters, fair to look upon. And great fields of all manner of grain growing therein, with vineyards and orchards, were shown to me. And I said to my guide, "What power wrought among men, to fashion all these things so fair?" And he said, "This man bought the work of many with gold and silver; then with their work he gathered to himself yet more." "And doth he thank God for all these things?" And Wisdom wept, answering in broken voice, "Yea, he worships his God by day and by night—but his god is self." "And is this man awake and doth he live?" "Nay, nay," said Wisdom, "he hath no vision, he sleeps, he hath not life; he is dead." And I, too, wept, that a living man was dead.

* * *

The church is planning a great movement in the interest of Christian education. Never before in these latter days was there a greater need. And this need is the great incentive for speedy action. Great moral truths and ethical principles which underlie our civil and economic life must be taught to the youth of our land. Man is more than money. Truth, justice, right, are not in the market-place to be bought and sold. The rule of gold can never supersede the Golden Rule. The press is clamoring for more pay for our teachers—and they should be paid more—yet the true teacher toils not altogether for the things that perish with the using. His reward is greater. Wisdom is ever more precious than rubies or dollars. The great teachers of the past have left a heritage to this generation which is priceless. For some years I have protested against our materialistic, utilitarian, view of education. Now this system was about consumed in the recent world conflagration. But the ash heaps still smolder. Great is our opportunity, great is our responsibility, as a church, in these crucial times; but greater is our reward. But we must be faithful to the sacred trust. The hope of the world today is in the church, and the hope of the church is in her good men, joined and sealed by an unconquered faith to her glorified Lord. The wisdom of the poor wise man saved the city. The citadel entrusted to our keeping can be held only by eternal vigilance within and without. Watchman, what of the night?

Grand Cane, La.

WHAT IS THE SUN?

An Interesting Theory.

By a Layman.

A layman of ordinary intelligence and education asks a layman of similar intellectual equipment, living one hundred years hence, a series of questions regarding prevalent beliefs among intelligent people of that coming day and age. Following are the questions and replies.

"What is your opinion of the sun?"

"It is a huge electrical furnace, generating its own electricity. It is also the source of light."

"Is it also a source of heat? Don't the sun's rays warm the earth?"

"Yes, but not directly and they are not rays of heat, as you have been taught and probably believe. We believe, in fact we know, that such a thing is impossible."

"Why impossible."

"Because we know enough of the laws of heat to know that heat, no matter how intense it may be at its source, could not pass through the ninety million miles of ether between the sun and earth, which is as much colder than ice as ice is colder than hot water. To believe that heat from the sun can warm the earth directly is as contrary to intelligent reason as to believe that the heat from a huge camp-fire on an island in an inland lake surrounded by a wall of ice a mile thick could warm people living outside the wall."

"How then does the sun warm the earth?"

"By electricity. The sun generates and sends out both light and electricity. They travel at about the same speed, but neither is heat. Light passes through both the ether and blanket of atmosphere supposed to be forty or fifty miles thick which surrounds the earth, without obstruction. Ether offers no resistance to the electric current, but the atmosphere does. It is not a good conductor of electricity. The friction caused by the struggle of the electric current to reach the earth through the atmosphere heats the air and warms the earth."

"Can you illustrate this by something with which we are familiar?"

"Yes, the intense white electric light in the glass bulb which lights your room is produced by friction just as is the warmth of the atmosphere. Two copper wires, copper being a good conductor of electricity, pass into and out of the glass bulb. They are connected by a very small platinum wire which is not a good conductor. The electric current, in its struggle to pass through this poor conductor and reach the earth by the return copper wire, creates both intense heat and intense light. While the light can be seen for miles, the heat penetrates the atmosphere only a few inches. Fifty of them could not heat an ordinary room. Another illustration is that wood, especially when green, is a better conductor for electric current than air. Hence electricity in the form of lightning often strikes trees and sometimes houses. The latter, being dry, are likely to be set on fire by the friction."

"Why is it that in the tropics near the seashore the air may be uncomfortably warm, or even hot, while the not distant mountains are covered with snow?"

"Because of the difference in the thickness of the blanket of atmosphere which covers the earth. At the seashore surface the blanket is thick; on high mountains the blanket is thin and offers less resistance to the electric current from the sun to the earth, hence less friction and less heat. Exactly the opposite is true at the ocean level.

"Why is it colder in the north temperate zone in the winter than in the summer?"

"Because the electric current from the sun to the earth is less direct. It seeks the earth by the shortest route, and much of it is drawn off to the south of us before it reaches our latitude. For substantially the same reason the air in our longitude is colder in the morning and evening than at noon."

"We were taught in the nineteenth century, and so far in this, that while Mars, and possibly Venus, might be inhabited by beings constituted physically like ourselves, that life similar to ours would be impossible on Mercury and Jupiter; Mercury because it would be too hot, being so much nearer the sun, and Jupiter too cold because it is too far away. What is your belief in the 21st century?"

"I have seen those textbooks; they are still to be found in our libraries, but their teaching is discarded. Believing, as we do, that the earth's heat is produced by friction generated by the electric current passing through the earth's blanket of atmosphere, we reason that so far as heat is concerned all the change the Almighty would have to make in any or all of the planets in the Solar system would be to give to each its proper thickness of atmospheric blanket."

"How about the moon?"

"The moon is cold because it has no atmosphere. The same is probably true of the moons of Jupiter."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. N. J. Golding, Sherman, Miss., 2; Rev. N. D. Guerry, Horn Lake, Miss., 9; Rev. M. K. Miller, Holly Bluff, Miss., 2; Rev. B. E. Meigs, Picayune, Miss., 6; Rev. T. B. Winstead, Carthage, Miss., 2; Rev. W. W. Hopper, Lorman, Miss., 3; Mrs. A. C. Puffer, Fayette Miss., 2; Miss Verna Sebastian, Benson, La., 2; Rev. C. C. Miller, Morgan City, La., 6; Mrs. Carrie Anderson, Meridian, Miss., 2; Rev. J. W. Thompson, Wesson, Miss., 3.

TO WHOM IT MAY CONCERN.

Ground rent of Seashore Camp Grounds, $20, $25 and $30 per year, past due. Rents have not been increased for this beautiful aristocratic summer and winter resort. Pay what thou owest.

ARMSTRONG DONALDSON,
Financial Secretary,
737 Union Street, Main 1407.

SINGER WANTED.

A religious man, able to lead the music in evangelistic meetings. Address Rev. W. D. Bass, Corinth, Miss.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

Lake Junaluska, N.C.—The Beauty Spot of North America
1819 MISSIONARY CENTENARY PAST AND FUTURE 1919
MISSIONARY CONFERENCE
1920 AUGUST 2ND TO 8TH 1920

Under the auspices of the Board of Missions, a great Missionary Conference will convene at Lake Junaluska, N. C., "The Beauty Spot" of North America, on August 2 to 8, 1920. August 6 and 7 will be devoted exclusively to the work of our laymen.

The Conference will open on the evening of August 2 and close with the evening service on August 8. There will not be a dull moment during the week. Full announcements concerning program and speakers will be made at an early date.

The railroads of the Southeastern Tariff Association have granted a reduced rate for the round trip, when round trip ticket is bought in connection with certificate entitling purchaser to reduced rate. Write J. M. Way, Centenary Building, Nashville, Tenn., or A. L. Dietrich, Lake Junaluska, N. C., for blank certificates.

The rates at the Lake Junaluska hotels range from $2.00 to $6.00 per day, or $10.50 to $40.00 per week. This includes both lodging and meals. All hotels furnish excellent accommodations. Make your reservations early. Write A. L. Dietrich, Business Manager, Lake Junaluska, N. C., stating the price you wish to pay for accommodations, and the exact date on which you will reach Lake Junaluska.

The strongest speakers are being secured for addresses. Quite a good deal of time will be devoted to free-for-all discussions, to asking and answering questions.

Through the Centenary funds the Missionary work of Southern Methodism has been extended into new territory and enlarged in the old fields until those who desire to keep up with what their church is doing will find it necessary to attend this Conference. The European Commission—Bishop Atkins, Dr. Pinson, and Dr. Beauchamp—sailed for Europe in May and will return just in time to make their reports at this Conference.

"GO YE INTO ALL THE WORLD" JESUS
"THE WORLD IS MY PARISH" JOHN WESLEY

For further information, write

The PROGRAM COMMITTEE

DR. E. H. RAWLINGS, Chairman, 810 Broadway; or J. M. WAY, Secretary, Centenary Building, NASHVILLE, TENN.

The Home Circle

TO THE TRASH HEAP.

I gathered all the scowls and growls
Miss Grumble left around,
To sell them to the ragman
At half a cent a pound.
But, ah, he knew a thing or two,
For he shook his towsled head;
"No, ma'am! I'll have good-natured rags,
Or none at all," he said.

—Youth's Companion.

A WEEK-END ON AN AUSTRALIAN FARM.

By Wm. C. Allen.

Our destination was about one hundred miles out of Melbourne. Our train slowly jogged along and our first-class tickets proved good anywhere we could secure a seat. I do not wonder that the Australian newspapers and the public so often assail the government ownership and administration of their railways. Soon after reaching our station, a fat and comfortable steed, driven by our hostess, was pulling us across the hillsides towards her home.

The principal country highways thereabouts are "three chains wide," which means that they are 198 feet from fence to fence. This affords ample room for "mobs" of cattle or sheep to meet and not get mixed when near each other. Only eight or twelve feet of these broad roads are actually used, and most of them are left to their original condition of weeds, bush and undergrowth. The scenery of a good deal of Australia is much like the rougher portions of the United States, or resembles parts of California at the close of the dry season. The fields are yellow, the foliage green, eucalytus trees abound, while here and there a simple farm house and its surroundings reveal how, against many odds, the tillers of the soil contend with the inexorable forces of nature.

The home of our friends was far removed from the public thoroughfare. One side of the pleasant little house was adorned with a lovely garden of gay and brilliant flowers. When approaching it we followed a winding path under the deep shade of some cedar foliage, while close by, from the spreading limbs of a great mulberry tree, hung big black balls of that delicious fruit. The family have been living on the premises for 34 years; theirs is a dairy farm, and many of the cows are Jersey or grade cattle. The milking is done by machinery and the yield is sent to a nearby creamery. How we enjoyed the clear country air—how good it was to get out of grimy hotels and away from the supervision of even careful servants! How pleasant was it to see some vegetables en masse after the endless meats and gravies of antipodal hostelries! How we reveled in the strawberries fresh from the garden, with the early morning dew upon them—so rich, so cold, so sweet! And then the cream—real cream! Do I enlarge on the good things of life? Is it not well to do so after months, with few exceptions, of patiently paying in hotels for what we so often wanted but could so seldom get?

The morning following our arrival we walked in the glowing sunlight across the fields and through the hush to the tiny chapel where hearts joined in the delightful fellowship of prayer and praise to God. The remainder of the day was passed in our happy Christian surroundings. The contact with the young folks, the simple family worship at eventide, the broad attitude towards men and women of every race and creed—ever a product of real comradeship with Christ—the spirit of love that breaths goodwill and peace were there. Then the restful Sabbath came to its close.

We acquired much interesting information from these good friends regarding life on an Australian farm. They are too far from the main highway to be troubled by visits from "sundowners" or "swagmen," which terms, reduced to simple English, mean "tramps." We learned that the little tin can, so universally used throughout Australia to boil water in, is called a "billy." There is no telephone connecting the farm with the outside world. Efforts had been made to secure facilities in that direction, but the Government, which owns the telephone system, does not seem to encourage its development in country districts. If any one is ill, some member of the family is compelled to drive 10 miles for the nearest doctor. He charges three pounds and three shillings for his visits—let us hope they are worth this exorbitant sum.

One afternoon as I sat on the porch-step, a cock aburro or "laughing jackass" that queer bird fluttered down to the top of a nearby clothes-post, and, with a look of profound and superior wisdom, scanned me through and through. He was clad in a rough grey coat and was altogether a very solemn looking sort of creature to emit such ridiculous laughter as can be poured from his portentous throat. A charming creek babbles hard by the house, and within it is found the duck-billed platypus, known only to this part of the world is it bird or animal? These strange creatures have bills like ducks, fur on their bodies, are web-footed, lay eggs, suckle their young and stay under water for hours. They called to memory those other Australian marvels the kangaroos—some of which I had a few weeks before seen elsewhere. A friend whom I was then visiting held several of them in captivity in a paddock on his farm. One big fellow was almost six feet high when he stood upright on his hind legs and shook hands with his funny little fore paws. Another was a female, which, at the period I refer to, was caring for a baby kangaroo just large enough to crawl sometimes from its mother's pouch, but generally all we could see of it were three of its legs, and its tail literally "sticking out" of the pouch in various directions a comical sight indeed!

One hundred and ninety acres of the farm are enclosed in wire netting, three feet and a half above ground, and six inches below the surface. The gates into this part of the farm are fastened very closely. These expensive precautions are taken to keep the rabbits out, which animals have multiplied so tremendously, that, in some parts of the country, the farmers have been forced to give up their property and see the efforts of a lifetime swept away by the ravenous little pests. There are numerous deserted farms in the neighborhood. But of late rabbit-skins have become valuable [illegible] beautiful "sealskin coats" [illegible] and hunters with [illegible] on killing them. Still [illegible] scores of these [illegible] across the country [illegible] all in sight [illegible] of rabbits. [illegible] rabbit [illegible]

When [illegible] to Melbourne [illegible] by [illegible] and often [illegible] [illegible] but [illegible] very busy, [illegible] together [illegible] To an [illegible] stations, the crowd [illegible] [illegible] [illegible]

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Dyer, Rev. S. J. Davies.

Mississippi Conference—Rev. E. W. Crisler, Rev. J. T. Lee, Rev. J. B. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it, otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page, do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"A WHITE MAN'S CHURCH."

At the risk of being grossly misunderstood, we undertake to say that the Methodist Episcopal Church, South, is a "white man's church." We are prepared to have it said that we are narrow, bigoted, prejudiced, unbrotherly, unchristian—to say nothing of harsher terms that a perusal of the dictionary will readily supply. We do not claim to be expressing views other than our own; "with malice toward none and charity for all," we are willing to accord to every other man in the world the same privilege that we claim for ourselves—that of thinking and acting in accordance with the dictates of his own conscience in the fear of God. In exercising that privilege, we repeat, the Methodist Episcopal Church, South, is a white man's church—and we add the conviction that it will remain such.

We do not maintain that the Kingdom of God is a white man's Kingdom. We hold to the doctrine of a universal atonement as a fundamental principle of the Christian religion; the benefits of that atonement, therefore, extend to all individuals of all races under the sun, and are not to be denied any human being on any grounds whatsoever. We accept most heartily the doctrine that "God is no respecter of persons"—we rejoice in its unequivocal expression and application. There is no limit to which we would not go in defending jealously this essential characteristic of Infinite Love; it is a glorious fact that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The Kingdom of God is the all-inclusive term; the church—a denomination—is a part of the Kingdom, but it is not all of the Kingdom. Just as a church—a denomination—may have organizations within itself, so the Kingdom of God may have subordinate organizations which, while thoroughly in keeping with the principles of the Kingdom, are formed along lines that wisdom suggests and that experience has proved to be most conducive to the highest efficiency and largest success. We may assume that all churches—all denominations are, in some sense at least, a part of the Kingdom, but we cannot safely assume that they exhaust the content of the larger term.

Insistence upon the racial integrity of a church does not logically imply a limitation upon its territorial expansion, under appropriate adjustment to racial distinctions, or upon its spiritual ministry in the evangelization of the world any more than the corporate control of a public service utility implies a restriction upon its ability or willingness to minister to the needs of the community in which it operates or those to which it may extend its activities. This illustration may be crude, but it carries a suggestion of the truth. The Methodist Episcopal Church, South, for example, as a white man's church is not estopped from giving to all men, freely, fully, and lovingly, all that it possesses of the riches of divine grace. Any organization that is willing to share all it possesses with all mankind and that does all in its power to share what it possesses, does not recognize, either in thought or action, any limitation upon its function as an agency for universal welfare.

We have been led to make the foregoing remarks because of statements we have seen in various official organs of the Methodist Episcopal Church in connection with the election of two Negroes as general superintendents. Thus, Dr. Claudius B. Spencer, editor of the Central Christian Advocate, says: "'To-day is the day of our ecclesiastical emancipation,' exclaimed a colored delegate to a group of his race after the morning service consecrating the two Negro general superintendents was over. His words were not an exaggeration. The consecration of Robert Elijah Jones and Matthew Wesley Clair to the identical office and in the identical language as that used in the consecration of the fifteen white bishops, absolutely eliminated forever and forever any semblance of a color line in the Methodist Episcopal Church." And Bishop W. P. Thirkield, in the Southwestern Christian Advocate, says: "Their election by a body of 800 delegates from the whole world, not grudgingly, but with contagious enthusiasm and the vision of its significance as related to the whole world, is an event of far-reaching importance. It forever gives assurance that ours is not a white man's church, but a church as broad as humanity and as all-inclusive as the redemptive blood of Jesus Christ." Many others of similar import could be quoted. We have no disposition to find fault with what our brethren of the M. E. Church have done, or to call in question the sincerity of such statements as given above. We have not the slightest doubt but that Bishop Jones and Bishop Clair are well qualified for the positions to which they have been called, both of them being outstanding leaders of their race.

But facts are facts, and it is hard to see how the election of these men has "absolutely eliminated forever and forever any semblance of a color line in the Methodist Episcopal Church." We leave it for that church to settle the question as to whether the method followed in the election of these two bishops was constitutional—a question which some of their leaders at least seem to be ready to answer in the negative. But the openly stated and uncontradicted limitations placed upon the functions of these colored bishops—that they would preside over colored Conferences only—has, if it has done anything, accentuated the color line—the very thing which it is said to have eliminated. So, in spite of all that has been said to the contrary, we believe it is not going beyond the facts in the case to say that the Methodist Episcopal Church itself is a "white man's church" as much as is the Methodist Episcopal Church, South, in the sense given above.

Our position as expressed in the foregoing is not based upon race hatred, race prejudice, or race dislike; we accept the doctrine of the brotherhood of man, with all its legitimate implications; we think of and accept the Negro as a brother in Christ, and we count it not less a privilege than a duty to fulfill all the obligations of brotherhood. We would withhold nothing from him that Christ brought to humanity, and we would do all in our power to help him to the fullest realization of all his possibilities in the Kingdom of God. We maintain that the position herein assumed does not violate any of the teachings of Jesus, with reference to human relationships or go contrary to any of the requirements of Christian ethics. We assume no racial superiority, no matter what history may seem to teach, and we arrogate to ourselves no privileges that we are not willing to extend to all others of God's children. We simply recognize the ineradicable sense of racial differentiation, and claim for the white race only what we reverently allow all other races—the right to develop along separate, though parallel, lines.

BISHOP W. F. McMURRY IN NEW ORLEANS.

Bishop W. F. McMurry, who is now in charge of the Louisiana and the two Mississippi Conferences, spent Friday, Saturday and Sunday in New Orleans, attending a meeting of the Louisiana Conference Board of Missions on Friday, meeting the pastors of the city on Saturday, and preaching at Rayne Memorial Church on Sunday morning. In spite of this full program, he honored the Advocate office with calls on Friday and Saturday. Though showing the effects of much travel and arduous labors, he was cheerful in spirit and optimistic as to the work of the church. It is his purpose to acquaint himself as fully as possible with his episcopal district, in order that he may serve it as completely and efficiently as possible. His great record as secretary of the Board of Church Extension is proof of his high administrative gifts, and we predict great success in the administration of the work of the larger office to which he has been called.

BOARDS AND CITIES.

For the larger development of our work as a whole, we believe it would be a good thing for our Connectional Boards to be domiciled in different cities in such way as to give every section of the church the encouragement that would come with the establishment of a great connectional enterprise within its own bounds. While there are good reasons for the centralization of the Boards in Nashville, we are of the opinion that the gain would outweigh the loss if some of these Boards should be assigned headquarters in other cities. The fact that the Board of Church Extension, in Louisville, and the Board of Finance, in St. Louis, have functioned effectively, makes it evident that other Boards could do likewise. New Orleans, Memphis, Atlanta, Birmingham, Dallas—not to mention other important centers—would, we are sure, be glad to be officially designated as the headquarters of any one of our great Boards. We suggest this as an appropriate matter for consideration at our next General Conference.

PERSONAL AND OTHER NOTES.

Good reports come to us of the work at Mashulaville, Miss., where Rev. Guy Ray is pastor.

Rev. W. B. Crichlow, of Salem, Ky., is visiting his son, Dr. R. S. Crichlow, a prominent physician of this city.

The pastor, Rev. T. B. Winstead, was recently assisted in a good meeting at Carthage, Miss., by Rev. E. L. Hillman.

On a quota of $1800 for the Louisiana Methodist Orphanage, the Carrollton Avenue Methodist Church, of this city, has secured over $1900.

Bishop W. F. McMurry preached at the Seashore Divinity School on Thursday evening of last week. His message was helpful and inspiring.

Rev. J. A. Patterson, the pastor, is making arrangements for a tent meeting at Vaiden, Miss., to be held this summer, with Rev. W. M. McIntosh assisting.

Mrs. M. Skiles, of Sherman, Texas, a sister of Rev. R. A. Davis, a superannuate member of the Louisiana Conference, is visiting her niece, Mrs R. S. Crichlow, in New Orleans.

We were glad to greet in the Advocate office on Friday of last week Rev. C. C. Miller, of Morgan City, La., Rev. J. D. Harper, of Opelousas, La., and Rev. A. S. Lutz, of Baton Rouge, La.

According to an exchange, nine pastors of the First Methodist Episcopal Church, Boston, Mass., have been elected to the episcopacy. Two of them, Wilbur Fisk and Jas. R. Day, declined the honor.

Rev. R. H. Harper, pastor of First Methodist Church, New Orleans, will preach the sermon at the 11 o'clock hour at Monteagle, Tenn., on Sunday, July 25, and teach a Bible class during the week.

Rev. John W. Ramsey, the pastor, is scheduled to begin a revival meeting at Bucatunna, Miss., on Thursday evening of this week. He will be as-

sisted by Rev. Geo. H. Thompson, presiding elder of the Meridian District.

Miss Aileen Kling, daughter of Mr. and Mrs. A. B. Kling, active members of our church at Satartia, Miss., is visiting her aunt, Mrs. H. T. Carley, of New Orleans.

"Things moving along harmoniously, plenty of good, fresh butter and milk, and some fried chicken—come to see us," writes Rev. J. Cule Rousseaux, of Abbeville, La. How we wish we could pay him a visit!

Rev. N. E. Joyner, of Baton Rouge, and Rev. W. W. Holmes, of Lake Charles, were in the city last week, attending the meeting of the Louisiana Conference Board of Missions. We did not have the pleasure of meeting other out-of-town members who were in attendance.

Rev. J. H. Shumaker, general secretary of the Methodist Benevolent Association, Nashville, Tenn., was a visitor to the Seashore Divinity School this year. He represents an institution which is rendering a great service to the ministers and members of our church.

Rev. B. E. Meigs is meeting with encouraging success in his work at Picayune, Miss. The Sunday school, the Epworth League, and the Woman's Missionary Society are well organized and are doing fine work. Congregations are large. Seventy-eight members have been received since Conference.

Rev. Robt. A. Clark, presiding elder of the Union City District, Memphis Conference, in renewing his subscription to the Advocate, gives us a cordial invitation to attend his district conference, in session this week. Brother Clark was formerly a well known member of the North Mississippi Conference.

Our church at Poplarville, Miss., is making splendid progress under the pastorate of Dr. C. M. Chapman. A $1000 debt has been provided for, a $1000 heating plant has been installed, and nearly $2000 is in sight for repairs on the church property. The pastor finds the work pleasant and the members faithful.

Dr. I. W. Cooper, president of Whitworth College, is also president of the Board of Trade of Brookhaven, Miss., in which capacity he has rendered very great service to the community. The Directors of the Board passed highly complimentary resolutions concerning Dr. Cooper on the eve of his departure on his European trip.

We have heard fine reports of the recent meeting at First Church, Alexandria, La., in which the pastor, Dr. S. H. Werlein, was assisted by Rev. C. A. Fisher, of Fort Worth, Texas, one of our general evangelists. According to a local newspaper account, there were 92 additions to the Methodist Church, and about 40 to other churches.

It may be of interest to our readers to know that Miss Nina Estelle Redditt, now Mrs. Earl M. Harris, whose marriage we mentioned in these columns last week, is a granddaughter of Dr. R. S. Isbell, one of the best known members of the Louisiana Conference, now on the "Honor Roll," who is making his home for the present in Texarkana, Ark.

The following figures have been published concerning the results of the evangelistic campaign thus far: Members received on profession of faith, 27,092; received by certificate, 29,110; family altars erected, 11,078; tithers, 21,668; life service pledges, 2,127. Thirteen Conferences have not given final reports, and six Conferences have sent in only very meager reports.

A very successful revival meeting was held at Berwick, La., recently in which the pastor, Rev. C. C. Miller, was assisted by Rev. Clyde Winter. There were 32 additions to the church, with several more to follow. The pastor attributes the success of the meeting largely to efficiency in the Sunday school work and to the splendid attendance of the children and young people upon the services.

The Interchurch World Movement is undergoing a process of reorganization. All the officers have resigned in order that there might be no embarrassment in completing the reorganization, and a radical reduction in the budget of operating expenses has been recommended. A meeting has been called in New York City on July 8, to determine the form and personnel of the future organization.

Rev. H. W. May, presiding elder of the Alexandria District, Louisiana Conference, spent a few minutes at the Advocate office on Friday of last week. He was returning from Mobile, Ala., where he had been in attendance at the bedside of a sick brother. It was on account of this call to Mobile that he was unable to attend the Seashore Divinity School, at which he has always been a regular attendant.

The preliminary meeting of the Committee on Ecumenical Conference will be held at Geneva, Switzerland, August 10-11. This committee will discuss the desirability and the possibility of holding an international Ecumenical Conference. The chairman of the American delegation is Rev. Nehemiah Boynton, D.D., of Brooklyn. The representatives of our church on the committee are Bishop James Cannon, Jr., and Dr. W. B. Beauchamp.

According to the latest report of the Finance Department of the Centenary Commission, the Mississippi Conference is tied with the Los Angeles Conference for twentieth place in the percentage of pledges collected, the figures being 19.6. The North Mississippi Conference is in the twenty-fifth place, with a percentage of 18.6, and the Louisiana Conference occupies the twenty-sixth place, with a percentage of 18.1. The Missouri Conference leads, with a percentage of 29.1, and the South Georgia Conference is last, with a percentage of 13.8.

The recent session of the Seashore Divinity School was one of the most successful in its history. More than one hundred ministers were enrolled as attendants, and the class work was thoroughly organized and efficiently conducted. A class of 26 received certificates or diplomas. Rev. Chas. W. Crisler, pastor of Galloway Memorial Church, Jackson, Miss., asked to be relieved of the office of president, and Rev. H. M. Ellis, pastor of Centenary Church, McComb City, Miss., was elected to succeed him. Under the aggressive leadership of Brother Ellis, the School will undoubtedly maintain the high standard already set, and go forward to even greater achievements.

Another of the Advocate "Old Guard" is Sister Lizzie Hanson, of Lorman, Miss. Her father was Rev. Calvin C. Watkins, for many years a member of the Mississippi Conference, to whose home the Advocate was a regular visitor from her earliest infancy. Her maternal grandfather was one of the original subscribers to the paper; thus her family has been related to it from its beginning. Rev. Calvin C. Watkins was a brother of Rev. W. H. Watkins, one of the most eminent ministers of our church in its early days, and an uncle of Rev. A. F. Watkins, the distinguished president of Millsaps College. We pray Heaven's richest blessings upon Sister Hanson as she quietly and confidently faces the Western Slope with a great company of the saints of God.

THE PILGRIMS' BOAT.

A perfect model of the famous Mayflower is to be built in England. It will sail to America just three hundred years after its famous original. The picturesque little craft will weigh only 180 tons. This trip, says Boys' Life, will be part of a great celebration to commemorate the landing of the Pilgrims and the settlement of New England three centuries ago. There will be several pageants both in England and America, and many notable buildings and monuments will be raised in honor of the event. One of the most interesting features of the celebration will be the moving pictures which will reproduce the famous scenes of the sailing of the Mayflower and its landing at Plymouth, which are now being prepared both in England and America, and will soon be shown throughout the United States.—Exchange.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

IMPORTANT ANNOUNCEMENT—MISSISSIPPI CONFERENCE.

To Whom It May Concern: This is to certify that Mr. T. B. Lampton has resigned as Conference Centenary Treasurer, and that the office of Treasurer has been combined with that of Conference Missionary Secretary. Therefore, in the future, please send your collections to W. D. Hawkins, Meridian, Miss., or deposit in the bank to the credit of John E. Edgerton, treasurer, and notify W. D. Hawkins, Meridian.

The Centenary Commission wishes to thank every one who has contributed to the success of the Centenary thus far, and requests that you heartily co-operate with the new Treasurer for full collection of the unpaid pledges.

G. L. HARRELL, Chairman,
Centenary Commission, Mississippi Conf.

To the Pastors and Centenary Treasurers: With reference to the announcement of the combination of the offices of Conference Missionary Secretary and Conference Centenary Treasurer, I wish to say that while it will require additional work, there are some advantages in having the offices together, which I hope will be to the interest of the Centenary, and I promise to do my best to fill both places. May I ask that you help me by co-operating in a most enthusiastic way in the collection of the pledges in your church—and promptly remit to me or deposit in the bank and notify me?

Much depends on you and the work of the Church Cabinet. I ask your prayers and co-operation in the work. Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer.

The frogs in our frog ponds are not very musical, but they are in Japan. There they are real marsh musicians, and are often sold for ten dollars a pair, like canary birds. One man, a Japanese poet, has a dozen or more of these pets, and sometimes he gives a party to his friends, who come often to listen to this very odd music.—Onward.

The soul hath ear to catch the echoes of eternal thought.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LIZZIE CORLEY, daughter of J. W. Cook and Mrs. Josie S. Cook, was born February 7, 1881, was married March 3, 1904, to Thomas Corley, and died June 6, 1920. She leaves three children, father, mother, one brother and sisters, numerous relatives and friends to mourn her loss. She was always an obedient child, joined the church (Methodist) in early life and lived a consistent life and left the best of evidence that she was ready, saying, "When I go to sleep I shall wake in Heaven." She suffered for more than a year, but was always patient, and did not complain. She had a severe case of influenza last winter that left effects from which she never recovered. We expect to meet her again. The writer performed her marriage and burial ceremony.

THOS. J. MARTIN, Sr.
Ringgold, La.

Mrs. (Dr.) R. L. ROBERTS (nee Ella Bubenzer), aged 35 years, was born November 17, 1884, in Avoyelles Parish, near Bunkie, La. She joined the Southern Methodist Church at Bunkie at the age of twelve years. She attended the public school of Bunkie for some time, but later went to Belhaven College, Jackson, Miss., and graduated there in the spring of 1903. On Dec. 20, 1905, Miss Bubenzer was happily married to Dr. R. L. Roberts, of Alexandria, and continued to live in various places in Rapides Parish until her death, which sad event occurred at the Shumpert Sanitarium, Shreveport, La., May 6, 1920, at 3:30 p. m. Mrs. Roberts was sick for six long months and away from husband and children. She put up a brave fight to live for their sakes. She was with her mother and sister, who did everything that money and love could do to keep her with them. But it was God's will to take her, and she was ready to go. In a letter to the writer, she said: "I have asked God, if it is his will, to spare me to my family, who need me here so, but I am perfectly resigned to go if God sees fit, for it is not mine to question the judgment of my Lord." We were told that at the last she said: "I see so many little children with Jesus," and then again a smile of such wonderful joy covered her dear face as she truly beheld Heaven in all of its glory. The faith she expressed, the life she lived, and the perfect submission to his will, bespeak for her the Christian character she possessed. As a daughter and sister she was devotion itself; as a wife and mother, quoting her devoted husband, "If she had a fault, it was that she was too good to us." As a friend, or such a friend as she could be! The five years that I knew her so intimately her life was such that her prayers must have been:

"Lord, help me live from day to day
In such a self-forgetful way
That when I kneel to pray
My prayer shall be for others.

"Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for others.

"Let 'Self' be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for others.

"And when my work on earth is done,
And my new work in Heaven's begun,
May I forget the crown I have won,
While thinking still of others.

"Others, Lord, yes others,
Let this my motto be,
Help me to live for others
That I may live like Thee."

She leaves, besides a host of friends, her mother, four brothers, three sisters, a husband and five little children to mourn their loss, but we have the assurance that we will meet her again, not now, but in the coming years in a better land where He will soothe our sorrows and dry our tears; some day, some time, we'll understand.

Her friend,
MRS. S. D. JORDAN.
Cheneyville, La.

"One by one we are going home." On May 26, 1919, I put my dear sister, Miss MABEL CLARA, on the train at Forest, Miss., for her to go to the Vicksburg Infirmary to be operated on for appendicitis. The operation was performed on the 27th of May, and she was doing nicely until chills and other ailments struck her. She had many pains to bear, but she bore them with a smile. When she was near death, mother would weep, and she would say, "Mother, don't weep; I am going to rest, sweet rest," and her face would show that she was happy and ready to go home. After a long suffering of almost one month, she went home, June 22, at 5 o'clock p.m. Her last word was "Mamma," her best friend on earth. She made many friends while in Vicksburg, and I thank them and Almighty God for the kindness shown her. She was born, December 11, 1903, and died, June 22, 1919, thus being 15 years, 6 months, and 11 days old. She was a member of the Methodist Church (Carr), and had been from the age of nine years. She was a true and faithful member. Her life was as the May flowers, too young and fair to wait for the great autumn of sin to sweep. After all was done that human hands could do, Jesus came and said, "Follow me home." O, what sweet consolation—one by one we are going home to live with Jesus! O, I miss her much, everywhere I roam, but O, how sweet, "One by one" we are going home. I bade her farewell in tears and sorrow, and now I'm left to weep and mourn. But, "One by one" we are going home. Friends, let us be prepared, so that when we die, "One by one" we will go home to live with Jesus forever and ever.

Rev. JOHN SHARP WARREN.
Sun, Miss.

There is no more sympathetic ear than our Lord's into which to speak our woe; but he does more than simply hear. He puts strength in us to bear the burden until its unloading comes.—Selected.

Tired Eyes Dickey's Old Reliable Eye Water. Soothing, healing and soothing to a sore or tired eye. Doesn't burn or blister. Is good for eyes that always want it. Get Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

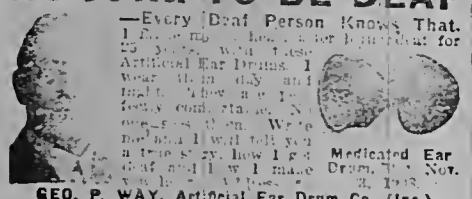
WHEELER
Business College
BIRMINGHAM, ALA.
Write for Catalog

Skin Troubles
Soothed
With Cuticura
Soap, Ointment, Talcum, 25c. Everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

TETTERINE
For the Complexion
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

No Risk With "Diamond Dyes"
Don't Streak your Material in Dyes that Fade or Run
Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.
Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

NO JOKE TO BE DEAF
—Every Deaf Person Knows That.

Medicated Ear Drum.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

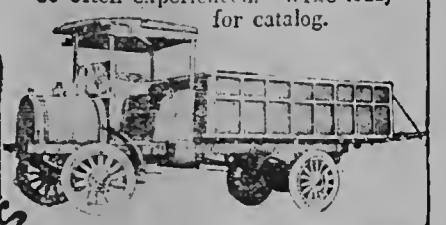
CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10° 30° & 60°

YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin diseases, Sunburn, Tan, etc., try
PALMER'S SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Therapeutic, antiseptic. Ask your druggist, or write for free booklet.
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

HOLMES
is a
Reliable Store

Kill All Flies!
THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or upset; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER
5 by EXPRESS, prepaid, $1.00
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Forschler's
Dual Frame Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.
Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.


Provide Yourself a Summer Home at Lake Junaluska,
the most beautiful spot in the Mountains of Western North Carolina.
A number of fine new lots are being put on the market this summer. Get one while the getting is good.
Write to Real Estate Department,
SOUTHERN ASSEMBLY,
Lake Junaluska, N. C.

Prominent Man Testifies

GROVEOAK, ALA.—"In the early spring of 1900 I suffered from a severe attack of La Grippe—nasal catarrh of the most severe type, nervous indigestion, backache, constant headache, palpitation of the heart—an almost total breakdown being the result.

As a drowning man grabs at a straw I began trying this remedy and that. As a last resort, though greatly discouraged, I made up my mind to try Dr. Pierce's medicines and procured Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy, which I used regularly with an occasional dose of Dr. Pierce's Pleasant Pellets to keep the bowels regular. The effects were at first slow, but with continued use of these medicines the disagreeable symptoms disappeared and the relief was permanent. I most heartily recommend Dr. Pierce's medicines to all suffering humanity."—REV. GEORGE R. WOMACK, Route 1.

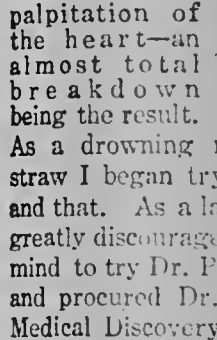
All druggists sell Dr. Pierce's medicines.

Send 10 cents to Doctor Pierce's Invalids' Hotel and Surgical Institute in Buffalo, N. Y., for trial package of Golden Medical Discovery Tablets.

TOO WEAK TO DO ANYTHING

A Serious Feminine Illness Remedied By Lydia E. Pinkham's Vegetable Compound.

Casco, Wis.—"After the birth of each of my children I had displacement and was so weak I couldn't do anything. I found about Lydia E. Pinkham's Vegetable Compound and thought I would try it, and after taking it I was better. Since then I have taken it when I have felt run down and have found it a splendid tonic. I have also used it for female weakness and found it to be the best medicine I have ever taken. I have given some of your Compound and will soon all be using it. I always recommend your medicine and you may publish my letter for the benefit of other women."—MRS. JULES BERO, Jr., R. 1, Box 30, Casco, Wis.



Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotics or harmful drugs, and today holds the record of being the most successful remedy for female ills in this country, and thousands of voluntary testimonials prove this fact.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (Confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

MEMORIES AND REFLECTIONS.

Dear Mr. Editor: The Advocate for this week just received and partly read. We enjoy reading it. My father was one of the original subscribers and it has been in our home ever since I can remember. When a boy I loved to read it; now I am old, still I love to read it. My home and church membership are at Hazlehurst, Miss., but I spend most of my time here with my daughter and son-in-law, Mr. and Mrs. J. L. Peeler.

Transylvania is on the Missouri Pacific Railroad, and consists of a depot, store, boarding house, and two or three families. Others live from one to five miles. We have a nice church just completed, a union church, attended by all denominations in perfect harmony, and a new schoolhouse well equipped. As yet we have no regular preaching services, but are trying to provide for at least two Sundays a month. We have regular Sunday school, well attended, and weekly Wednesday night prayer meeting. I have seen people beg through mud and water to get to prayer meeting. We have an organ and a good organist, and some fine voices; the singing is just splendid. The people have religion. I don't mean to say that they are all saints, but we are hoping and praying that they will be. To any preacher passing through here Sunday or week-day night, we would give an audience and guarantee expenses.

Mr. Editor, we haven't got enough religion; preachers, laymen, church members haven't got enough religion. We need religion that will make God's house and God's service more attractive to us than theatre, picture shows, grand opera, singing, or any amusement the devil can offer. More church members attend picture shows than prayer meeting, and more gather a crowd to go to picture shows than to prayer meeting.

I have been in the service a long time, and have never grown weary, but have always found the yoke easy, and the burden light. I realize that I am fast approaching my journey's end, but the way grows brighter and brighter, and I will soon be there. There is not a shadow of a doubt. Je us said, "He that is faithful to the end shall be saved," and I leave it to him to judge as to my faithfulness.

I know personally some of the editors of the Advocate—Dr. Black and Bishop Galloway. Good friends, I loved them dearly. They are now in heaven and I will know and love them there. Brother Galloway was in Hazlehurst and preached for us before he was made bishop. I believe Brother Joe Michleson was our pastor. That good old man, Uncle Billie Graves, was sick. Brother Galloway, the pastor, and I went to see him, and had a prayer meeting with him. Uncle Billie got very happy, we all got happy, and had a happy time. Now that's what religion does for us, it makes us happy, and prepares us to enjoy heaven when we get there.

Oh, for a great revival of religion throughout the land!

R. W. MILLSAPS.

Transylvania, La.

THE TEN COMMANDMENTS.

By Rev. Isaac L. Peebles.

The word "commandment" occurs 218 times in two forms, singular and plural, in the Bible. "Commandment" comes of three Latin words: "com," with, "manus," hand, and "dare," to give, literally meaning to give with the hand because God wrote them and then delivered them to Moses. God troubled himself more with the Ten Commandments than any other portion of the Bible, and it was the only part of the Bible that he wrote himself; therefore, one can see how unreasonable it would be for Him to intend them only for the Jews, and not even for them after Christ came.

Let us see now what the Bible teaches us about them. The first thing to which we call attention is what Christ said to a young man who asked him: "Good Master, what good thing shall I do, that I may have eternal life?" Christ answered: "But if thou will enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself." Matt. 19:16, 17, 18, 19. Again, when Christ was asked by a lawyer: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36, 37, 38, 39. Paul wrote: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet," Rom. 13:9, "commandment" is used for all that God requires and forbids. The Psalmist said, I know how to keep the commandments, is a liar and the truth is not in him." 1 John 2:4. And again John wrote: "By this we know that we know God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. As a reason of keeping God's commandments, the Bible declares: "He that keepeth the commandments keepeth his own soul." Prov. 19:16. "Whoso keepeth the commandment shall feel no evil thing." Eccl. 8:5. Christ said: "If ye keep my commandments, ye shall abide in my love." John 15:10. John wrote: "And he that keepeth his commandments dwelleth in him, and he in him." 1 John 3:24. "Blessed are they that do his commandments." Rev. 22:14. And John wrote also: "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2:4.

What plainer language from the Bible does one need than the above on the keeping of the commandments? One who declares that he does not, cannot and will not keep even the Ten Commandments, brands himself as an idolater, profaner, Sabbath breaker, dishonorer of parents, liar, thief, adulterer, false witness, and a coveter of his neighbor's wife and all else of his neighbors, for the Ten Commandments forbid all of the above, and therefore in order for one not to be guilty of the above, he has to keep the Ten Commandments. Read Ex. 20: 3-17.

Meridian, Miss.

A PRAYER FOR MANLINESS.

By Dwight E. Marvin.

O God, I thank Thee that Thou hast made me a recipient of Thy love and an inheritor of eternity. Help me to show my gratitude to Thee by a life of obedience.

As I wait for the crowning of manhood by the putting on of immortality, may I acquit myself as a follower of Thy Son Jesus Christ, hating that which is base or mean and seeking only that which is noble and of good report.

Give me a strong faith in Thy promises and an abiding love for Thee. May my life be linked to Thine in a holy fellowship and service.

Deepen my sympathy for others that I may in strength and manliness give support to the weak, guidance to the erring and help to the oppressed.

Ever keep in my mind the change less rule of Christ to do unto others as they should do to me.

This I ask in the name of Jesus my Lord and Master. Amen.

Many a man who prides himself on doing a cash business regards his debts to heaven with indifference.—Exchange.

PROTECT YOURSELF
Look for the above mark on every tablet of the Genuine

LUXATED IRON
For Red Blood
Strength and Endurance
Made in Tablet Form Only
Don't Accept Substitutes

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Just loose day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone instead and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything afterwards.

Better Than Pills—For Liver Ills
The reason

Get a 25¢ Box
NR Tonight—Tomorrow Alright

Spend Your Vacation at
VIRGINIA LODGE
Good Beds and Good Food.
Bathing, Boating, Fishing!
Mountain Air, 2,400 Feet!
Wide Porches Over Looking Lake.
Rates $11 to $16 Per Week
Special Excursion Rates to the Southern Assembly Conferences:
Epworth League, Sunday Schools, Evangelism, Social Service, Laymen: From July 7th to August 28th.
For Further Information, Write to
MRS. JOHN O. MOSS,
LAKE JUNALUSKA, N. C.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Wanted, one hundred praying people to intercede in behalf of the faculty and all connected with the heart life of the teachers of our children. Write and tell me that you will help to pray.

Send the names of the teachers or others that you would like to attend the Training School at Grenada, so they may receive definite information. Believe me, this is important. The pastor is not the only man that is permitted to do this kind act.

Rev. E. G. Mohler, of Sardis, Rev. E. S. Lewis, of Greenville, Rev. J. E. Stephens, Miss Willie Bratton, and Mr. J. G. Houston, of New Albany, Rev. Melville Johnson and wife, of Batesville, Mrs. Mabel Donald, of Goodman, Misses Ione Mansker and Lillie Mullins, of Holly Springs, are at Lake Junaluska Training School fitting themselves for a larger service in teaching the rising generation.

Rev. J. E. Stephens writes, "You can count on four from New Albany to attend the Training School at Grenada." You can always put this church with the first when it comes to doing good. As high-class work will be done at Grenada as can be done at Lake Junaluska or anywhere else. Our teachers deserve the best the church can provide for them.

Mr. E. E. French, Superintendent of the McKendree Sunday School in Nashville, will have charge of the course in Organization and Administration at Grenada. Mr. French will bring what he has learned by long experience. This course is designed for superintendents and preachers. We ought to have twenty-five men taking this course.

I have found a fine young woman who would like to attend the Training School, but has not the money. The school in which she is teaching has not the mind to send her. The need at this place is more than great. Some man may not be able to attend, but would like to have a substitute in this Training Camp. If this is true, write me a line and get in touch with your would-be-representative. That is one good thing about money, you can invest it in character-building.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At all Druggists and Department Stores.

REPORT FROM LELAND.

We came to Leland on December 4, 1919, as in several other appointments, almost a stranger, leaving the good wife in the Sanitarium at Amory, Miss. Here at Leland we found a small company of big-hearted Methodists to begin a new pastorate with. They had promised the elder, Rev. V. C. Curtis, a minimum salary of $1800 for the new pastor, but when the first quarterly conference came, about a month later, they made the salary $2400 for pastor. We appointed a Committee on Evangelism and asked this committee to select a man to hold our meeting; so, after some weeks they asked the pastor to hold the meeting. In the meantime, the Presbyterians and the Baptists were holding their meetings and ours was the third meeting in town. All the meetings were valuable. We have unusual singing talent in Leland. In my church we have a soloist in Brother James Whitehurst that never grows old to the people of Leland. We put the song service in his hands and I feel we had as good singing as I have heard anywhere. We had good attendance, with special interest upon the part of the men. Much good was done. There were 10 accessions, with the church greatly stimulated.

I left almost immediately after the close to be away two Sundays, preaching a commencement sermon at Merigold and on to hold a meeting at Lake Cormorant, with Brother Julian S. Duncan. So I appointed three men to make ten-minute talks, with song service for Sunday a. m., and one brother to hold prayer service in mid-week. All was well done, and while away the brethren sent me a deposit slip as an appreciation for the preaching of the meeting for $253.50, besides $25 to the lady who performed at the organ.

Now we have the remodeling of the parsonage in process, and if their prosperity keeps up this fall, we will seriously consider preparations for the building of a modern church. We have been greatly encouraged; still, there is much to be done—much worldliness and sin. But there is a good feeling between the churches. The town in recent years has grown away from the humble church houses; we are up against a necessity for a modern house of worship and Sunday school work. We have in J. T. Mathis one great superintendent, but he must have facilities.

W. M. YOUNG, P. C.

CHILD WELFARE IN THE TRI-STATES.

That the work of Child Welfare in the three States, Mississippi, Alabama and Louisiana, might be more nearly perfected, on June 22, in the library of the Methodist Orphanage of Mississippi, at Jackson, a delegation from the child-caring institutions of the three States met and organized what will be known as the "Tri-States Association of Child Welfare Workers."

While the meeting was small, there being only twelve representatives present, a helpful and enthusiastic all-day session was held. Organization was perfected and an interesting program given. Splendid discussions were entered into, discussions which demonstrated the fact that the Tri-States are on the aggressive in the matter of child rescue and uplift. Encouraging reports were received concerning the progress being made in the States represented; some are remodeling their plants to meet modern mehods, others are erecting entire new buildings, while the Louisiana Baptist Orphanage, now located at Lake Charles, reported the removal and rebuilding of its plant at Monroe, La.

The field, too, is being more completely covered, with a determination that Child Welfare work in the Tri-States, as represented by its child-caring institutions, shall measure up to the possibilities contained for them.

The next place of meeting is to be New Orleans, the time being June, 1921. The following officers were elected for the ensuing year: President, Rev. B. F. Lewis, Superintendent of the Mississippi Methodist Orphanage; Vice President, Rev. F. C. Flowers, Superintendent of the Louisiana Baptist Orphanage; Secretary and Treasurer, Mrs. Alma G. Riley, Field Secretary of the Mississippi Methodist Orphanage.

(Mrs.) ALMA G. RILEY,
Sec'y Tri-States Association, Child Welfare Workers.

THE COMING CONGRESSIONAL ELECTION.

By W. H. Patton.

The coming congressional election results are of vital importance to the nation. The Supreme Court decision which declared the 18th Amendment valid and the Volstead Act constitutional is one of the greatest victories achieved in the United States. The one ray of hope left for the liquor interests was found in the decision of the court conferring upon Congress the power to define "intoxicating liquors." Within a few hours after the decision had been made public, the liquor interests had announced their determination to elect a Congress that would change the definition of "intoxicants," permitting the manufacture and sale of so-called light wines and beer. Gov. Edwards, the brewers' presidential asphant, says, "Every candidate for Congress, every State and legislative official and the candidates for the presidency itself, will be called upon this coming November to declare their position unmistakably on the sane and reasonable interpretation of the constitutional amendment in favor of the permissible use of light wines and beer, each State to determine its regulations under the liberal limitations of a general Federal statute."

The Wets have a dozen new organizations backed by all the money they can spend with which "to restore the rights of the people through Congress, which will only take a majority vote." These organizations are composed of Democrats, Republicans, Liberals, bootleggers, etc., to elect to the next Congress men they can use and thus regain the political power. To prevent this catastrophe, get into these congressional election fights, accept the whiskey challenge, and demand to know how every candidate stands on this all-important question.

Shubuta, Miss., June 18, 1920.

TO THE EPWORTH LEAGUES OF THE NORTH MISSISSIPPI CONFERENCE.

No doubt you are acquainted with the fact that I have been elected President of the Epworth League Conference, a position which Rev. J. H. Holder, presiding elder of the Holly Springs District, has held for several years. This is an honor which carries with it responsibility of no little meaning. I greet you as my co-workers.

The Epworth League has a well established place in our church general, but it is not so well established in our Conference. Our aim is to accomplish the latter task. Surely no one will doubt the crying need for it as an organization which will do valuable service in a local church. There is no organization that will take its place. You are distinct, select, and serve your own designated purpose. So we need never think for a moment that we are not vital and important.

It is our plan during the year to perfect the district organization, secretaries having been appointed for each district. You can note the list in last week's Advocate. During the month of September, with the aid of the Central Office and the co-operation of presiding elders, it is our purpose to hold District Institutes in every district. Let the district secretary get busy and find a place that wants this Institute.

In the policy for the year, our goal is set for eight Standard Leagues, one in every district. To our shame we only had one this last year. Mr. Pastor, don't you want a Standard League?

Our next League Conference will be held at Grenada College in June, 1921, immediately following the Christian Workers' Conference, or at least the ministers' part of that Conference. We have great hopes for this plan; it will group the young people, as they will all be in the buildings on the campus. We can also have more institute work. Keep your mind on that Conference and plan to send delegates.

Every one for a great League year.

W. R. LOTT,
President of League Conference
Holly Springs, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

(In Part)

Standard, July 11.
Woodworth, at Mehder, 11 a.m., July 18.
Glenmora, 8 p.m., July 18.
Marksville at Bay Hill, July 24, 25.
Longville, 8 p.m., July 29.
Merryville, 8 p.m., July 30.
Carson, 11 a.m., Aug. 1.
Leffidder, 8 p.m., Aug. 1.
Alexandria, Aug. 8, 9.
Pineville, 8 p.m., Aug. 11.
Campti, at St. Maurice, Aug. 12.

HARRY W. MAY, P. E.

Shreveport Dist.—Third Round.

Leesville, July 6, 8 p.m.
Lombeck, at Pleason, July 7, 8 p.m.
Many, July 8, 8 p.m.
Noel Memorial, July 11.
Cedar Grove, July 12, 8 p.m.
Texas Avenue, July 13, 8 p.m.
First Church, July 14, 8 p.m.
Oil City, at Trees, July 15, 8 p.m.
Mansfield, July 17, 8 p.m.
S. Mansfield, at Ebenezer, July 18, 11 a.m.
Pelcher, July 19, 8 p.m.
Pelican, at Oxford, July 21, 11 a.m.
Greenwood, at Flournoy, July 23.
Bayou La Chute, at Atkins, July 25, 11 a.m.
Ida, at Lake Port, July 27.
Logansport, Aug. 1, 11 a.m.
Noble, at Bayou Sill, Aug. 3, 11 a.m.
Pleasant Hill, at Beulah, Aug. 6, 11 a.m.
Vivian, Aug. 8, 11 a.m.
Mooringsport, Aug. 8, 8 p.m.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Third Round.

Morgan City, July 11.
Eunice, at Reeves, July 18.
Abbeville, at A., July 25, a.m.
Crowley, July 25, p.m.
Franklin, Aug. 1, a.m.
Lafayette, Aug. 1, p.m.
New Iberia, Aug. 3, p.m.
Indian Bayou, Aug. 8, a.m.
Lake Charles, Aug. 11, p.m.

At this Conference, let the preachers have full reports on education, as under question No. 9; also on No. 10, in regard to Christian literature. At this conference, special stress will be placed on Christian education, and our Advocates. H. W. BOWMAN, P. E.

Sleeping Sickness Fly of Africa

How Method of Fighting This Pest Inspired Manufacture of Sweet Dreams Mosquito Remedy.

A traveler in relating his various experiences in Africa, casually mentioned [illegible] the darkies predicted themselves [illegible] the bite of the Tsetse fly. As is generally known, the bite of this [illegible] is "sleeping sickness," a malady from which no unfortunate ever recovers.

It occurred to him that a remedy capable of keeping off these flies would also keep [illegible] off. So in America this remedy was produced as nearly as possible. Having been found exceptionally satisfactory as a mosquito remedy, this has since been offered in commerce under the trade name of Sweet Dreams. The efficiency of the preparation has caused its immediate acceptance everywhere. And the traveler doesn't yet know that his entertaining story resulted in the birth of an industry.

When mosquitoes are troublesome, try Sweet Dreams. Sold everywhere, 35c.—Adv.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

REPORT OF THE MISSISSIPPI CONFERENCE SUNDAY SCHOOL TREASURER.

The following Sunday schools have held their Sunday School Day exercises, and have sent in their offering, which was received in the order in which they are printed. This is a few in excess up to this time last year, and the offering in many cases is somewhat better, which is necessary, as the budget of expenses is somewhat larger than last year. If all the schools will hold their exercises and report promptly, it will avoid the necessity of borrowing to meet current expenses.

Pastors will please take notice and report to the secretaries that my address is now Meridian.

Gibson Memorial, Vicksburg	$ 15.00
Woodville	12.00
Mount Pisgah, Harrisville Charge	3.65
Belle Grove, Fayette Charge	7.60
Yazoo City	25.00
Port Gibson	17.10
Fernwood	286.45
Roxie	9.25
Pleasant Grove Charge, Brookhaven, District	2.02
Daleville	2.45
Rolling Fork	2.85
Scotland Charge, Brookhaven District	11.00
Long Beach	5.05
Meadville	13.45
McNair	9.25
Shubuta	11.30
Mount Vernon, Mount Olive Charge	12.67
Forest	15.00
Cane Ridge, Harrison Charge	9.00
Camden	4.75
Logtown	13.12
Kokomo, Fernwood Charge	26.00
Finkbine, Newton District	12.30
Galloway Memorial, Jackson	108.50
Tilton, Pleasant Grove Charge	4.05
Osyka	3.50
Canton	10.50
Petal, Hattiesburg District	4.75
Tenel, Hattiesburg District	8.00
Bovina	12.35
Vancleave Charge	2.00
Hopewell, De Soto Charge	6.25
Mallalieu, Pleasant Grove Charge	7.61

D. S. HARMON, Treasurer,
Meridian, Miss.

Could we love and think of our living as we love and think of our dead, the loftiest dreams and most hopeful prophecies as to human happiness would be more than fulfilled.—Fairbairn.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend does get tired mothers should take Hood's Sarsaparilla—it refreshes the blood, invigorates the appetite, assures restful sleep, and helps in many ways.—Adv.

BROTHER,

Tobacco is a foolish, expensive habit which can be easily, inexpensively overcome with pleasure and profit. Try it. For stomach troubles, [illegible]
(C. F.) STOKES, Mohawk, Fla.—Adv.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

Reduce Your Shoe Bills.

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, not only stops the pain of corns and bunions, and gives quick relief to sweating, callous, tired, aching, tender feet, blisters and sore spots, but Allen's Foot-Ease rests the feet, keeps them cool and comfortable all the time, saving 10 to 20 per cent wear on shoes caused by friction of the feet. Shoes and stockings wear twice as long when you walk in comfort. Try Allen Foot-Ease today.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

HOW TO MAKE A MILLION HONESTLY.

Often it is said that no one ever made a million dollars honestly—especially by those who have never trod the narrow highway of thrift. With such direct issue is taken by William H. Ridgway, writing in "Association Men" for January on "Money Makes the Mare Go." He points out that "a man has only to discover the secret of the firefly light without heat, and the General Electric Company and Westinghouse Company will hand him as many millions as he cares to ask and a grateful country will put his statue in the Hall of Fame. Every dollar an honest dollar, too.

"A man has only to discover how to 'crack' petroleum so as to get double the present amount of gasoline from a barrel of it and the Standard Oil Company and all the other great Oil companies will be camping on his doorstep with check books all ready to write seven figures. Every dollar an honest dollar, too.

"Harold Bell Wright stopped preaching from a pulpit to preach from the printed page and a grateful people made him rich by the millions and made him a millionaire. Every dollar an honest dollar, too.

"God intends his children to prosper. He intends that prosperity to be a blessing to his fellowmen and consequently a blessing to the man himself.

"The old Hebrew way was a one in ten way. The modern Christian way is that by schedule. 'As the Lord has prospered you.' Even Uncle Sam seems to think 15 per cent is about right and has put it into the income tax law."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Long Beach, July 11.
Ocean Springs, July 18.
Moss Grove, at Antioch, Monday, July 26.
Coalville, at Big Ridge, July 31, Aug. 1.
Moss Point, Aug. 14, 15.
Pascagoula, 7:30 p.m., Aug. 15.
Vancleave, at Mt. Pleasant, Monday, Aug. 16.
Sumner and Lyman, at Lyman, Wednesday, Aug. 18.
Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Long Beach, 7:30 p.m., Thursday, Aug. 26.
Pascagoula, 7:30 p.m., Friday, Aug. 27.
Orange Grove, at Byrd's Chapel, Aug. 28, 29.
Pass Christian, 7:30 p.m., Wednesday, Sept. 1.
Handsboro, at Fayerville, Sept. 4, 5.
Biloxi, at Stillmore, 7:30 p.m., Sept. 5.
Lucedale, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
First Church, Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Sardis, June 13, Q. C., July 2.
Robertsonville, at R., June 20.
Abbeville, at Truslow, June 26.
Tunica, a.m., June 27.
Lake Cormorant, at R., p.m., June 27.
Charleston, July 3, 4.
Logtown, at Pleasant Grove, July 10.
Crenshaw, at C., July 11.
Oakland, at Tillatoba, July 17, 18.
Senatobia, p.m., July 18.
Horn Lake, at Eudora, July 24, 25.
Hernando, p.m., July 25.
Crowder, at Bethel, July 31, Aug. 1.
Sardis Circuit, at Texas, August 7.
Courtland, at Center Hill, Aug. 7, 8.
Batesville, p.m., Aug. 8.
Eureka Circuit, at Lovejoy, Aug 14, 15.
Tyro, at Tyro, Aug. 21, 22.
Como, p.m., Aug. 22.
Cockrum, at Hebron, August 28.
Coldwater, at Brooks Chapel, Aug. 29

Pastors are respectfully urged to consult the Discipline and see that the several reports called for this quarter are prepared.

R. A. MEEK, P. E.

Corinth Dist.—Third Round.

New Albany ct., at Ecru, July 10, 11.
Chalybeate ct., at Ebenezer, July 16.
Blue Mountain ct., at Falkner, July 17, 18.
Dumas ct., at New Hope, July 19.
Kossuth ct., at Pleasant Hill, July 23.
Corinth ct., at Shady Grove, July 24, 25.
Rienzi ct., at Pisgah, July 27.
Golden ct., at Dennis, Saturday, July 31.
Tishomingo, at West Side, Aug. 1, 2.
Marietta ct., at Mt. Nebo, Aug. 3.
Mantachie ct., at Oak Grove, Aug. 6.
Mooresville ct., at Andrews Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug 13.
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Algoma, at Palestine, July 10, 11.
Aberdeen, July 15.
Nettleton, at Carolina, July 17, 18.
Houlka, at Concord, July 24, 25.
Fulton, at Friendship, July 31, Aug. 1.
Fremont, at Mt. Pleasant, Aug. 1, 2.
Smithville, at Tronquic, Aug. 4.
Amory and Nettleton, at Nettleton, Aug. 8, 9.
Vardaman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11.
Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Cedar Bluff, at Pearsons, July 10, 11, a.m.
West Point, July 11, p.m., 12.
Mayhew, at Lebanon, July 17, 18, a.m.
Central, at Murrahs Ch., July 18, p.m.
Macon ct., at Ex Prairie, July 24, 25, a.m.
Macon, July 25, p.m., 26.
Artesia, Q. C., July 26.
Columbus, First Church, Q. C., July 27.
Central, at Murrahs, Q. C., July 30.
Crawford, at Crawford, July 31, Aug. 1
Caledonia, at Flint Hill, Aug. 7, 8.
Mashulaville, at Mt. Hebron, Aug 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22

W. L. DUREN, P. E.

Durant Dist.—Third Round.

Noxapater, at Mt. Pleasant, July 10.
Louisville Ct., at Rocky Hill, July 11.
Louisville Station, July 11, 12.
Center Ct., at ———, July 13.
Black Hawk, at Bowling Green, July 17
Acona Station, July 18.
Chester Ct., at South Union, July 26

A. C. McCORKLE, P. E.

Winona Dist.—Third Round.

Dublin, at Vance, July 11.
Sunflower, at Fairview, July 17, 18.
Inverness, at Caile, July 25.
Webb at Webb, Aug. 1.
[illegible], Aug. 7, 8
[illegible], Aug. 14, 15.
Minter City at Minter City, Aug. 22.
Swift Town, at [illegible], Aug. 29

L. HOPE, P. E.

LOUISIANA [illegible]

Baton Rouge Dist.—Third Round.

Jubilee Tabernacle, dedicating, July 11 to 18
Greensburg, at Oakland, July 18
Port Hudson, at Clinton, July 21.
Baton Rouge, First Church, a.m., July —
Baton Rouge, Knox Memorial, p.m., July 25
Jackson, at Gurley, July 28.
Clinton at Pentonville, July 29.
Bluff Creek Camp Meeting, July 30 to Aug. 8
Olive Branch at Bluff Creek, Aug. 4
Baker, at Denham, Aug. 10
Franklinton, Aug. 11
Franklinton Circuit, at Waldheim, Aug. 12.
Benjamin Springs, at Live Oak Revival, Aug. 14 to 18
Springfield, at Holden, Aug. 19
Weber, Aug. 22.
Bethel, at Mt. Herman Revival, Aug. 24 to 29.
Hammond, Sept. 4, 5.
Ponchatoula, at Lees Landing, Sept. 6.
Pine Grove, at Pipkins, Sept. 11, 12.

ALBERT S. LUTZ, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The Blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the Blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-two years ago, folks were learning to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

[illegible] Freckles [illegible] money back if it fails to remove freckles.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

A RECORD THAT SHOULD CONVINCE YOU

Of the merits of H... as the standard b... tizer and tonic. ... famous physician. ... than 50 years ago. ... regular family ... of America. ... tests of a ... success. Made from the ... roots, herbs, barks and berries found in the Depot drugs. Will prove its merit to you if you will give it a trial.

As a good ... Hood's Pills.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

ASPIRIN

Name "Bayer" on Genuine

BAYER

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Junior Missionary Society, Holly Springs, Miss.

Financial Report.

My report will bring you a story in figures, of the work of the Junior Missionary Society of Holly Springs. We use the Duplex envelopes, which are numbered and dated, and in these we bring our weekly offering. In one side marked "For Ourselves," we place something that goes toward the support of the Junior Department of our own Sunday school.

In the red side marked "For Others," we place our missionary offering, and it is of this that I wish to tell you. Our report, beginning with July, 1919, and ending with the present time, is as follows, by quarters:

July 1 to October 1, 1919	$ 90.81
October 1 to January 1, 1920	64.70
January 1 to April 1, 1920	53.96
April 1 to June 1, 1920	41.50
Total	$251.37
Christmas box to needy of town	51.30
Grand Total	$302.67

I am sorry that we have not had our mite box opening yet, for I am sure that the contents of these boxes and of the envelopes for the three Sundays yet remaining in this quarter would make my report much better. The ladies of the Adult Auxiliary are going to entertain the Junior Society this month, and the opening of the boxes will be a feature of the afternoon.

With our missionary offerings we support a little Chinese boy in Soochow under Miss Tarrant, a Sunday school in Japan, and we also have a $60 undirected pledge which we more than doubled last year.

Some of our boys and girls are already talking of becoming missionaries, and we are praying that our Junior Missionary Society may give life service as well as money gifts to this great cause.

HORACE BROWN, Jr.,
Treasurer.

Christmas Giving.

I wish to tell you of our Christmas Box for China which we sent last year. You know a Christmas Box must be sent off in July so that it will be sure to reach its destination on time. We met at the church on week-day, and made scrap books, mounted pictures, tied together pretty postcards with bright ribbons, made scrap bags and filled them with bits of solk and cotton material; we bought or gave simple toys, primers and story books with very easy words, for we knew that Chinese children were just learning English, and we filled up the corners with pink ribbon about an inch wide; this they cut up and give as special honor badges for high class work in school. Such fun we had making the things and packing them into the box!

Of course we mean to send another box this summer. We would not disappoint our little boy and his friends for anything.

Our giving at home last Christmas was done in this way: Each class met and voted what they wanted to do to help some one be happy. At the Christmas party, which we always have in our Sunday school room, we brought our gifts and placed them in a large white basket and called them, "White Gifts for the King." There was money (lots of it), clothing, toys and good things to eat. We carried them ourselves, and our treasurer has told you that we gave in all fifty-one dollars and thirty cents. I think we had a happier time ourselves, because we proved the truth of Jesus' words when he said, "It is more blessed to give than to receive."

Mission Study.

I wish to tell you some of the ways that we learn about Missions. We have many missionary stories told by our Superintendent or a teacher, and now and then a Junior boy or girl tells one.

Then we get up plays in which different ones represent children of foreign lands. We dress in costume and give the plays in the main auditorium of the church. Last year we also gave a play that showed the real reason for giving to missions. We make and use missionary posters.

And this record for a trip to China and Japan with a stop-over in the Hawaiian Islands gives us a chance to learn a great deal about the countries, their needs and what we can do. When the race is over, we tell all about it in our Sunday school department.

There is a missionary side to nearly all of our regular lessons, and in the summer time we have a series of studies about famous missionaries in our regular course.

So you see we have the missionary thought running like a golden thread through all our instruction and religious activity.

Our last report showed in our Baby Division 15 members, with one new one added during the quarter. In October two were promoted.

We have 64 Junior members now on roll, and eleven were promoted out of the society. We have five subscribers to the Young Christian Worker.

PRESIDENT.

MISSIONARY SCHOOL OF METHODS AT MONTEAGLE, TENN.

Dear Mr. Carley: Knowing the interest of your readers in a Missionary School of Methods, especially when located in the South and with Mrs. Hume Steele as chairman of the Program Committee and presiding officer, I write to ask you to print in the Advocate the program of Missionary Week at Monteagle, calling attention to the benefit to be derived from it, to missionary workers and leaders.

Mrs. Hume Steele is one of our most prominent workers in Methodist and interdenominational circles, having her office in Nashville.

Those wishing to attend the Missionary School of Methods, may write to Mrs. W. D. Taylor, Monteagle, Tenn., for information regarding accommodations. We hereby offer for a month, free, a room in the Missionary Home at Monteagle, to all missionaries under Foreign or Home Boards of any evangelical denomination, urging them especially to come during Missionary Week, July 11-15. However, we do not serve meals in the home. The offer of the room holds good until August 31.

J. L. Cuninggim, of the Southern Methodist University, at Dallas, is our Platform Manager. Rev. R. H. Harper, of First Church, New Orleans, will be here a week lecturing. Sincerely,

MRS. D. BEACH CARRE.

FROM ESCATAWPA, MISS.

Dear Brother Carley: We closed a splendid meeting at Escatawpa church on Sunday night, June 20. The meeting began on Sunday, the 13th, with two services daily after Monday. The Rev. S. W. White, of near Lumberton, Miss., did the preaching, which was fine and of a high order. Brother White is a young man just entering the ministry, but his earnest devotion to the service completely won a place in every one's heart.

Some of the results: 10 or 12 were reclaimed and scores were blessed; 26 members received into our church and one for the Baptist Church; 9 children baptized; a collection of $63 was divided between the evangelist and the pastor, and all are happy. Pray for us, that the revival may be lasting, and we will give God the praise. R. G. WILLIAMS, P. C.

LEARN THE TRUTH

Working Today?

Hasten the coming of that day when we can ask, "Where are you working today?" instead of, "Where are you striking today?"

New Orleans Railway & Light Company

A. L. KEMPSTER, General Manager.

Don't Waste Food

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Sulvar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I was about despaired of living when I began using Sulvar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Sulvar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from it now."

Mr. McClam [illegible] writes: "My wife has [illegible] Rheumatism and [illegible] gallons of [illegible] entirely relieved [illegible]."

Mr. Carter of Virginia writes: "Mrs. Carter has had [illegible] hands, caused [illegible] Spring Water [illegible] the enlargement [illegible] excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offer [illegible] name. Clip and [illegible] to the Sulvar Spring

Box 17-D, [illegible]

Gentlemen: I accept your offer and enclose herewith three dollars for ten gallons of Sulvar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and if I expect no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Post Office.....

Express Office.....

(Please Write Distinctly) - Adv.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

QUARTERLY CONFERENCES.

[illegible] CONFERENCE

Newton District—Third Round

[illegible], at Scotland, July 10, 11.
Hopersville and Lena, at Hillsboro, July 16.
Carthage, at Conway, July 17, p.m., and 18, a.m.
W. Point Grove, at Fr[illegible]eny, July 17, a.m., and 18, p.m.
[illegible]wood, at Pulaski, July 23.
Trenton, at Folkville, July 24.
[illegible], at Newton, Aug. 1, 2.
[illegible] at North Pond, Aug. 4.
[illegible]delphia, Aug. 1, p.m.
[illegible]ersby, at Meehan, Aug. 7, 8.
[illegible] at Union, Aug. 11, p.m., 12.
[illegible], at [illegible], Aug. 14, 15, a.m.
[illegible]ar and Hickory, at Good Hope, Aug. 15, p.m., 16.
Bay Springs, at Hobler's, Aug. 21, 22, p.m.
Rose Hill, at Paubling, Aug. 22, p.m., 23.
Montrose, at Montrose, Aug. 24, p.m.
[illegible], at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.

J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

South and East McComb, at East McComb, July 11.
Magnolia, July 11, 12.
Fernwood, at Knoxo, July 18.
Tylertown, at Tylertown, July 18, 19.
Summit, at Muddy Springs, July 25.
South Magnolia, July 25.
Adam, at Ebenezer, July 31.
Brookhaven, Aug. 1, 2.
Topisaw, at Holmesville, Aug. 7, 8.
McComb, Centenary, Aug. 8, 9.
Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Parlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Hogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept 26.

J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

[illegible], at Tranquil, July 10.
[illegible] City, July 11, 7:30 p.m.
[illegible]y, at Lake City, July 11, [illegible].
[illegible]n, Capitol Street, July 13.
[illegible], at ——, July 17, 18.
[illegible] Bronnia, July 18, 19.
[illegible]t, at Dover, July 16.
[illegible]lle, at Poplar Springs, July 22.
[illegible], at Soule's Chapel, July 23, [illegible] a.m.
[illegible] Vaughn, July 24, 25.
[illegible] Memorial, at Clinton, Friday, [illegible]
[illegible], at Pocahontas, July 31 Aug. 1.
[illegible] Forkesville, Aug. 7, 8.

J. M. MORSE, P. E.

Port Gibson Dist.—Third Round.

[illegible] and Stephenson, at Crenshaw, July 11.
[illegible] p.m., July 11.
[illegible], at Hopewell, July 12.
[illegible] July 18.
[illegible] July 21.
[illegible] Liberty, at Mt. Vernon, [illegible]
[illegible]gs, at Redbone, July 25.
[illegible] 28.
[illegible], at Sarepta, Aug. 1.
[illegible] Cool Springs, Aug. 4.
[illegible], Aug. 8.
[illegible]d Holly Bluff, at Holly Bluff, [illegible]
[illegible], at ——, Aug. 15.
[illegible], at [illegible], Aug. 22.
[illegible] at Greendale, Aug. 25.
[illegible] at Potter's, Aug. 29.
Roaring Fork, at ——, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

[illegible] Office, at Okolay, 11 a.m., July 18.
Hattiesburg, Main Street, 8 p.m., Aug. 1, 2.
Hattiesburg, Broad Street, 11 a.m., Aug. 1, 3.
Harrisburg Circuit, at [illegible], 3 p.m., July [illegible]
[illegible] at [illegible]ton, Aug. [illegible]
[illegible]ssa, at Mount Zion, 11 a.m., Aug. 2[illegible]
[illegible]ville, Aug. 14, 15.
[illegible] Creek, at Letohal, 11 a.m., Aug. 1[illegible]
Leakesville at Winborn Chapel, [illegible], Aug. 21, 2[illegible]
[illegible]ee, at Shipman, [illegible] Aug. 22 [illegible]
[illegible], Aug. 25.
[illegible] Springs, at [illegible] Aug. 27
[illegible] at [illegible], Aug. 28
Taylorsville at [illegible], Aug. 29
New [illegible] at [illegible], Sept. 4.
Hollingsworth at Philadelphia, 11 a.m., Sept. 5
Bay[illegible], at Lowe Chapel, Sept. [illegible], 12

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Buckatunna, July 11, 12.
Meridian, Poplar Springs, July 18
Vimville, at Why Not, July 25.
Scooba, at Wahalak, July 27.
Daleville, Aug. 8.
De Soto, at Hopewell, Aug. 9.
Matherville, at [illegible], Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13

GEO. H. THOMPSON, P. E.

ICE CREAM

When you make ice cream don't try the old way, but use

Jell-O

Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

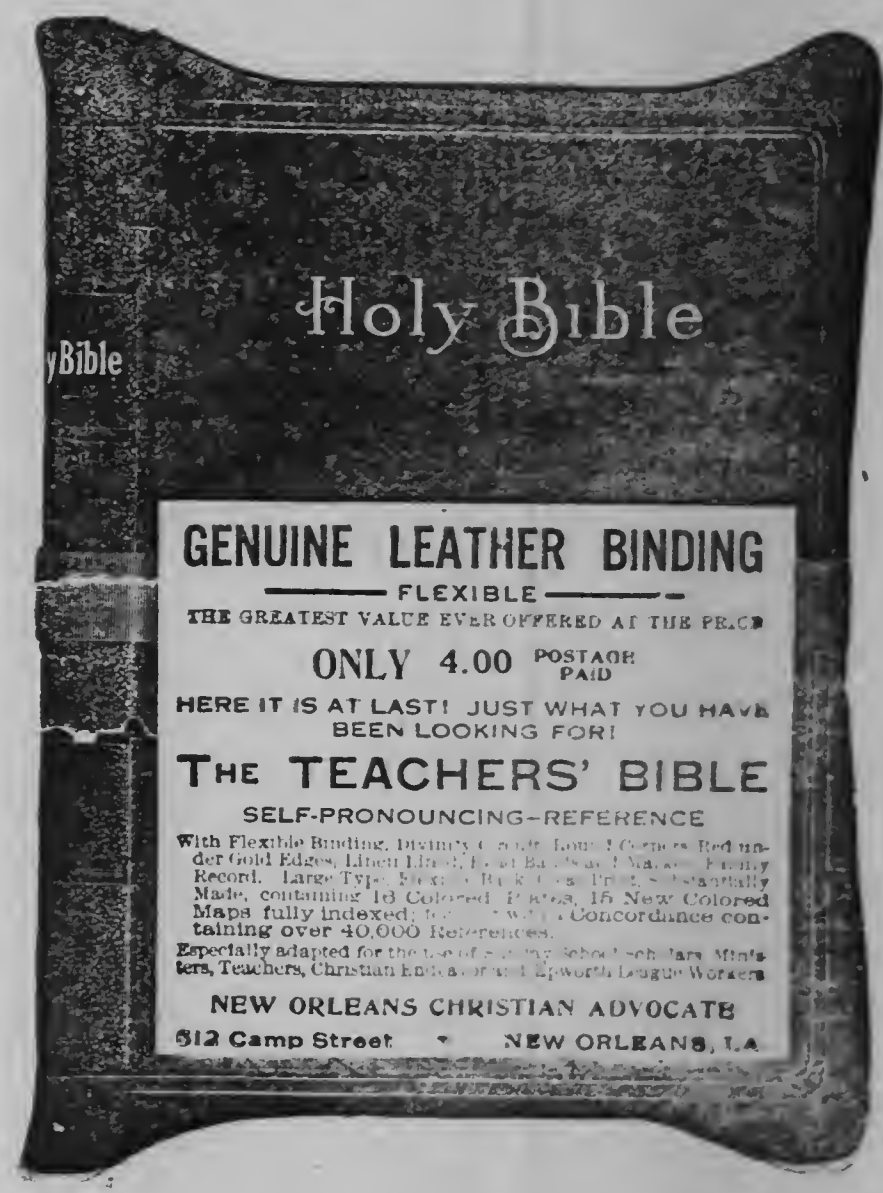
THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

[illegible] is a great pain killer [illegible] soreness caused by [illegible] Neuralgia Sprains, etc.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.


Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Long Primer Text, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Binding, Printed on Superfine Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; [illegible] with Concordance containing over 40,000 References.
Especially adapted for the use of Sunday School Scholars, Ministers, Teachers, Christian Endeavorers and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA

BOARD OF CHURCH EXTENSION.

The called meeting of the Board of Church Extension of the Methodist Episcopal Church, South, was in session in Louisville, Ky., one day, June 23. The chief business of the Board was to consider the report of the Special Committee, consisting of Bishop W. F. McMurry, S. H. C. Burgin, James Thomas, J. A. Baylor, O. F. Williams, Bishop John M. Moore, and T. L. Jefferson, to which had been committed the calendar of applications, together with the recommendations on same, which was before the Annual Meeting of the Board, April 29-30.

The Special Committee submitted a carefully prepared report, containing a statement of the several funds of the Board, cash balance, and deficits, which statement showed a deficit of $74,168.54 in the General Fund, and of $76,503.60 in the General Loan Fund, and a balance on hand in the Centenary Donation Fund of $84,102.97, and in the Centenary Loan Fund of $78,002.96.

The Board found itself very much embarrassed with the large number of meritorious applications before it, and with no regular funds to donate and a reduced amount available for loans. This does not mean that the income of the Board has been decreased, but that the funds which under the regular order of things would have been available for appropriation this spring, had been anticipated.

The Board voted to combine the General Loan Fund and the Centenary Loan Fund, and to enter upon its books in the list of loan funds the amount of loan funds coming from the Centenary as the "Centenary Loan Fund," which fund is to be a perpetual memorial of the Centenary celebration of American Methodist Missions. The total Loan Fund Capital of the Board, after substracting $25,000, entered as a loan fund, but which in reality is a trust fund, is $1,501,697.09.

No donations out of the regular funds of the Board were made, for the reason that the financial statement submitted by the Special Committee showed that the obligations of the Board were such as to consume all of the estimated income of the Board for the fiscal year closing March 31, 1921, and leave unpaid $77,552.44.

The Board granted loans amounting to $239,749.36, which makes the present loan fund obligation $500,000. To take care of these obligations, it will be necessary for the borrowers from the Board to be prompt in their payments.

At the Annual Meeting of the Board, the $1,000,000 to be received from the Centenary on donation account was divided as follows: $600,000 for the home field, and $400,000 for the foreign field. The $400,000 to the foreign fields is to be distributed by the bishops in charge and the Secretary of the Board of Church Extension. Of the $600,000 to be distributed in the home field, $411,000, the balance unappropriated, was distributed by the Board. It should be borne in mind that this amount covers the entire Centenary period, and the Board adopted the following for the guidance of its office in placing these appropriations:

"In placing this amount, it should be clearly understood that payment can only be made as funds are received. Authority should be given the Executive Committee to determine the order of payment. It should also be understood that the Board does not obligate itself beyond the amount received, and in the matter of Liberty Bonds which are received at par, the fund itself must stand any loss on the sale of same."

The Board passed strong resolutions requesting Bishop W. F. McMurry to consider the advisability of removing his residence to Louisville, Kentucky, "where he will be more accessible to the members of the Board, and especially the Secretary, and other members of the Executive Committee," and appointed a committee of six, which was authorized and instructed to act for the Board in arranging with the Bishop for such a change of residence, should he give favorable answer to its request. The name of the new Secretary of the Board appears first on these resolutions.

The Bishop thanked the Board for the expression of confidence involved in the paper adopted, and advised that he would take the request under serious consideration.

The Board learned with sorrow of the accidental death of the young son of Mr. and Mrs. R. O. Randle, of Monroe, La., and instructed its Secretary to convey to this faithful member of the Board, and Mrs. Randle, its sincerest sympathy.

The President submitted to the Board a summary of its rules and advised that, "the time has come to restate and condense these numerous regulations." The Board instructed the Executive Committee to bring to its next annual session such revision of the rules as its judgment approves.

The Board endorsed the action of the Board of Missions, in which it said, "that we most respectfully request our bishops to discourage in every possible way the taking of collections in the Annual Conferences by Negro preachers, and on the ground that our church through its several departments is now making substantial contributions to the Negro work, and it further recommends that if such collections must be taken, the money be turned over to the Board of our church that would naturally handle the fund and the money distributed by that Board, and not by the collector."

S. H. C. BURGIN,
Secretary.

"THE MAGNET."

By W. Lomax Childress.

The fading light of fame has lured,
And dimly men have understood,
The riches that will perish not,
Is doing good.

Not might nor power, nor futile force
Has for the work essayed sufficed;
The springs that quench the desert thirst,
Are found in Christ.

Let us believe the promise true,
That through the ages long has stood,
True greatness only can be found
In doing good.

Then shall the seeming things be less,
The substance from the life above,
And out of darkness dawn the day,
Of universal love.

Roanoke, La.

When the best best things are not possible, the best may be more of the things that are possible.—Hooker.

ASBURY COLLEGE
In Kentucky's Blue Grass Fields, Near America's Center of Population.

H. C. MORRISON, D. D., President.

Five hundred Students, select in character, from thirty-six states. Offers six Baccalaureate Majors: Classic, Educational, English, History, Science, Philosophy. Special Courses for Teachers. Divinity electives for Ministers. Seventy Student Volunteers. A favorite school for Preachers and Missionaries. Secondary and Vocational Schools of best standard, covering all practical fields.

This Tree is Nearly a Third of a Century Old.

Catalogue will be sent or information given by the Vice-President.

JOHN PAUL, D. D., Wilmore, Ky.

Starkes University
Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.

For further information write

J. M. STARK,
Birmingham, Ala.

666 has proven it will cure Malaria, Chills and Fever, Biliqus Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

CENTENARY
College-Conservatory.

For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 26th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address

DR. J. W. MALONE, President,
Cleveland, Tennessee.

Randolph-Macon Woman's College
Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development, $50,000 gymnasium with swimming pool; large athletic field. 34 new Knabe pianos. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624 from 31 states and foreign countries. For catalogue and book of views illustrating student life address

D. R. ANDERSON,
President, Box 23

The Fitzgerald and Clarke School
MILITARY
TULLAHOMA, TENNESSEE.

Mountain climate; elevation, 1070 feet. Boys who come here from a lower country always gain in weight and strength.

The principals of the school have had twenty years experience in training boys. The school is accredited by every college in the country that accepts certificates.

The school proposes to arouse and stimulate the boy whose interest in his books has begun to flag; to put right surroundings and influences about the boy whose associations in his home town are beginning to injure him; to give the boy of special ability and ambition the best opportunity to develop his latent possibilities into a high type of well-informed, good citizenship.

Write for catalog. Box 555.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.

Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.

Request for reservation of room should be made at once.

For catalogue address R. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 15, 1920. CHAS. O. CHALMERS, Manager

EDITORIAL COMMENT

BORN BLIND.

The beauties of life mean nothing to some people because they have no eyes to see. Their physical organs of sight are perfect and they walk along the streets without stumbling; they gaze upon the faces of friends and the objects which lie along their pathway, and vainly imagine that they are as other men. But, "having eyes, they see not." They are blind and know it not. They cannot see the evidence of God's presence all about them; they cannot see the signs of his goodness and the tokens of his love that surround them; they cannot see the spiritual virtues that beautify so many lives; they cannot see the radiant light that streams unceasingly from the hills of God. Yet there is One who can heal them of their blindness by the touch of his hand. How piteous is one who walks in darkness when light is possible!

RECORDING EARTHQUAKES.

The seismograph is a delicately constructed instrument designed to register the shocks and undulatory motions of earthquakes. So efficient is it that disturbances thousands of miles away are accurately indicated and charted. The achievements of science in dealing with the forces of nature are mervelous to contemplate. We should never forget, however, that the soul is attuned to spiritual influences that have their origin in Heaven. It is a wonderful provision of grace that permits the individual Christian to keep constantly in touch with the spiritual forces of the universe.

SIX DAYS.

The command to work six days of the week is as specific and binding as the one not to work on the seventh—"six days shalt thou labor, and do all thy work." We do well to lay all possible emphasis upon the sanctity of the Sabbath; we do well, also, to remember that work is a duty as well as a privilege. If one day is set apart by divine ordinance for rest and worship, six days are set apart for the accomplishment of all the tasks that fall to our lot. Sunday is not a "clean-up" day for fragments of work that we could not finish on Saturday. The man who comes to the end of the week without having done ALL his work has failed of his duty as clearly as the man who refuses to keep the Sabbath day holy. If all of us would WORK as hard as we ought to for six days, very likely we should be glad to REST and WORSHIP for one. Laziness and loafing are poor preparation for prayer and praise.

TRANSLATING FEELING INTO ACTION.

One trouble with a great many of us is that we fail to express our feeling in terms of action. Good impulses abound—but too often they die because we do not put them to work. Activity is the law of life in the spiritual realm as well as in the physical, and those who "say and do not," are doomed to death.

CURTAILING PRODUCTION.

Press dispatches announce that the principal mills of the American Woolen Company have shut down completely for an indefinite period, the reason assigned being a slack demand for their output. Without knowing that such is the case, we presume that the "slack demand" means unwillingness on the part of consumers to pay the high prices heretofore prevailing. We have heard a good deal of late about "speeding up production;" it seems a little strange to us, therefore, that one of our great industrial enterprises should cease production altogether at a time like this.

"THE FORGOTTEN MAN."

The term, "the forgotten man," has come to mean largely in our speaking and thinking the minister who is no longer able to continue in the active itinerancy on account of the weight of years, and who is, therefore, compelled to eke out his existence without regular income other than the pittance the church has thus far seen fit to give him. He is forgotten in the sense that no adequate provision has been made for his support after years of faithful service. Shame upon us! But are there not others of our devoted preachers who are too much forgotten? In obscure places, on meager salaries, encompassed by many difficulties, hindered by many limitations, good men and true are spending their lives in the noble and self-sacrificing work of preaching the gospel. They endure the heat and burden of the day, but their chief reward is in the sense of duty done and in the conscious approval of the Lord. Yet without them the work of the church would be sadly handicapped and few waste places would be reclaimed. Not every hero's name finds a place in the Hall of Fame.

PUT IT TO THE TEST.

It is as impossible to maintain a bright religious experience without prayer as it is to develop a strong physical body without food. We may not understand the philosophy of prayer, but we can know how it works. The testimony of those who have practiced it is worth a great deal, for the surest test is to try it [illegible] the efficacy of prayer. Then [illegible] in all humility and faith, and [illegible] a prayer-hearing and prayer-answering God.

THE DARE OF A DIFFICULTY.

Just as there is no [illegible] so there is no great achievement [illegible] overcoming of difficulties. Easy tasks [illegible] well with simple tasks in smooth [illegible] lose heart when [illegible] put in their blood to face [illegible] and overcome them valiantly. A [illegible], a brave man will go forward.

MAKING ISSUES.

The two great political parties [illegible] their conventions, adopted their platforms, and nominated their candidates. We must confess that both parties showed great skill in carrying out the task before them. The presidential candidates selected are both from the same [illegible] State, both of them hold high political [illegible], both of them have fine party records, and both of them are newspaper men. The platforms adopted represent, we presume, the prevailing sentiment among the leaders of the two parties as to the issues that ought to be discussed during the campaign. Whatever the platforms may set forth, we may be sure that interest will be concentrated upon the great questions at issue before the campaign is over. The evident attempt in both cases to follow a method of expediency with regard to some questions that would furnish a "talking-point" for the winning of independent votes, will accomplish little so far as deceiving the people concerned. The candidates themselves will probably give such interpretation of the platforms and of their own attitude as will [illegible] necessary to know exactly what to expect after the election is over. Of one thing we may be sure. The prohibition question cannot be evaded. Senator Harding, the Republican nominee, and Governor Cox, the Democratic nominee, will do well to declare their views unequivocally in the very beginning of the campaign. We do not know that the election will be determined by their attitude toward this question, but we do know it is one of the real issues at stake. The voice of the people has spoken in the adoption of the Eighteenth Amendment, and that voice has not become silent or weak.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THAT OTHER LAND.

"It seemeth such a little way to me
Across to that strange country, Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond.

"So close it lies that when my sight is clear
I think I almost see the gleaming strand;
I know I feel those who have gone from here,
Come near enough sometimes to touch my hand.

"I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead
And join the lost ones, so long dreamed about.

"And so for me there is no sting of death,
And so the grave has lost its victory:
It is but crossing, with abated breath
And white set face, a little strip of sea."

—Ella Wheeler Wilcox.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D.

IV.

Infant Baptism.

Many of the Protestant denominations which hold the view of baptism set forth in the preceding article, believe in and practice the baptism of infants. They do so, however, upon grounds altogether different from those upon which it is practiced by those who hold the doctrine of baptismal regeneration.

Methodists, for instance, regard infant baptism as a formal dedication of the child to God, a formal recognition of the fact that he is God's child, that he is an heir of redemption through Christ Jesus, that the Kingdom of Heaven belongs to him and that he is a subject of divine grace through the inner working of the Holy Spirit.

Infant baptism is not enjoined in explicit terms in the New Testament, but there are both Biblical and rational grounds for its practice that are thoroughly convincing and satisfactory.

There is precedent for it in the practice of circumcision under the Old Testament dispensation. Those who understand the religious beliefs of the Jews of Christ's time know that unless there had been explicit instruction to the contrary they would, upon accepting Christianity, have inevitably assumed that their children were included in the covenant of grace, that they were heirs of the Kingdom of God and therefore entitled to the rite which was the visible sign of membership in the Kingdom. And they would have been made all the more confident in this assumption by the teaching of Jesus, who, putting his hands upon certain little children who were brought to him by their parents, blessed them and said, "To such belongeth the kingdom of heaven." For the words, as Adam Clark well says, can mean nothing else than the Kingdom belongs to children and child-like men and women.

That the early disciples accepted this view and that infant baptism was practiced by the Apostolic Church, there is abundant reason for believing. For instance, in the sixteenth chapter of the Acts mention is made of the baptism of two entire households, namely, that of Lydia and that of the Philippian jailer. Of course, it is easy to reply that these households were without children; but such an assumption is entirely gratuitous and therefore entirely worthless. On the other hand, the very manner in which the two incidents are related shows that back of the narrative in the mind of the writer was the familiar assumption of the organic unity of the family and its common participation in the national religious inheritance.

I have already explained that the sacraments are valuable, not as charms or as arbitrarily appointed for the magical communication of divine grace, but because of their influence upon individuals and upon the church as a whole. Interpreting them thus, it is easy to see how baptism may prove more effective when administered to children than when administered to adults.

It is now coming to be generally understood that the only possible way of bringing about the realization of that triumph of the gospel for which our Lord teaches us to look and work when he bids us pray, "thy kingdom come, thy will be done on earth as in heaven," is by a vital and thorough process of religious training.

We are forced to this conclusion by facts which we can no longer evade and which are irresistibly convincing, and the conclusion is supported by the teaching of the Bible. Dr. H. C. Trumbull, who made a thorough study of religious education among the ancient Jews, tells us that Jesus' command to go and disciple all nations could have meant nothing else to intelligent Jews of the first century A. D., than that they were to Christianize the nations by the religious instruction and training of children and that there can be no doubt that those to whom this commission was first given actually did so understand it.

Let us now consider for a moment the bearing of infant baptism upon this supreme task of the church, the task of making real disciples and of building up the Kingdom of heaven by a thorough and vital process of religious education.

Influence Upon Parents and Church.

Think first of its influence upon the church and upon the parents of children receiving the rite. For both church and parents are parties to the act of dedication and in it both recognize the fact that the child belongs to God, recognize his sublime possibilities and acknowledge that these possibilities can be realized only through divine grace, recognize their own solemn obligation growing out of the fact that they themselves are the providentially appointed agents through which this grace is to be made effective for the cleansing, quickening and development of the child's life. Through it also they express their faith on the child's behalf and pledge themselves to throw their arms of love and protection about him, to seek to create an atmosphere fit for him to live and grow in, and to do all in their power so to minister to his life as to enable him to enter into the full possession and enjoyment of his inheritance as a son of God. It thus lays the foundation for a truly effective program of religious education, and solemnly and formally commits both church and parents to the duty of co-operating in efforts to carry out such a program.

Nor should the matter of intercession be overlooked. We believe in the efficacy of prayer and that its power is increased in proportion to the number of devout and faithful men and women who unite in it. And the act of baptism is always accompanied by prayer, prayer by the officiating minister, but in which both church and parents join. Furthermore, this dedicatory prayer in which we ask that God will look upon the child and sanctify him with the Holy Ghost, that the old Adam may be so buried that the new man may be raised up in him, that all carnal affections may die in him and all things belonging to the spirit may live and grow in him, and that he may have power and strength to have victory and to triumph against the devil, the world and the flesh, is supposed to be the beginning of continuous joint intercession on the child's behalf.

Influence Upon the Child.

And this formal and impressive dedication, if followed by proper instruction, is bound to have also a salutary influence upon the child. It is now generally understood that one of the most influential factors in the development of a soul is suggestion. This is the secret of the power of most of the vicious cults that warp the minds and characters of the young from the truth. But it is a power which may be used for good as well as for evil ends. Think, for instance, what must be the effect upon the child's life of constantly holding before him the thought that God is his heavenly Father, that by the act of baptism he was solemnly dedicated to God in his tender infancy and that he is expected to live as a child of God and not as a child of the devil. A story is told of a wise man who was selected as teacher of the son of a king. Finding it necessary sometimes to correct the lad's wrong tendencies and to move him to diligence and proper behavior, the teacher pinned upon him a purple badge and whenever he showed a disposition to go wrong or to neglect his duties, he pointed to this badge and said to him, "Remember, my boy, that you are the son of a king." Baptism puts upon the child the badge of royalty and, under wise and faithful training, serves as a perpetual challenge to all that is best and noblest within him.

It appears, therefore, that whether looked at from the side of church, parents or child, infant baptism, if rightly understood, may become an immensely influential factor in turning the child's mind to God and bringing him up in the nurture and admonition of the Lord.

A Danger to be Avoided.

Of course, there is always danger that it may not be properly understood, that the sacred rite may be degraded into a charm, regarded as a substitute for faithful training and vital religious experience. But there is the same danger in the case of adult baptism and of the Lord's Supper, as is manifest in the whole history of the church. For a very high proportion of the Christian world even yet believes in the magical efficacy of the sacraments. But the fact that a means of grace may be abused is no reason for its abandonment by those who know how to use it as God means it to be used.

I am sometimes afraid that there is a growing tendency among our Methodists to neglect to have their children dedicated to God in baptism. There are probably several reasons for such neglect. A part of it is doubtless attributable to the same cause which has led to a general abandonment of family worship. I am sure, however, that it is largely due to a prevalent confusion in the minds of our people in regard to the meaning of infant baptism. Intelligent Methodists, as a general rule, have definitely abandoned whatever belief they may have held in the magical efficacy of the rite, but have not come to see the deep spiritual import of it or its possible bearing on the religious training and development of the young. There is, therefore, urgent need that these shall be made clear to them.

Materialism and Christianity are just now engaged in such a life and death conflict as has no parallel in the history of the church.

I believe that the spirit of Christianity is more widespread and that the organized forces of Christianity are more determined and aggressive to-day than at any other period in human history.

But while this is true, it is also true that the forces which make for practical materialism are more powerful and menacing than ever before. There has never been another time when the world drew the rank and file of our young people as it is drawing them to-day, when the appeals of wealth and self-indulgence were so strong or reached so many. The only way to save our ambitious and intelligent boys and girls from falling under the power of this blighting influence is by taking advantage of the plasticity of childhood to implant in them the Christian spirit, win them to loyal allegiance to Christ as personal Savior and ideal, and unite them by living bonds to the church.

It is certainly no time, therefore, to neglect any means or agency which may help to keep this great duty definitely before us or aid us in any way whatsoever in discharging it. As teachers of Methodism we not only need to insist upon the dedication of our children to God in baptism, but also so to explain the doctrine of our church in regard to the nature of the child and his relation to the Kingdom as to make clear the meaning and value of such dedication. We need to get rid of the remnants of our Calvinistic as well as of our Romish inheritance and fully and heartily to accept the implications of our Arminian creed. In no other way can we lay the foundation for an appeal to our people in behalf of religious education that will be so convincing as to awaken a really enthusiastic response.

SOME EFFECTS OF NATIONAL PROHIBITION.

A careful balanced report by a practical sociologist on the effects of national prohibition, showing numerouus favorable results and some yet in question, has been submitted by Dr. W. E. McLennan, Director of Welcome Hall, a large social center at Buffalo.

Dr. McLennan undertook this study some months ago at the instance of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. He was told to get the facts, no matter where they might lead. In order that the survey of the situation might be thoroughly representative, the cities of New York, Philadelphia, Washington, Harrisburg, Columbus, Chicago, and Detroit were visited and consultation was had with social workers police officials, business men and others in daily contact with all classes of people.

Unsettled Questions.

"Some questions," says Dr. McLennan, "I have not been able to clear up, even to my own satisfaction. One of these has to do with the influence of prohibition on what we call the general prosperity. We know, for instance, that the banks in workingmen's districts have lately received extraordinarily large deposits. Bankers themselves are inclined to believe this condition is principally due to prohibition. They may be right, but it is clear that no amount of prohibition can of itself provide workingmen with funds for deposit, if there is not steady employment at good wages. On the other hand, the possession of money easily earned is not in itself a guarantee against the lure of drink. It may be said, indeed, that as a rule the larger the wage of the drinking man the more he will spend for his favorite beverage.

"Another question that cannot be settled at present is the relation between prohibition and accidents. It is perfectly clear that accidents due to drink have been reduced since prohibition went into effect. But as to industrial accidents we must wait until we know not only the number of accidents but also the number of employees in the different industries, the hazards in the different employments and the physical and mental condition of employees when injuries occur.

"No reliable data could be secured bearing directly upon the effect of prohibition on community life, especially among the poor, though, as the superintendent of the Philadelphia Society for Organizing Charity said: 'We know what way the wind is blowing.' The men who used to spend their money in the saloon are now inclined to give it, or at least a portion of it, to their families. It is true that there is still drinking and in some instances there appears to be a tendency to increased gambling.

Emigration.

"But if there are some mooted questions that cannot now be definitely answered, there are others that have been cleared up. One of these is the persistent charge that the recent emigration from America has been due to prohibition. In an interview with the official at Washington who has most to do with the issuance of passports to aliens, I was told there had not been discovered a single instance of prohibition being named as a reason for wanting to leave America. The reasons given are to visit relatives, to look after property, to bring back relatives to America, to spend last days in the place of birth and so on. These 'reasons' were confirmed to me by two educated Italians who had spent much time visiting their countrymen and others, either while they were contemplating leaving the country or while on the high seas. It may be added that there is a report that steamship agents are using the prohibition argument to induce aliens to leave. The best answer, however, to the charge that prohibition is the cause of recent emigration is in the Report of the Commissioner of Immigration for 1919, which shows that the total emigration for the last year was only 123,522, which is 41.73 per cent less than the average emigration since 1908, in which year the total number leaving our shores was 295,075.

Drug Habit.

"There appears to be a general impression that prohibition has caused an increase in the drug habit. Dr. George H. Simmons, editor of the Journal of the American Medical Association, does not think so. Moreover he has just published an editorial in his journal showing that the restriction of the use of alcohol in Germany during the war was followed by a diminution of the use of harmful drugs. In an interview with Dr. Arthur Dean Bevan, former president of the American Medical Association, he dictated and afterward signed the following statement:

'It is possible that in this transition period a few people cut off from the use of alcohol have resorted to drugs as a substitute, but if this is true, it is simply a temporary matter and due to this transition from the free use of alcohol to prohibition, and the number of these cases is very small compared with the number that were made drug addicts by the free use of alcohol in the past.'"

Labor.

Dr. McLennan reports Frank Morrison, Secretary of the American Federation of Labor, as stating that the widespread opposition of union labor men to prohibition, due largely to their sympathy for brewery and distillery workers who supposedly would be thrown out of employment, has largely disappeared since it has been found that these men have rapidly been absorbed into other lines of work that in most cases are more remunerative than the old.

Police Records.

The most tangible evidences of the effects of prohibition are found in the police and court records of our cities. These show a decrease in the number of ostensible criminals confined or on trial running from 30 to 90 per cent, Columbus and Harrisburg showing improved conditions approximating the latter figure.

Hospitals.

"Returns from seven hospitals under the Department of Public Welfare of New York City substantially agree with the statement of Dr. G. Kremer of Sea View Hospital, 'West New Brighton, 'that the intoxicated lodginghouse and hospital rounder type is now the exception, while he was formerly the rule. In the psychopathic pavilion a marked decrease in the number of admissions for alcoholism is noted. There is a wonderful change for the better in the appearance and conduct of many employees who formerly drank to excess.'

"Dr. J. C. Deane, chief resident physician of the Philadelphia General Hospital, reported on April 14 that the alcoholic ward of his hospital was then running with from 15 to 20 inmates. Formerly the number was about 300.

"Dr. Karl Meyer, of the great Cook County Hospital, Chicago, said: 'We practically have no alcoholic patients any more. The typical hospital bum seems to have disappeared.'"

Even the Brewers are Happy.

Rescue Missions are finding so few of the old time "down and outers" to deal with that they are having to revise their methods of work. Practically all the liquor "cures" are closing their doors. Public sentiment seems constantly growing stronger for prohibition. Even the Secretary of the United States Brewers' Association, Hugh F. Fox, with whom Dr. McLennan spent an hour, says that he does not want the saloon to come back and that his clients will be [illegible] the continuance of non-intoxicating beer [illegible] under respectable conditions to [illegible] people.

General Council Bulletin

BEING A BLESSING

By Rev. Rolfe Hunt, D.D.

In setting apart Abram [illegible] in the world, God said to him, "Thou shalt be a blessing." This is the divine idea of every human being.

It is ideal [illegible] a man should be that [illegible] out of disobedience is in harmony with God's [illegible] to obey God every day. It is [illegible] to rely constantly upon the [illegible] Holy Spirit.

Being personally [illegible] a patriotic and Fatherland [illegible] must remember that [illegible] activity are required.

To be a blessing one should see that the [illegible] life is what it should be. [illegible] that men and women are properly [illegible] properly trained must be believers in [illegible] teachings of the ways of God in [illegible]. The Bible should be read in the family worship and the children should be led to feel that Bible reading and prayer are among the most blessed privileges in the world. The children should be impressed from infancy that the Word of God is to be obeyed, and not merely known. Every child in the home should be taught to obey father and mother implicitly and to respect all proper authority. The home should embody all that is good in other institutions and should be the most instructive and the most entertaining place on the globe. It should be a kind of little Heaven in which father and mother and [illegible] daughters live and serve and rejoice every day.

Into that home should be brought religious people, religious books and periodicals. No home should be without its church paper. Parents should read these wholesome books and periodicals and talk of them with more constancy and enthusiasm than they do anything secular. If the church paper and the other religious matter are laid aside carelessly or seldom mentioned, no argument can convince the children that parents attach great importance to them. Enthusiastic interest in Bible and church papers is just as inspiring and contagious as enthusiasm in anything else. No Methodist family should think of spending a week without the organ of the Annual Conference where the family lives and the Christian Advocate published at Nashville. The local organ and the general organ should be a [illegible] religious literature. We can not neglect our Bibles and church papers in our homes and be a blessing to the extent of our privilege.

To be a blessing, the parents should be regular attendants at church and Sunday school. Too many children are developing irreverence and bad habits when sent out alone. Father and mother should sit by the children during worship, as far as practicable. The children should be led from the Sunday school into the [illegible] service by father and mother.

All this calls for constant and [illegible] effort, I know, but it is worth while to be a blessing. In being a blessing, we are happy. It is not those who are leading in family worship and public worship that are sinking or falling into premature graves, but those who are neglecting the duties and these joyous, refreshing privileges.

LIVING BY THE DAY.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years. We cannot carry our load until we are three-score and ten. We cannot think this continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Selected

UNIFICATION—WHAT NEXT?

By Rev. Robt. Selby.

For the past six years we have had much of negotiation, agitation and irritation regarding the question of unification, and it is about time we were putting our minds upon something that will be worth the while of Southern Methodism.

A recent re-publication of a very great and timely article, published in 1872 by Bishop E. M. Marvin, regarding unification, and edited by Bishop W. A. Candler, LL. D., has come to me, and I have read it very carefully. This paper reads as if the saintly bishop had prepared it for the special purpose of recounting certain attitudes of the M. E. Church to the M. E. Church South, during the past forty-eight years, and altogether pertinent to the present day discussion of this very much discussed issue before the two churches.

The footnotes, added by Bishop Candler by way of explaining the status of the situation, are of special value to those who care to keep the historical facts before them, and should be read with a deal of care in the study of the original paper. If this paper should be faithfully analyzed by the whole church, it would set at rest any further desire on the part of those who are so partisan for unification at this time.

There is a difference of opinion as to what proportion of the membership of either church desires unification, but it is evident that a very large number in both churches do not desire it. This is one of the positive statements coming from the General Conference of the M. E. Church, recently adjourned at Des Moines, regarding the attitude of that church, and I take it for granted that the speaker knew what he was talking about. Another statement, which was somewhat astonishing to the people down South, was that the members of that particular General Conference did not know very much about the plan submitted (but which was hid out by a special committee) and that they had no time for properly considering it. As a matter of fact, if they desired to study it with a view to intelligent action, they had more than two months for a thorough study of it. I understand, from an authentic source, that practically all of the Commission of the M. E. Church were members of the special committee for the disposal of the plan of unification, and it has not come to light that there was any sort of support given the plan in the committee, or on the floor of the Conference. This, to my mind, is a very strong confirmation of Bishop Ainsworth's prediction that there were many of the Commission who would not vote for it.

I maintain that for there to be a union of the two great bodies of Methodism there must first be a positive spirit of unity in the bond of peace, which certainly does not exist to-day, and so far as the history of the issue is concerned, there has not been since the memorable separation in 1844. Certain agreements have been made in the past, but in every instance, according to the record, these agreements have been treated as a "scrap of paper," and broken into shreds. All you have to do is to read the history of Methodism during these seventy-five years and acquaint yourself with the facts. I cite you to a leaflet by Dr. W. F. Glenn, of the North Georgia Conference, recently published, for a very concise statement of some of these historical facts, which will refresh the minds of those who have read them before.

One of the great difficulties with many of our people is that they do not know the past as it should be known by the leaders, both among the ministry and laity. It is not an evidence of a lack of piety or sense for one to lay stress upon a knowledge and proper application of historical facts that have to do with reaching a decision as to the righteousness or wisdom of a given position regarding any question at issue.

Some of the leaders of the M. E. Church, South, have very wisely and justly referred to certain historical facts in dealing with this very serious question, and others have taken them to task for bringing in dead issues. The action of the General Conference at Des Moines proves very conclusively to some of us who have had a keen eye upon all that has been published that these are not dead issues at all, but that they enter vitally into the thinking and reasoning of our brethren across the border. By the way, if the border had been recognized as it was agreed to be recognized, there would be no occasion for such a paper as this.

I asked one of the leading bishops of the M. E. Church, recently, if he knew his church was maintaining a missionary school for white people in the bounds of the State of Mississippi, and he admitted that he knew nothing of it at all. Another question I asked of him was: "Did you know that a Baptist minister served one of your two circuits for whites in the bounds of the Mississippi Conference for eleven months before it was known that he was a Baptist minister?" To this inquiry he made the same reply as to the former. This latter case may be isolated, but it shows the "way the wind blows" in certain sections.

This same bishop remarked that, if my opinion was correct as to the unreadiness of our people for unification, no further effort should be made for it. I heartily agreed with him, and my conviction is very fixed that we can very much better use our talents and time in the legitimate work of the Kingdom than to be frittering away our energy upon a useless task, as this question of unification is. It can never be forced upon an opposing church, and to try to force it is to hamper and haggle the forces that are waging a losing fight against sin and Satan.

It would be infinitely better for us to be given some time to try to recover what we have lost in our own connection by this untimely agitation, than to continue the effort to bring together in organic union two bodies that are not ready by many years for union or reorganization. If the two churches are let alone, they may come together some time in the future, but if this unfortunate discussion is continued they will grow further apart. Give us a rest for at least two years and then let our General Conference decide what should be done so far as we are concerned.

In the meantime, I would suggest that our leaders inform themeselves upon the question related to unification so that it need not be said of us as they said it of themselves at Des Moines, that they were not informed on the question that was supposed to be at stake.

Get Bishop Marvin's reprinted article, and Dr. Glenn's leaflet, and read them; and read again so that you may know where you have a right to stand. Let us be prayerful and at the same time cautious of every interest that has been committed to us, for we have a heritage from the fathers of Methodism that we may well be proud to conserve to the glory of a Methodism that is not fettered by political alliance or selfish ends with a view to absorbing all other bodies of Methodism, and much more to the glory of Him whom we serve and whose we are. May the God of all grace keep our beloved Methodism free from all entanglements that will destroy her usefulness in this day when our ideals of Christian life and service are needed to enforce the need of the world for Christ Jesus our Lord.

Jackson, Miss.

A SUPERANNUATE ACTING P. E.

By Rev. T. W. Adams.

Rev. J. M. Morse, the efficient presiding elder of the Jackson District, is a very busy man. In addition to his onerous work in running all the regular business of his great office, he does much planning for the Joint Board of Finance, of which he is the wide-awake president. He is tremendously interested, and his big heart drives him in every movement that looks to a more adequate provision for the comfort and welfare of our old worn-out preachers, and their families. The name of J. M. Morse will hold a sacred place in the grateful memories of scores of these old heroes. He is their friend and they know it. The same may be said of our sainted brother, J. W. Chambers, who worked in season and out of season for this sacred cause. Blessings on both of their names!

I have never sought any place in my life. Twice, I have asked a bishop not to send me to a certain place. In each case I was sent to the very place to which I asked not to be sent. That was the extent of my sinning on that line. No personal request I have ever made of any bishop or presiding elder has been granted. I am glad of it. I am mistaken about that. I did request Morse to have my name referred to the committee for the superannuate relation. He did that for me cheerfully. There is one place I have very much desired to fill, and even hinted to one or two members of the Conference that I would like it, but I have never gotten a look in on it. I would have been glad to be appointed as agent for the Joint Board of Finance, and given a free hand at raising money to meet the immediate needs of the superannuates. I like endowments. They are good. However, our present needs are the pressing ones. Would it not be good to take better care of our old preachers now? Many of them have been suffering all of their lives. They fought the battles of the church, and wore themselves out on very meager salaries. They have never known what it means to be comfortable. They never had any salaries such as the church is now paying its pastors. These old veterans are getting but little from the endowments. The preachers who are now getting fancy salaries will in the future be the beneficiaries of the endowments. It is not fair nor right, for the church to neglect the present needs. As a Conference in our next session, we should say to the Joint Board, "Ask for enough to take care of the present needs." Let everybody say, Amen!

To promote the interests of this sacred cause Morse dropped everything, and went to St. Louis to meet Dr. Todd and others. He asked me to represent him at four quarterly conferences, all to be held in Yazoo County. I agreed to do so with great pleasure. I love Morse and was glad to accommodate him. I love the four pastors, and was delighted to be with them. I love the people of Yazoo County, and was happy to renew the associations of the long ago. It was refreshing to me to take up work I dropped several years ago. The next best thing to being a real presiding elder is to represent one. The glory to me, though reflected, was better than no glory at all. My, what a fine thing it is to be a presiding elder! Saul's armor didn't fit David, and he, like a sensible man, put it off. I liked Morse's armor and kept it on, notwithstanding the fact that it didn't fit me at all. I could almost hear myself rattle in it as I rapidly moved around playing presiding elder. It was entirely too big for me. In spite of that, I had a fine time. I hope Morse will go off again before long. Presiding eldering is a fine job. All four pastors were my old district associates. Two of the four charges I had served as pastor more than thirty-five years ago. That was a jovous trip from beginning to end.

My first meeting was at Eden. H. M. Johnson is the very popular pastor there, and he has everything well in hand. It is strange to me that a handsome and popular preacher like Hancy Johnson should live in "single blessedness." It beats me. I had him one year at Roxie, and laid myself out on matrimonial arguments and advice. It was time wasted. I told him "It was an holy estate, instituted of God in the time of man's innocency." But Hancy would smile, and say, "May be, sometime." Finally he fell into Morse's hands. He had him sent to Eden. My! wasn't that a suggestive thing for Morse to do? It seems funny to me that an old bachelor was sent to Eden. There is no telling what Morse will do to a preacher when he falls into his hands. My timidity is so great that I would never have thought of making such a daring move on a single preacher when I was a presiding elder. They just put it up straight and hard, to Hancy. It is up to him to find his Eve. From "signs and appearances on and about" Hancy, I think he has a moving picture show acquaintance with her already. When he gets into double harness there is going to be some mighty

steady and fine pulling. Hancy is one of our most promising youug preachers.

My heart was stirred by one tender incident at the Eden quarterly conference. A friend of long ago, a stanch Baptist, Brother Shirley, having heard that I was there, drove sixteen miles, round trip, to shake hands with me and have a few minutes' chat. I buried his wife 39 years ago. How tender and sacred are the memories of the sad ministries of life. Here and there in our sowing we scatter seeds—the fruit comes later. Thank God, we can sow. If we sow, we shall certainly reap.

From Eden I went to Parchman. I spent three days on this great farm, visiting the officials and their families, and doing what I could to cheer and help the poor convicts. They all gave me a glad welcome, and assured me that they would be delighted to have me serve them again as chaplain. My service in that important field I regard as almost, if not quite, the best part of my ministerial life.

Of course, I couldn't spend more than three hours at Tutwiler waiting for a train, and not go to the parsonage and chat with Rev. W. N. Dodds. I had a fine time with him and his excellent wife. I love a rantankerous "sputer." That man's name is Dodds. If you want a "spute," Henry, you go to the parsonage at Tutwiler, put down your vallse, and say, "Dodds, the whole world is going to the bow-wows." Dodds would say at once, "Carley, you were never more grievously mistaken. Everything is just right. I am expecting the millennium any day." The worst of it is, he would prove it to be so. He "argifies" prodigiously. I am too timid to have a real bout with Dodds. We agreed on one thing—we were both against unification.

I ran down Friday morning, May 7, to hold Brother Morse's job at Carter (Lake City Q. C.), at 11 o'clock. How it did rain! Water was everywhere. It came all the morning in great floods from the clouds. Tom Holloman, the greatly loved pastor, and two officials met at Brother Thompson's, and we were soon through with the business of the occasion. After eating a fine dinner at Brother Thompson's, Tom and I gave ourselves up, unreservedly, to a soulful fellowship which had, for more than fifty years' intimacy, ripened into a delightful mellowness. May God bless Tom Holloman! There is none better than he.

I reached Yazoo City Friday night, just as Rev. J. V. Bennett was closing services, and spent about forty minutes in reviewing the work of the quarter. Everything was in good shape. Of course, Yazoo City always keeps things in that way. Luke Alford is a fine fellow, and the church at Yazoo City is one of our very best.

I could not tarry at Yazoo City, as I was due at Midway at 11 o'clock Saturday. I closed my itinerary there. The services for two days were full of pleasure and profit. Thirty-four years ago I closed my pastorate there. Two of the most delightful years of my life were spent in ministering to the Benton and Midway churches. Many of the leaders there are now "sleeping in the city of the dead." I missed them greatly.

Brother H. S. Swayze is the only one of the old guard still living. He is nearly 78, but is steward emeritus now; his fine son, Clayton, is now the driving force.

I almost envy Joe King. How I would love to fill his place! I congratulate him on his good fortune to serve such a splendid people. He is loved by all of them. I claim Joe King as one of my trophies. While on the Brookhaven District I found him at Adams church, a dead local preacher. I did some hard work on him before I could get him started. I appointed him to Topisaw circuit as local supply. He stayed there four years, and has been hustling ever since.

I spent the night at Brother Swayze's, where everything good abounds. It was one of the rare nights of my life. I have spent many happy nights in that fine Christian home. This was the best of them. I was young and full of vigor then, but I am old and almost at the end now. There was the recognized nearness of heaven that made our communion tender and sweet. There were five of us in the company, and I was the youngest. I am in my 71st year—71, 74, 75, 78 and 79. Wouldn't you call that a company of ancients? But every one of us was happy on our way home. God be praised!

Brookhaven, Miss.

TO THE PRESIDING ELDERS, PASTORS, CONFERENCE DISTRICT OFFICERS, TREASURERS, AND SUBSCRIBERS TO THE CENTENARY.

Dear Fellow Workers:

The report for May showing the standing of all the Conferences in the payment of Centenary Pledges showed the Mississippi Conference 36th in line. For the month of June, the report shows the Mississippi Conference to have passed up 15 Conferences, and now occupies 21st place in the list. I appeal to each and all of you to help during this month that we may not only hold the gain we made, but make further stride towards the top.

Let's all get interested and make a good, hard "pull together" for a campaign in every church during July or August for the payment of all the pledges for the first and second years. Later in the year will come Annual Conference, with its usual demands for service and money in order that the pastor may report "Everything in full, Bishop." Therefore, we should make good use of July and August for collecting Centenary Pledges.

It is the Lord's work, and requires haste. Please help that the Centenary may help—in the great things concerning the ougoing of His Kingdom to "all the ends of the earth."

I am anxious to help everywhere I can; please write me. Some important information is being mailed you, which please read carefully, and as far as possible, make use of it.

Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer.
Conference Missionary Secretary.

WALKING WITH GOD.

By Wm. C. Allen.

In the story of the long ago, Enoch stands out as in some respects the most wonderful character of all—he "walked with God." This does not just imply that Enoch had physical comradeship with God. It means that Enoch, in mind and affection, kept close to God—he had daily, spiritual fellowship with God. It was the kind of a walk that every Christian to-day can take as he treads the sod or streets of earth.

The Christian, whatever his calling or temptations, commences his daily walk with God in prayer. Before his head leaves the pillow the plans and duties of the day are laid before God. In essence he petitions: "My Father, be with me as I associate with others, give me courage, patience, skill. Help me to bear my burdens. Watch over my business affairs to Thy honor and for my good. Lord, send me light—my pathway is so often very, very dark that I need Thy light to guide me more than I can understand. Above all, Thy will be done!" So he commences his daily steppings with God.

And God answers him. God drives into his inmost soul some richly sacred thoughts that abide with him throughout the day: "My son, I am thy light in the darkness. Keep close to me—be obedient to the simple teachings of my Holy Christ—steady thy life with frequent thoughts of me. Do not run before me, for then thou shalt lose me—do not lag behind, else darkness overtake thee. Walk with me beyond the eventide until thine eyes are closed in sleep. More tenderly than the stars I will watch over thee; and through thee shall my perfect will be done."

So each of us—like Enoch in the old, old story—can walk with God.

A Savior's hand to guide you is better than a map. It upholds while it guides.—Mrs. Charles

A SUGGESTED PROGRAM FOR LAYMEN.

By T. Wynn Holloman

1. See that the Centenary pledges are paid in full.
2. See that the ministry is paid a fair wage.
3. See that connectional claims are paid in full.
4. Practice tithing of money.
5. Practice stewardship or tithing of time and service.
6. Make the Sunday school a real school of religious education.
7. Relieve the pastor so that he may devote himself to preaching the Gospel and to pastoral ministrations.
8. Be soul winners. Acts 6: 1-7. Push the evangelistic campaigns.
9. Make the Minute Men permanent and furnish emergency speakers until every pulpit shall be filled.
10. Be an Employment Bureau for Jesus Christ. Matt. 20: 6-7.

BOYS WHO BECAME NATIONAL HEROES.

"When we celebrate our country's independence, how many of us realize that our strong young republic was largely a gift from boys?" says an editorial in the July Boys' Life, the Boy Scout Magazine. "If we can judge from the ages of some of the officers of Washington's army, many of the rank and file must have been exceedingly youthful.

"La Fayette was but nineteen when he journeyed from France and offered his sword and service to the struggling Continental army. Georges Taffe, another French officer, was eighteen; Alexis Beaumont, seventeen. Elkanah Watson, an American, at the age of seventeen was being intrusted with charge of shipments of powder to various places of siege. Viscount Rochambeau, a French nobleman, who, like La Fayette, left the luxury of his life of wealth and ease to endure the privations and hardships in the American army for the sake of an ideal, was but fourteen years old when he enlisted.

"There is a long list of officers from seventeen to twenty years old, among them such noted names as John Trumbull and Charles Pinckney; Steven Mason, a colonel at twenty. Baron de Kalb was only twenty-five when he became famous in defense of our colonies, and John Paul Jones, hero of the sea, twenty-eight when he threw his then veteran experience to the cause of the colonists.

"Youth has done much to give our country independence. Youth, in many other ways, not on the battlefield, can preserve its freedom and honor."

Every man's life is a plan of God.—Horace Bushnell.

TO WHOM IT MAY CONCERN.

Ground rent of Seashore Camp Grounds, $20, $25 and $30 per year, past due. Rents have not been increased for this beautiful aristocratic summer and winter resort. Pay what thou owest.

ARMSTRONG DONALDSON,
Financial Secretary,
737 Union Street, Main 1407.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

Of Course You're Going!

—TO—

Beautiful Lake Junaluska

—FOR THE—

General Missionary Conference
August 2-8.

LOOK AT THIS PROGRAM

FORTY OF THE BEST SPEAKERS IN OUR CHURCH, CLERICAL AND LAY.

BISHOP ATKINS — BISHOP DU BOSE
BISHOP DARLINGTON — BISHOP MOUZON

Dr. T. D. Ellis — Dr. Forney Hutchinson
Dr. B. M. Beckham — Dr. W. W. Pinson
Dr. W. B. Beauchamp — Dr. W. F. Lawrance
Dr. J. A. Molloy — Dr. W. W. Alexander
Dr. C. G. Hounshell

FOREIGN MISSIONARIES.

W. B. Nance and E. V. Jones.....China
T. H. Haden, H. P. Jones and J. W. Frank....Japan
A. W. Wasson.....Korea
J. B. Cox and L. B. Newberry.....Mexico
C. L. Smith.....Brazil
B. O. Hill.....Cuba

HOME MISSIONARIES.

C. H. Trowbridge — J. E. Siceloff
Orlando Shay — Miss Eugenia Smith

LAYMEN.

Sec'y Josephus Daniels — John R. Pepper
J. E. Edgerton — T. S. Southgate
W. E. Williams — T. H. Tatum
W. P. Few — J. H. Reynolds
Jere M. Pound — W. E. Brock
R. F. Burden — J. F. Rawls

SUBJECTS: THE CENTENARY IN ALL ITS PHASES:

The Work Abroad by Fields; Home Missions—

Immigrants, Mountains, Mines, City Missions, the Negro;

European Relief and Permanent Work;

Stewardship, Evangelism, Life Service;

Lay Organization and Activities—just the things you want to know about.

This Great Meeting is an epoch in the lives of hundreds every year. A similar experience awaits you.

Excellent Hotel accommodations.

Special round-trip rates on all railroads.

An ideal vacation.

Write to-day for Hotel Reservations to

A. L. DIETRICH,
Lake Junaluska, N. C.

The Home Circle

NEW LESSONS.

"No more school!" said the boy one day,
As he hastened to put his books away.
And he laughed as he gave his cap a turn—
"School's out! No more lessons to learn!"

The June wind smiled as he softly blew;
"Such a silly boy I never knew!"
He chuckled aloud. "Why, I can show
Him a thousand things he ought to know!"

Then a honey bee buzzed as he passed him by,
And glanced at him with a puzzled eye;
"No more lessons? How can that be,
When I know a great more than he!"

And a robin, aloft on a leafy spray,
Laughed as the boy put his books away;
"Does he think all knowledge is writ in those!
Why, he knows not the life of a single rose!"

And a wind-blown daisy, swaying low,
Winked her golden eye as she saw him go—
"Oh, the school is small and the world is wide!
He'll find most lessons are taught outside."

So the boy put his books safe away on the shelf.
And into the field he went himself—
Learning new lessons (unguessed) from the breeze,
And the birds, and the flowers, and the honey bees!
—Exchange.

PROVING IT TO TOM.

"Did'ja get a job yet?" called Tom Brooks to Jerry Scott, as the two boys encountered each other on the street.

"No, I haven't yet, Tom," the other answered, coming to a stop. "I've been looking around, and answering a few 'ads,' but I haven't had any luck so far. How about you?"

Tom shook his head mournfully.

"Nothing doing," he said. "Jobs aren't plentiful right now. At least, I haven't found 'em to be. I tried one place this morning—got there just five minutes too late, and at another they wanted a boy with a bicycle."

As the boys were talking an old lady had passed them on the sidewalk; suddenly she stumbled a bit, dropping her purse as she did so. Jerry was at her side in one bound and had picked up the purse and returned it to her before she quite realized that she had dropped it.

"Thank you," she said, and Jerry tipped his hat.

He turned about to where Tom was standing, and the latter laughed.

"I don't see why you have to break your neck doing favors for strangers. She could have picked it up herself just as well as not, or if she couldn't you could have helped her then."

"You and I never will be able to agree on that subject," Jerry answered, for Tom had often made fun of his excessive, and, in Tom's eyes, foolish politeness. "Some day, maybe, I'll be able to prove to you that politeness pays."

"Some day, maybe, you will," Tom jibed scornfully, "and when you do, I'll guarantee to reform all my bad habits and become a model like you. It's all right to help some one, but you overdo it." At heart Tom was not a bad sort of chap at all, but he felt that too much politeness was "sissified," whereas a certain gruffness showed that a fellow was all right.

"Remember your promise to reform if I can show you the error of your ways," Jerry smiled.

"I will, all right—if you can ever show me," Tom agreed.

After a few more minutes of talk the two boys parted and continued down the street.

It was about a week later that Jerry, running down the "Wanted" column in the morning newspaper, came across the following advertisement:

"Wanted: Office boy. Chance for advancement. Apply 10 o'clock. Fleming Manufacturing Company.

Jerry jumped up, his eyes glistening.

"I surely hope that I can get that job," he told himself. "There is always a chance for advancement in the Fleming Company, and they treat their employees fairly, from what I've heard."

Looking at the clock, he saw that he still had half an hour's time before 10 o'clock. He spent this in brushing his clothes and in polishing his shoes. Then he set out for the manufacturing concern's office. He had not gone more than three blocks when he heard a familiar hail; turning, he saw Tom Brooks approaching.

"I guess we're headed for the same place," Tom said, as he came up. "We might as well go together. Not wishing you any bad luck, but I hope I get the job. They're fine people to work for. Fred Jennings started in there as an office boy a couple of years ago and he's been going up ever since."

The two boys arrived in the ante room at about five minutes to ten, and they found two other boys already waiting. Before ten three others had come, and promptly on the hour they were shown into the office of the employment supervisor. They stood in line in the order in which they had arrived, Tom being in line just before Jerry. The big office was fixed up in a modern fashion throughout, the only jarring note in its neatness being a crumpled bit of paper lying on the carpet in the middle of the room. Almost unconsciously, Jerry picked it up and tossed it into a waste basket.

The supervisor talked with each boy in quite an informal fashion as they came to the desk, filling out blanks on a sheet of paper as he did so. After he had questioned one, he asked him to wait in the ante-room until he had finished with them all.

Finally the supervisor finished the last one, and after a few moments' wait he joined them in the ante-room.

"I am glad to announce that this young gentleman has secured the position," he said, indicating Jerry. "It might be interesting to you to know why it was given to him rather than to any of the rest of you. Three of you had an equal rating with him in regard to the questions I asked, but you all failed in the one test which I set out. There was a crumpled bit of paper lying on the floor when you came in, and Scott, here, stopped and picked it up, instead of leaving it there as the rest of you did. It was his success in passing this one test that won him the position."

On their way home Tom reached out and grasped Jerry's hand.

"I want to congratulate you, old man, on getting the job," he said. "You deserved it, all right. And hereafter I'm going to take a leaf out of your book and try being polite—I told you that when you could show me that politeness paid, I'd reform, and I'm going to. You showed me today that politeness does pay."—Joseph Thalheimer, Jr., in Congregationalist and Advance.

A STRANGE FRIENDSHIP.

By Mabel J. Mollwaine

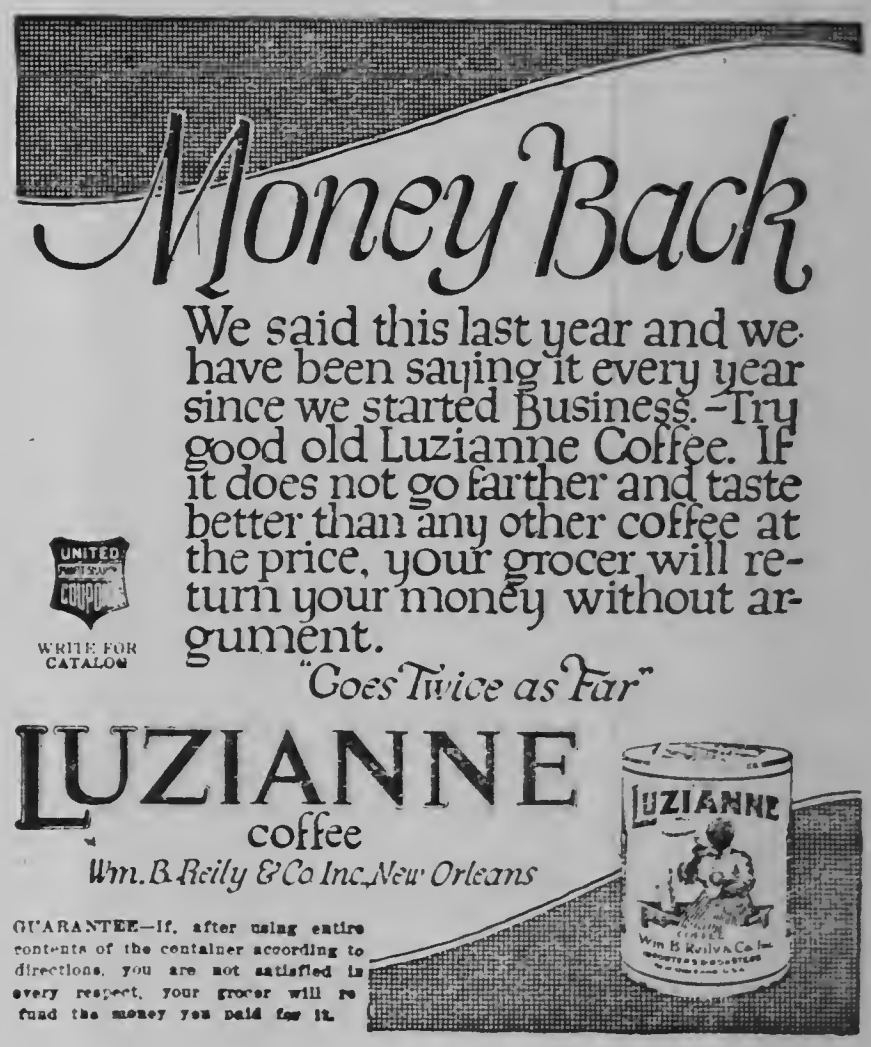
The strangest friendship that the writer has ever seen was that of a young Plymouth Rock hen and a white kitten.

When the kitten was about two months old she was very fond of being around in the chicken park, or wherever the chickens were. She was the friendliest kitten alive and showed a disposition to chum with every living thing. But the chickens paid no attention to her, except to get out of her way. The hen in question, however, met her advances kindly and they soon became boon companions.

Many times a day they were to be seen walking together around the place. The hen would frequently stand still while kittie would rub back and forth, back and forth against her breast. And while Biddy scratched for bugs and worms, the little white kitten was never far away. We do not know what was their means of communication, but they evidently had a satisfying one, for they never seemed to tire of each other. They associated together to the exclusion of the other fowls and cats on the place. One seldom saw Biddy with the other chickens, and little white kitten absolutely deserted her little white twin. We sometimes wondered if the kitten thought she was a chicken or the hen believed herself to be a cat. At all events they were most congenial.—Our Dumb Animals.

The graces of Christian character may be mixed in different proportion, but must all be found in every one who lives the life of Christ. For no man can conquer the world except by faith; no man can resemble God except by love. F. W. Robertson.

Be real about going to church. Go to be charged with power to go out and fight for Jesus Christ. Go, too, to show the world where you stand. Going to church is answering roll call; and what kind of a soldier is he who, when the captain calls roll, is not there to answer? Fiske.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
UNITED COUPONS
WRITE FOR CATALOG
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B. Reily & Co Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
Wm B Reilly Co Inc

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 1211 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

NOTHING LESS THAN THE WORLD—A THREE-MINUTE TAIK.

The Kingdom of God cannot come in its fullness until the whole world has been evangelized. We can accept the teachings of Christ as individuals, and still lack a great deal of discharging our duty to our fellow-men if we do not include them in our plans of activity and service. We must save ourselves first, but we cannot remain saved if we are content to stop at that. Christ had a world-passion, and his disciples must yearn for the salvation of all men. The true Christian can never be satisfied with righteousness in spots.

John Wesley was not speaking idly when he said, "The world is my parish." A vital religious experience had given him an enlargement of soul that blotted out littleness and obliterated selfishness. He had learned to think God's thoughts and he planned to do God's work. Francis Xavier was doing his best to carry out the Great Commission as he planted the Christian religion in fifty-two kingdoms, preached his way through nine thousand miles of territory, and baptized more than one million persons during the forty-six years of his life. The impulsive power of a great faith drove both these men forward to the accomplishment of marvelous results.

Our missionaries to-day are men and women with a world-passion. They have gone to the uttermost parts of the earth because they love God—and men. They have caught a vision of what ought to be, and what may be, and they have set themselves to the accomplishment of a world-task. If they have given up much that most people hold dear, they have gained that for which all of us should yearn—a place in the forefront of the King's forces.

But all the forces cannot go to the front; the home base must be maintained. We are the home base, and we must be as faithful in the performance of our duty as are those in the far-away fields. They are as dependent upon us as we are upon them. If we fail to support them with our prayers, our sympathy, our means, their burdens will become heavier than they can bear, and they will have to lay down their work. It means much to pray, "Thy kingdom come."

PUSH THE EVANGELISTIC WORK.

Just as Jesus came to seek and save that which was lost, so the church, as the body of Christ in the world, has a supreme mission to fallen humanity. That mission is to bring into the Kingdom of God those who are living in bondage to sin. It is not a seasonal or occasional mission. By day and by night, month after month, year after year, century after century, it is the work of the church to point to the Lamb of God that taketh away the sin of the world. In fulfilling this mission, many forms of activity have been developed, and many others will become necessary; but the end of it all cannot, by the very nature of the case, be changed.

It is true, of course, that good judgment will sometimes indicate that a given community is more likely to respond to the appeals of the gospel at one time than at another, and it would be unwise in such a case to undertake to force an evangelistic campaign through in the face of manifestly unfavorable circumstances. But experience has proved that the human heart is strangely responsive to the offers of grace at all times and in all places; and it is still true that such as should be saved are being added to the church daily. When such fails to be the case, we may well begin to examine our own hearts to learn wherein we have fallen short of the evident goal of our ministry.

Most of us are busy about many things—and we have to be; but we should never become so busy about anything as to neglect the prime mission upon which we have been sent. During the summer, which has come to be known as the revival season, it is likely that special efforts will be made in all sections of the church to reach the unsaved. This is as it should be, and we doubt not that such efforts will be abundantly blessed of God. But we have in mind the spirit of continuous evangelism that will make us strive for conversions and reclamations three hundred and sixty-five days in the year. If "Methodism is Christianity on fire," then Methodism will lose its place as one of the great religious forces of the world if it ever lets the fires of its evangelistic zeal die out. We have a gospel that can save the world; let us preach that gospel with the urgency of men who feel the compulsion of a divine imperative.

CHURCHES AND PASTORS.

We read in a recent issue of the Baptist Record, one of our valued exchanges, a long list of churches without pastors and, in the same connection, a list of pastors who were available for service. It cannot be denied that the congregational system has some features to commend it, but it certainly is not a shining success in providing churches with pastors and pastors with churches. So far as we know, the itinerant system of Methodism is the most effective system in the world for bringing preachers and people together in pleasant and helpful official relationship.

In spite of the fact that there is a tendency in some congregations of our church to select their own pastors, we do not believe there is the slightest ground for believing that there is any desire for a change of our system. It has stood every test to which it has been subjected, and its effectiveness to-day is made more evident by the contrast just cited.

We have no disposition to find fault with a system that pleases our sister denominations—but we rejoice in the fact that we have no churches without preachers and no preachers without churches.

TRAINING RELIGIOUS TEACHERS.

As we see it, there is no more important duty confronting the church to-day than that of training its preachers and religious teachers generally for the high duties to which they are called. The proposition does not need to be argued, but it does need to be emphasized. Without intending any reflection upon anybody, we do not hesitate to say that the demand for highly educated and thoroughly trained preachers far exceeds the supply. If our young preachers wish to qualify themselves for important positions in the church, they will not neglect the most careful educational preparation.

For a long time we have seemed to take it for granted that Sunday school teachers could do their work efficiently with nothing more than a few minutes' study of the assigned lesson each week; we are glad that that idea is passing away, and that we are coming to realize that the success of our work depends, in a large measure, upon the efficiency of these teachers who direct the religious training of our children and young people. Goodness is a prerequisite of success in such teaching, but it is not all that is necessary—there must be the knowledge of what to teach and how to teach, as well. The type of character developed by the Sunday school determines the type of the whole church life.

Holding these views, we cannot commend too strongly every movement of the church toward better training for our Sunday school teachers. And we cannot urge too strongly our teachers to take advantage of every opportunity better to fit themselves for their glorious work. The Training School to be held at Grenada, Miss., August 4-11, will furnish such an opportunity, for Sunday school workers and others in the territory of the North Mississippi Conference, and other schools and institutes are accessible throughout the church. All of these will be a means of grace as well as of better preparation for service.

THE SPIRIT OF HELPFULNESS.

The street car strike in New Orleans has demonstrated the fact that most men are generously willing to do what they can to extend a helping hand to those who are in need. Because the street car company and the conductors and motormen could not reach an agreement as to wages, the entire street car system was tied up. Since most of the workers of the city live long distances from their places of employment, there was serious danger that all business would be demoralized. But the automobile solved the problem. Many of the large employers made use of trucks and pleasure cars to convey their employes to and from their places of business, and the general slogan was, "Business as usual." But what we have especially in mind is the fact that private owners of automobiles displayed an admirable spirit of co-operation in seeing that those not otherwise provided for were able to go to and from their work. Hundreds of cars carried the sign, "You are welcome to ride as far as I go," and hundreds of other owners who carried no signs were exceedingly thoughtful in picking up passengers along the streets. It made no difference that they were strangers, or that they were not always dressed in the height of fashion—the spirit of community helpfulness was in evidence at every turn.

It is not often, perhaps, that such a crisis arises in a community, but there are always opportunities for individuals and groups of individuals to show, in various ways, their interest in the welfare of their neighbors. A spirit of helpfulness in times of need, whether the need be critical or not, always cheers the heart of the one who is helped—and it reacts helpfully upon the one who manifests it.

If we will keep our eyes open, it is altogether likely that we shall find many opportunities to lighten the burdens of those with whom we are traveling the rugged road of life.

PERSONAL AND OTHER NOTES.

Rev. W. W. Holmes, of Lake Charles, La., is assisting the pastor, Rev. George Fox, in a meeting at Bunkie, La., this week.

Rev. F. D. Van Valkenburgh, who has a home at the Seashore Camp Grounds, is now visiting his youngest son at Orlando, Florida.

It is announced that Dr. C. C. Jarrell, who has been spending some time in Belgium and Poland in the interest of our missionary work, will sail for home on July 25.

Rev. Spencer J. McLean, of Farmerville, La., recently closed a good meeting, in which he was assisted by Rev. C. E. McLean, of Shreveport, La., and Mr. Paul Templeton, of Meridian, Miss. There were several accessions to the church.

Rev. J. H. Holder, presiding elder of the Holly Springs District, North Mississippi Conference, conducted a meeting at Pleasant Hill, Tenn., last week.

We learn from one of our North Mississippi exchanges that four of the teachers in our Sunday school at Holly Springs, Miss., are attending the Training School at Lake Junaluska.

Dr. Theodore Copeland is in a meeting with Rev. W. W. Graves at Hazlehurst, Miss., this week. "We have started off graciously," says Dr. Copeland in a personal note to the editor.

We have seen it stated that Bishop George H. Bickley and Bishop Charles Wesley Burns, who were elected to their high office at the recent General Conference of the M. E. Church, are first cousins.

The pastor of Louisiana Avenue Church being away in revival work, his pulpit on Sunday was filled by Dr. Jno. T. Sawyer, morning and night. He reports having good congregations and being happy in the preaching.

We were glad to greet Rev. H. N. Brown, of New Iberia, La., in the Advocate office on Friday of last week. He had come to the city with his wife for medical attention. We were glad to learn that her condition is not considered serious.

A two-weeks' meeting is being conducted at the Seashore Camp Ground by Rev. Chas. Winter, assisted by Miss Purdy in charge of the music. Reports that have reached us indicate much interest in this annual religious gathering at this historic spot.

We learn from the South-Reporter, of Holly Springs, Miss., that the official board of our church at that place has rendered the pastor, Rev. W. R. Lott, leave of absence for the last two weeks in July to attend the Epworth League Assembly at Lake Junaluska.

Rev. E. B. Moll, formerly a student at Centenary College, Shreveport, La., is now engaged in evangelistic work in Georgia. A note from him informs us that the Lord is blessing his labors. He keeps in touch with his Louisiana friends through the columns of the Advocate.

Rev. H. N. Harrison, of Slidell, La., spent a few minutes in the Advocate office on Tuesday of last week. He gave an encouraging account of the work at Slidell. There have been about twenty-five additions to the church, mostly on profession of faith, since Conference.

Mr. H. C. Lipscomb, Secretary, of Oaknolia, La., requests us to announce that the Bluff Creek Camp Meeting will begin on Friday, July 30, and continue through Sunday, August 8. A cordial invitation is extended to all our preachers to attend the meeting as guests of the Association.

Rev. W. A. Terry has recently closed good meetings at South McComb and East McComb churches, which are under his pastoral care. The services were largely attended, and there were twenty accessions to the church. The work of this charge is moving along most successfully.

Dr. S. Earl Taylor, Corresponding Secretary of the Board of Foreign Missions of the M. E. Church, has asked for and been granted a year's leave of absence from his official duties in order that he may regain his health, which has been greatly impaired by his arduous labors in connection with the work of the church.

The American Tribune is the name of the first Roman Catholic daily newspaper appearing in English. It is published in Dubuque, Iowa. As we see it, Catholicism is better served by the secular press than is Protestantism; if there is need of a Catholic daily, therefore, much more is there need of a similar Protestant publication.

Revival services were held at Walthal, on the Bellefontaine charge, North Mississippi Conference, during the week following the second Sunday in June. The pastor, Rev. R. B. Craig, was assisted by Rev. T. J. Halfacre, of Winona. Large congregations attended the services, and there was a general revival in the church.

Professor Hervic Branscomb, of Southern Methodist University, has been decorated by King Albert, of Belgium, for successfully carrying Cardinal Mercier's letter through the enemy's lines. Professor Branscomb is a son of Dr. L. C. Branscomb, editor of the Alabama Christian Advocate.

We are glad to learn that Dr. F. M. Thomas, Book Editor and Editor of the Review, who has been seriously ill, is improving in health.

We learn from the Hattiesburg American that the campaign in behalf of the Mississippi Methodist Hospital is making good progress under the direction of Rev. H. G. Hawkins, the campaign manager. One subscription for $10,000 was received a few days ago. It is assured that this great work will continue until success is attained.

It is with sorrow that we record the death of Mrs. Maria Gorden at Como, Miss. She was the mother of Mr. Frank H. Wall, a splendid Methodist layman of Como. Sister Gorden was eighty-five years of age, and had been a reader of the Advocate for more than fifty years. Her pastor, Rev. R. P. Neblett, conducted the funeral services on July 9.

Mr. Henry H. Ahrens, well known in Louisiana and Mississippi, who has been in the service of the Government for some time, has been assigned to New York City as a place of permanent residence. In a personal note, he expresses regret that he was unable to attend the Seashore Divinity School this year. We assure him that he was greatly missed by his many friends.

We regret greatly not to have been in the office one day last week when Rev. B. F. Lewis, Manager of the Methodist Orphanage at Jackson, Miss., called. He was accompanied by Mrs. E. E. Harrell, of Norfolk, Va., widow of the late Rev. E. E. Harrell, of the Virginia Conference, and her son, Mr. H. Lewis Harrell. Mrs. Harrell is a daughter of the late Rev. W. B. Lewis, of the Mississippi Conference.

Rev. W. W. Nelson is in his fourth year as pastor of the Scotland charge, Mississippi Conference. The indications now are that this will be the best year of the four. He writes that Dr. Andrew Johnson of Wilmore, Ky., and Professor C. C. Connerly, of Columbus, Ohio, are expected to begin the Caseyville Camp Meeting on July 23. All ministers who attend the meeting will be entertained free of charge.

Dr. J. B. Hingeley, after a careful study of "Who's Who in America," finds that of nearly 12,000 names, almost 1,000 are of the sons of clergymen, a number out of all proportion to the whole number of ministers in the population of the country. According to that proportion, there should not have been more than fifty of these famous men the sons of clergymen. Another investigator finds that in the "Dictionary of National Biography," England, there are 410 more sons of ministers than sons of doctors and lawyers put together. If "ministers' sons are the worst boys in the world," they seem to do pretty well after they reach manhood.

At the meeting of the trustees of the Wesleyan Christian Advocate held in October, 1919, the editor, Dr. W. C. Lovett, and the assitant editor and business manager, Dr. R. F. Eakes, tendered their resignations, to take effect upon the adjournment of their respective Conference sessions in 1920. Their resignations were accepted, and Rev. W. P. King, of the North Georgia Conference, and Rev. L. J. Ballard, of the South Georgia Conference, were recently elected to succeed them. We shall greatly miss the fine fellowship of these retiring members of the editorial fraternity who have maintained a high standard of religious journalism. We extend a cordial welcome to their successors and bid them Godspeed in the great work to which they have been called.

A SUGGESTION.

I have often heard the expression, "old, worn-out preacher." To say the least, it is disrespectful. We speak thus of old shoes, or an old rug and other material things, but it does not sound right to call a man who has spent the best part of his life in the service of his Lord and King an "old, worn-out preacher."

True, they are old, else they would not be superannuated, but surely they are not worn-out. It is my privilege to know one of these noble men, and he is by no means worn-out. Of course he cannot do the work he did when he was younger, but he can preach a good, forceful sermon, which he does once a month, and he has charge of one of our Sunday schools; furthermore, he rides five miles horseback in order to perform these duties. It is an inspiration to those of us who are younger just to know him and to see how close he is to God.

The influence of these men is being felt throughout the country and on the foreign fields through those whom they have touched—those who have been converted under their ministry. I do not know whether the expression, "old, worn-out preacher," occurs in any of our official publications or not; if it does, I move that it be corrected.

A MISSISSIPPI METHODIST.

NAMING OUR TOOLS.

A surprisingly long list of mechanical devices take their names from live things. Here are a few that The American Boy has collected:

"There is the cock that shuts off the water and the ram that lifts it. Then there is the sawbuck and the sawhorse and the bear which helps in a punch. Digging is done with a clam, hoisting with a crab, and a cat is part of the outfit of a shop crane. Also every automobile has a kit of tools and a jack.

"A printing press has a fly, and turtles fit the cylinders of a press. Flywheels are common and any automobile has a butterfly, whether it has wormdriven gears or not. The first locomotives had a grass-hopper valve motion.

"The rails of any trolley line are connected by fish plates, and in repairing the tracks a crow is used.

"A donkey engine often drives machinery by the use of a mule pulley, in drilling an old man is used, while in lathe work a doctor is used to prevent faulty work. And of course you all know how great was the use of caterpillar tractors and shells in the late conflict."—King's Treasuries.

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Died, near Pleasant Hill, La., a few weeks ago, MARY ANN LITTLE. She was born in Simpson County, Mississippi, September 22, 1822. She was the daughter of James and Lucy Ann Hooks. She was married to A. B. Little in 1844, converted and joined the Presbyterian Church in 1850, and lived a faithful member of that church while living there. She came to Louisiana in 1892. There being no Presbyterian near her, she joined the M. E. Church, South, and lived a consecrated life until death. She was left a widow in 1893. She was the mother of twelve children; five died in infancy; six sons and one daughter reached maturity. The writer was her pastor from 1909 to 1913, and I believe she was one among the best women that I ever knew. Her religion was of the old type. She was often happy when she was in good health, and before she left this world she sang and shouted glory to His name. It was sad to give up such a kind and faithful mother, but we know that she is not dead but sleepeth. We can say to the bereaved ones, "Be faithful a little while longer and you, like mother, will be called to the house not made with hands, eternal in the heavens."

S. S. HOLLADAY.

Pelican, La.

On June 26, 1920, the spirit of Mrs. J. R. JONES winged its flight to realms above to be at home with her Master. Mrs. Jones was born, April 17, 1854, and professed faith in Christ when a young girl. She joined the Methodist Church at old White Plains, and had lived a consistent Christian since. Though an invalid for nearly seven years, she was always cheerful and always trusted in the One who has all power to rule. The deceased, before marriage, was Sarah Mellssa Underwood. On January 15, 1880, she was happily married to J. R. Jones. To this union, nine girls were born; four of them preceded her to the grave in infancy, leaving behind five girls, all heads of families, and her dear companion to mourn her departure. The funeral rites were conducted by the Rev. Mr. Gillmore, assisted by the Rev. Mr. Houston, and the body was laid to rest in the New Home cemetery, Smith County, to await the resurrection morn. She has gone from us, but we know where to find her, and with calm resignation her loved ones realize their loss is her gain. So with patience and ever-increasing hope, we look forward to a blessed reunion with her who has gone to be "forever with the Lord." A niece,

(Miss) LAVONIA BOONE

Mrs. MARY ADALINE ROBERTS (nee McCormick), an old Methodist type, was born September 15, 1839, and departed this life, April 14, 1920. She was married to Dr. R. Roberts on September 17, 1867. To this union were born five sons, who survive to mourn their loss. To be expected of them from the training they received, they are all highly cultured, prominent Christian gentlemen. I knew Sister Roberts nearly all my life. I never knew a finer Christian character and one more untiring in her efforts for good. She had a great interest in Sunday school work. At the town of Shiloh, she often served as superintendent and teacher. Her life and thought were an inspiration to many a life. Though she is gone, she will live in the lives and memory of many. She continued her work in the Home Department up to her death. She was ill eight months and always expressed her readiness and willingness to go. I don't think any one ever did more for Methodism in North Louisiana than she and her husband, who still survives her. Her religion was a principle with her and she lived it every day and taught it by precept and example. Her home was the home of the preachers. Everything that could be done for the cause they represented was done gladly and willingly by her and hers, and it makes the Great Beyond more attractive to think that the citizenship of the home over there is made up of such characters as hers was. We trust to meet her and hers some glad day and rest in the shade of the trees.

Her former pastor,

D. C. BARR.

Tallulah, La.

$675 FOR A STAMP.

Collectors will recall that when Uncle Sam first issued an airpost stamp, which was in May of 1918, 24 cents was the denomination chosen, the colors being red, white and blue. They will recollect, too, that through a mistake a sheet of 100 of the 24 cent airpost stamps was printed with the central design, an airplane, up-side-down. They have read, also, how Col. E. H. R. Green obtained posession of this sheet, and how subsequently he broke the sheet and sold some of the inverts individually for $250 each. The question was asked at that time: Is it worth while paying as high as $250 for for one of these stamps?

The answer to that query was given recently at a stamp auction. One of these inverts was put up for sale and brought a price of $675, or nearly three times that at which Col. Green disposed of some of his rarities.—Kent B. Stiles in Boys' Life.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

HOLMES
is a
Reliable Store

"Diamond Dyes"
Are Guaranteed
Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Clear Baby's Skin With Cuticura Soap and Talcum
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Weak Eyes
Of children or grown folks are cooled and strengthened by Dickey's Old Reliable Eye Water. Doesn't hurt, feels good. Thousands recommend it. Get GENUINE IN RED BOX—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

PARKER'S HAIR BALSAM
Removes Dandruff, Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WINTERSMITH'S CHILL TONIC
Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10, 30 & 60¢.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.)	1.54 gr.
Green tea (cold)—1 glassful (8 fl. oz., exclusive of ice)	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup	.61 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

WHEN A WOMAN IS NERVOUS—WORRIED

Most women neglect their health, and for this they pay the penalty. Any woman will find that neglect does not pay. A little more attention to health would brighten up her life. If she asks her neighbors she finds that Dr. Pierce's Favorite Prescription benefits a woman's whole system. It not only acts upon the troubles and weaknesses peculiar to women, but is an all-round tonic that braces the entire body, overcoming nervousness, sleeplessness, headaches, dizziness and a run-down condition.

SELMA, ALA.—"For about six months I have been going down in health. I would have pains thru the back of my neck and shoulders, and suffered with backache all the time, also pains in my side. My appetite left me, I became very weak and extremely nervous. I tried different medicines but did not get better. Then my mother advised me to take Dr. Pierce's Favorite Prescription, which I did. I am now on my third bottle and the results have been very satisfactory. I am stronger, my appetite has returned, and I am feeling so much better in every way. Other women who suffer will not regret having given it a trial."—MRS. N. W. GRAHAM, 2301 E. Alabama Ave.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

OUR DAILY BREAD.
A Prayer.

By Dwight E. Marvin.

We thank Thee, O God, for Thy goodness; every morning is filled with promise and every evening testifies to Thy care. Each folded hour witnesses to Thy love. What shall we render unto Thee for all Thy benefits? We will lift up our hearts to Thee in praise and thanksgiving and will seek to please Thee by lives of obedience.

Keep us from all doubt and anxiety concerning our daily needs. Thou art our Father and we are Thy children. Give us this day our daily bread; we ask not for to-morrow's portion. The lilies of the field are clothed by Thee, the young ravens partake of Thy bounty and we know that Thou wilt not withhold any good thing from us, Thy children.

Our confidence is in Thee through Christ our Savior. Amen.

PREVAILING PRAYER.

By Rev. J. A. Wells.

"In a certain town there had been no revival for many years. The church was nearly run out. The people were unconverted. Spiritual desolation reigned. There lived an old blacksmith in the town, who stammered so greatly in his speech that it was painful to hear him speak. At work in his shop his mind became greatly exercised about the church; his agony was so great that he locked his door and spent the afternoon in prayer. He prevailed with God. He then obtained the reluctant consent of his pastor to appoint a meeting, but with no hope on the pastor's part of any attendance. But the room was more than filled. All was silent until one sinner broke out in tears and begged, if any one could pray, to pray for him. Others followed, and it was found that persons from every quarter of town were under deep conviction—all dating their convictions from the hour the old man was praying in his shop. A powerful revival followed. This old stammering man prevailed and, as a prince, had power with God."

"Several members of Jonathan Edwards' church had spent the whole night in prayer before he preached his memorable sermon, 'Sinners in the Hands of an Angry God.' The Holy Ghost was so mightily poured out, and God so manifest in holiness and majesty during the preaching of that sermon, that the elders of the church threw their arms around the pillars of the church and cried, 'Lord, save us, we are slipping down to hell!'"—T. C. Jones, in Methodist Recorder.

Just suppose every pastor, as he starts out in the summer revival campaign, had a few members at every church like the blacksmith and those praying members of Edwards' church! Before September, thousands of people would be baptized with the Holy Ghost and fire and thousands of sinners would be crying, "Men and brethren, what must WE do?" God grant this, and more, for Jesus sake!

Gloster, Miss.

FROM WINNSBORO, LA.

Dear Brother Carley: Things are moving along nicely on the Winnsboro charge—nothing startling or out of the ordinary. We are praying that God may manifest himself in great saving and reviving power, not only on the Winnsboro charge, but throughout the district and Conference as well.

I had the pleasure and profit of attending the Monroe District Conference, which was well attended by the preachers and laity as well. The delegates attending were both male and female. A fine spirit prevailed. Our presiding elder, Rev. C. D. Atkinson, presided with grace and ability. The conference was held in the $40,000 new church in West Monroe. That building is one of the nicest in the Louisiana Conference. It was started under the ministry of Rev. J. R. Roy, and completed under the ministry of Rev. H. W. Ledbetter. The preaching was done by Brothers Means, Neill, Schuhle, and Drake, and was of a very high type.

A strong resolution was adopted asking Bishop McMurry not to hold our Annual Conference until the last week in November or the first in December, and the presiding elders were urged to use their influence with the Bishop in effecting said change. To the writer's mind the change ought to be made. The 3rd of November is entirely too early to hold our Conference, and every preacher and layman should write a personal letter to the Bishop asking him to hold our Conference either the last week in November or the first week in December.

We had a great day at Crowville last Sunday. We observed Sunday School Day. We had a fine day indeed. Rev. C. D. Atkinson held our second quarterly conference on the 17th of June at Crowville, and preached a splendid sermon.

S. D. HOWARD.

A BALANCED RATION.

Dear Brother Carley: The last of April, 1919, I put in an order for some groceries; and of course I tried to get a balanced ration, as I think every one should.

The fourth Sunday in April, a young lady said to me, "I understand you are to be married next Sunday, and I'm sure you want to subscribe for the Christian Advocate." I said, "Yes." This thought comes to me: If it is important that we get a balanced ration for the physical man, it is equally so for the spiritual. To have a balanced spiritual ration, I believe we must at least study the Bible, the Sunday school magazines, and read our church paper.

The price of groceries has advanced since I put in my first order, but I am still using them, trying to take care of the physical man.

Our paper is more expensive than it was last year, but the spiritual man is still in need of food, so I wish to renew my subscription to the Advocate.

L. E. HAVENS.

Stillmore, Miss.

Perhaps some day a people may be inspired by the Holy Ghost to risk it all upon the Lord. Let us build Christ into our laws, into the administration of our laws, into our treaties with kindred States, into our dealings with inferior peoples. If we set this stone at naught, we may find the Nemesis that awaits us in the desolations of imperial Rome.—J. H. Jowett.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is lost or won.—Exchange.

AT THIS SEASON
LOSS OF APPETITE

Is very common [illegible] due to [illegible] give the [illegible] is necessary [illegible] formance of [illegible]

Thousands know [illegible] that Hood's Sarsaparilla [illegible] agent to and would advise you to get it a trial this season. It originated in the successful prescription of a [illegible] physician. Get it today.

[illegible] Hood's Pills if you happen [illegible] don't agree.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Better Than Pills For Liver Ills.
You can't feel so good but what NR will make you feel better.
Get a 25c. Box.
Nature's Remedy
NR-TABLETS-NR
A. H. LEWIS MEDICINE CO.
ST. LOUIS, U.S.A.
25-TABLETS-NR

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Sample

means MORE MONEY in the pocket of the Cotton Grower. And it means MORE BUSINESS for the Ginners, as it advertises him far and wide.

Munger System Outfits

which revolutionized the cotton ginning industry many years ago, have always led as SAMPLE MAKERS and their superiority is maintained by continuous and progressive improvements.

Write for catalog

Continental Gin Company

Sales Offices: Birmingham, Ala., Atlanta, Ga.
Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Jell-O Ice Cream Powder

Makes Ice Cream for two cents a plate

Stir the powder in a quart of milk and freeze. That is all. Everything is in the package. Makes two quarts of delicious ice cream.

Vanilla, Strawberry, Lemon and Chocolate flavors, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N Y

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label
All Druggists

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Are you praying that the teachers may be ready to receive the Holy Spirit in power during the session of the Training School? It takes as much of the Spirit's presence to teach the gospel as it does to preach the gospel.

If you have any money on hand from observing Sunday School Day, please send it to Rev. J. E. Stephens, New Albany. Do not wait to observe the day at all your churches. The amount you have on hand is needed badly, as I can testify.

The Young Men's Bible Class at Houston voted to send four teachers to take the training, if the teachers are willing to go. We need to pray to the Lord to convict men and women of their need of training for their high calling of teaching Christ to the children.

Thanks to the men that have sent in names of teachers who expect to attend the Training School. This puts me in touch with them and enables me to give them information they want. Send them in by the scores. Let us do some great team work.

Brother Holder gave me his hour at Cornersville last Saturday. A Baptist preacher was in the congregation. When the call was made for volunteers to take training, the preacher arose and said, "I will give five dollars toward the expense of any teacher that will attend." What do you think of that?

An excellent class in teacher-training is being taught by Mrs. Fay Peele at Potts Camp. Mrs. Peele is a member of the Christian church. She is in hopes to bring a number of her class to Grenada in August. We are a little mixed up down here and we may be mixed up in heaven a little more.

At Olive Branch congregation, attended services Sunday morning. The churches near Memphis have a harder time than the churches in the city. The people in the country get in their cars on the Sabbath and go to the city to frolic, deserting the church for the allurements of Sodom. There is a remnant that is true to God. In the congregation at Olive Branch was a member of the Presbyterian Church who offered to contribute five dollars toward the expense of any teacher that would attend the Training School.

In some respects the most important course offered is that in Beginners' Methods. It is the most important because children from four to five years of age are receiving the foundation for all future teaching. If anything is left out of the foundation in these early years, there is no way to put it in in after life. This is one of the reasons why mature people do not hear the gospel message. If we save the world, it must be saved before it is lost.

MISSISSIPPI CONFERENCE NOTES.

Reports are being sent out from the office to every superintendent in the Conference. When you receive yours, please fill it out and return to us as soon as possible. It is very gratifying to the Secretary, the promptness with which the reports are being answered.

Rev. Jno. C. Chambers, the Field Secretary, is attending the Training School at Lake Junaluska, July 7-21. The office work is being attended to by the efficient stenographer and the Elementary Superintendent.

The Junaluska Training School is holding a most delightful session at Junaluska. The Elementary Section as well as all the other departments of the work is in excellent hands, and all are having a large attendance.

This is some information that may surprise some of the members of Sunday schools in our Conference. Did you know there are twelve salaried superintendents in the following Conferences: Alabama, Florida, Holston, Louisiana, Memphis, Mississippi, North Alabama, North Georgia, Upper South Carolina, Virginia, and West Virginia?

There are seven Conferences holding Third Rank: Central Texas, Illinois, Kentucky, Memphis, North Mississippi, Upper South Carolina and Virginia.

Eleven hundred and forty-seven Elementary credits have been conferred in Standard Schools and otherwise since the 1919 meeting of the General Board.

Have you observed Sunday School Day? If you have not, write to us and we will send you the programs.

Pray for the work and the workers.

Mrs. SUE STUART BRAME,
Elementary Sup't.

"THE LAKE JUNALUSKA CONFERENCE."

By Mrs. H. R. Steele.

A great Missionary Conference under the auspices of the Board of Missions will be held at Lake Junaluska, August 2-8. A program of unusual interest has been prepared, the general theme being the Centenary in action at home and abroad. Leading men and women of our own church and of the sister Methodism will be on the program and will present in vivid terms what the Centenary has meant and will mean to our work on foreign fields and in our own land.

American Methodism's greatest achievement will be set forth by men and women of experience who have had a part in planning the great Centenary Celebration, and have seen what this Movement will mean to the success of the missionary enterprise. Missionaries from the different fields will be present and will speak of their work.

The success of the Centenary will put an impetus in the work which cannot fail to inspire a deeper interest and a larger sense of responsibility. The conference will broaden the knowledge of missions and deepen the purposes and result in a larger service in the church.

This conference coming at this time will afford an opportunity for the women of the church to gain the inspiration which will make possible a large enthusiasm in their work for the coming year. It will also afford an opportunity for a delightful summer outing. Beautiful Junaluska, with its wonderful mountain scenery, its delightful climate, is an ideal spot in which to spend a vacation period. Combining as it does the opportunity for rest and recreation with the inspiration of a great conference, thus meeting presents an appeal which cannot fail to find a response in the hearts of the women in Southern Methodism.

One of the golden opportunities of such a conference is the fellowship of missionary workers.

Reservations should be made as early as possible. No woman interested in the Centenary should fail to be present. Write Mr. A. L. Dietrich, Business Manager, Junaluska, N. C., for information in regard to reservations.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

BROTHER,

T[illegible] is a foolish, expensive habit w[illegible] how sick, inexpensively overcome with pleasant root. Fine, for [illegible] Just send address. (C. F.) STOKES, Mohawk, Fla.—Adv.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Try This For Your Health

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three week's treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,

Box 17-E, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Post Office.....

Express Office.....

(Please Write Distinctly)—Adv.

He Did Not Forget.

"The Forgotten Man"

This appeal is published by THE BOARD OF FINANCE of the METHODIST EPISCOPAL CHURCH, SOUTH, in behalf of the superannuated preachers and the widows of deceased preachers of said church. Edited by Luther E. Todd, Secretary, 510 Security Building, St. Louis, Mo.

May I suggest to my readers a few things that were done by the preacher who is now superannuated? If his life in the active service of mankind was not fruitful, this everlasting pleading in his behalf should come to an end. But if he so lived and served among men that he poured innumerable blessings into their lives, it is shameful and sinful ingratitude when those to whom he so graciously ministered leave him in his old age and physical infirmity to languish in pitiless poverty. If he has helped you in other days, you should help him this day.

He Saved a Life. Was it yours. Was it that of one very dear to you, sin had marred. Body and soul were in the grip of wickedness. You went to church just to get away from yourself—maybe. Somebody preached, and he told a wonderful story about One who is "able to save unto the uttermost all that come unto God by Him." You were stirred. You saw a ray of hope, and you responded to the preacher's pleading invitation. You became a new person that day, and since then you have been as one "clothed and in his right mind." If some celebrated physician had given you a new eye for one that was blind, you would not let him spend his old age suffering for proper food and clothing if you could help it. Would you? That preacher gave you two new eyes, a new body, a new soul and a wonderfully happy life in this world, and a passport to eternal life in the world to come. Now that preacher is "laid on the shelf—superannuated. He has practically nothing on which to live. The Board of Finance is trying to raise an Endowment Fund of $10,000,000 to take care of him and others like him. Will you help?

He Christened a Baby. Do you remember the day when the first little cherub came to brighten your home? How happy you were! All your plans for the future were made with reference to that little life. Then came a day when the opening bud seemed sweeter and more beautiful than on any day that had gone before. What day was that? It was when the little one was taken into the arms of the preacher and consecrated to the service of the Lord Jesus for all time. Who was the preacher, and what has become of him? Your baby has grown into full manhood or womanhood, and the impress of Christian ideals remains indelibly stamped upon him or her. But the preacher who officiated at that consecration service of many years ago, is now retired from active service—superannuated, because of age and physical impairment. He is trying to exist on an allowance from his church of about $200 per year. The H. C. L. of the present day leaves him constantly in want and distress. Don't you think it would be a beautiful act of appreciation on your part to send a substantial contribution to the Board of Finance for the Superannuate Endowment Fund to help this man?

He Builds a Church.—May be it was your church that he built. You have been enjoying the privilege of that house for years!—your family, too. But what about the man who struggled and sacrificed to build it? He is old, no longer able to preach, superannuated and poor. Can you continue to be comfortable in that church, doing nothing to help him in this time of his great need? If you could send a liberal contribution to the Board of Finance for the Superannuate Endowment Fund, it would be an everlasting benediction to him and to others like him.

He Performs a Ceremony.—Was it your son or daughter that he joined in wedlock? Or was it yourself? Just think how happy you and yours have been. I can see your lovely children playing about, and your beautiful home. Who opened the door that let you into such joys? I hear you say "the preacher did." What preacher? What was his name? How long ago was it? Where is that preacher now? How goes it with him? You don't know! Well, I am writing to tell you that the preacher who married you to your heart's choice is now superannuated, maybe. He is very poor. He receives from his church the pitiful amount of $200 per year. He is lonely and forgotten. If you are half the man or woman that you ought to be, you will sit right down and write a check for the Superannuate Endowment Fund and send it to the Board of Finance in appreciation of the service rendered.

He Attends a Funeral.—Was it your loved one that he buried? Do you remember his comforting words? It was a very dark day for you, but he let the light come in. And when you returned again home from the cemetery and saw the "empty chair," O what torture gripped your soul! But you remembered that preacher's words, and you were calm again. Then the morrow came, and there was that "empty chair" bigger and more terrible than ever. Suddenly you seemed to give way entirely, and you were just about to collapse from your awful grief and loneliness—then somebody knocked at the door, walked in, and sat down in the "empty chair!" Who was it? It was that preacher who conducted the funeral. He knew that you would be needing him on the day after the burial, and he came. And now he is needing you. Will you come? Will you allow this man to spend his last days in want when a liberal contribution from you to the Superannuate Endowment Fund would serve to lighten his burden and to brighten his last days?

Lest You Forget.—The foregoing facts are brought to your attention to help you to remember. But it is not enough for you merely to picture in mental vision the service done for you and your loved ones by the preachers who are now superannuated. Let your interest assume a practical expression. Send a liberal contribution to the great fund we are building to care for these old heroes in their old age and physical impairment. Your help is badly needed now. The high cost of living is exacting merciless toll from all of us, but for the superannuated preachers it has created conditions of distress that are intolerable. Other men have a chance to meet the situation by securing higher salaries, but superannuated preachers have no salaries at all—they are dependent on the meager allowances granted them by the church annually. Help them.

Send all communications to the Board of Finance, Security Building, St. Louis.

A NOTE FROM EL PASO, TEXAS.

I came out here in January, 1919, with my stepdaughter. She passed away in August, 1919, but I lingered here in this glorious West.

I am one of the great family of Trinity M. E. Church, South, of which Dr. P. R. Knickerbocker is pastor. He is a great man. I never saw a church better organized; it is alive all through. Mrs. D. M. Smith is president of the missionary society (she is a sister of our beloved Mrs. George S. Sexton, of Shreveport).

I am glad that the M. E. Church rejected the proposition of unification. I felt, if they had accepted, that I would do as Dr. Steel said, "Go to heaven through the woods alone."

With prayer for your work as editor of the Advocate, and best wishes,

Your friend in Christ,

OLLIE HUTCHENS.

JAPAN'S NEW BISHOP.

At the recent meeting of the General Conference of the Japan Methodist Church, a Southern Methodist, Rev. Kogoro Usaki, D.D., was elected bishop, succeeding Bishop Haralwa, whose term had expired. He is the third in the succession of Japanese bishops, the first, Bishop Y. Honda, having been formerly a member of the M. E. Church, and Bishop Haralwa a Canadian Methodist.

The new bishop is a graduate of Kwansei Gakuin, our great college at Kobe, and was a student also at Vanderbilt University. For eight years he was editor of "Gokyo," the official organ of Japanese Methodism, for four years he was Missionary Secretary, and since that time has been President of Chin Zei Gakkawan, a Methodist college. He is an able man, eloquent of address, and in every way well equipped for the office of bishop. The General Conference voted almost unanimously to reduce the episcopal term from eight years to four, with privilege of re-election.—Missionary Voice.

THE ONLY PLACE IN THE CITY where [illegible] Werlein's [illegible] Vose & Vose [illegible] Piano [illegible] Werlein Building, 124 Baronne street, Jack [illegible]

THE ONE STANDARD MOSQUITO REMEDY —SWEET DREAMS

Sweet Dreams Became the One Standard Mosquito Remedy the Morning the First Bottle Was Made.

It [illegible] for [illegible] that destroyed [illegible] off [illegible]. At the time [illegible] were [illegible] of mosquitoes [illegible] to be the worst pest. Sweet Dreams [illegible] strength. The [illegible] were found far [illegible] Sweet Dreams strength today.

"There's one thing to remember. When [illegible] best [illegible] is good." [illegible] Sweet Dreams in [illegible] bottles.

When mosquitoes are troublesome, try [illegible] Sweet Dreams.

Sold by every druggist in every town.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. Adv.

Cleopatra Struggled

Along Without The Help of

Ka-Dene SOAP

but there's no reason why you should be thus handicapped unless you are a dead one, too.

Keeps skin clear. 25c at your druggist's. Ointment 50c and $1.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as Othine double strength is guaranteed to remove these homely spots.

Simply get an ounce of Othine double strength from your druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to [illegible] the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

BE SURE TO TRY

BLANTON'S CREAMO

BETTER THAN BUTTER

CHURNED IN CREAM

FOR SALE AT ALL FIRST CLASS GROCERS

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for sample.—Adv.

ALLEN'S FOOT-EASE

Gives ease and comfort to feet that are tender and sore.

If shoes pinch or corns and bunions ache this Antiseptic, Healing Powder will give quick relief.

Shake it in your Shoes, Sprinkle it in the Foot-bath. Sold everywhere.

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write for Free Catalogue

A Pretty Face should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

ATTENTION MISSION STUDY LEADERS.

Books Recommended For Study 1920-21.

Adults.

The Bible and Missions, by Helen Barrett Montgomery. Price: Paper, 47c; Cloth, 67c.

The Church and the Community, by Ralph E. Diffendorfer. Price: Paper, 50c; Cloth, 75c.

Young People.

A Better World, by Tyler Dennett. Price: Paper, 75c; Cloth, $1.50.

Serving the Neighborhood, by Ralph A. Felton. Price: Paper, 50c; Cloth, 75c.

Adults and Young People.

Money the Acid Test, by David McConaughy. Price: Paper, 50c; Cloth, 75c.

The New Christian, by Ralph T. Cushman. Price: Paper, 35c; Cloth, 60c.

Juniors.

Lamp-Lighters Across the Sea, by Margaret T. Applegarth. Price: Paper, 40c; Cloth, 67c.

Mr. Friend-O'-Man of the City that is To Be, by Jay T. Stocking. Price: Paper, 40c; Cloth, 60c.

Special Note.

Medical Missions, by Bishop Lambuth. Price: Paper, 75c; Cloth, $1.

This book was unavoidably delayed. It is available now and can be secured from Smith & Lamar, Nashville, Tenn., Dallas, Tex., Richmond, Va.

It should be read by every man and woman in Southern Methodism.

Organize a study class, order Bishop Lambuth's book. Report the class to your Superintendent of Study and Publicity and by enrollment card to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

LOUISIANA CONFERENCE.

Minutes of Woman's District Meeting, Houma District.

On the morning of Thursday, June 16, the first session of the conference was called to order with Mrs. A. P. Holt, Conference State Secretary, presiding.

After the opening hymn, "Oh, Zion, Haste," and prayer by the presiding elder, Rev. Martin Hebert, Mrs. A. E. Sayers, District Secretary, led the devotional hour with an inspiring message on the story of the Samaritan woman, the first missionary in the New Testament. Then followed a series of sentence prayers.

Mrs. A. P. Cantrelle, President of the Houma Auxiliary, welcomed the visiting delegates and spoke of her own deep interest in missions, so deep that she asked us to pray that God would call one or more of her own daughters to go out into the mission fields—that she would gladly give them to God for whatever service He might want of them.

To the calling of the roll, Mrs. Cantrelle, Miss Hooper, Mrs. Sayers, and Mrs. White, of the Houma Auxiliary, responded; and Mrs. Robert Martin and Mrs. Preva Matherne, of the Bayou Blue Auxiliary. There were no delegates present from either the Point au Chene or the La Croix Societies at the morning session.

Though a new district and one of scattered charges, the report of the District Secretary showed four live auxiliaries, all growing in interest and enthusiasm for the Master's Cause and all eager to learn more of mission work. She urged upon the auxiliaries now in existence the importance and the blessing in developing the pledge interest. She also urged the organizing of auxiliaries in all the churches in the district and the merging of the Ladies' Aid Societies into regular missionary societies.

While the Raceland church has no regular auxiliary, their Ladies' Aid Society was represented by several visitors.

In the group of visitors from Plattenville was Mrs. F. E. Baker, our State Superintendent of Supplies, who told us something of the work of her department.

Deaconess Ella K. Hooper spoke of the wonderful work for girls being done at our school in Georgia, the Vashti Industrial School, where homeless girls are trained for God's service. The morning session then adjourned to meet again at 3 p.m.

Promptly at 3 o'clock, the afternoon session of the conference was called to order and the congregation sang "Rescue the Perishing."

Mrs. Bihm, delegate to the district conference from Port Barre, led the devotions by reading Matthew 6:27-37, followed by prayer by Deaconess Ella Hooper.

Mrs. Bihm told us of the conditions at Port Barre, emphasizing the need of missionary work at that point, and stated that she intended to go back home and try to get the women to organize an auxiliary.

The presiding elder followed this talk with a strong appeal for workers at St. Martinsville.

Deaconess Hooper told us of the value of the Supply Department's work in having boxes sent to the MacDonell Wesley House, through which she is enabled to bring cheer and comfort to many poor homes "down the bayous" of Terrebonne and Lafourche Parishes.

Mrs. Kelly, Secretary of the Point au Chene Auxiliary, reported for her society, how the day of the Missionary meeting is the great day of the month for them, and how every woman in the society has made her pledge for the year. Mrs. Kelly is one of our consecrated volunteer workers, who goes to Point au Chene for each meeting and helps Miss Hooper with that work. She acts as their secretary because there is no woman in the society who can either read or write well enough to keep the record. The women down there sell eggs and chickens to the peddlers to earn the money for their dues.

Brother Robert Martin, delegate to the district conference, who is one of the pioneer Methodists of this section, stated that he wished to bear witness to the value of the work of the Woman's Missionary Society in these parishes. From a keen understanding of the needs of his people, he is convinced that this work is bearing the greatest results, in proportion to the expenditure, of any work being done by the church.

Brother Alcee Martin, pastor at Lockport and Raceland, told us of his work, covering an area that kept him constantly "moving," even with the aid of his missionary Ford; and he, too, made an urgent plea for more workers. Our District Secretary, Mrs. Sayers, followed him by a direct appeal for volunteers to help in this needy field.

In response to this appeal, Mrs. Schoen, of the Houma auxiliary, volunteered the use of her car and herself to drive workers into the field as needed, and to do all that she possibly could to help forward God's Kingdom.

Mrs. B. F. Key, State Superintendent for Young People, spoke strongly on that work and urged the young people to give a greater place in their lives to "the place of secret prayer."

Mrs. Sayers then read us a letter from Mrs. Lipscomb, Home Base Secretary, outlining plans for this year, with suggestions as to same, urging upon the members of the auxiliaries earnest prayer for missions.

After the closing number, an exquisite violin solo, "Meditation," by Rev. Mr. Bruiet of St. Martinsville, all were invited to the home of Mrs. J. H. Pullen, where we spent a most enjoyable social hour and were served delicious cake and punch.

The whole day was one of inspiration and helpful discussion of the problems in this field, and the conference closed with every one feeling that it had been most worth-while.

The next District Meeting for the Houma District is to be held at Patterson, and we pray that it may be as great an occasion as this.

Respectfully submitted,
LAURA M. WHITE, Sec'y.

Service Under Union Rule

Street car service in New Orleans has been handicapped through union domination and dictation. The Amalgamation knows this is true. The Amalgamation wants to retain its power over the service and the people, while the Receiver for the company is endeavoring to remove the tentacles which have made it impossible for him to give adequate service. There you have a correct and undeniable summary of the situation.

A BOOSTER IS A GEM

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles Anti-Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benight of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write **Warner Drug Company, Nashville, Tenn.**—Adv.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee

WOMEN OF MIDDLE AGE

May Pass the Critical Period Safely and Comfortably by Taking Lydia E. Pinkham's Vegetable Compound.

Summit, N. J. — "I have taken Lydia E. Pinkham's Vegetable Compound during Change of Life and I think it is a good remedy in such a condition. I could not digest my food and had much pain and burning in my stomach after meals. I could not sleep, had backache, and worst of all were the hot flashes. I saw in the papers about Vegetable Compound so I tried it. Now I feel all right and can work better. You have my permission to publish this letter." —VICTORIA KOPPL, 21 Oak Ridge Ave., Summit, N. J.

If you have warning symptoms such as a sense of suffocation, hot flashes, headaches, backache, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness, inquietude, and dizziness, get a bottle of Lydia E. Pinkham's Vegetable Compound and begin taking the medicine at once. We know it will help you as it did Mrs. Koppl.

Does Your Blood Need Iron?

How to Make the Test That Tells

A pale face, a nervous irritable disposition, a lack of strength and endurance—these are the warning signals that Nature gives when your blood is getting thin, pale, watery and starving for iron. If you are not sure of your condition, go to your doctor and have him take your blood count, or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. All good druggists sell Nuxated Iron, on the distinct understanding that if you are not satisfied your money will be refunded.

NUXATED IRON
For Red Blood, Strength and Endurance

NOTES FROM DR. W. B. BEAUCHAMP.

Warsaw.

Before the war, Warsaw was a place of 800,000 people. Now it has one million and a half, or has nearly doubled so a room or a house is nearly impossible. We were able to secure a room only through the Embassy and the American Relief Association. The Mission has its headquarters in a hotel, The Bristol. Here also are the A. R. A. rooms, the Spanish Embassy, the Italian Embassy and Paderewski and his suite. I understand that he owns this hotel. We traveled with him from Vienna to Warsaw in the same sleeping car.

The suffering among the children is unspeakable. The A. R. A. feeds 65,000 children a day in Warsaw, 130,000 in Poland, at an expense of a million and a half dollars a month. This is a tremendous piece of work and yet I am informed that two-thirds of all the children in Poland are underfed. The women go barefoot on the streets. No country on earth presents such an opportunity for immediate service. We visited four of the feeding stations of the A. R. A. to-day—a milk station for babies, a rice station for sick children, the soup station for the many, and the breadline where they contend for place and chance to get bread. It is simply heart-rending; the faces white and stomachs distended.

We now think that we shall take a farm and get some five hundred children for permanent training—farming, nursing and real educational work. This seems to be the finest way to do abiding work. The government officials are very considerate and I think we can get all needful concessions. To get rooms here for work is most difficult. We ought to have headquarters and place for supply station.

We have good plans for the Czech country, but this country is more difficult for religions work.

Belgium.

Things are shaping up well. Our first building at Ypres will be ready for work, June 25, and we have a fine opportunity for service. We have elected school property on the Longcapes a most attractive property. The outlook is fine.

We are making an exchange of the central building for a larger building on Isle de Mars that is splendidly located for our work. We are already having a morning service for English speaking people and the promise is fine.

HELPING TWO YOUNG PREACHERS.

I have recently been engaged in a meeting at Lake Cormorant, Miss., assisting Julian S. Duncan, whom I helped on Oxford circuit last year. It did my soul good to help young ministers who are earnest and true; so I was glad to go to Brother Duncan at Lake Cormorant. He is one of our best results among the young men of the North Mississippi Conference. His people are very fond of him. They give the evidence of a readiness to follow his leadership.

We had a splendid meeting. The church was greatly stimulated and revived. We had people attending from Robinsonville and Banks, with the community much interested. Although the continued rains had put the farmers far behind, still they attended well. Brother Duncan is doing a splendid work.

Then we went to Coffeeville to help Bro. R. G. Lord, whom we helped two years ago at Taylor's. He and his good wife have great promise. They are in great favor at Coffeeville. Truly, Lord is every inch a man and the people know it. Our meeting had to close too, soon. It was getting in good headway when we had to close. Still, there was great good in the meeting as shown by the hearty response of many that showed the quickening of the Holy Spirit. No church can perish so long as such choice young men as Duncan and Lord come into her ministry.

W. M. YOUNG.

God's best gifts to his children are in the future, not in the past. There are always better things to come than those that have been received. It, therefore, a child of God thinks that the former days were better than these, he may know that the trouble is not with the days, but with himself.—Selected.

Headache

Sour stomach, bad health or kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, which by Its Mineral Action, at all times no drugs

It has been known as most [illegible] Stomach [illegible] the sufferer is satisfied. [illegible]

Ferraline is sold by your druggist and if [illegible] professional [illegible]

To [illegible] "Ferraline Makes Life Worth Living When a Soul," write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

ROCHE'S HERBAL EMBROCATION FOR

CROUP OR WHOOPING COUGH

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR **BRONCHITIS, LUMBAGO, RHEUMATISM.**

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST, N.Y.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands, and Marker, Family Record. Large Type, Flexible, Self-Pronouncing, Substantially Made, containing 18 Colored Plates, 15 New Colored Maps fully indexed; text [illegible] Concordance containing over 40,000 References.
Especially adapted for the use of Sunday School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

WANTED: A MORE THOROUGH STUDY AND UNDERSTANDING OF OUR BOYS.

Not long since, there appeared in the Advocate a wonderful little poem, "Wanted: A Boy." It is true that we all want our boys to come up to the specifications of that little poem. What a great place the world would be if all the boys lived up to that standard! And there is so much said about what the boys ought to be, that I can but wonder if the boy is really given his just due for what he is. Do we look for the good in the boy, and help him to develop that good, or do we magnify the boy's faults too much, and make him feel that we think him worthless, and cause him to dread to be around us?

The boy who is just emerging from childhood into boyhood—that mysterious age where the mysteries of life are being unfolded before him; where he is just beginning to grasp some of the real mysteries of life and to form opinions; where the child mind is struggling to reach out for deeper things—is extremely sensitive and easily embarrassed. His mind is in such a peculiar state of conception and wonderment that it takes a lot of study to be able to read him. Are we helping our boys to reach the standard of that little poem then, or are we finding it too much trouble to bother with them?

I believe that the boy between the ages of twelve and eighteen years, more or less, is the most abused and misunderstood being in the world. Most people are too prone to think they are in the way, nothing but a nuisance, and would like to be able to skip that age with them, just as they would like to get out of almost any other hard task. The boy is a problem, but he also has his problems, and I think that we should try to understand his problems and help him to solve and adjust them.

Boys at this age are growing and developing rapidly. They are perhaps lazy, both mentally and physically, and negligent and thoughtless. Should we, then, make them feel that they are no good, and will never amount to anything, or should we try to encourage them and help them to find their proper footing? I believe that we all, more or less, neglect our duty to the growing boy. After all, the boy is a great institution, and would be missed sadly, should the Lord see fit to skip with them from the age of ten or twelve years, to that of young manhood. Some people sit back at their ease and expect a boy to be infallible, and instead of helping him to be as near so as it is possible for humans to be, they give him a kick everytime he slips. Pick him up and try to help him to overcome his failures, rather than to expect him to get through the world without help. Some folk never remember that they were at that age once, and had to be helped and trained and taught and worried with. They actually seem to believe that they came all the way through the world accomplishing everything for themselves, never making a mistake, and never being given a helping hand. I suspect that most of that kind of folk were the ones who were the most trying.

I believe there is good in every boy, and that it is our duty to look for it. Why go through life expecting the boy to be bad? Why not expect him to be good, and help him to be? I believe that a boy with the right encouragement, with the proper amount of faith in him, will come a great deal nearer the standard of being the boy we want him to be, than the one who is always expected to be bad, and always given a knock, and made to feel that we have no faith in him.

There are altogether too many cases where boys struggling to do right, are ridiculed for their misteps and failures, rather than given the proper help and encouragement. There are too many people in this world prone to count the little things, and neglect their own duty towards the larger and deeper things. As the boy of to-day grows into the man of tomorrow, he is not always strong enough to fight out all the difficult battles of his life alone. Give him the help he needs, and bear with him in his failures. Help him to study his failures, finding out why they are failures in order that he may reconstruct his efforts, and make the success he will love to make, and that you want to see him make. I would that I had the time and money at my disposal to spend my life working among the young boys. They need sympathetic help and get entirely too little of it. Let us all buckle down to the study of our boys, and change that poem to "Found: A Boy."

• • •

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100
College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A. M., Principal, Box C.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

FROM PONCHATOULA, LA.

Dear Brother Carley: We have been intending to write the Advocate ever since coming to Ponchatoula, but have put it off from time to time in order to have something extraordinary about which to write; as the unusual has not happened to any startling degree, we have decided not to wait any longer, lest we forget entirely.

In the first place, we have a peculiarly great field in which to labor. While we have a splendid citizenship, there are more unchurched people in and around Ponchatoula than in any place of its size in which we have ever labored, so we believe the Ponchatoula Methodist Church has the greatest opportunity of any church in Louisiana. We are, therefore, asking the prayers of the Advocate and its readers, that we may meet the situation intelligently and occupy the territory profitably.

While we have not turned the world upside down here, we have been doing some things worth while. We have held what we consider, in many respects, a most remarkable meeting at Ponchatoula, in which Rev. A. S. Lutz, our much beloved and able presiding elder, did the preaching, which, in our judgment, could not have been improved upon. We consider the meeting remarkable from the fact that in spite of the other things injected into it, we had splendid results. During the time the meeting was in progress, we held a district Sunday school institute, a church conference, a quarterly conference, attended two funerals, licensed two exhorters, received four adults into the church on profession of faith, and one young man professed to be called to the ministry and is now preparing for his examination for license to preach. So we feel that it has been a remarkable meeting and that its results will last.

Since coming to the work, we have baptized 17 children, 4 adults, performed 7 marriage ceremonies, officiated at 5 funerals, and have made many pastoral calls, and discharged other duties, so you see we have not been idle much of the time.

Last, but not least, the stewards raised the pastor's salary $218 over last year and they have kept paid well up to date, and besides they say they are going to bring the finances up in full, which will be a record-breaker for the charge.

Your brother in Christ,
A. J. COBURN, P. C.
Ponchatoula, La., July 6, 1920.

FARMING BY ELECTRICITY.

Electricity is used today to perform 125 different kinds of chores on the farm. A few years ago electricity was only used in the country for lighting but every day finds some new application. There are, for instance, more than thirty kinds of farm machinery being operated electrically. Grain is thrashed by electric machinery, feed is ground, food for the live stock is cut and mixed, hay is hoisted into the barns and even the clover is hulled in this way. The up-to-date churn is run by electricity, even the incubator is heated and the chickens hatched out by the same mysterious power. The farmer of the future may find all the drudgery of farm work done away and instead of laboring for long hours can do the work quickly and well by merely turning on a switch. We hear a great deal nowadays about boys leaving the farm to go to the city. The Government is trying to teach farmers to use electricity and keep the boys at home.—Boys' Life for July.

He who undertakes the Lord's campaign commands all the Lord's resources.—Selected.

Port Gibson Female College.
The oldest College for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The perfect quality of its girls and young women the past session a matter of general comment.
The health record a marvel.
A homelike and cheery atmosphere.
Interesting events and entertainments.
Teachers distributed throughout all parts of the United States.
Ample corps of loyal and qualified teachers.
For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

Starkes University
Home School
Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which promotes alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.
For further information write
J. M. STARK,
Birmingham, Ala.

CENTENARY
College-Conservatory.
For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 36th year begins September 21, 1920.
Reservations are now being made for next session.
For literature address
DR. J. W. MALONE, President,
Cleveland, Tennessee.

ALABAMA CENTRAL FEMALE COLLEGE
W. M. HATTON, Tuscaloosa, Ala.

Massey Military School,
PULASKI, TENN.
Junior R. O. T. C. On preferred list of Colleges.
Teachers—University Men.
SCHOOL OPENS SEPTEMBER 8, 1920. DEPT. A.

1854 Mansfield Female College WINNING ON MERIT **1920**
A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.
Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address R. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 67—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3361

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, July 22, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE SIMPLE WAY IS BEST.

Wisdom suggests and experience has proved that the best way to say or do a thing is to say or do it the simplest way possible. A fine thought may be covered up with a multitude of high-sounding words and phrases, and the reader or hearer may fail to catch the idea that would have quickened his mind and enlarged his soul. A beautiful deed may be done with so much of fine acting and striving for effect that its real significance is lost sight of. Simplicity is one of the cardinal elements of beauty and strength.

WHAT OF THE PRAYER MEETING?

It may have been true once, but it is no longer true that the prayer meeting is the spiritual thermometer of the church; if it were, we should have to acknowledge that its spiritual life is almost extinct. So far as our knowledge extends, a well-attended prayer meeting is the exception rather than the rule. We have read a good many treatises on how to make this midweek service a success, and we have talked with a good many people who have given serious consideration to the subject—but we have found no solution to the problem. The class meeting, which was once looked upon as the spiritual dynamo of every society, has practically disappeared; will the prayer meeting follow along with it? Does the prayer meeting really meet a need in the lives of the few who still attend it? Has the multiplication of organizations in the church crowded it out or made it unnecessary? Is our modern social and industrial life so organized as to make the old-fashioned prayer meeting a practical impossibility? If the prayer meeting is passing away, what will take its place—or is it to have no successor? We find it much easier to ask questions than to answer them.

IN DEBT TO THE CHURCH.

Every man who joins the church from good motives and follows its teachings conscientiously, receives from it more than he gives to it. The church is a divine institution, sanctioned by Christ and supported by the Spirit of God. It does not ask men to ally themselves with it as a matter of favor, and it is not dependent upon their favors for its maintenance or success. The church appeals to men because of what it can do for them, rather than because of what they can do for it. Some people appear to condescend to join the church—how pitifully conceited they are! To say nothing of the spiritual benefits it confers, the church gives more than it receives in other ways. Many a family owes its high social standing in community more to its membership in the church than to any other one thing; many a man has been helped to success in business and profession because of his church activities and friendships; time after time membership in the church is all that stands between a person and loss of community respect. To take advantage of what the church does for us is hypocritical and mean; to recognize it is simple justice.

IT DOES NOT PAY.

A recent magazine writer estimates that about eighty thousand men, women, and children will be killed in the United States this year, and that about fourteen millions will be injured—all in accidents ninety per cent of which are preventable. With such figures before us, it is amazing that we should continue to be so unconcerned and so CARELESS, for it is carelessness that is responsible for this ninety per cent of preventable deaths and accidents. Most of us have a mania for taking a chance. If we are walking, we try to beat the street car or the automobile across the street; if we are driving, we want to dash around or cut in ahead of the other fellow. Whatever we are doing, or wherever we are, we are too prone to forget that taking a chance is a risky piece of business. "Safety first" may sound foolish and old-fashioned to some people—but it is a good motto for old and young alike.

POOR COW!

A news item last week was to the effect that an illicit distillery had been discovered by officers of the law by watching a cow that showed every sign of intoxication. Investigation indicated that she had been feeding on the mash used to make the forbidden drink, and a little search brought to light the concealed outfit. We pity the cow more than we blame her. We can scarcely conceive of her being in determined opposition to the Eighteenth Amendment. As an intelligent, peaceable, and law-abiding animal, we do not believe she could be convicted in any court of willful violation of the duly enacted statutes of the supreme legislative body of the land. She was too unsophisticated to have sought out the distillery of her own accord, and too simple-minded to realize the enormity of her crime. She was the innocent victim of circumstances, the unwilling sufferer from wrongs she did not commit. How execrable the men who led her astray from the paths of temperance and virtue!

A FREE COUNTRY.

Sometimes we are inclined to [illegible] people because they do not think [illegible] exactly as we should like to have them. Our attitude seems to be based upon the silent assumption that our way is right absolutely, and that those who do not agree with us are to be cast into outer darkness or some other uncomfortable place of abode. We may be right and all other people may be wrong—but we should never forget that this is a free country, and that within the limits of propriety and justice, people have a right to do exactly as they please. We are at liberty under obligation, it may be, to warn a man of the error of his way, to plead with him to change his manner of life, to endeavor with all the persuasiveness of affectionate concern to look at things as we look at them. But we are not at liberty to hurl at him epithets of condemnation or terms of scorn. Even the best of people sometimes have differences that are matters of conscience.

DRIVE THEM OUT.

Recent press dispatches state that the Allies, in replying to the objections of the Turks to the peace treaty, have indicated in no uncertain way that they will seriously consider the advisability of "ejecting the Turks from Europe once for all," if they do not change their attitude by July 27. If there were not still in our mind some faint recollection of what history has to say concerning the solicitude the European nations have shown for the "Sick Man of the East" for several centuries, we should be inclined to believe that the good day is near at hand when this villain among the nations would receive his just deserts. But international jealousies and an insane respect for the "balance of power" have been the Turk's salvation in the past, and we fear it will continue to be. It is a strange thing, though, that the Christian world will continue to deal gently with this monster of cruelty and iniquity in Europe while, at the same time, it is called upon to minister to the victims of his program of butchery in the East.

IT DEPENDS.

We happened to read in a local newspaper the other day a glowing account of a new era of great content that has come to the shoppers of New Orleans by reason of the remarkable reductions that are being made in the prices of shoes, clothing, etc. Among other items, we noticed that shoes that formerly sold for $20 or $25, can now be bought for as little as $17. After all, it depends upon the point of view. It is only fair to add, however, that some of the merchants, compelled, as they say, by late delivery of summer goods and the early arrival of fall stocks, have really helped the weary ultimate consumer by making material reductions from former prices.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ODE TO DUTY.

Me this unchartered freedom tires;
I feel the weight of chance-desires:
My hopes no more must change their name,
I long for a repose that ever is the same.

O, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy Bondman let me live!

—William Wordsworth.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D.

V.

The Lord's Supper.

Recalling the general statements contained in Article III in regard to the nature of the sacraments, let us briefly consider the significance and value of the Lord's Supper. This implies, of course, that in the very beginning we eliminate all the magical and sacerdotal meanings which have been imported into it by Roman Catholicism.

Partly because of its inherent nature and partly because of the associations that gather about it, the Lord's Supper is the most effective symbol that ever existed. The sacred meal had been a familiar institution for hundreds of years when Jesus gathered the little band about him in the Upper Room for the Last Supper. First of all in prominence and importance was the Paschal Supper, the symbol of God's covenant with the Chosen People and of their deliverance from the bondage of Egypt. Then there was the sacred meal of the Essenes and the Sabbath meal celebrated in every Jewish home at the beginning of the Sabbath on Friday evening. The description of the manner in which the latter was celebrated found in the Mishna reminds us very much of the celebration of the Lord's Supper in some of our Protestant churches. "At the beginning of the meal the cup, blessed with prayer by one of the family, preferably the father, was handed round. Then the bread was blessed which was broken and eaten during the meal, and a thanksgiving followed, to which the company responded 'Amen'" The force of all these age-long, hallowed associations was carried over into the sacramental meal instituted by Jesus and still lingers about it with others of like quality that have accumulated during 1900 years of Christian history. Add to this the fact that, as will appear in the course of our discussion, the symbol is in itself the most fitting and impressive that was ever conceived, and it will be easy to see why Christians have found in it a means of grace that is inexpressibly precious.

A Memorial.

The Lord's Supper, like the Paschal Feast, is a memorial, a memorial of his love and of his sacrifice. "Do this," he says, "in remembrance of me." The red juice of the crushed grape reminds us of his blood that was shed for us. The broken bread reminds us of his body that was broken for us. The feast as a whole recalls all the deep significance of his passion and stands as a perpetual sign of the new covenant sealed by his blood. It thus serves to keep vividly in our minds precious truths which we cannot afford for a moment to forget, and which, nevertheless, because of our necessary limitations and the distracting influences which we find it impossible to escape, we are in constant danger of allowing to slip from us. There are not many sincere Christians who cannot recall times when, as they reverently received the symbols of the broken body and shed blood, the sublime truths for which these symbols stand became so vitally real to them that their hearts were deeply stirred and their faith mightily quickened. In other words, truths which were in danger of becoming merely vague intellectual possessions have, in the moment of eating and drinking, suddenly become surcharged with spiritual power, power to renew the soul and lift it to a higher level of love and devotion.

A Symbol of Fellowship.

The Lord's Supper is also a symbol of fellowship—of fellowship first of all with the living Christ who sat with the Twelve in the Upper Room. As has already been observed, religion is fundamentally a matter of personal relation between the individual and the Heavenly Father. It is now generally admitted that the chief factor in moral and spiritual achievement is the influence of personality. John Tyndall said of his noble Christian friend and fellow-worker, Farraday, "His presence was inspiration and energy." And this is true in a measure of all men and women of high character and sympathetic and engaging personality. Their presence not only rebukes our selfishness and awakens within us holy desires and aspirations, but recruits our strength and confidence and courage.

The only friendship, however, that is completely satisfying, that is sufficient for the cleansing, quickening and nurture of the soul and for its support amid the conflicts of life is friendship with God. Herein lies at least a part of the significance of the incarnation. Christ came to reconcile us to the Heavenly Father by destroying the barriers created by our sin and ignorance.

And herein lies the whole significance of what we call "the means of grace." They are not artificial channels through which in a mechanical way spiritual blessings are poured into the soul, but, as some one has aptly expressed it, "are simply ways of getting into personal relation with God."

As Christians, we cannot, of course, think of God as absent from any place or as more truly present in any given place than in others. He is always everywhere. He is the inescapable One. "In Him we live and move and have our being."

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there thy hand shall lead me
And thy right hand shall hold me."

The purpose of the sacraments is not to bring God to some point where he is not, but to help us to realize the presence of One who is already "closer to us than breathing, nearer than hands and feet."

By its vivid representation of the life and sacrificial suffering of Jesus and of his tender fellowship with his disciples in the Upper Room, the Lord's Supper kindles our faith and devotion and enables us to realize his promise, "Lo, I am with you always." In it we touch his very life and our souls are flooded with light and love and energy. From such vital and holy fellowship we go back to our lowly tasks, as the disciples went down from the Mount of Transfiguration, carrying with us a new sense of spiritual realities and of the divine presence and new strength and enthusiasm for the duties and difficulties that await us.

A Symbol of Unity.

The sacrament is also a symbol of the unity of believers in Christ Jesus and of the love that should bind them in a vital brotherhood. It is a rebuke to selfishness and narrowness and to all unholy and unbrotherly dispositions and tempers. It is difficult to see how a sincere Christian who understands the true Protestant position in regard to the sacraments can approach the Lord's Table without renouncing enmity, sectarian bigotry, the spirit of self-indulgence and every kind of worldly pride and ambition. Nor is it easier to see how one can kneel with his fellow-disciples and partake of the sacred symbols which recall the Savior's love and passion and the blessed fellowship in the Upper Room without being moved to a new dedication of himself to the manner of life which all the associations of the occasion and the symbols suggest.

A Call to Penitence.

The above statements imply that the call to partake of the Lord's Supper is a call to repentance. This is clearly recognized in the ritual of the Methodist Episcopal Church, South, which provides that the service of communion shall be preceded by a general confession in which all the people are expected to join and that the invitation shall be extended to those "who truly and earnestly repent of their sins and are in love and charity with their neighbors and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways." One needs but to study human life and especially his own life to see why this is necessary. Most of us are guilty of many actual transgressions, and the best of us constantly fall short of our ideals. The truth is, the latter must necessarily be the case in a growing life, for to such a life there come from day to day clearer visions of truth and nobler conceptions of duty and with these there is bound to come also a realization of shortcomings in the matter of conduct. Our acts of self-dedication, therefore, called forth by our participation in a rite which vividly recalls our Lord's sacrificial passion, are not a mere dreary round of penitential exercises. On the contrary, they mark the steps of our ascent, the progressive opening of our eyes and widening of our horizon. The call of the Lord's Supper is always to newness of life. For the possibilities of spiritual growth and of the deepening of Christian experience are never exhausted. "Forgetting the things which are behind and stretching forward to the things which are before" is the perpetual motto of every one who knows Christ and who finds the meaning and possibilities of life interpreted in him.

Who May Partake?

The terms of invitation in the ritual of the Methodist Episcopal Church, South, as indicated above, are to "all who truly and earnestly repent of their sins, are in love and charity with their neighbors and intend to lead a new life, following the commandments of God and walking in his holy ways." Of course, however, the invitation must be interpreted in the light of the fact that the eucharist is a Christian sacrament, standing for all that is involved in the sacrificial passion of our Lord. The new life to which it refers is the life to which men are called in him, the holy ways in which it challenges us to walk are the ways of purity, meekness, love and service which he marked out for us.

It therefore, implies loyalty to Jesus Christ as Lord and Savior. But it does not require the acceptance of a definite creed. It does not require that a man shall have been baptized in any particular manner or even that he shall have been baptized at all. This interpretation is repeated by John Wesley again and again, and he regards the fact that it stands on such a broad platform of Christian catholicity as one of the glories of Methodism. This does not mean that he regarded soundness of doctrine as unimportant, but only that he regarded but one thing as essential, namely, loyalty in heart and purpose to Christ and his ideal.

This I believe to be the true Biblical position. After laying down some general principles in 1 Cor. xi, St. Paul adds in verse 28: "But let a man test himself, and so let him eat of the bread and drink of the cup." The substance of his general directions is that a man's fitness or unfitness for partaking is entirely a matter of moral and spirit-

ual attitude. If one sincerely desires to know Christ, to come into living fellowship with him to the end that he may be cleansed from his sin and empowered to live according to Christ's ideal, then he has a right to avail himself of the benefits of his blessed means of grace. The man who eats and drinks unworthily is not the man who is conscious that he is not as good as he should be, but the man who is impelled by unworthy motives or who, as is implied in 1 Cor. xi: 27, "Eats of the bread or drinks of the cup of the Lord carelessly"—that is, without such a sense of reverence as the sacred rite demands. But the man who is penitent, who is humble, who longs to get closer to his Lord and to serve him better can afford without fear to heed the invitation, "draw near with faith and take this holy sacrament to your comfort."

THE BISHOPS' APPEAL FOR THE CAUSE OF EDUCATION.

Your bishops, feeling deeply its importance, are moved to issue a brief address upon the urgency of the Educational Campaign shortly to begin. Responding to the askings from both foreign and home fields, our church has pledged fifty millions of dollars to be paid during the five years following. In order that the mind of the church may be concentrated on this great objective, the late General Conference postponed the appeal for education until the present year, despite its urgency the better to equip our educational institutions to man our work both at home and abroad.

In responding to the askings from our great foreign and home fields, and to the mighty appeal for help from the war zone of devastated Europe, we have awakened to a fresh sense of the divine blessing shown to our own favored land. There has been quickened a sense of our responsibility to share with our race the blessings of our Protestant faith and the larger opportunities which come with Christian education. We owe both money and life service to our brothers in remote lands. No college graduate has ever gone out into the world with such responsibilities. While old men may declare wars, young men must fight and win the battles of the world. The new China is possible not only through the labors of our faithful missionaries, but through the new ideas which have come from our educational institutions and through equipped men who are able to serve their country in every branch of useful activity. To make effective our help, we must furnish trained leaders and teachers. Never have such liberal gifts been made to the cause of education as have followed the close of the great world war, as untold millions have been consecrated in our own land to this great cause. It would seem that a new commission to educate has been given to the church and the nation. We now share Edmund Burke's estimate of education in his statesman-like words: "Education is the chief defense of nations." We have too long been counting cannon, munitions and navies as essential to a nation's defense, yet more necessary is the skill which can create the most powerful explosives or develop the greatest strategy. Marshall Foch's brain in time of war or peace is more than Von Hindenburg's brutal cannon. That which builds up a nation in the image of God is of far greater worth and counts more for its permanency than the mailed hand which threatens.

Moreover, our educational institutions when endowed outlive wars and revolutions, whether they be political or religious, which destroy nearly every vestige of the age in which these institutions were founded. Cambridge and Oxford are more stable than the British throne. Education develops power by strengthening the faculties and furnishing the intellectual and moral and spiritual resources. The function of the true educator is to "ring a rising bell in the dormitory of the soul." True education means the development of personality. The most enlightened nations owe their high ideals to the men of personality who have gotten all from Christ, to whom we owe the growing idealism of our day. The true goal of the race is the kingdom of God [illegible] Christ, the Son of God. [illegible] nation who [illegible] control of the [illegible] true pattern for [illegible] in the might of God. No weapon [illegible] against it [illegible].

The appeal to [illegible] appeal to [illegible] truly and, [illegible] to define [illegible] Patriotism [illegible] which truly [illegible] tion. No material motives can [illegible] ideals or [illegible] "Whatever [illegible] doeth greatly be [illegible] whole [illegible]," declared one [illegible] which best serve [illegible] bring to that service the [illegible] personality of her young men winning and [illegible] ing men. Let our youth learn what a college education brings into a life. It means "to be at home in all lands and all ages; to count Nature a familiar and Fortune an intimate friend; to gain a standard for the appreciation of other's work and the criticism of our own; to carry the keys of the world's library in your pocket and feel its invisible springs turning in your hands; to make friends among the men of your own age who are to be leaders in all the walks of life; to lose yourself in generous enthusiasms and cooperate with others in common ends; to learn manners from students who are gentlemen and form character under professors who are Christians—this is the offer of the college for the best four years of your life."

To secure for one's self this larger vision of life and to make it possible for others as, in our day, the worthy ambition of any servant of God or of man! Childless Alexander H. Stephens selected more than ninety young men of promise, whom he sought to aid in securing an education, and he declared that it was the best investment of his own heart and brain. Others are following his wise example. Especially notable have been the examples of our pioneer preachers who have left us the children of their prayers in the Christian institutions of learning which they helped to found, and thus served their own generation by the will of God. Their children rise up and call them blessed. We best honor them by seeking to build on the foundations which they so wisely and so courageously laid, and we can thus serve our own and future generations. Christianity has thus enlightened the race in erecting the college by the side of the church. Not only is Christianity the foe of illiteracy, but a nation is measured by what it does in securing the highest standard of culture among its citizens.

To make more effective what is being so nobly dedicated to the cause of Christian missions, we must reinforce our workers in the field with our trained men and women. When Antioch became the center of apostolic missionary activity, it was because, as the church waited on the Lord in prayer, the Holy Spirit commanded, "Separate unto me Barnabas and Saul for the work whereunto I have called them." Thus the Lord of the harvest used the best equipped men for the forward movement, and the great era of missionary achievement began. The church must be willing to give her best at the call of her Lord.

The call is for large gifts for our universities and colleges that we may greatly equip them for their great work. A knowledge of what we have done should stimulate us to do far more. "He that soweth sparingly shall also reap sparingly." Our call for our two universities, our colleges and other institutions of learning is urgent and is to be measured in dollars as was the Centenary call. A church of millions should think in millions of dollars when [illegible] the needs and claims of her several [illegible] for the best educational [illegible]. We [illegible] by [illegible] our resources which [illegible] year to year.

"My people [illegible] will offer in the day of my power." It is a willing people that makes the day of God's power. Here is the people that knows the time of its visitation. Dying Elisha gave to King Joash the secret of success against

THE GREENVILLE DISTRICT CONFERENCE

[illegible]

Bishop [illegible]

Rev. W. B. Pa[illegible] to the [illegible] part of the [illegible] clergy in the Conference.

Hon. T. B. [illegible] of his of the [illegible] it was well [illegible].

Rev. B. P. [illegible], Home Dep. M. [illegible] Conference Secretary, and Rev. A. C. [illegible] Conference Field Agent for [illegible], were present and addressed the conference.

By a rising vote the [illegible] appreciation of the work [illegible] the Methodist Church, J. H. Strand of Columbia, W. B. Roberts, of Poplar [illegible]. The [illegible] was done by the [illegible] S. Lee, E. H. Mc[illegible], V. W. Young, J. A. Coleman, [illegible] of Memphis.

Mrs. J. M. Wy[illegible] of the Woman's Missionary [illegible]. Reports [illegible] and they [illegible] are attended [illegible] every branch [illegible].

Resolutions [illegible] Carr, [illegible] Rev. [illegible] the Greenville [illegible] him."

After adopting a resolution [illegible] Rev. J. W. Rob[illegible] date for their [illegible] were selected [illegible] next session [illegible].

PRACTICAL.

[illegible] "Often [illegible] most [illegible] plan [illegible] from a [illegible]

SOUTH AMERCA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

IX.

Peru: The Land of Mystery.

Peru, the seat of a wonderful ancient civilization, is large enough for a modern empire. Stretching from near the equator some 1200 miles south, it is as large as the combined area of California, Oregon, Washington, Idaho, Utah, Nevada, and Arizona. Its coast line of about 1800 miles is rainless and barren, and has few good harbors. Its mountains in the interior are lofty and picturesque, and filled with every variety of minerals, the deposits of copper being probably the most extensive in the world. The climate, except on the greatest elevations, is mild, and products of every zone may be found in its fields and forests. While its western rivers are small, they are important, because, fed by the mountain snows, they furnish irrigation to the arid coastal plains. The eastern rivers flow into the mighty Amazon and afford transportation to the Atlantic Ocean. Its railroads, penetrating portions of the Andes, present some of the most picturesque scenes on our globe.

As the center of the ancient Inca civilization, Peru has prehistoric ruins of marvelous extent and variety. Thinking, as we do, of the Indians as roving and predatory bands without permanent habitations, we can scarcely realize that in Peru at Cuzca and elsewhere, Indians had great fortified cities with golden temples and palaces, which, in magnitude and splendor, vie with Babylon, Alexandria, Greece, and Rome. It is probable that Solomon in all his glory was not arrayed like one of these Inca emperors who ruled over a greater populace and a vaster realm. When we see the descendants of these once prosperous and progressive people reduced to pitiful poverty and performing the most menial tasks, we are amazed at the mutations of fickle fortune, and wonder if, at some distant day, our populous cities will be in ruins and our proud people serfs to some dominating power. Indeed, we have built no such enduring monuments and the teeth of time will quickly devour the evidences of our boasted might.

Lima, the capital of the Republic of Peru, is nearly a hundred years older than our oldest New England and Virginia settlements, and was for three hundred years the capital of the Spanish possessions in America. Built at the foot of the Andes, it was located by Pizarro near the sea so that it might have transportation and yet eight miles back from the coast to escape the raids of the buccaneers. It is to-day a city of 200,000 souls, with substantial and beautiful churches, government palaces, schools and other public buildings. Its paintings and statuary include many masterpieces and its archives rare ristoric documents. The bones of Pizarro, who overthrew one civilization and established another, rest in the cathedral whose foundations he had laid.

Callao is the seaport for Lima and the interior, and with its semicircular harbor protected by San Lorenzo Island on the west, it affords ample facilities for large ships, and consequently is the most important port between Panama and Valparaiso, Chile.

As we steamed into the bay after night-fall, the city of Callao, with Lima far in the background, brilliantly illuminated, rose like enchantment out of the sea; but as the harbor lights are poor and many ships at anchor displayed no signals, the entry was neither easy nor safe. Five interned German ships stood squarely in our path, and might, but for vigilance, have involved a collision. The dawn of day revealed a busy scene. Ships of many nations appeared and the water was covered with small craft. A government dry-dock floats a mile from shore where it is sunk to admit a ship and then raised by pumping until the inclosed ship is high and dry. A big ship was in it undergoing repairs. Two wrecked and partly dismantled vessels serve as coaling stations. Three Peruvian war ships, gray and grim, lie at rest, but with fires burning ready for any emergency. The white and yellow buildings line the shore for three miles, and the trees along the Rimac River mark its course back to the barren mountains behind Lima, which shyly reveals itself as the clouds lift their filmy veils. There, on a 900 foot hill, stands the 350-foot tower of the government wireless station by which communication is maintained with all parts of the republic, even with distant Iquitos beyond the sublime Andes on the banks of the Maranan, a branch of the immense Amazon. The background of mountains, rising one above another in seemingly unending heights, is majestic, for, although the sides are naked, they look, now like gold, now like snow, and now like gigantic sculpture, as they respond to the subtle influences of the sun and cloud and mist. So, too, does San Lorenzo Island to the west play with light and shadow. There in its barren solitude is the quarantine station, where suspected visitors are inhospitably entertained, and there are also aviation field and storage for explosives. As the serene sun sets, its molten mass is mirrored in the placid waves of the puissant Pacific.

Peru, land of ruins and forgotten memories, home of mystery, combining the ancient and the modern, and with a wealth which neither regal Incas nor greedy Spaniards have exhausted, beckons wierdly to the Twentieth Century adventurer. With less than five millions of people, it could sustain multiplied millions more. With undeveloped resources it invites the careful capitalist. With varied and enchanting scenes it lures the traveler. Its government and its people trust our country and welcome interchange of products and courtesies. With improved railroad facilities the charming climate and marvelous scenery and mystic ruins and ancient records will attract many a tourist and student of humanity seeking both pleasure and profit.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The need of the world to-day is a right conception of Jesus the Christ. He stands fully revealed in the New Testament writings. His birth is announced by the herald song of angels, his mission declared by John the Baptist and the Spirit's descent, symbolized by the doves, together with the Father's voice proclaiming his Sonship. His ministry, his suffering, his character, blending Infinite grace and perfect manliness, and his vindication, before all the ages, of his lofty claim as the anointed Son of God, by the rising from the dead, are clearly set forth by evangelist and apostle. The Christ of prophecy is fulfilled in the person, life and labor of the Man of Galilee.

To know him is eternal life. To serve him in obedience and loyal devotion, solves our deepest problems, for in him is no darkness. But this One, who is the assured faith and sure dependence of the race, is infinitely more than a mystical dream or a creature of fantastic human thought. A Christ of mere imagination has no power, nor grace to pardon sin and save to righteousness. To deny that sin exists—is real—is to deny the historic Christ and discredit all the vast range of his atoning work from Bethlehem to the Mount of Ascension. Men and women by scores are busy bowing down to false Christs—figments of an error as hideous as the cults of Venus or Baal. When Jesus stands in the gateway of life, calling the world laden with sin to him, he is no fanciful figure. He is the strong Son of God, perfect in his personality. He is no mystery to be unlocked by a key. In the majesty of his being he is the "Way, the Truth, the Life."

* * *

On the editorial page of the Advocate some weeks since appeared an article which was nothing less than a prose poem, an idyll of childhood. The grace and beauty of its style only enhanced the real worth and permanent value of its thought. Our editor was certainly on memory's train born backward over the bygone years, and wandered again beside the crystal streams and through the gleaming groves of his boyhood home. In the crash of the great city's din he heard again the music of the hills and saw the light shine through the spaces of the valley's forest trees. The theme was worthy of the man and the man bore the message of childhood's worth and childhood's wealth of ever-recurring beauty and grace to many who know and love childhood. St. Luke, in recording the words of the Master, places eternal value on these. Read anew these words: "Whosoever shall receive this little child in my name receiveth me, and whosoever shall receive me receiveth him that sent me; for he that is least among you, the same is great." Little children, then, are ministers, bearers of Christ to others. And receiving him through this ministry of child life, we receive the Father. That is about all the child theology one needs. Theirs is the birthright in the Kingdom. And no elder brother has a right to exclude them, for they never left the Father's home. Good old Bishop Keener said: "The church shall yet march on to victory through the glorious gates of childhood."

* * *

Money, by the millions, is being given for the endowment and support of institutions devoted to charity, education and industrialism of every conceivable type. While the great movements are sweeping the country and garnering rich harvests, why not subsidize some of this capital for the uses of our church papers? As a member of the Publishing Committee, I move, Mr. Editor, we start a drive to endow the New Orleans Christian Advocate. If a great university needs millions to conduct its affairs properly, reaching as it does some three or four hundred students, surely a great religious organ which reaches ten thousand readers should by all means have an endowment fund. There is no educative force in the world today more influential and efficient than the press. It is the great common school from which none ever graduate, whose curriculum is world-wide, and whose student body is the wide, wide world. No educative power in this country is more extensive in its scope, no other so urgent and continuous in its appeal to the people, no other so successful and fruitful in accomplishing results. We can never know what are the formative forces set in motion, and the crystallized purposes formed by the silent influence of a newspaper that stands for civic righteousness. Ten thousand Methodists reading this paper weekly and yet it toiling strenuously to live! Turn the golden tide toward Camp Street and infuse new life, new hope, new vigor into the old organ that speaks for three Conferences of our church. Let some man of wealth gladden the heart of our faithful business manager and add another rift to the smile on our editor's countenance, by sending a substantial check as a starter. Let us endow the New Orleans Christian Advocate.

Grand Cane, La.

WHY COLLEGE STUDENTS LEAVE THE MINISTRY.

By Lewis H. Chrisman,
Professor of English Literature, West Virginia Wesleyan College.

Every now and then the charge is made that even in our denominational colleges the influences are such that students who enter upon their educational careers intending to prepare for the ministry are diverted to other fields of activity. Without a doubt it is true that many men who originally planned to give lives to the church some time during the four years in college decide in favor of other fields of activity. Yet there is much to be said on the other side. The institution with which I am connected has over fifty ministerial students and possesses such an atmosphere that the ranks of this group are more likely to be increased than depleted. I spent my undergraduate days in a college which has given the church some of its most effective workers. But I must admit that in the fifteen years which I have lived in a collegiate environment I have seen approximately a hundred men desert the ministry as a future life work.

Recently I have been thinking over the reasons

for this exodus and through catalogues and year books have been endeavoring to refresh my memory in regard to individual cases. It will be noticed that not all of the causes given below reflect to the discredit of the college. Some of them on the contrary redound to its honor. But I am not trying to defend the college; the task which I have set for myself is simply to state the facts as I have found them.

Misfits.

1. Some men leave the ministry because they discover that it is not the arena of life in which they can do their best work. Henry Ward Beecher once said that "the loudest call to preach comes when a man is born." If an educational institution in any way prevents a man from embarking upon a vocation for which he is utterly unfit, it is doing a work which in the long run will militate to the advancement of God's kingdom. Sometimes it is just as important to keep some boys from religious work as a profession as it is to persuade others to enter it.

2. Once in a great while a prospective minister is sidetracked by intellectual difficulties arising from an inability to adjust his new knowledge with the simple faith of his childhood. Such cases, however, are extremely rare in our Methodist colleges. A broader grasp of truth makes an individual a better Christian. It is in general the narrow specialist, almost entirely lacking in breadth of cultural education, who vaunts his unbelief. The boy who is driven from Christian service by creedal difficulties is mostly one whom some extreme conservative persuades that the inevitable "growing pains" of youth are evidence of blatant heresy. Make a young person believe that he is dangerously heterodox, and he will do his best to live to his reputation. I remember one group of boys who looked upon themselves as extreme radicals because they believed in evolution, which, according to one of their professors, was a doctrine instigated by the prince of the power of darkness.

Moral Shipwreck.

3. Too frequently even in our church colleges young men lose their ideal in reference to their life work on account of their having undergone a moral shipwreck. For a young life to deteriorate is the epitome of tragedy. Yet after all here is no place in which it is harder for a man to go wrong than in the ideal-illumined atmosphere of a college of the right type. Nine times out of ten when a school fails with a boy it is because of the earlier failure of his parents. The college, nevertheless, must not attempt to shirk its tremendous responsibility along these lines. Everywhere morale is a potent factor. A campus which is not pervaded by a spirit of vital Christianity is not a good place for any mother's son. In determining the general attitude of a college community toward ethical and religious truth the importance of the faculty must not be minimized. Flippant, irreligious teaching in the class room is a subtle poison and must be guarded against with the utmost care. A moral undertow, whatever its cause might be, is the pre-eminent danger which our educational institutions must avoid. Atmosphere always counts more than precepts.

Ministers Who Repel.

4. I have known more than one promising youth to be repelled from the pulpit on account of his having come into contact with preachers who made him lose respect for the profession. Pompousness, pettiness, ignorance, ultra-piety and official tyranny could be mentioned as deleterious influences in this regard. To multiply illustrations of these influences would be neither practicable nor edifying. I know of one really choice young man who had to remain out of college for a year because of a district superintendent's failing to keep his definite promise of a student appointment; his reason being that the youth, at a certain stage of his correspondence, failed to enclose a stamp for reply, under circumstances in which an honest, sensible man would have unquestionably paid his own postage. I recall another instance of a boy, working his way through college, spending two days and eight dollars in order to supply a three-thousand-dollar pulpit, while the regular occupant was away on a lecturing tour, and never even receiving thanks. An unjust or tyrannical superior officer causes young men to hesitate to enlist in his command. It is an outstanding fact that he who loses respect for an individual is apt to regard him as typical of his profession. But real men more than offset the negative influence of those who do not ring true. But of the factors which repel students from the ministry the loss of respect for those who should be exemplars is not the least dangerous and detrimental.

5. Another negative influence which must be chronicled is the real or fancied lack of respect of the public for the clerical profession. The highly necessary agitation in reference to the small salaries of the ministry has had a tendency to cause young men to look in opposite directions. This is not necessarily because of an unwillingness to endure the limitations of a restricted income, but is rather due to the natural self respect which causes a man to revolt from being an object of pity. In addition red-blooded preachers have found especially obnoxious the rather widely prevalent idea that there is a great gulf fixed between the clergy and the rest of the human family. There are some very good people who positively refuse to treat the minister as a real man. They appear really to believe the inane aphorism: "There are three sexes: men, women and clergymen." Sometimes an artificial, exaggerated politeness is as distasteful to the preacher as downright disrespect. But young people in selecting their life work are by no means impervious to the general attitude of the public.

The Wrong Measure.

6. But the influence which has done the most to deplete the ministerial ranks is the materialistic conception of life which has to such a large degree permeated American society. Too often the worth of a man is judged by his salary. Success is measured in terms of dollars and cents. As long as such standards prevail, the professions which are not enriching will not appeal to some of the best-endowed of American youths. The orgy of extravagance and luxury in which so many have indulged within the last few years has undermined the ideals of many a young man. It is against such tendencies that our denominational colleges must stand with adamantine firmness. Most of our institutions are really places of "plain living and high thinking." When a Methodist college becomes a place of pseudo aristocracy it will cease to be a school of the prophets. But in the main the college has been a militant power for real idealism. Yet it cannot leaven the whole lump.

This article makes no pretension to inclusiveness. It does, however, give facts with which I have personally come into contract. Some one, though, may object and say: "Not one of these so-called reasons should at all weigh with a man called of God to the Christian ministry." This contention may be entirely valid. Nevertheless, man's actions are determined by motives that are both high and low, selfish and unselfish, noble and ignoble. We must deal with people as they are. Facts are facts and unfortunately cannot be annihilated by pious phrases. College life naturally is a time of decisions; consequently it is inevitable that the parting of the ways be reached during these years. The college must neglect no effort in helping those intrusted to it to make the right decisions in the right way. But it must also be remembered that the college is only one of the character-molding powers. The public school, the community and the home all help to determine a youth's attitude toward life. But it goes without saying that a fundamentally Christian institution of higher learning is the most natural and logical place for the enlisting and the general training of the men and women who are to lead the forces which march beneath the banner of the Great White Captain.—The Christian Advocate (New York).

A weak man may make his boy go to Sunday school, but it takes a strong man to make himself go to church.—Dr. J. A. Holmes.

WE MUST HAVE STRONG MEN.

We must do more than build big ships. Tyre did that. But long ago her ships with their embroidered sails and royal towers were forever swept from the seas. Her wharves, once crowded with a world's commerce, long since rotted away. And she who sat "at the entry of the sea," the commercial queen of the world, ages ago became as "the top of the rock," "a place to spread nets upon." We must do more than cut lumber and dig ore, for the lumbermen of Lebanon, the miners of Cyprus, and the smelters of the Hittites are all gone, leaving no memorials save bared mountain slopes, burned furnaces and abandoned mines. We must do more than raise wheat and make wine; for husbandmen of Egypt and the vine dressers of Eshcol are without monument. We must do more than fatten hogs and export cattle, for the cattle kings of Goshen and the swine herds of Gadara have perished without name. These material things are all well in their way. They are good, but merely as a means to the making of manhood. Humanly speaking, the only thing that makes a nation live, that renders it potential while it does live, and remembered when it ceases to live is manhood. That is the calm, dispassionate, universal verdict of history. And if we, as a nation, are to survive, to grow strong, and to be permanent, then manhood modeled after the Nazarene pattern should be our most precious and pre-eminent production.—James M. Barkley.

IF YOU HAD BUT A DAY—

Would you neglect your private and secret devotions?

Would you leave your Bible unopened and unread?

Would you find it prudent and highly desirable to cancel some engagement you had made?

Would you hasten to correct some misunderstanding that had driven a friend from your side and filled your soul with bitterness?

Would your mind be filled with anxious foreboding over vows solemnly made to God in your time of great need and which you have wickedly neglected to pay?

Would you have occasion to pay some debts that have been outlawed or make restitution of money wrongfully received or recall some untruth declared?

Would you, if it were a Sunday, spend the day with your Sunday newspaper, or go to a baseball game, or attend a moving picture show, or take a pleasure trip into the country or to some near-by city to the neglect of the worship of God's house?

Would your past, because uncovered by the blood, loom up before you like a hideous nightmare, filling your last hours with anguish and terror?

Would the things for which you have been laboring and striving for years seem as much worth while when facing such a certainty as they now do?

What would be the things most prominent in your mind and heart—if you had but a day?

Have you more?—Evangelical Messenger.

The most beautiful sight from the pulpit is a whole family seated together in a pew. The church service is not a convention, that a family should merely send a delegate.—Dr. J. A. Holmes.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3581

"THE STATE OF INFANTS"—A REJOINDER.

By Rev. J. W. Ramsey.

In the issue of ... Rev. J. M. Huggin, a ... of Providence and ... design ineffectual ... recently published ... Louisiana.

... that the "dying ... with Calvinism, ... better to give the ... even if this should ... frankly; but am I not ... rights when I as- ... just as fair, and ... later than his? But ... theological impossibilities ... Who would have ... Huggin would have been ..., to accept such ... Brother Huggin then proceeds to ... that the doctrine of inherent depravity does not ... the necessity of explaining how infants dying in infancy are saved. Then, why the insistent mental and spiritual demand for satisfactory explanation on demand so insistent that the old theologians were forced to invent their illogical and unscriptural "dying grace" theory to satisfy their own logical questionings as well as the interrogations of those who had sustained losses and wanted to know? To reinforce his position, Brother Huggin alludes to the fact that the doctrine of general atonement involves the fact that some people are saved who never heard the gospel, and then asks, "Can any one explain how and upon what condition they are saved?" It seems to me that Paul has explicitly answered this very question in the second chapter of his letter to the Romans, to which I respectfully refer Brother Huggin for careful consideration. Now, if the great Apostle to the Gentiles regarded this question of sufficient importance to give answer, surely the question of the spiritual status of infants is of equal importance, and the manner of the salvation of infants dying in infancy is just as urgent, if not more so, in its demand for explanation, and the only satisfactory solution is to be found, not in the sophistical inventions of the ancient theologians, who were undoubtedly tainted with Calvinism, but in the scriptural teaching that children are, by virtue of the atonement, born into the world inside the kingdom, and, dying in infancy, are saved. It is beyond me to see any necessity here for the "dying grace" theory. To me, there is here no mystery—it is as clear as a cloudless day.

In his interpretation of Matt. 18:3, Brother Huggin tells us that "converted" does not mean regenerated or born of the Spirit. Well, what does it mean? Let Brother Huggin answer: "A condition necessary in order to entrance (black letters mine) into the kingdom of humility." I am glad to be introduced to the kingdom of humility, and must confess my ignorance of the existence of such a kingdom. Previously, I had supposed that the only kingdom in the spiritual realm is the kingdom of heaven, and that humility, as well as all the graces, is a characteristic of its citizenship. And "converted" means to be in a condition to get ready to start to enter the "kingdom of humility."

My reviewer quotes the words of Christ to Nicodemus, "That which is born of the flesh is flesh," and after the positive declaration that "according to Brother Ramsey, and others," the word "flesh" does not mean much, if anything, asks, "How is the word used in other parts of the Scriptures?" He then quotes one passage of Scripture in which the word "flesh" means inherited depravity, according to his interpretation. Then, by inference, he reads his interpretation into the language of our Lord to Nicodemus and thereby puts these absurd words into his mouth: "That which is born of inherent depravity is inherent depravity," evidently a tautologic statement; but our Lord, so far as my reading has gone, never allowed himself to indulge in tautology. So far from making the slightest allusion here to inherent depravity, Jesus intended to speak of the natural birth only. It is when the mind of Nicodemus had fastened when Jesus said, "Ye must be born again." Our Lord, with his divine power of analyzing the hidden and intricate processes of the human mind, saw that the thought of Nicodemus had fastened itself upon a lower concept—the natural birth, and, according to his usual method of teaching, taking Nicodemus upon his own ground, beginning with the lower concept, endeavored, by contrasts and comparisons, to lift the mind of Nicodemus into a sublimer realm, where it would be possible for him to entertain the higher concept—the New Birth. So in answer to Nicodemus' question, "How can a man be born when he is old?" Jesus exclaimed, "Verily, I say unto thee, Except a man be born of water (natural birth) and of the Spirit, he cannot enter into the kingdom of God."

Brother Huggin, in the next place, constructs for himself a straw-man, and immediately demolishes it by quoting several proof texts from the Bible in support of the doctrine of depravity. Had he read my articles closely, I am sure that it would have been apparent to him that, in his effort to establish the doctrine of depravity, he was engaging, so far as I am concerned, in a work of supererogation, since nowhere in any of my articles do I deny the existence of depravity. On the contrary, I admit it, as may be seen from the following quotation: "The question may be asked, Do you reject the doctrine of depravity?' I reply, I do not, because all men know it to be true by experience; besides, it is taught in the Bible." Again, "No, I do not repudiate the doctrine of depravity, but I do reject, with all the expulsive powers of my soul, the erroneous and exceedingly dangerous conclusions and inferences which theologians have deduced from it, viz., exclusion from the kingdom with the logical sequence of eternal damnation of infants dying in infancy, and, hence, the necessity of the invention of the 'dying grace' theory."

Since Brother Huggin does not seem to have caught the meaning of my articles, I shall briefly restate my position on this whole question:

1. I accept the doctrine of depravity. That is, that all are born with a tendency toward sin; but no one is responsible for it except Adam. Since Jesus died on the Cross, I disclaim all responsibility for it for myself and my children, except as we yield to it and commit personal sin. Because no one is responsible for it, it does not exclude from the kingdom. The thing that relieves us of responsibility is the atonement of Jesus Christ.

2. Depravity does not necessitate the New Birth or regeneration. If it did, evidently the process of regeneration would remove it, but both the observation and experience of men teach that depravity exists in the regenerate, and, since it is a part of the physical and moral constitution, it can only be removed by the process and dissolution of death.

3. The atonement is as wide in its results as the sin of Adam. If through Adam's sin all men died, then through the atonement all were made alive—the adult conditionally; infants, even unborn generations, unconditionally. Hence, every child born into the world is born inside the kingdom, and, dying in infancy, is saved without the interposition of some mysterious operation of grace, or the theological inventions of men.

4. Nothing but the taint consequent upon personal sin necessitates the New Birth or regeneration; but children who have not arrived at the years of discretion are incapable of personal sin; therefore, children, previous to the period of discretion, do not need regeneration to introduce them into the kingdom, because they are already in the kingdom.

5. When the child arrives at the years of discretion, something must happen; but since regeneration implies cleansing, it cannot properly be called regeneration, because the child has not sinned, and, therefore, needs no cleansing. What then? Coming to the period of accountability, this is what happens: Either the child accepts, rejects, or neglects to accept, Jesus Christ as his personal Savior. If he rejects, or neglects to accept, either act constituting sin, he passes out of the kingdom and now needs to be regenerated to re-enter the kingdom from which he was excluded by his own act. If he accepts, he merely remains in the kingdom of which he is a member, not by regeneration, but by virtue of the atonement of Jesus Christ, our risen Lord.

Having read practically all that has ever been written on this subject, and having perused the ponderous volumes of theology, my mind simply could not accept the conclusions of the theologians because they were mentally repugnant to me. So I was still "at sea" and, like a boy trying to learn to swim in deep water, there was nothing left for me to do but to strike out for myself; and now, after all these years, I have reached the above conclusions, which are exceedingly satisfying to my own mind, and, because they were so, I presented them in my series of articles recently published in the Advocate, not with the least thought of arousing controversy, but hoping that others would find in them, as I have done, complete satisfaction. Moreover, I am so sure that I am right, I challenge Brother Huggin, or any one else, successfully to controvert any one, or all, of the above propositions. I know I may safely do so because I feel secure in my conviction that I stand on the Bible, "which is the only rule, and the sufficient rule, both of our faith and practice."

Eucatunna, Miss.

OBLIGATIONS OF FREEDOM.

We have been born into freedom. Our freedom is an inheritance. We have inherited it from men and from generations who earned it, who paid for it by their sufferings and their life. The price of it was blood, and you that know history know that I am speaking by the book. History in all its earlier chapters has been one long war of emancipation. We are free, not because we made ourselves free, but because of ancestry who fought the battle out to the death, achieved victory, and bequeathed liberty to us who are their heirs. That is the animum with which we want to read those gory old chapters.

If we had earned our liberty ourselves, then the discipline required in earning it would insure all the necessary vigor to our sword-arm to be put forth in its defense. We did not earn it, and we have not had the discipline of earning it. That, exactly, is our peril. The enjoyment of inherited prerogatives is inherently debilitating. We require to be on our guard, and all the more so for the reason that the process of being dispossessed of familiar prerogatives is such an unconscious one.

It is a matter of unutterable amazement how much in the way of despotism a man whose civil liberty is only an inherited liberty will put up with, before he begins to get out his armor and gird on his sword. Our arms have not been so trained by fighting for liberty as to have much civic muscle wherewith to maintain our liberty and pass it on to the generations still unborn, nor have our hearts been so trained by fighting for liberty as to have learned how unspeakably precious liberty is, and how solemn, therefore, the obligations pressing upon us to see that it is passed on to generations still unborn.

Now that willingness to put up with despotism, mark you, is exactly the condition upon which autocrats and dictators feed, and our American life is full of autocrats and dictators. It is the beginning of slavery not to feel that you are being enslaved. Those who have any intense appreciation of what civil liberty means will not consider this the cry of an alarmist, and I don't care whether the rest of the people consider it so or not.—Charles H. Parkhurst, in the Treasury.

Nothing lasts but respect; and that is something that can be won even from enemies. We can live so that misconstruction, misrepresentation, misleading, will fall to the ground. After all, our daily life is the final challenge, the last word.—Exchange.

The Home Circle

KIND WORDS.

By Willie C. Page.

Kind words are like the sunshine,
  They cheer us all the day;
They are like a beacon light
  That drives the dark away;
The heart grows glad that hears them,
  That feel their soothing power—
Kind words are like the sunshine,
  They brighten every hour.

Kind words are like sweet music,
  They stir memories in the heart;
Where its singing can be heard
  The shadows from life depart;
As sweet as dreams come crowding
  Their happy notes to greet—
Kind words are the magic music
  For making lifetime sweet.

SOME DIFFERENT FORFEITS.

"I can't think of a thing to tell them," said Ethel, when it was her turn to impose the forfeit penalties. "We've done everything over and over. I wish we could have some new ones."

"Do you know any different ones, Miss Benson?" asked Fred doubtfully. Miss Benson was the new teacher. She was visiting them that day, but they didn't know her very well yet. "I might think of something different," she said, with a pleasant smile.

So she took Ethel's place. And, as the forfeits she taught them were new to the children, they treasured them in their minds to be used in their frolics that winter. Fred and Jamie came first, in a curious wrestling match. They faced each other, each standing on his right foot. Their left hands were clasped, and the object was to see which could make the other put his left foot to the floor. This must be accomplished by pulling or pressing with the clasped hand. The free right hand was not to be used at all. Fred had to put his foot down first, but he said: "I'm going to practice that at home, and the next time I won't be beaten so easily."

Anna was told to ask a question that could not, under any circumstances, be answered in the negative. She thought of a great many curious and laughable questions, but had to give up at last. Then Miss Benson reminded her that if she had asked, "What does yes spell?" she would have had the one question that could not be answered with "no."

Ted and Frank then had a rooster fight. Each stooped down and grasped his own ankles, and then tried to push over his opponent by shouldering. The children had a great deal of laughter over this curious contest before Frank was victorious.

Clara and Emma were next. They were blindfolded and led to opposite corners of the room. Then they were directed to walk toward each other until they met, and shake hands. As they were not to make any sign to help each other, it was some time before they met.

Gerald, who was the "nonsense boy" of the crowd, was told to yawn until he made some one else yawn. He went through the motions of an exaggerated yawn so realistically that he raised shouts of laughter, and for a while it seemed as if he could not succeed. But when the laughter died down a little, several felt impelled to follow his example, and there was an epidemic of yawns.

The next five children were grouped and required to imitate a German band. Each was told what instrument he was to play, and the tune given them was "Old Grimes." Besides going through the motions of playing, each was required to imitate with his voice, as nearly as he could, the sound of the instrument. It is needless to say that the selections of the German band were insistently encored.

Alice was last. She was sent from the room, and Miss Benson told the children to decide on three questions to be asked her when she returned. When Alice came in, Miss Benson said: "Will you answer the first question with 'yes' or 'no'?"

"With 'yes,'" said Alice.

Then George asked his question: "Do you consider yourself the best school teacher we have had?"

And modest Alice was obliged to answer "Yes."

She said she would answer "No" to the next, and Russell said: "Do you want to see us win the next baseball game?"

"No," said Alice, who was one of the best baseball partisans of the school team.

She decided to answer "Yes" to the last, and Mary asked: "Would you like Dot to give you his collection of spiders?"

Spiders were Alice's abomination, and she had refused to visit her cousin Don's house since he began keeping tarantulas just to study their habits. But she had to answer "Yes" to this, and Don immediately proceeded to bring them over in the morning.

The forfeits were all completed now, but the children begged for a few more, the boys rashly offering themselves as victims.

"I have just three more in mind, and I will give you those," said Miss Benson.

Russell was told to repeat, "Peter Piper," numbering the words thus: Peter, one; Piper, two, picked, three; and so on. If he misplaced his words or lost count he was to begin over again.

Fred and Don were then blindfolded and taken out on the back porch. They were seated, and each was given a bowl of cornmeal and a spoon and told to feed the other. The other children stood about and laughed themselves helpless. When the feeding was over, it was easy to see why Miss Benson had suggested carrying out this test on the back porch.

They went back in the living room, and Roy and Jamie were told to get down on hands and knees on a hearth rug. A knotted towel was slipped over both heads. They held heads up to prevent this collar's slipping off. When Miss Benson gave the word, each began to pull at the collar. The one who could drag his opponent from the mat would be the winner.

The children thanked Miss Benson for her help and invited her to attend the next Friday afternoon frolic.—Elsie Vernon, in the Christian Standard.

UP IN THE ATTIC.

Martha said she wouldn't and Arthur said he wouldn't and Doris said she wouldn't.

But somebody had to. The great big pile of things in the attic had to be taken care of. Mother had said if they would clean up the attic, they could have it for a playroom, but my goodness! Didn't they realize how chuck full of old things it was? The basement wasn't so big, but Martha said she'd rather have it to play in than to have to go up that old attic, even if it was much nicer than the basement.

"Well, take the basement then," said Mother, who was very busy with Esther ready to graduate from grammar school and really didn't have time to go into the matter of playrooms very much. "Only, some one will have to fix up that attic pretty soon, and then, after it's all fixed, you will probably want to play in it."

"I'll take care of it, Mother," said Esther. "I can do it while you're sewing on my dress."

Then Martha and Doris and Arthur felt quite ashamed that they had not offered to do it instead of leaving it to Esther, who was busy enough getting ready for graduation. So they all looked at each other guiltily and finally Arthur said:

"Of course we could do it."

"No, I want to do it," said Doris eagerly. "You see, Mother, our Junior Red Cross is sending old clothes to some poor children, and there are just stacks of perfectly good things up in the attic. I bet we could give more than anybody else in the whole school. Wouldn't that be great?"

"Oh, I want to give some too," exclaimed Doris and Martha. "Please, Mother, let us clean up the attic."

Mother smiled at the sudden change of feeling.

"All right," she said, "you can all go ahead and divide up the things so that each of you will have something to give."

"Just think how many things we can send," said Martha, picturing rows and rows of little refugees dressed in the attic's treasures.

"And think of what a dandy playroom that attic will make," added Arthur, "when all of those things are out of the way. I guess that was just a pretty good idea of Esther's to get us to clean out the attic."

And Esther did not deny it.—American Red Cross (Juvenile.)

Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
Wm B Reily & Co
UNITED COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG

Cost of living higher? Be a thoughtful buyer—try old Luzianne. At your dealer's you can buy it—at our risk we urge you "try it"—good old Luzianne

LUZIANNE coffee

Goes Twice as Far

WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Hosier, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Lenoir, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. [illegible], Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 811 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it, otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least an inch on the left-hand side of the page, do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE FIRST INHABITANTS—A THREE-MINUTE TALK.

Whether other peoples inhabited America in ages gone by or not, the Indians, for all practical purposes, are to be looked upon as its first inhabitants. The white men found them here when they first landed on these shores, and there was nothing to indicate that they had not been here from time immemorial.

We cannot but feel that, in many cases at least, the Indians were unjustly treated by their white visitors, and we cannot very well justify the attitude of our own Government toward them in every instance. But we can record with gratitude the fact that we are beginning to realize our obligations to these primitive people, and that earnest efforts are being made by the Government and by various organizations to see that their rights are safeguarded and that they are given the advantages of education, industrial protection, and Christian civilization.

The Methodist Church has been interested in the welfare of the Indians for nearly a hundred years. When the Methodist Church divided, in 1844, the Five Civilized Tribes voted to adhere to the M. E. Church, South. Since that time we have carried on work more or less actively among them, spending more than a million dollars in missionary labors. By order of our last General Conference, an Indian Mission has been organized, embracing the Creeks, Seminoles, Choctaws, Chickasaws, Kiowas, Comanches, and the Apaches. Among the workers who are ministering to them are several full-blood Indians.

A part of the Centenary funds was set aside to establish a school for training Indian workers. This school has already been organized, and it is now closing its first year. It is located at Smithville, Oklahoma, and is under the superintendency of Rev. E. A. Townsend. The course of study embraces those subjects which are most directly related to the development of an intelligent citizenship as well as the formation of high Christian character. Thus our Centenary work is making itself felt, not only in the remote fields across the seas, but also among the needy first inhabitants of our own country. This is as it should be. The Centenary purpose was the evangelization of the whole world, and in ministering to the Indians, we are helping to carry out that purpose.

SCHOLARSHIP IN THE MINISTRY.

The church needs recognized scholars in its work of establishing and maintaining the faith of which it is the custodian. The gospel needs interpretation, defense, and application to the constantly changing order of industrial, social, and intellectual life. These things are not possible without a thorough exploration of the fundamental principles which lie back of and are a part of the revelation made by God to man. And this exploration cannot be made by untrained investigators, or in a haphazard, desultory manner.

For this work of interpretation, defense, and application of the principles of the gospel, the church has a right to look, first of all, to that group of men who have heard her call to service and have entered her ministry under the compulsion of a divine imperative. A preacher is, in a very real sense, a teacher of divine truth; but he must know before he can impart instruction.

Knowledge comes through study. There may be some bits of information scattered along the road of life to be picked up by the careless traveler, but the great wealth of learning that enriches the mind and soul of men for all ages is available only for those who are willing to dig deep for the treasure that is concealed oftentimes far beneath the surface. The miner of metals uses pick and shovel and other mechanical devices to get down to the levels where "pay dirt" is to be found; the preacher, the teacher, must use the tools of the mind to uncover the truth which it is his mission to discover.

Study is hard work. It means days and weeks and months and years of diligent application and unremitting toil if its goal, scholarship, is to be attained. No lazy man has ever been a scholar—and, by the very nature of the case, he never can be. Silver and gold may be inherited, but learning is always an individual achievement.

The church should not make it practically impossible for its ministers to be great students of the truth; yet we sometimes fear that it has actually done this very thing. We certainly do not think that a preacher should be dissociated from the everyday life of his people or from the interests of the community in which he dwells, but we do think he should have ample opportunity to meditate upon the deep things of the Kingdom. In spite of many things which seem to indicate otherwise, we are profoundly convinced that there is a tremendous interest to-day, on the part of the great masses of our people, in fundamental religious truth, and good preaching is at a premium all over the world. The charge is often made that "the pulpit has lost its power." We do not believe it. After all has been said, it is still true that men and women go to church Sunday after Sunday because they find there that which helps and strengthens and inspires them. The pulpit has not lost its power, and preachers are not pitiful exponents of a program that has perished.

But the preacher needs to be freed of some of the limitations that hinder his greatest usefulness. There may be a few geniuses who can "serve tables" six days—and nights—during the week and still stand in the pulpit for two services on Sunday with messages throbbing with life and power; but the average preacher is just an ordinary man called of God to a high service in which he needs to make diligent use of all the powers of mind and heart with which he has been endued in order to carry out the divine injunction to "feed the sheep." In many cases where the "hungry sheep look up and are not fed," the trouble is not that there was no food to be had, but simply that the shepherd did not have time to gather it. When he might have been garnering in fruitful pastures, he had to be nailing a picket on the fence or trying to mend a broken scythe.

We are in favor of a shifting of emphases that will make preaching stand out as the main business of the preacher, and that will elevate fundamentals above incidentals.

SOME GREAT RECORDS.

The Mississippi Conference has made a great record in the payment of its Centenary pledges. The official report of May 30, 1920, showed that it was in 36th place, with a percentage of 13; the report of June 30, 1920, showed that it had climbed to 21st place, with a percentage of 19.6. We extend congratulations to Brother W. D. Hawkins, the efficient Centenary Secretary and Treasurer of the Conference, and all the Centenary workers and subscribers who have made such a fine record possible.

In the same connection, we call attention, also, to the fact that the North Mississippi Conference, during the same period, has climbed from 30th place to 25th, raising its percentage from 15 to 18.6. Congratulations are due Rev. Ben P. Jaco and his efficient co-workers for this splendid showing.

We are convinced that the correct figures for the Louisiana Conference would show a like gratifying increase. By some re-arrangement of the figures showing the amount pledged, with the basis of which we are unfamiliar, the total for the June record is considerably larger than for the May record, thus increasing the ratio and decreasing the percentage collected, while the reverse is true in the Mississippi Conferences. We do happen to know, however, that collections in Louisiana have been coming in very satisfactorily. We feel a justifiable pride in the records our three Conferences are making in the collection of their Centenary pledges.

PERSONAL AND OTHER NOTES.

Bishop John M. Moore is now in Brazil where he will be busy with his episcopal duties until December.

Rev. W. H. Lewis, of Brookhaven, Miss., assisted Rev. W. W. Nelson in a protracted meeting at New Hope recently.

"Our lot has been cast in a pleasant place, and it is good to be with this people," writes Rev. A. A. Simms, of Johns, Miss.

Dr. Elmer T. Clark, publicity director of the Centenary Commission, will have the same position in connection with the educational campaign.

Recent reports show that the increase in the salaries of the 6,500 pastors of the M. E. Church, South, this year will amount to nearly $2,000,000.

Mr. S. D. Kim, who was once a student at Hendrix College, has become one of the editors of the East Asia Daily, the leading newspaper of Korea.

Rev. F. L. Applewhite is in his fourth year on the Sharon charge, Mississippi Conference. He speaks of this as being a delightful year in his work.

Rev. A. L. Davenport, of Ackerman, Miss., is meeting with encouraging success in his work. He expects to have a good report at Conference next fall.

We learn from the South-Reporter that Rev. C. A. Parks, of Tunica, Miss., will assist the pastor in a meeting at Pine Mountain during the first week in August.

Dr. R. H. Bennett, secretary of the Department of Ministerial Supply and Training, has been elected secretary of the Life Service Department of the educational campaign.

Rev. W. G. Harbin, of the Texas Conference, well known in Louisiana and Mississippi, has recently been appointed a general evangelist. His home is at Center Point, Texas.

The Central Methodist has advanced its subscription price from $1.50 to $2, effective September 1. Dr. W. E. Arnold was re-elected editor, and Dr. S. A. Arnold was elected business manager.

Dr. R. T. Webb, pastor of St. Paul's Church, Parkersburg, West Virginia, has been elected president of Morris Harvey College, to succeed Dr. S. B. Vaught, who recently resigned the position.

Rev. B. H. Rawls, a superannuate member of the Mississippi Conference for the past four years, finds himself much improved in health, but his wife is in poor health. Their home is at Moselle, Miss.

From a press dispatch last Monday, we learn that Rev. J. H. Bell, agent for the superannuate endowment fund of the North Mississippi Conference, received subscriptions amounting to $2000 at Winona last week.

We thank President Hunt for a copy of the Gibsonian, the annual issued by the students of Port Gibson Female College. It is beautifully printed, and is full of interesting pictures and sketches of college life.

According to the Centenary Bulletin, the Epworth League is the only organization of the church to report an increase last year. Among the Conferences in which increases were reported, are the Louisiana and the Mississippi.

We have been honored with an invitation to attend the marriage of Miss Eloise Wallace to Mr. Thos. E. Hand, at the First Baptist Church, Laurel, Miss., Tuesday evening, July 27. We extend best wishes in advance of the happy event.

Dr. Theodore Copeland, who has recently held a meeting at Hazlehurst, Miss., will go to Washington, D. C., early in September, to hold a meeting for Dr. Prettyman, chaplain of the United States Senate and pastor of a Washington church.

The Volunteer Class of our Sunday school at Winona, Miss., is making a remarkable record. From a small beginning a few weeks ago, it now has 78 members enthusiastically interested in the work. Mrs. J. B. Randolph is the teacher.

Rev. W. N. Ware, pastor of the Walnut Grove charge, Mississippi Conference, will soon complete a summer course in Millsaps College, after which he will spend six weeks in revival work on his charge. He will continue his work in Millsaps next fall.

A new parsonage has just been completed at Cockrum, Miss., said to be one of the best in the Sardis District. Rev. W. A. Bowlin is pastor. Brother Bowlin is being assisted by Rev. J. A. George, of Hollandale, in a meeting this week at Palestine.

The Louisiana Child Finding and Home Society is planning to move its general offices from Shreveport to New Orleans, still maintaining a Home in Shreveport, however. Rev. Jno. L. Williams, superintendent, will move to New Orleans in the near future.

The committee in charge of the educational campaign is composed of Bishop James Cannon, Jr., Dr. J. H. Reynolds, Dr. Stonewall Anderson, Dr. W. B. Beauchamp, Mrs. J. H. McCoy. As is already well known, the financial drive will come in the spring of 1921.

We have been hoping that Dr. T. B. Holloman would soon send us another of the interesting articles he knows so well how to write, but he says doing double work—farming and preaching—leaves him little time for writing. But won't it soon be time to "lay by" the crops?

"Things moving well with us; suffering (?) from a pounding from the Bonita folk; plenty of chickens, milk, butter, and our own garden—are you hungry?" writes Rev. W. F. Henderson, Jr., of Bonita, La. Who wouldn't be in the face of such an appetizing bill of fare?

We acknowledge the honor of an invitation to attend the marriage of Miss Jessie Schultz, daughter of Rev. and Mrs. C. A. Schultz, Gallman, Miss., to Mr. Joseph Catchings Traweek, on Wednesday evening, August 4, at the Methodist church at Gallman. Blessings upon these fine young people!

We learn from an exchange that Dr. Thos. Carter and Dr. O. E. Brown, both of Vanderbilt University, have recently declined invitations to become members of the faculty of Southern Methodist University. Dr. Carter has a new book on the press, "The Story of the New Testament," which has been adopted as a textbook by the Epworth League Board.

Rev. Nolan B. Harmon, Jr., eldest son of Rev. and Mrs. N. B. Harmon, of Vicksburg, Miss., received the M. A. degree from Princeton University in June. He was graduated with high honors, being the winner of the Manners prize. He is a member of the Baltimore Conference, serving last year as chaplain, or soldier-pastor, in the Walter Reed Hospital in Washington, D. C.

Dr. O. E. Goddard and Mrs. J. H. McCoy, of the Mission Board, were in New Orleans during the early part of this week in the interest of the great work of which they have charge. A careful study is being made of the situation in New Orleans, and we are confidently expecting to see a great forward movement in this city that will mean much for Methodism and the extension of the Kingdom of God.

Publicity directors for all the Annual Conferences have been appointed, whose duty it will be to supply the Centenary Bulletin with information concerning the work of the Centenary. In our territory, they are as follows: Louisiana Conference, Rev. A. J. Gearheard, Bogalusa, La.; Mississippi Conference, Dr. Stuart G. Noble, Jackson, Miss.; North Mississippi Conference, Rev. R. P. Neblett, Como, Miss.

Dr. A. C. Millar, editor of the Arkansas Methodist, from whose pen we are publishing a series of interesting articles concerning South America, was a visitor to Ruston, La., recently. In the July 15 issue of the Arkansas Methodist he gives an interesting account of his visit, including highly complimentary references to our local church work. He expresses the opinion that the Louisiana Methodist Orphanage, located at Ruston, will become, within the year, the largest and best institution of its kind in the church.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. F. Henderson, Jr., Bonita, La., 3; Mrs. E. M. Fant, Coahoma, Miss., 3; Rev. R. G. Lord, Coffeeville, Miss., 3; Miss Lola Van Devender, DeKalb, Miss., Miss., 7; B. F. Goza, Magnolia, Miss., 2; Rev. A. A. Simms, Johns, Miss., 2.

I WILL.

I will start anew this morning with a higher, fairer creed,
I will cease to sit repining while my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—British Weekly.

WOULD YOU?

We have a few questions to ask:

If you were sick, and sad, and lonely, and wanted comfort and cheer, would you send to a card-party, or a theater, or a ballroom, or a dancing-party for some one to come to you? If not, why not?

If you were an unsaved sinner, and wanted some one to pray with you and show you the way to Jesus for pardon and peace, would you send for a worldly, dancing, card-playing, theater-going, pleasure-loving church member? If not, why not?

A man died the other day in a prayer-meeting. Another died in the pulpit. Would you not rather die in a hall-room, or a theater, or at a card-party, with gay worldlings around you? If not, why not?

Jesus is coming one of these days, "in such an hour as ye think not." Would you like to have Him find you with the dancers, the card-players, the theater-goers, the gay, heedless throng, when He comes? If not, why not? The Evangelical

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department

Hibernia Bank & Trust Co.,

Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

SOME ONE CARED.

There came into my church in an Eastern city a man who worshiped with us for a time. His family were in the mountains. I made it a rule never to allow one to attend the church that I did not speak to him personally. One day I called on this business man. He took me into his private office. When I took him by the hand I said, "I have come to ask you to be a Christian." He looked at me in amazement; and I said, "I am not asking you to join my church, that may not be the church of your choice, but I am asking you to be a Christian." He drew his hand out of mine, walked away to the window, and stood looking down upon the busy street for fully five minutes. I thought I had offended him. Then he came back, and, brushing the tears out of his eyes, he took my hand again and said, "It is the first invitation to be a Christian I have ever had in all my life. Nobody ever asked me before. My mother never asked me; my wife has never asked me; no minister has ever asked me." Then, sinking back into the chair by his table he used the words which are almost identical with the words of David, "I thought no one cared."—Wilbur Chapman.

BLUFF CREEK CAMP MEETING JULY 30-AUGUST 8.

The Annual Bluff Creek Camp Meeting will be conducted this year by the writer, Rev. Alonzo Early, and Rev. A. S. Lutz, presiding elder of the Baton Rouge District. Mr. Paul J. Templeton, of Meridian, Miss., will be in charge of the music. Brother Early will have charge in the morning service at 9 o'clock, Brother Lutz in the afternoon, and the writer will conduct the 11 o'clock and the night services. Having been in meetings in several nearby towns, I trust that many of my good friends from those places will be present. Let's make this one of the greatest occasions in the history of the camp. Come prayed up and ready for a great Pentecostal occasion. Board and accommodations and cottages can be had on the grounds at reasonable rates.

Cordially

ROBERT A. BOZEMAN

Obituaries

Obituaries not [illegible] will be published free [illegible] 200 words. [illegible] of 1 cent a word [illegible] be sure to send [illegible] with the [illegible] all around. [illegible] tions. Memorial [illegible] to the same rule as obituaries.

CHAS. E. DOW, son of Mr. and Mrs. J. C. Dow, was born at Mendenhall, Simpson County, Miss., December 9, 1881. He was named in honor of Bishop Chas. B. Galloway and was dedicated to God by Rev. C. A. Guice, May 25, 1882. He ratified the act which his saintly parents did for him, October 20, 1895, thus becoming a member in full fellowship of the Methodist Episcopal Church, South, the church for which he manifested such fervential love. On May 22, 1905, he accepted employment in the train department of the G. & S. I. R. R. as brakeman. On October 19, 1905, he was received into the Brotherhood of Railway Trainmen of America and was a member until death an honored member of same. On April 10, 1907, he was promoted to train conductor. It was in this capacity and while in charge of a freight train on April 28, 1908, at Florence, Miss., his train was wrecked in which his younger brother, one of his brakemen, was killed. On April 14, 1917, he was married to Miss Ema Jones, who, on August 26, 1918, was baptized and received into the Methodist Church by the writer. On October 22, 1919, while returning from the State Fair at Jackson, Miss., in his automobile to his home at Mendenhall, his car was wrecked on a defective bridge, killing him and greatly injuring his companion. He was buried at Mendenhall cemetery after services conducted by the Rev. J. L. Smith, assisted by Brother Williams, the pastor of the Baptist church. GEO. G. YEAGER.

SARAH JANE BARNES, wife of Dr. W. H. Barnes, now of Homewood, Miss., was Miss Sarah Jane Miller, who was born in Coffee County, Ala., June 15, 1847. She was married to Dr. W. H. Barnes, of Dale County, Ala., in 1865, on November 12. They together moved from there to North Alabama in 1867, moved to Neshoba County, Miss., in 1870, and in 1879 they moved to Homewood, Miss., Scott County, where they lived together until she died, May 19, 1920. Sister Barnes leaves the good husband, who is seventy-five years of age, one son, W. W. Barnes, of Trenton, Miss., and one daughter, Mrs. Cornelia Neblin, of Forest, Miss., twenty grandchildren and seven great-grandchildren, two brothers, S. D. Miller, of Raleigh, Miss., and Rev. M. J. Miller, of Rocky Springs, Miss., and a host of friends to mourn the loss of a devoted wife, loving grandmother and friend. She joined the Methodist Church in early girlhood and was a consistent member until she went to join the church triumphant. She was very active in church work all of her days, so much so that the Woman's Missionary Society, which has been reorganized just recently, named the Society, the "Sarah Barnes Missionary Society," as a tribute to the good work which she had done in the Society in the past. She and the doctor were certainly happy together. She was on several trips, in fact most all of them, to the reunions of the Confederate Veterans in company with the good doctor, who belonged to Co. D, 57th Ala. Volunteer Regiment, and served two years. Sister Barnes suffered a long time, and for nearly a year she was in an unconscious state of mind, but in all of her suspense and sickness she was sweet and patiently waiting the call. She had told her devoted husband that she had a presentiment that she might get to where she could not talk and wanted to tell them that she was ready to go. So, dear friends and loved ones, weep not as those who have no hope.

Her pastor,

H. R. McKEE.

MARRIED.

On Monday, June 21, at 2:30 p.m., at the residence of the bride's brother, Mr. Brent C. Oxley, Louise, Miss., Miss EMMA MAE OXLEY was married to Mr. GEORGE H. BARNES, of Louise, Miss., Rev. M. K. Miller officiating.

At the residence of Brother S. D. Dement, on July 3, 1920, Meridian, Miss., Brother C. V. DEMENT was joined in holy matrimony to Miss RUTH ELAINE FOWLES, by Rev. Isaac L. Peebles.

At the parsonage, Saturday evening, July 3, 1920, in Leland, Miss., by the pastor, Rev. W. M. Young, Mr. G. F. DUFFYHILL, of Sunflower City, to Miss ELLA LOUISE FRYER, of Indianola, Miss. The young couple will make their future home in Sunflower City, Miss.

OBSERVATIONS FROM THE HILL CITY.

Dear Brother Curley: Have you space for some observations from the Hill City? I'll try to be brief. This is our fourth year at Gibson Memorial, and in every way it is the best of the four. Gratifying progress has been made along all lines. Our revival meeting began the 4th Sunday in May and closed the 4th of June. Brother J. V. Bennett did the preaching. I have never had more thorough or satisfactory help. The members were thoroughly revived and a deep, abiding work was done. Bennett is a blessing to any community and will do any pastor a great service. Besides the good work done with those in the church, 28 were added to the membership. A total of 44 has been added this year. In the three and a half years we have been here, 217 have been received at Gibson Memorial. There has been much spiritual growth for which we give praise and thanks to God. The Lord has been gracious and good, and given many remarkable answers to prayers.

Material progress has also been made. The third coat of paint is being applied to the parsonage and enough paint is provided to paint the front and trim the windows of the church. We are gradually paying off the old parsonage debt, including a new lot, 70x140 feet, and the installation of a $725 furnace.

The Sunday school is breaking all records. The Young People's Missionary Society has the record of being the best in the Conference. The Woman's Missionary Auxiliary is doing a great work also.

Our people were greatly blessed by the League Conference held here in June at Crawford Street. It was a wonderful sight to see so many young people earnestly devoting themselves to the Master. Our League is [illegible] work.

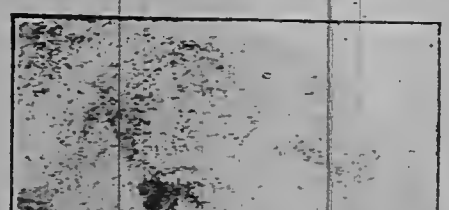
[illegible] kept busy at Crawford Street and is meeting the [illegible] success. He [illegible] pastor.

[illegible] needs to be [illegible] that I feel in- [illegible] the situation and I [illegible] prayers of all the [illegible] have power equal [illegible] Fraternally,

DESMOND S. LEWIS.

Vicksburg, Miss.

IT IS A BURNING SHAME



That so many [illegible] ning and To[illegible] THE NATIONAL METHODIST CHURCH INSURANCE COMPANY OF CHICAGO, ILL. Mutual—Insurance AT COST [illegible] legal reserve [illegible] stock company.

No agents. Real direct. For applications and particulars address

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

LEMON JUICE
FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try it!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Red Eyes

Dickey's Old Reliable Eye Water, cools, heals and strengthens the sorest eye. Doesn't burn or hurt, feels good. Once used always wanted. Good for children and grown folks. Get Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

Rely on Cuticura To Clear Away Skin Troubles

Soap to cleanse, Ointment to soothe, Talcum to powder. 25c. Samples of Cuticura, Dept. V, Malden, Mass.

HOLMES
is a
Reliable Store

Methodist Benevolent Association
[illegible] Methodist Men and [illegible]
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMAKER, Sec'y
310 Broadway Nashville, Tenn.

TETTERINE
CLEARS BABY'S SKIN
and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BEINE & WELT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Bobby and Betty Have a Picnic

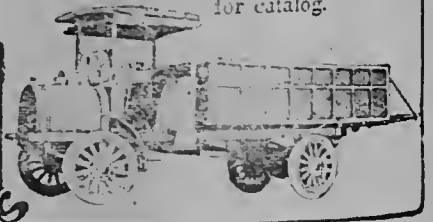
Bobby and Betty are having a picnic, and don't you wish you were there? The big freezer full of ice cream costs only half the usual price, for it was made of Jell-O Ice Cream Powder and there never was better ice cream at any price.

All grocers and storekeepers sell Jell-O Ice Cream Powder in four flavors and unflavored.

Forschler's
Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with [illegible] Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.

Forschler's practical invention as applied to motor trucks has greatly simplified [illegible] problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



STRENGTH
NUXATED IRON
4,000,000 PEOPLE USE IT AS A TONIC STRENGTH AND BLOOD BUILDER
HEALTH
Helps Make Strong, Sturdy Men and Beautiful, Healthy Women. Nuxated Iron is Dispensed By All Druggists.

Biliousness
Permanently relieved without sickening. One Pill at night will do the work
RAMON'S LIVER PILLS

Millions for a New Stomach

One of the greatest American millionaires said to his physician, "A million dollars, Doctor, spot cash and no grumbling, for a new stomach," and then the sick man groaned and turned away. All his wealth could not make him happy or contented, for happiness largely depends upon digestion. Without health where does happiness come in? After all the stomach plays a great part in everyday life. Without a healthy stomach and good digestion our blood is thin, watery and poor, our heart action is weak, our liver does not do its duty, and man is miserable and unhappy. Prevent disease by putting the house in order and strengthening the system against the germs of disease.

Dr. Pierce, of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., years ago understood diseases and their prevention, and he discovered certain roots and herbs which were nature's remedies, and succeeded in putting them up in a form that could be easily procured at the drug store (liquid or tablets). This he called Dr. Pierce's Golden Medical Discovery. This Discovery gives no false stimulation because it contains no alcohol or any narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. It gives to the blood the food elements the tissues require. For over fifty years it has enjoyed the confidence of the American public. Try it now!

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

POLICY OF HOLLY SPRINGS CHAPTER EPWORTH LEAGUE, 1920-21.

It is the aim of the chapter:

1. To conduct fifty-two interesting and helpful devotional meetings during the year.

2. To maintain our Quiet Hour Covenant by reading the Bible and praying each day, as the Covenant suggests.

3. To have a definite plan of making people welcome at the preaching services, especially strangers and members who do not attend often. (It is to be worked out by Department Two).

4. To emphasize the Fellow-Workers' Covenant, having as the aim at least five conversions as result of League work during the year.

5. To have one social hour each month.

6. To have one missionary program each month, to be held on the fourth Thursday night.

7. To have conducted one mission study class during the year, using some book recommended by the Epworth League General Secretary.

8. To have twelve Council meetings, one each month, the same to be held the first Tuesday in every month.

9. To hold four quarterly business meetings, the same to be held the third Thursday in August, November, February and May. At these meetings, every officer is expected to report on the regular report blanks what work has been done during that quarter.

10. To adopt and carry out the budget plan of finances; letting each member decide what amount he wishes to pay monthly.

11. To pay quarterly on our pledge to the African Special. The pledge being $85, we will pay $21.25 on the night of our several business meetings.

12. To secure as members of the Stewardship Covenant three-fourths of our membership, the purpose being: To secure pledges to tithe.

The Budget: Advertising, $5; Delegates, $10; First Department, $2.50; Second Department, $25; Third Department, $10; Fourth Department, $2.50; Bros. $25; Mission Special, $85; Miscellaneous, $15; Total, $185.

(Miss) HAIDEE CURD,
President.

The above is a policy which I believe can be used by almost all Epworth Leagues. As President of the Conference, I recommend it for your consideration. W. R. LOTT.

REVIVAL AT MAGEE, MISS.

Magee and the surrounding community has enjoyed an old-fashioned spiritual revival, conducted by Rev. Dan E. Kelley, of Hattiesburg, and his singer, Dan Ward Milam, who is a specialist in his line of work. Both of these men believe in a Spirit revival, instead of a revival brought about by methods. Officially, our meeting was not a union meeting, but practically it was, as the revival swept all over town and the surrounding community. All the business establishments in the town closed their stores for each service, and every denomination of the town joined whole-heartedly in the meeting. The result was that a great spiritual feast was ours to enjoy. We received one member by certificate and one by baptism. And there was a general straightening up between those who were out with each other.

As the meeting was reaching its climax, Sister Kelley joined her husband, and remained with him until the close of the meeting. Her presence added much power to the meeting, which was highly appreciated by all I think, and I don't think I am thinking alone, when I say that Brother Kelley and his singer, Brother Dan Milam make about as good a team as Southern Methodism has. Brother Milam carries along with him Sister Milam, who is also an attractive singer and she has a sweet disposition. Magee was blessed with [illegible] Christian workers. We want them to come back again.

Our meeting began [illegible] and lasted until July [illegible], closing with a delightful [illegible] "Our Beautiful Home and Will We Meet Them Over There," and a short [illegible] The last service was [illegible] way through. I [illegible] a flower on [illegible]

May God bless Brother Kelley and his staff. Yours brother,

S. W. JOHNSON, Pastor.

SICK KIDNEYS MAKE LAME BACKS

[illegible]

Simply Worn Out

How Many Women Are Like This?

Can anything be more wearing for women than [illegible] round of household duties? Oh! the [illegible] of it all—work and drudgery; no time to [illegible], often, yet cannot stop. There comes a time when some [illegible] "snaps" and they find themselves "simply worn out," and [illegible] matters worse, have contracted serious [illegible] disorders. Backache almost always follows the constant overtaxing of a woman's strength.

Then they should remember that there is no remedy like Lydia E. Pinkham's Vegetable Compound the experience of these two women establishes that fact:

Cedar Rapids, Ia.—"After [illegible] birth of my last child I had [illegible] painful spells that would [illegible] entirely for my housework. I suffered for months [illegible] that my friends [illegible] and I wrote to [illegible] ter. It was [illegible] Pinkham's [illegible] Compound [illegible] Sanative Wash [illegible] Pinkham's Liver Pills [illegible] well women [illegible] without a trace [illegible] Mrs. H. [illegible], 627 Linn [illegible] Cedar Rapids, Iowa.

All Worn Out Women Should Take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sarepta, Miss.

Now is the time to order the graded lessons for beginners, children four to five years of age. You order one copy of Teacher's Text Book, No. 1 for the teacher; Beginners' Stories, No. 1, order as many as you need for your class; also order Beginners' Picture Set, No. 1. The pictures are needed to make the story effective. The Oliver picture cards are not worth much in teaching the child to know God.

Dr. M. Porter, superintendent of the Water Valley, Main Street Sunday school, writes that he and six of his teachers expect to be with us at Grenada, August 4-11.

Rev. Robert H. Ruff, one of our young men of the best training, a graduate of Emory University, will teach "The Program of the Christian Religion" at our Training School. This is a good course for young preachers as well as for other teachers.

Our Sunday schools would make wonderful improvement if about one hundred superintendents would take the course of Organization and Administration under Mr. E. E. French, Superintendent of our McKendree Sunday school. Mr. French knows things that have not been put in the books. Few men have a greater opportunity for rendering a lasting service to our homes, to our country, and to the kingdom of God than the superintendents of our Sunday schools.

If you cannot attend the Training School, the next best thing is to get some one else to take one of the eight courses offered.

An eight-page Announcement will be ready to mail out the 20th inst. If you have teachers that are undecided, send me their names so they can see what is offered them.

We hope to lead all who attend the Training School into a deeper religious experience. The prayer life will be emphasized at every class meeting and in every service held. We all may receive a Pentecostal experience if we so desire.

MISSISSIPPI CONFERENCE NOTES.

During the long summer days, when we have much more time than in the short winter days, it seems a good time to prepare for the work that is to come in our Sunday school life.

Do you ask what is the Training Course of the church for Sunday school workers? It is composed of twelve units—eight general and four specialized units that meet the demands of the different dimensions of the work.

If one is a teacher in any department in the Sunday school, one can take a course for that work and be more efficient.

In any department of the Elementary work, Intermediate or Senior, Young Peoples, Adult or Administration courses are given. Examinations are given and you can get credit for the work done.

Write to the Field Secretary, Rev. Jno. C. Chambers, Jackson, Miss., for information and get to work. God wants efficiency, and if we are to be a servant that is worthy of our Lord, we must study to be approved.

The following is taken from the Elementary Newsletter:

A Splendid Gift.

The elementary forces of the church are indebted to Mrs. W. W. Adams, Elementary Superintendent of the Memphis Conference, for a beautiful gift of one hundred silver forks and one hundred silver spoons. These are to be used at the various elementary festivities at Junaluska and are to be a part of the permanent furnishing of the Elementary Club House to be built there. Mrs. Adams has also asked that the money left after the silver was purchased be used to carve the Elementary motto on the mantelpiece of the lodge. We are sure that all the elementary workers will join with us of the central office in our appreciation of the love for the children and the interest in their welfare which are back of the gift.

First Week.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."—Franklin.

Second Week.

Shall we not lay gentle hands on things which make for character here and hereafter?

Mrs. SUE STUART BRAME.
Elementary Supt.

REVIVAL AT HAZLEHURST.

Dear Brother Carley: We are in the midst of our revival meeting at Hazlehurst. Dr. Theodore Copeland, of Dallas, is with us doing the preaching, and doing it well. He has already won not only the hearts of my people but of all denominations, and they are flocking out in great crowds to hear the wonderful gospel messages that he is bringing to us daily.

Dr. Copeland's great loving heart and gentle spirit, and the gospel messages of love and redemption through Christ, will win the hearts of any people.

Lay aside your "quill" for a while, Brother Carley, and run up to Hazlehurst and be with us for a few days.

W. W. GRAVES, Pastor.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round

Trenton, at Polkville, July 24.
Newton, at Newton, Aug. 1, 2.
Neshoba, at North Bend, Aug. 4.
Philadelphia, Aug. 4, p.m.
Chunky, at Meehan, Aug. 7, 8.
Union at Union, Aug. 11, p.m., 12.
Lake, at Conehatta, Aug. 14, 15, a.m.
Decatur and Hickory, at Good Hope, Aug. 15, p.m., 16.
Bay Springs, at Holder's, Aug. 21, 22, a.m.
Rose Hill, at Paulding, Aug. 22, p.m., 23.
Montrose, at Montrose, Aug. 24, p.m.
Raleigh, at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.

J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Summit, at Muddy Springs, July 25.
South Magnolia, July 25.
Adam, at Ebenezer, July 31.
Brookhaven, Aug. 1, 2.
Topisaw, at Holmesville, Aug. 7, 8.
McComb, Centenary, Aug. 8, 9.
Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Barlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.

J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

Harrisville, at Poplar Springs, July 22.
Camden, at Soule's Chapel, July 23, 11 a.m.
Vaughn, at Vaughn, July 24, 25.
Millsaps Memorial, at Clinton, Friday, July 30.
Madison, at Pocahontas, July 31 Aug. 1.
Monterey, at Thomasville, Aug. 7, 8.

J. M. MORSE, P. E.

Port Gibson Dist.—Third Round.

Rocky Springs, at Redbone, July 25.
Utica, July 28.
Hermanville, at Sarepta, Aug. 1.
Nebo, at Cool Springs, Aug. 4.
Silver City, Aug. 8.
Louise and Holly Bluff, at Holly Bluff, Aug. 9.
Anguilla, at ———, Aug. 15.
Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg, Main Street, 8 p.m., Aug. 1, 2.
Hattiesburg, Broad Street, 11 a.m., Aug. 1, 3.
Hattiesburg Circuit, at Lux, 3 p.m., July 31-Aug. 1.
Richton, at Richton, Aug. 8, 9.
Ellisville, at Mount Zion, 11 a.m., Aug. 11.
Avera, at Piave, Aug. 14, 15.
Silver Creek, at Bethel, 11 a.m., Aug. 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Vimville, at Why Not, July 25.
Scooba, at Wahalak, July 27.
Daleville, Aug. 8.
DeSoto, at Hopewell, Aug. 9.
Matherville, at Theadville, Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moseow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Mentorum, at Antioch, Monday, July 26.
Coalville, at Big Ridge, July 31, Aug. 1.
Moss Point, Aug. 14, 15.
Pascagoula, 7:30 p.m., Aug. 15.
Vancleave, at Mt. Pleasant, Monday, Aug. 16.
Saucier and Lyman, at Lyman, Wednesday, Aug. 18.
Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Logtown, 7:30 p.m., Thursday, Aug. 26.
Pleayune, 7:30 p.m., Friday, Aug. 27.
Carriere, at Byrd's Chapel, Aug. 28, 29.
Biloxi, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Baxterville, Sept. 4, 5.
Wiggins, at Stillmore, 7:30 p.m., Sept. 5.
Americus, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Fame of Sweet Dreams Spreads Quickly

This Great Mosquito Remedy Now Used in 27 Countries. Sold by Local Druggists.

The absolute efficiency of Sweet Dreams as a mosquito remedy has resulted in its becoming quickly recognized everywhere.

Sweet Dreams is now being used in 27 tropical countries, and, to bring the story closer home, it is being used with success there just as it is here.

As everyone knows, Sweet Dreams is a double strength remedy. This fact explains the wonderful results attained.

If mosquitoes are troublesome, try Sweet Dreams—the remedy of proven efficiency.

Liberal bottles, 25c. Sold by every druggist—everywhere.—Adv.

FROM SUMRALL, MISS.

Dear Brother Carley: We have just closed a splendid meeting of two weeks' duration. There were twenty-eight valuable accession to our church and two to the Baptist Church. Brother J. V. Bennett, Conference evangelist, assisted us, and greatly endeared himself to this people. He is good help and works in perfect harmony with the pastor.

Sumrall station is forging to the front as among the leading appointments in the Harriesburg District. They are good to their minister, and are constantly remembering his family in substantial ways.

A nice bathtub has been recently installed, which adds to our comfort. Come up to see us sometime, Mr. Editor; right now the watermelons are fine, and the peaches can't be excelled in deliciousness. The figs, too, are beginning to ripen; thanks to a thoughtful predecessor, there are three fine trees in the backyard that promise an abundant yield. I am sure if the elder sees this, he will appoint a Q. C. almost instanter. Rev. H. MELLARD.

NOTES FROM THE ALEXANDRIA DISTRICT.

My Dear Brother Carley: The sun of the camp meeting day will not set while there remain sections of our country unevangelized. I am planning to attend a camp meeting 25 or 30 miles southeast of Alexandria in a community much in need of Methodism and the gospel of grace. The camp meeting at Point Meeker is a new enterprise, financed largely by Rev. John Paul and his brother, a well-to-do merchant. The Rev. John Paul, vice president of Asbury College, with the presiding elder of the Alexandria District to assist him, will conduct said meeting.

Rev. Leon I. McCain, of Hammond, La., is holding a revival meeting in Lecompte with Brother John Faulk, the pastor. Emphasis is given to the doctrine of tithing and the unsaved are called to repentance. McCain's gospel is full-orbed; he is a man of God and the church is edified wherever he goes. The Alexandria District has been greatly blessed during the revival campaign which began in January and will continue. The increase in our membership will approximate one thousand on profession of faith and otherwise during the period of revival meeting.

The unification question has been settled just as I expected it would and wanted it to be by the other folk. The Interchurch World Movement seems to be breathing its last. The church of God lives and will live; immortality is written upon her banner. God is with His own; His Word shall not return void. I am in the midst of the greatest year in our history. Come to the camp meeting; we will be glad to see you and promise you a good time. Blessings upon you. HARRY W. MAY,
Presiding Elder, Alexandria Dist.

FROM WEST MONROE, LA.

Dear Mr. Editor: For the first time this year I would like to report conditions and achievements at West Monroe.

As reported before, we had our opening of the main auditorium in June. Dr. E. K. Means preached the sermon. In addition to the previous report, will say we raised in cash that day $1,000. This money had not been previously subscribed. This put the building fund in good shape. Dr. Means and his people were very kind to us, assisting in raising the collection.

The pastor's salary was raised over last year at the beginning of the year. It is now paid ahead and will be raised a second time before the close of the year if they continue to pay in advance. The Woman's Missionary Society is doing a splendid work here. The Sunday school is coming into more perfect organization. Every class has its own room and the classes are fast furnishing their rooms. The superintendent is Mr. C. E. Faulk. He is rapid in action and moves the school in a businesslike manner. He has his heart very much in the work and with his splendid ability there is bright prospect for this school.

We have received sixty-eight members into the church this year. We have just closed one of the best meetings ever held in the church. Rev. W. W. Drake did the preaching. Have received twenty-eight on profession and ten by certificate as a result of the meeting. Others are yet to be received. Mr. J. B. Grambling led the singing. He organized a Senior League of forty members while here. Mr. Grambling put energy into his work. Day after day he drilled and explained to the members the working of the League. So the League starts off well instructed. A Junior League will also be organized—the leader has already been appointed. Mr. Grambling should make us a splendid State President.

This being my second term as pastor here, the roll shows that I received half of the present membership into the church here. We expect to receive many more members before the year closes. The finishing touches are being put on the new church. The benches and pulpit furniture have arrived. So in a few days the new church will be complete in ever way.

The opening of this letter seems contradictory. The report referred to was only a quotation the Advocate took from the daily paper here. We are expecting to close a great year here.

Rev. C. D. Atkinson, P. E. of the district, was with us much of the time during our meeting. He is a pastor's pastor. A man of his great heart and equipment can but succeed. How safe we feel when he is around! So far as I've heard, things are O.K. in the district.

H. W. LEDBETTER, pastor.

SUPERINTENDENCY OF PROGRAM FOR SOUTHERN ASSEMBLY AT LAKE JUNALUSKA, N. C.

Dr. L. C. Branscomb, editor of the Alabama Christian Advocate, has been requested to serve as Secretary of the Program Committee of the Southern Assembly at Lake Junalnska. This committee is composed of the following members: Bishop James Atkins and Mr. W. H. Stockham of the Southern Assembly; Dr. E. B. Chappell and Dr. J. W. Shackford for the Sunday School Board; Mrs. J. H. McCoy, Dr. E. H. Rawlings and Dr. C. G. Hounshell for the Board of Missions; Dr. F. S. Parker for the Epworth League Board; Dr. W. R. Beauchamp for the Laymen's Missionary Movement; Dr. O. E. Goddard and Dr. George R. Stuart for the Commission on Evangelism; Bishop James Cannon, Jr., for the Commission on Temperance and Social Service, and Dr. Stonewall Anderson for the Board of Education.

Inasmuch as this Program Superintendency will take Dr. Branscomb from his office in Birmingham only a few weeks through the summer, he has consented to accept the position and has entered upon his duties. Rev. E. M. Glenn, D.D., during the absence of Dr. Branscomb from the Alabama Advocate office, will have charge of his desk and will act as assistant editor of that paper. Dr. Branscomb believes that the Institution founded at Lake Junaluska by Bishops Atkins and Cannon, Dr. George R. Stuart and Mr. John R. Pepper has in it unlimited possibilities for good to the Southern Church and its people. A. I. DIETRICH,
Business Manager Southern Assembly.

LOUISIANA CONFERENCE.

QUARTERLY CONFERENCES.

Monroe District—Third Round

Lake Providence, June 26, p.m.
Monroe, July 4, a. m.
Sicily Island, at Pine Hill, July 10.
Maughan, at Union, Aug 8.
Rayville, at Crew Lake, July 18
Bonita, at Bartholomew, July 21, 22.
Tallulah, at Newelton, July 30
Waterproof, at Wesley, August 1.
Columbia, at Hebert, August 6.
Winnsboro, at Boeuf Prairie, August 8, p. m.
Gilbert at Wisner, July 11, p. m.
Mer Rouge, at Bon Idee, August 11.
Farmerville, at De Siard, Aug. 15, a. m.
West Monroe, August 11, p. m.
Oak Grove, August 22.
Midway, August 22.
Calhoun, at Wilhite, August 25.
Chatham, August 29.
Eros, at Oak Ridge, August 29
Bastrop, at Humphries, Aug. 10

C. D. ATKINSON, P. E.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

THE ONLY PLACE IN THE SOUTH where you can get your hats remodeled when not what you want them and how you want them. Agents wanted everywhere. Send for illustrated catalogue. Bennetts Hat Factory, 123 Broad Street, Jacksonville, Florida.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

Spend Your Vacation at
VIRGINIA LODGE
Good Beds and Good Food.
Bathing, Boating, Fishing!
Mountain Air, 2,800 Feet!
Wide Porches Over Looking Lake.
Rates $11 to $16 Per Week
Special Excursion Rates to the Southern Assembly Conferences:
Epworth League, Sunday Schools, Evangelism, Social Service, Laymen:
From July 7th to August 28th.
For Further Information, Write to
MRS. JOHN O. MOSS,
LAKEJUNALUSKA, N. C.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.
[illegible] to refund money back if it fails to remove freckles.

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

"THE TERRACE"
LAKE JUNALUSKA, N. C.
128 Rooms, 65 with private baths. Hot and cold running water in all rooms. Nowhere in the mountain section of Western North Carolina will you find such comfort and delight.
Moonlight excursions on the Lake.
TENNIS. BOATING, SWIMMING, FISHING.
Golf: A sporty GRASS GREEN COURSE is ready. Bring your golf sticks.
Rates $4.00 to $6.00 per day—American plan
COURTESY. CUISINE. COMFORT.
For Information Address,
A. E. WELLS, Manager.

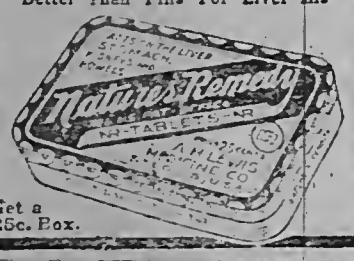
"Hurry, Baby Has the Colic"
Don't take dangerous chances by letting baby fret, cry and suffer—use the safest proven remedy for colicky or teething babies.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
It quickly aids baby's stomach to digest food as it should and keeps the bowels open, brings surprisingly quick relief from colic, diarrhoea, constipation, flatulency and other similar troubles.
Made of purely vegetable ingredients, guaranteed to contain no narcotics, opiates, alcohol nor anything harmful. This complete, open published formula appears on every label:
Senna, Rhubarb, Sodium Citrate, Sodium Bicarbonate, Oil of Anise, Fennel, Caraway, Coriander, Glycerine, Sugar Syrup
At All Druggists
ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, New York
General Selling Agents: Harold F. Ritchie & Co., Inc.
New York London Toronto

NR

TONIGHT
Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"



Get a 25c. Box.

A Treat for the Skin

Freckles, ta... all can be ... with the ... Ointment. ... A. E. Ballard, D. D., P... Grove Camp Meeting A... Grove, N. J., ... cess Ointment ... irritative itching ... recommend it ... afflicted." ... antiseptic and ... soothing to the ... and in all ... all skin troubles. ... send for free sample to The Mentor D... Co., 1521 Atlantic Ave., Brooklyn, N. Y.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES 10¢ 30¢ & 60¢

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

YOUNG PEOPLE'S DEPARTMENT.

Mrs. T. W. Baker.

District Meetings.

If I could only sing, I'd sing the doxology with all my heart, so grateful am I for the large per cent of representation of our Young Peoples' Superintendents and of the Young People themselves at the district meetings recently held. While last year only two or three Superintendents and an equal number of young people greeted me at each of the district meetings, except at the Sardis District meeting, this year, up to date, the number has been doubled.

The per cent stands as follows:

Aberdeen District meeting, 71 per cent present.

Greenville District meeting, 75 per cent present.

Sardis District meeting, 77 per cent present.

Holly Springs District meeting, 85 per cent present.

At the Aberdeen District meeting it rained, it rained again and still some more! But Aberdeen, Houston, Nettleton, Okolona, and Tupelo Young People all sent their delegates to Pontotoc with good reports and increased pledges for 1920. It was a source of regret to the District Secretary and to me that so few adults from territory not yet organized in Young Peoples' Work were present to get instructions for organization. Pontotoc found herself in need of organizing the young women for service. I hope to report them organized by July 1.

Mrs. Neblett kindly consented to direct the Young Peoples' part of the program at Senatobia. She reported to me these auxiliaries represented at the Sardis District meeting: Charleston, Coldwater, Como, Cockrum, Hernando, Courtland, and Senatobia. Cypress Corner and McGee's Chapel have been recently visited by Mrs. Neblett. I'm sure they are going to send in their reports this quarter. The young people of Sardis District nearly doubled their pledge for 1920.

The Holly Springs District is ahead in new Young Peoples' organizations. When Byhalia young people are organized (and they promised to organize right away), Holly Springs District will be the first to reach the standard set of five (5) new Y. P. auxiliaries to each district during the organization campaign. Three new auxiliaries, Water Valley, Holly Springs, and Mt. Zion, and three old, Grenada, Grenada College, and Holcomb, were represented.

Report time has come around again. I'm expecting reports from every auxiliary. Some are already in. Social Service Superintendents, see to it that you report to Mrs. W. V. Pittman, Sunflower, Miss. This is what she wrote me a few days ago: "I had five (5) reports from the young people last quarter. They came from Tupelo, Grenada, Coffeeville, Como and Itta Bena."

The Holly Springs District meeting was held in Byhalia on June 10-11. More delegates were present and more societies represented than at any former district meeting. Byhalia gave the delegates and visitors a most cordial welcome. The church was decorated with beautiful flowers, the choir gave us such good music and many people were present at each service.

On Thursday night Mrs. Lester Fant gave us the Council Message. She told us so many interesting things about the Council meeting and made all of us wish that we could have been present at this wonderful gathering of missionary workers. Friday morning was given over to the hearing of the reports of the delegates from the many societies represented at Byhalia. All of these reports were most encouraging, many reporting increase in membership and finances and much more interest in mission study. There have been thirteen societies organized in Holly Springs District since the first of January and much more interest is shown in mission work than ever before.

On Friday afternoon the Byhalia Juniors entertained the conference with a most interesting program. This was followed by the reports from the Young Peoples' societies and a most interesting and instructive lecture on the Young Peoples' work by Mrs. T. W. Baker. Then the Juniors gave their reports and Mrs. Lester Fant told of this most important work with the children.

Friday night Mrs. W. T. Boswell gave a very inspiring address; a message so full of love for the Master and for our fellow creatures that every one's heart was strangely warmed and the workers left Byhalia with a new zeal and a greater determination to do more and better work in our missionary societies.

LOUISIANA CONFERENCE.

Alexandria District Meeting.

The Alexandria District Woman's Missionary Society was held in Bunkie, June 16, in conjunction with the district conference. The first session was held in the Baptist Church at 10 o'clock, with Mrs. T. E. Brown, District Secretary, in the chair.

The address of welcome was made by Miss Fannie Norman, response by Mrs. Brown.

The following delegates were present: Mrs. Chas. E. Fike, De Ridder; Mrs. J. W. Sanders, De Ridder; Mrs. J. T. Feeler, Pineville; Mrs. F. W. Schaedel, Pineville; Mrs. Alonzo Early, Mrs. W. D. Haas, Mrs. John Evans, of Alexandria; Mrs. W. L. Fort, Mrs. D. B. Boddie, of Rochelle; Miss Fannie Norman, Bunkie; Mrs. Bryan, Oakdale; Mrs. W. T. Cunningham, Mrs. J. T. Pierson, Mrs. R. W. Winstead, of Natchitoches, and Mrs. B. F. Key, of Shreveport.

After silent prayer, the Scripture lesson was read by Mrs. Mantiply, of Bunkie. She read the twelfth chapter of Romans. Business was then taken up. Mrs. R. W. Winstead was elected recording secretary.

Reports were read from the following auxiliaries: Alexandria, Bunkie, De Ridder, Oakdale, Natchitoches, Pineville, and Rochelle. All reports showed auxillaries in good working order and well organized. Specially good reports came from Pineville and Rochelle, these societies having been organized since January 1, Rochelle having a membership of 25 and Pineville having 33.

Mrs. W. T. Cunningham, Superintendent of Mission Study, made a helpful talk on the importance of definite Bible study in the auxillary. She suggested that after mission study books have been used, they be passed on to other societies for use. She made a plea for the establishment of the family altar.

Mrs. B. F. Key, Superintendent of Young People, spoke on different phases of her work, stressing in particular the importance of holding missionary rallies; she told of one held in Mansfield, stating that in spite of rainy weather, fifty young people were present and fourteen adult visitors. An invitation was given by Mrs. W. D. Haas, of Alexandria, for the rally to be held there the second Saturday in October. This invitation was gladly accepted. Mrs. Brown stated that Mrs. Elma Drew, of Mansfield, would be glad to give the first week in July to the Alexandria District to promote the children's work. Any auxiliary needing Mrs. Drew can make arrangements with Mrs. T. E. Brown, Oakdale.

This closed the morning session. After prayer the meeting stood ad-

(Continued on Page 16)

SERVICE

Your ... car service is ... improved. Your ... patience and ... efforts will soon ... it

A. L. KEMPSTER,
General Manager.

New Orleans Railway & Light Company

A BOOSTER IS A GEM

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

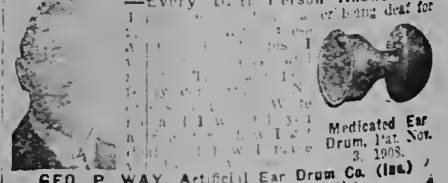
are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That ... Long Deaf for



Medicated Ear Drum, Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

Loss of Vitality [illegible] of life, and [illegible] appetite and [illegible] endurance. [illegible] greatest [illegible] gans and [illegible] whole system. Adv.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Letters From Rheumatics.

Possibly you have imagined that you could not get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water that those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have used your Shivar water in several cases of Rheumatism, Indigestion, Kidney [illegible] and in Nervous and Sick Headache and find that it has acted promptly in every case, and I believe that if [illegible] for a reasonable time will give permanent relief. It will [illegible] relieve debility, stimulate the [illegible] Liver and Kidneys, and [illegible] them in throwing off all poisonous matter."

Dr. Avant of Savannah writes, "I suffered for years with a most aggravating form of Stomach trouble, and took a number of [illegible] went to Baltimore and [illegible] ists there and [illegible] I had about decided [illegible] began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I have Rheumatism. I know from [illegible] relieved of Rheumatism with this water."

Editor Charlestown writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from it now."

Mr. McClain of South Carolina writes: "My wife has been [illegible] Rheumatism and other [illegible] twenty gallons of your Mineral Water, was entirely relieved of [illegible]."

Mr. Carter of Virginia writes: "Mr. Carter has had [illegible] hands, caused by [illegible] Shivar Spring Water [illegible] the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring,

Box 17F, Shelton, S. C.

Gentlemen: [illegible] and enclose herewith [illegible] gallons of [illegible] Water. I agree to give it [illegible] ance with [illegible] booklet you will [illegible] no benefit you [illegible] in full upon [illegible] demijohns, which I agree to return within a month.

Name .....

Post Office .....

Express Office .....

(Please Write Plainly) Adv.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc —Adv.

FROM LOUISE AND HOLLY BLUFF, MISS.

Dear Brother Carley: On Wednesday, June 2, we closed a very [illegible] and fruitful series of meetings at Louise. For ten days, beginning Sunday, May 23, Rev. Claude [illegible], of Fayette, Miss., "sounded [illegible] with no uncertain sound." [illegible] during the meeting our [illegible] church building was filled to [illegible] with the crowds who came [illegible] to the messages delivered by Brother Jones; and quite a few [illegible] unable to find seats inside [illegible] outside upon the sidewalk, and [illegible] was drawn up near the church [illegible]. The Holy Spirit was present in great power. We received sixteen accessions to the [illegible] (12 by vows, 4 by certificate). [illegible] a great revival of "old-time [illegible] among our people whose [illegible] were already enrolled upon the church register.

[illegible] close of the meeting, our [illegible] made up a purse of $170, which was presented to Brother Jones by the [illegible] as a token of appreciation of [illegible] efforts among us. The [illegible] was not forgotten in the round of good things; he received a goodly [illegible] of presents in the form of [illegible] and merchandise; and the official [illegible] have him a check for $80 due, on [illegible]'s salary, which brings our [illegible] account up in full to date.

During the meeting we organized a Women's Missionary Society with [illegible] members, which will be a source of much valuable assistance to us in planning and securing funds [illegible] the new church and parsonage [illegible] we contemplate building in the [illegible] grove.

On June 13, the pastor announced [illegible] the morning offering would be [illegible] exclusively to our Orphans' Home, [illegible], Miss., and that throughout [illegible] coming months of the year the [illegible] taken on the second Sunday [illegible] month at Louise, and taken [illegible] first Sunday at Holly Bluff, [illegible] be given for the same purpose. [illegible] our contributors are asked to [illegible] themselves accordingly.

[illegible] meetings are very encouraging [illegible] Holly Bluff. We are praying for [illegible] people" and believing that [illegible] Fraternally yours,

M. K. MILLER.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round.

Marksville at Bay Hill, July 24, 25.
[illegible], 8 p.m., July 29.
[illegible], 8 p.m., July 30.
[illegible], 11 a.m., Aug. 1.
[illegible], 8 p.m., Aug. 1.
[illegible], Aug. 8, 9.
[illegible], 8 p.m., Aug. 11.
[illegible], at St. Maurice, Aug. 12.

HARRY W. MAY, P. E.

Shreveport Dist.—Third Round.

Plain Dealing, at Atkins, July 25, 11 a.m.
[illegible], at Lake Port, July 27.
[illegible], at Aug. 1, 11 a.m.
[illegible], at Bayou Sill, Aug. 3, 11 a.m.
[illegible] Hill, at Beulah, Aug. 6, 11 a.m.
[illegible], Aug. 8, 11 a.m.
[illegible], Aug. 8, 8 p.m.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Third Round.

[illegible], at A., July 25, a.m.
[illegible], July 25, p.m.
[illegible], Aug. 1, a.m.
[illegible], Aug. 1, p.m.
[illegible], Aug. 3, p.m.
[illegible], Aug. 8, a.m.
[illegible], Aug. 11, p.m.

[illegible] Conference, let the preachers [illegible] full reports on education, as [illegible] Section No. 9; also on No. 10, [illegible] to Christian literature. At this conference, special stress will be placed on Christian education, and our Advocates. H. W. BOWMAN, P. E.

Baton Rouge Dist.—Third Round.

Baton Rouge, First Church, [illegible], July [illegible]
Plain Dealing, Keener Memorial [illegible], July 27.
[illegible], at Crosby, July 28.
[illegible], at Ferdinandina, July 29.
[illegible] Grove, Camp [illegible], Aug. 1 to 8.
Olive Branch, at Bluff [illegible], Aug. 4.
Baker, at Leonard, Aug. 10.
Plank Baton, Aug. 11.
Franklinton Circuit, at Wal[illegible], Aug. 12.
Denham Springs, at Live Oak Ridge, Aug. 14 to 18.
Springfield, at Hebbon, Aug. 19.
Amite, Aug. 22.
Kentwood, at Mt. Hermon Revival, Aug. 23 to 29.
Hammond, Sept. 4, 5.
Ponchatoula, at Lee's Landing, Sept. 6.
Pine Grove, at Pipkins, Sept. 11, 12.

ALBERT S. LUTZ, P. E.

"Diamond Dyes" Tell You How

A Complete Direction Booklet in Each Package

[illegible] even [illegible] Druggist

WINTERSMITH'S CHILL TONIC

FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

FERRALINE

"THE BLAMELESS PHYSICIAN"
DEMONSTRATES
"The Healing Power of Nature"

[illegible] Stomach [illegible] to [illegible] Liver, Bowels and pro[illegible] [illegible] a Soul," write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed, together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

(Continued From Page 14)

journed to meet in joint session with the brethren at 2 o'clock.

At the afternoon meeting, Mrs. Brown was called to the chair by Brother May. She called for reports from Oakdale Young People and Juniors. Mrs. Bradic gave the report for Young People, and little Paul Brown read a good report from the Junior Society.

Mrs. Key presented the Young People's work, stating that there are twenty-five Young People's societies in the State. She urged that the Young People's Missionary Society and the League work together in harmony. She asked that the ministers pray for this important work.

A splendid paper on "Life Service" was read by Mrs. Alonzo Early, of Alexandria. Mrs. R. W. Winstead made a talk to the ministers, urging them to help the women in organizing Woman's Missionary Societies.

Mrs. Brown read the Standard of Excellence and suggested that the women keep this ever before the auxiliary and report to her those who have attained this Standard.

After a circle of prayers, the district meeting stood adjourned.

A reception was given immediately afterwards at the beautiful home of Mrs. Randle to the visitors by the Bunkie ladies. A most enjoyable afternoon was spent.

MRS. R. W. WINSTEAD,
Recording Secretary.

RESOLUTONS ON SOCAL REFORM.

The following resolutions were unanimously adopted by a rising vote of the Mississippi Epworth League Conference, held at Vicksburg, June 15-18, 1920. There were nearly 400 delegates in attendance at this Conference.

We, the members of the Mississippi Epworth League Conference of the M. E. Church, South, assembled at Vicksburg, Miss., June 15-18, 1920, in the light of social conditions revealed by speakers on social service subjects at said Conference, hereby wish to express to our bishops, pastors, social service workers, and all others interested in the highest welfare of our young people, our unqualified endorsement of the General Rules of our church, which forbid the taking of such diversions as cannot be used in the name of the Lord, with particular reference to dancing, card playing and kindred evils, including every form of gambling and games of chance, which are sweeping our young people from their Methodist moorings, and unfitting them for the responsibilities of citizenship in church and State. Therefore, be it resolved:

First—That we request our chief pastors, our beloved bishops, to prepare and publish through our church press a pastoral letter of admonition to the church at large respecting the unprecedented tide of worldliness now swecping over the land and through the church.

Second—That our pastors be requested to read before their respective congregations said pastoral letter.

Third—That our pastors speak warningly to their congregations regarding the insidious and subtle harm resulting to the individual, the community and to unborn generations from indulgence in the aforesaid and kindred evil practices.

Fourth — That we Epworthians, through the several League Chapters of our Conference, assure our pastors and social service workers of our loyalty and co-operation in their efforts to correct and improve the present appallingly low social standard by strict observance of the General Rules of our church, assumed by each and all of us when we became members thereof.

Fifth—That we Epworth Leaguers further encourage and assist our pastors by attendance upon all the church services each Sunday evening, instead of spending the time in a social way elsewhere.

Sixth—That the social and recreative life of the League and the church be projected on such lines as will meet all necessary requirements, but all of which shall be compatible with true Christian spirit.

Seventh—That our hearts rejoice in the large class of 142 volunteers for life service at our Assembly, who are parties hereto; that our prayers ascend for them and for others that the needy fields of earth shall be supplied with reapers that the Kingdom of our Christ may be established in all the earth.

Eighth—That a copy of these resolutions be printed in the Epworth Era, the Nashville Christian Advocate, and in our various Conference organs throughout the church, and that other League Conferences be hereby requested to join us in our prayers and efforts for social reform.

Signed by: Vera Britt, James W. Sells, Mrs. A. L. Bilmore, W. Wray Bowie, Truman Lewis, Osmond S. Lewis.

A FINE MEETING AT KOSCIUSKO, MISS.

Dear Brother Carley: Our meeting is in progress here and this is the 9th day of the meeting. I have with me Rev. Lee M. Lipscomb, Oxford, and Rev. C. T. Floyd, Byhalia. Brother Floyd is a good singer and helper. As every one knows, Brother Lipscomb is one of our greatest preachers.

Brother Lipscomb is preaching to large congregations at each service, stressing the need for righteousness and denouncing sin in his own characteristic way. All congregations are co-operating and the meeting has already taken on a depth of interest and power that will abide. Six joined the church yesterday (Sunday school pupils) and only one opportunity as yet has been given for membership. It is a meeting in the church. Cordially,

E. H. CUNNINGHAM.

July 12.

Ownership seems to imply bondage, slavery; but in God's service ownership implies liberty, freedom. "I am thy servant, O Lord," said David. "Thou hast loosed my bonds." He makes us free that he may make us serve, and it is the liberty of God that makes us serve with a glad heart.—Exchange.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

B. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Prncipal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tennessee, today, and let him send you a cathlogue and tell you what this school can do for your boy.

ASBURY COLLEGE
In Kentucky's Blue Grass Fields, Near America's Center of Population.

H. C. MORRISON, D. D., President

Five hundred Students, select in character, from thirty-six states. Offers six Baccalaureate Majors: Classic, Educational, English, History, Science, Philosophy. Special Courses for Teachers. Divinity electives for Ministers Seventy Student Volunteers. A favorite school for Preachers and Missionaries. Secondary and Vocational Schools of best standard, covering all practical fields.

This Tree is Nearly a Third of a Century Old.

Catalogue will be sent or information given by the Vice-President.

JOHN PAUL, D. D., Wilmore, Ky.

Starkes University
Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.

For further information write

J. M. STARK,
Montgomery, Ala.

CENTENARY
College-Conservatory.

For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 26th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address

DR. J. W. MALONE, President,
Cleveland, Tennessee.

MILLSAPS COLLEGE
Jackson, Miss.—A. F. Watkins, Pres.
A HIGH GRADE COLLEGE

Situated at the Capitol of the State. Location high, dry and healthful. Entrance requirements and curriculum same as other leading colleges and universities North and South. The very finest moral and religious influences. Courses leading to B. A.—B. S., M. A., and M. S.

Millsaps Academy

Under separate faculty and dormitory management Unsurpassed training for college.

Twenty-Ninth session begins September 15, 1920

For catalogue and other information, address

J. REESE LIN, Sec'y, Jackson, Mississippi.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. 34 new Knabe pianos. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624 from 31 states and foreign countries. For catalogue and book of views illustrating student life address

D. R. ANDERSON,
President, Box 23

ALABAMA CENTRAL FEMALE COLLEGE

Sixty-second year opens Sept. 8, 1920. All College courses. Preparatory courses. Specials; Music, Art, Expression, Domestic Art and Science, Red Cross work. New sleeping porches. All Business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, high-est location. For handsome catalog, address,

W. M. HATTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.

Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up Our work in the grades is acceptable to the State.

Request for reservation of room should be made at once.

For catalogue address E. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, So.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, July 29, 1920 CHAS. O. CHEL

EDITORIAL COMMENT

DREAM A DREAM.

If things are not what they ought to be, dream a dream of what should be. Close the eyes to the sorry sights of wrecked lives and ruined homes; close the ears to the pitiful wails of weeping children and heart-broken men and women; forget the sorrows and disappointments and disillusionments that have come into your own life—and dream of beauty and joy and happiness in a world from which injustice has been banished and in which sin is no more. Dream of a world in which men are brothers, in which work is worship, and the love of God is shed abroad in every heart. Dream sweetly and peacefully of the Kingdom of God set up on earth. Then awake and go to work. Dreams sometimes come true.

TRY TITHING.

All the objections to tithing we have ever heard came from those who did not practice it; and we have never known a tither who was not satisfied with it as a system of proportionate giving. It is not a limit to liberality, but it is a safeguard against thoughtlessness and carelessness in keeping accounts with the Lord. We do not look upon it as a specific requirement of the New Testament, but as the reasonable expression of a recognized obligation on the part of Christian people. So far as we can see, tithing has nothing against it, and everything in its favor. It is at least worth a year's trial on the part of every loyal member of the church; if the trial is unsatisfactory, it can easily be given up for a better method. (If any of our readers discover a better system of giving, we should be glad to hear from them).

THANKFUL FOR WHAT WE HAVE.

Our desires may outrun our possessions, but when we stop to count our blessings we always find that we have enough to be profoundly grateful for. Not the least of our blessings may be the fact that God withholds what we ardently desire—our limited knowledge makes it impossible for us to foresee what is perfectly plain to Omniscience. If we should make use of all we have, we should probably soon find that we are richer than we thought. It is greediness that makes us want more than we can use—and many of us, while asking for more, already have talents carefully hid in the earth. Let us be thankful for, and use, what God has given us, with the full assurance that all our needs will be supplied in due time and in due measure.

BIG THINGS AHEAD.

We thank God that the church is looking forward to big undertakings and big achievements. We would that His Kingdom had already come in its fullness, but since it has not, we are called to labor with all our might at a task that is worth while. We are living in a day of big things—but the biggest things are yet to come. The church has wrought nobly in the past, and the wonder is that it has achieved so much; but it has not yet entered into its glory. The future is a challenge to the best that is in us, and only the faint-hearted will hold back. It is not with misgivings, but with eager anticipation that we look forward to the carrying out of a great program that means so much for the welfare of the world. The raising of millions of dollars for our educational work will be no easy thing—but who is looking for an easy job? "The slothful man saith, There is a lion without, I shall be slain in the streets"—but the determined man arms himself and adds a new trophy to his collection. Millions of human beings are in the scales against our millions of money—and humanity will tip the beam. Happy the man who has even a small part in the accomplishment of a mighty undertaking!

HEIGH-HO, OHIO!

Harding, Cox, Watkins—all presidential candidates, and all from Ohio! The Republicans, the Democrats, and the Prohibitionists, in looking about for a party standard bearer, evidently were of one mind as to the State from which their leaders should come, although they were in utter disagreement as to the platforms upon which they should stand. We shall not be surprised to learn that the population of the Buckeye State will receive large accessions within the next four years from the ranks of those who feel called to serve their country in the White House; candidates for the vice presidency will probably do very well to maintain their present places of residence.

FUN FOR THE BOY.

The United States Labor Board has at last rendered its decision concerning the increase of wages asked for by the railroad employes of the country. Under the decision, an increase amounting to $600,000,000 has been granted. We should naturally suppose that this increase would be gratifying to the employes, but press dispatches announce that the unions have accepted the award under protest, preparing in the meanwhile to renew their cases before the Board. The railroads, in order to provide the additional revenue [illegible] asked the Interstate Commerce Commission to authorize an increase of 20 per cent in passenger rates, and of 9.13 per cent in freight rates, in addition to an increase of 27.6 per cent granted. They also asked for [illegible] cent in Pullman rates, the increase to go, not to the Pullman company, but to the railroad, them also. The Interstate Commerce Commission will probably grant the increased rates asked for, so the public, it would, will have to stand the additional cost of transportation. Mr. Samuel Gompers [illegible] that efficient management of the railway officials would make any [illegible] unnecessary; but how could they show greater efficiency than by taking advantage of the opportunity to get more money from the public? We are reminded of the old story of the boys throwing stones at the frog: fun for the boys, but death to the unfortunate amphibian.

LIVING EPISTLES.

Comparatively few men read books, but everybody reads people. Many books stay on the shelves of the bookstores or in the [illegible] at the library, their covers unopened, their pages uncut, but people walk the streets at all hours to be read and known of all men. We can put away pernicious literature and warn our children against the contamination of evil on the printed page, but we cannot keep them from seeing people and learning from reading what they see. Our own lives are open to the inspection of the passer-by, and we teach a lesson to every man we meet. As living epistles, we are shaping the thought and life of the world. "How readest thou?" and how are [illegible]?

STRANGE VALUES.

A newspaper item states that [illegible] promoter has offered Dempsey, the [illegible] champion, $250,000 to [illegible] the European champion. We [illegible] as to the correctness of the [illegible] significant that such a sum should be proposed in connection with a contest of mere physical strength and skill. It is a strange thing that such a value could be placed upon that which has not a single element of true worth. It is simply another illustration of the fact that we need to go a long way before we shall have reached that point where the spiritual is elevated above the material. The poorest preacher in the world renders more real service to society than the [illegible] of any age.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D.

VI.

Modes of Administration.

There are no sadder chapters in church history than those which contain the records of the bitter controversies which have been carried on in regard to the modes of administering the sacraments. For if the general view of the nature of these symbols set forth in previous articles of this series be correct, then it follows as a necessary conclusion that modes of administration are matters of subordinate importance and that there can be no one universally prescribed mode, since the proper mode for any special group of people is that which they find most suggestive and helpful.

Administration of the Lord's Supper.

I believe it will be generally admitted among those who have given the subject serious consideration that for spiritual suggestiveness and from the viewpoint of its influence upon the life of the believer, the Lord's Supper occupies the first place among the rites of the church. And yet, strange as it may appear, very much less emphasis has been placed upon the mode of its administration than upon that of the administration of baptism.

The first communion took place around an actual table. Those who participated in it reclined on their left elbows, their lower limbs extended on the couches upon which their bodies rested. Jesus took a loaf of bread, blessed it; broke off a piece for each communicant and, handing it to him, said. "Take ye, this is my body." Then he took a cup filled with wine and, having given thanks, "he gave it to them, and they all drank of it." (See Mark xlv: 22, 23.)

The same kind of literalism applied here which is in some quarters insisted upon elsewhere would require that this exact procedure be followed in order to make the sacrament effective. But no Protestant denomination, so far as I know, stands for any such contention. No denomination insists upon the necessity for real tables and couches for reclining in order to make the sacrament valid. Nor does any denomination require the use of the common cup or that the ministrant shall take loaves of bread, break them up and divide them among those communicating. On the contrary, because it is more convenient, we generally use thin hard cakes which have been previously prepared and broken into small fragments by some pious woman of the congregation and, because it is more sanitary, we use individual cups instead of requiring that all drink of a common cup. And instead of demanding that the people recline about a common table, we permit them to sit in their pews or invite them to kneel together about the altar rail.

In other words, we recognize the fact that the efficacy of the sacrament depends upon the spirit in which it is received, rather than upon the external circumstances attending its administration and reception. And we are entirely willing to concede that the best mode for any particular group of people is that which those composing it find most suggestive and spiritually stimulating. I was born and brought up in the Methodist Church and from my childhood have followed the custom of partaking of the sacred symbols while kneeling with my fellow-Christians before the altar. It is not strange, therefore, that I find this method of receiving the sacrament vastly more helpful than receiving it sitting upright in the pew. Indeed, so much am I under the spell of custom in this regard that I find it difficult to get real spiritual benefit from the rite when administered in the latter way. And yet I can readily see why a devout Presbyterian, because of the life-long hallowed associations connected with it, might find this method immeasurably more effective than the more formal method practiced by Methodists. Is there any reason then why I should insist upon his giving up the method which he finds most effective for him for the one which I find most helpful to me?

On a memorable occasion Jesus said to the multitudes gathered about him, "He that eateth my flesh and drinketh my blood hath eternal life." His disciples, not yet delivered from their crass literalism, said to him, "This is a hard saying; who can hear it?" Jesus answered: "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." These words should be kept in mind when we are seeking to interpret the sacraments. Here, as everywhere else, it is the spirit that counts; the outward form is mere shadow.

While all this is true, however, it does not follow that it makes no difference how the Lord's Supper is administered. Whatever be the plan adopted for its administration, it should be carried out in a reverent and dignified way. I have frequently seen the communion service conducted with such irreverent haste and in such a slovenly fashion as to rob it entirely of its impressiveness. The minister often omits all of the ritual except the prayer of consecration and the people crowd each other in their efforts to reach the altar in a way that reminds one of a company of street urchins trying to get to a free dinner. The result is that the service takes on the appearance of an unpleasant performance which both minister and people want to finish as quickly as possible. The ritual of our church is simple and beautiful and not long enough to tire any one provided the minister is able to read it, or, better still, to repeat it in such a way as to bring out its rich meanings. Moreover, one of the benefits of communing lies in the opportunity it gives for quiet meditation on the things for which the sacred symbols stand, and this benefit is entirely destroyed by any appearance of haste on the part either of ministrant or communicants.

Administration of Baptism.

It will probably strike most of my readers as surprising that one should deem it worth while to give any serious consideration to the mode of administering the Lord's Supper. Such a conclusion would be by no means unreasonable. To a large majority of educated Christians throughout the world, however, it is equally surprising that any one should regard the mode of administering baptism as a matter of fundamental importance. And yet there are Protestant denominations which maintain not only that baptism is essential to salvation, but also that, in order to be efficacious, it must be administered in a particular way and by a line of duly accredited ecclesiastical functionaries.

Such a view has no adequate support either in the Bible or in reason.

There is no indication that either Jesus or the writers of the New Testament regarded the mode of baptism as a matter of vital importance.

The evangelists record only one instance in which Jesus speaks of Christian baptism and one in which he may have referred to it. (Matt. xxiii, 19; John iii, 5.) In neither case, however, is there any suggestion in regard to the mode of its administration. Is it conceivable that a matter upon which would depend the destiny of untold millions of human beings should have been dealt with in such a fashion by him who came to bring to us the word of life, to show us the way to God?

And the New Testament writers seem to have been quite as indifferent in regard to the mode of administering the ordinance as was their Master. It would have been so easy for Paul or Peter or John to tell us that we must be immersed in water in order to become members of the body of Christ and partakers of the divine nature. So far, however, from doing so, they left the matter in such doubt that a vast majority of educated Christians who accept the Bible as the inspired Word of God find no reason for regarding it as a matter of vital importance.

Those who hold that immersion is essential maintain, of course, that the New Testament does really place the matter beyond doubt; but they find it impossible on the basis of such an assumption to explain why it is that millions of their fellow-Christians who are just as intelligent, loyal and faithful as they are still remain unconvinced, and quite as impossible to answer the arguments which are advanced against the exclusive immersionist theory.

Baptism, as I have already shown, had been for hundreds of years before the birth of Christ a symbol of ceremonial cleansing. As such it had acquired a technical sense that was quite different from its classical meaning. That the Greek word "baptizein" originally meant to dip or immerse is beyond dispute. But it had no necessary reference whatever to water. One might be immersed in mud or filth or sand or salt water or trouble or any one of a score of other things that might be mentioned. If a man had approached an intelligent Athenian in A. D. 30 and told him that he wished to be baptized, the Athenian, being unacquainted with the secondary meaning which the word "baptism" had acquired among the Jews, would have been at a loss to know what the person meant, for he might have meant that he wanted to be immersed either literally or figuratively in any one of a score of things. If the person, however, had approached an intelligent Jew with the same request there would have been no such uncertainty, since the word "baptism" had been long used to designate the use of water as a symbol of purification.

This use of words in a secondary sense is common in all languages. For instance, the original meaning of the Greek word "baptism" was "to dip," but it later came to mean "to dye" or "color" without reference to the way in which the coloring matter was applied. If, for instance, a writer spoke of one's dyeing one's beard or hair he used the word "baptein."

That the word "baptize" is used in the New Testament in the secondary sense explained above and that it had been so used by the Jews for generations before the New Testament was written there is abundant evidence. If you will refer to the passage in Num. xix, 17-19, in regard to the ceremonial purification of a man who had touched a dead body, you will discover that the method was to take running water, mix with it the ashes of the burning of sin offering and, dipping into the mixture a bunch of hyssop, sprinkle it upon the unclean. In the apochryphal book of Ecclesiasticus (xxxiv, 25f) the author, who was evidently a pious and intelligent Jew, speaks of this ceremonial purification as baptism; and Josephus, the distinguished Jewish historian, speaks of it in the same way. Of course both of them knew that the process of purification to which they referred was by sprinkling. They were concerned, however, about the use of the symbol and not the mode of its application. In the same way the author of Hebrews (Heb. x, 10) speaks of the Old Testament ceremonial as embracing "meats and drinks and divers baptisms" (translated "washings" in our English versions), but when we come to examine the Old Testament we find that all these "baptisms" or ceremonial cleansings were by sprinkling or pouring.

The only explanation of this usage is that among the Jews the word "baptism" had come to refer simply to the use of water in ceremonial cleansing

without any reference to the mode of its application.

The only thing they seem to have concerned themselves about in this symbolic use of water was that it should be running. Even in taking the ceremonial bath their custom was, if no running stream was convenient, to stand by a bowl or basin and pour the water over their bodies

THE PENTECOST.

By Dr. E. H. Rawlings.

As I have gone from field to field in these Eastern lands, I have gotten many impressions. But a few of these impressions emerge as deep and abiding convictions, and of these convictions, the one that stands out clearest and sharpest I wish to set forth in this letter. With others from the beginning, I felt that the Centenary was to be a great spiritual movement. And with others, as the movement unfolded, I realized more and more the import of that emphasis. "The drive with the marvelous success of it is itself a revival" was said on all sides, and I believe that an experience of my own, a few days before the eight-day drive, was not different from that of many others. Momentarily discouraged at some section that seemed not to be working smoothly, it suddenly came over me that we might be facing the most humiliating failure any church ever experiences—if after all our talk and planning and preparation we should not get pledged the thirty-five million dollars asked. And on this wise came my testing: If the Centenary is not a great spiritual movement—if not of God—we cannot do the work in all lands the Centenary is designed to promote and that is harder far than the execution of any mechanical plan we may call a "drive;" and so success in the Centenary would itself be a delusion to be dispelled ultimately in a failure to achieve spiritually in all the world which, while maybe not so patent, would be infinitely more far-reaching, and tragic. That sort of success, however brilliant and complete, would only mock us at the last, and for one I do not want it. But if it is of God, as certainly it must be, if we finish afterwards the work only begun in the big drive for money, then why worry? Work, wait upon Him, and His divine skill will win.

Before the drive was over, and with increasing eagerness afterward, men were talking the great revival, and in the conversation processes just beginning as I left for the East, the objective surviving and standing out supreme in the thought and aspiration of the Centenary was a great evangelistic ingathering that should come in a far-reaching Pentecost.

I thought I felt the need of it then, and understood the providence underlying and directing the pathway that had brought us to this great opportunity. But really I never did till I went in and out of the churches in these fields, seeing the millions surrounding them, and felt, even if dimly as felt the early disciples, the need of some power by which men and women in great multitudes might be brought to salvation in Jesus Christ.

Heroic But Impotent.

I have had the privilege of visiting probably seventy-five churches and chapels in these three countries, and always in the church, the interesting and notable thing was the little group that gathered to greet us, because, alien though we were in tongue and race, we had come to them in the name of our common Lord Christ. As the missionary or pastor would tell us the story—how the members of the little flock had been found and gathered, through what opposition and sacrifice and bitter persecution they had, well-nigh every one, made their way into the blessed experience of discipleship, it was an impression of heroism that came to us everywhere in their congregations. But it was an impression no less of impotency, impotency in the midst of dangers that threatened the integrity of their existence, and impotency even more in the presence of the great task of winning the multitudes of their non-Christian brothers and sisters in the communities surrounding them.

In the city of Matsuyama, Japan, I attended a district conference, a very respectable body of preachers, laymen and laywomen, and was entertained in the auditorium of the principal bank building of the city for Japan, sensing many tokens of the growing influence of Christianity in the community. But in the afternoon, in company with a missionary of the Congregational Church, we climbed to the castle of the old dynasty, hundreds of feet to the top of the hill, and looking around for miles and miles over the valley, got a vision at once inspiring and oppressive of what a militant evangel and the power of a Pentecost might, in the brief years of the Centenary, do for all that part of Japan.

In Choon Chun, Korea, I spoke Sunday morning to a congregation that practically filled the auditorium, saw the people bring their offerings, heard them sing the songs of the gospel, and follow in orderly and practiced way the familiar forms of Christian worship. But that afternoon, with the missionaries, I climbed to the top of the mountain overlooking the city six hundred feet up, and looking around beheld the smoke ascending from what they said was sixty towns and villages in perhaps not more than a dozen of which had Jesus been preached in any adequate way, and I wondered how we should reach the fifteen million Koreans unChristian, and many of them till now without even the knowledge of the gospel.

From the city of Suchiang, in China, we walked a distance of five miles to reach a country church. On our way back, for miles and miles as far as the eye could reach, we saw great fields under finest cultivation, and only one solitary person anywhere in view. I did not believe, from the multitudes I had seen everywhere, that there was that much space anywhere in China where at any one time hundreds of China's four hundred million would not have to crowd for standing room. From the cold they had taken refuge in the villages in the distance, and in the one from which I had just come, so jammed were they that one could scarcely force his way through the street. They crowded around literally scores deep when we ate our dinner with the pastor, and when the bell rang for a short service in the church, almost before we could get to our places in the pulpit the people had pushed their way into the aisles to see the strangely dressed foreigners who had come with the missionary to visit their town. As the multitudes crowded around us, I could not get out of my mind the distressing reflection that at this moment there are more people unChristian in China than there were a hundred years ago when Robert Morrison, the first Protestant missionary, came to this land to bring to them the good news of salvation.

Power Poured Forth.

I thanked God for the Sunday schools and kindergartens, the Bible classes and Bible women, and for all those quieter processes that through the years have brought the people in all these lands by ones and twos so genuinely and effectually to the Savior. But surely the time now has come when we need some process by which men and women may be won by hundreds and thousands, by which whole civilizations may be touched and changed, whole cities stirred to the weltering depths of their wickedness, and whole nations may be born in the day of some new era of conquest planned for this unusual time.

I believe that just such a process Jesus provided and promised when He commissioned His disciples to go forth and make disciples of all the nations. "It is not for you to know the times or the seasons, but ye shall receive power." He was thinking of the impotency of this first group before the world task confronting them. It was power they needed and power He promised. Well, the power promised came upon them in the Pentecost, and it was the Pentecost that made the difference. Before the Pentecost Jesus, the greatest religious teacher the world ever saw, wrought industriously and faithfully for three years, and had to show for His faithful teaching at the end of His ministry only a few hundred disciples. But after the Pentecost, see what a change! Peter, the weakest of His followers, suddenly has courage to face the multitudes, and when he tells the simplest gospel story, that story attracts the [illegible] from seventeen countries. [illegible] dialects of language [illegible] own tongue, the ceremonially [illegible] and in one day three thousand [illegible] into the church.

Winning Races and Generations.

So it has been ever since when [illegible] ties and civilizations have been [illegible] The slower and subtler processes [illegible] training have gone before, but [illegible] a time when a process has [illegible] more contagious and more dynamic [illegible] It was so when Paul evangelized [illegible] of Asia Minor, crossing the sea to [illegible] ing westward who could stop [illegible] to Spain. So it was in [illegible] Europe, and so in [illegible] America for Christianity.

This is no reflection upon [illegible] been done already and is being done by the [illegible] processes. In all these fields, [illegible] to say that the Pentecost does not often come to reinforce these faithful workers [illegible] a service through the ministry [illegible] lands than which none more [illegible] valuable has been done in the [illegible] than church. They have been [illegible] of work Jesus thought it worth [illegible] three years of His personal life to [illegible] which they have been building into the [illegible] of little groups a foundation without which no superstructure of a national or [illegible] be builded. I mean only to say that as far as I have seen or heard there are not in any large way attending the Christian movement in our own or other churches in these lands the tokens of a general awakening with Pentecostal power [illegible] as have always attended the work of the church when there have been large ingatherings and far-reaching conquest.

But there are tokens that the [illegible] when these little groups [illegible] receive the fire and power of a great Pentecostal enlargement, if they are in the spirit of the apostolic church and in the spirit of the promise and plan of the Master to grow and strengthen into a stream that shall swell and widen and deepen with salvation the countries and races that are still without Jesus Christ.

The Meaning of the Centenary.

The Centenary has seemed always to me a splendid conjunction of providential [illegible] looking to the achievement of some mighty [illegible] purpose, and in that purpose was [illegible] distinctly conceived, I am now no longer in any uncertainty. It is not lightly or [illegible], but reverently proclaimed as the deepest conviction of my heart as its highest hope and prayer: God's set time has come to favor with Pentecostal endowment the church in all lands. We need not bother ourselves with the times and seasons, but conditions are ripe—in the very [illegible] is the promise that the Master means it. If His people are faithful, and will pay the price, to pour out upon the church in these lands the Pentecostal preparation for a mighty advance.

The old order is changing everywhere, men and women are groping for the light, in heart dissatisfied, in great numbers reaching [illegible] fields are open, as perhaps they have not been in our lifetime, to the preacher or teacher that comes to these lands to show them any [illegible], and in numbers so large are awakening that [illegible] process of teaching nothing [illegible] Pentecostal revival with worldwide [illegible] and satisfy.

Missionaries feel the need of it as of nothing else when from many lands they testify of their Centenary hope and prayer. They may differ in many things, but in one thing they are agreed—the hope that burns for a great revival. National leaders are catching the contagion of this desire and are beginning to lead their people in earnest prayer for revival; and in the plans for the Centenary in these three fields, led by the [illegible] themselves, the thing outstanding the thing central around which all else revolves, and the supreme in all their endeavor, is revival

Are There Signs of World-Wide Revival?

And there are already the drops before the shower—a going in the top of the mulberry trees. In the great Mass Movement in India the ingathering in one week reached a thousand in one communion. I heard of a remarkable awakening in one of the provinces of China in which probably ten thousand people, suddenly moved by the Spirit under the guidance of the missionaries, are pressing their way into the Kingdom of God. I was in one of our schools in which, in a revival conducted by the preacher, every solitary girl in the student body of probably two hundred accepted Jesus Christ.

Did Dr. Pinson bring this celebration to our attention through no providential leading, and was the purpose of God in that providence only that we should put on a great drive for money, winning a new place for ourselves among the churches of America, or with this money building for ourselves three times as many churches, three times as many schools and hospitals, sending out twice as many missionaries, and multiplying several times the material evidences of our missionary activity? No, no, it is no accident that men have said from the beginning, it is a great spiritual movement, that in the church at home, and, I trust, many hearts are turning to revival, that in the fields abroad, as in the church at home, men tremble to think what blight and curse will come if the Centenary—how infinitely better it had never come, if the money we spend in these lands may not be spiritualized in a mighty vision, a mighty passion for souls, and a mighty prayer that may be answered only in a world-wide Pentecost.

Shimonoseki, Japan.

PRESENT STATUS OF THE EDUCATIONAL CAMPAIGN.

The Educational Campaign ordered by the last General Conference for the purpose of saving the schools, colleges and universities of the church is a reality. The headquarters organization has been practically completed and the movement will be launched throughout the church at an early date.

Of the campaign personnel thus far selected, Dr. J. H. Reynolds, president of the Hendrix College, is the director general. Prof. W. E. Hogan, assistant secretary of the Board of Education, will be associated with him as assistant secretary and business manager. Dr. Stonewall Anderson, general secretary of the Board of Education, is the treasurer of the campaign commission. These general officers have established headquarters at 160 4th Ave., North, Nashville.

Certain departments have already been organized and at least one of them has already begun to function actively. The department of publicity will be in charge of Elmer T. Clark, the general secretary of the publicity department of the Centenary Commission. Associated with him will be Dr. J. S. Chadwick, of Birmingham, who will be in charge of the Religious Press Section of the publicity department. Dr. Chadwick was formerly assistant editor of the Nashville Christian Advocate, and during the war was on the publicity staff of the War Work Council of the Y. M. C. A. Mr. Q. B. Schenk is in charge of the Graphics section of the publicity department, and will have in charge the work of producing photographs and manufacturing lantern slides. One other associate secretary of this department is yet to be chosen; when selected he will have charge of the Secular Press Section. The publicity department has already produced the campaign Survey Book and now has under way other items of literature.

The department of Life Service will be in charge of Dr. R. H. Bennett, the secretary of Ministerial Supply and Training of the Board of Education. Mr. J. M. Way, the secretary of the Minute Men of the Centenary Commission, will head a similar department in the Educational Campaign, and will carry into the new movement the organization which was perfected during the missionary drive.

All of these departmental secretaries and their staffs have offices at 160 4th Ave., North, Nashville, and are now outlining their policies for the campaign. Other departments will be organized at a later date. These will have charge of the field forces, the work of organization throughout the church, and the general campaign plan.

Certain preliminary plans have been well developed and may be announced at the present time. The survey volume or Case Book, which will present full facts concerning the present assets and needs of each institution of the church, is now on the press and will be issued early in August. There are other items of literature in course of preparation, researches are being made, charts for display purposes have been produced, thousands of photographs have been secured, and illustrated lectures are being prepared for each Conference in the church. Set-Up Meetings have been scheduled to be held during the next month.

The bishops have taken official action allotting a full day at each Annual Conference to the cause of Christian education, and teams are now being organized to visit the various Conferences. These teams will be made up of the best men and women of the church. At these Conferences the whole program of the campaign will be outlined.

In view of the present status of the campaign, the educational forces of the church appeal to ministers and members everywhere for their cooperation and hearty support. The cause of Christian education is now the foremost interest before the religious forces of the entire nation. The world has at last come to understand that its salvation depends upon educated Christian leaders, and only the success of the present movement will enable the M. E. Church, South, to take its place by the side of the various denominations and other constructive forces laboring for the redemption of the world. There must be no backward step taken by the church; certainly none will be taken by the Educational Campaign Commission. Those on whose shoulders the church has placed the responsibility of the present campaign are entering it with that enthusiasm and determination which the church expected of them, and they appeal to those whose servants they are and in whose interests the labor for cooperation, encouragement, and support in every possible way.

EDUCATIONAL CAMPAIGN COMMISSION.

JUST FOR FUN.

By Rev. Ben P. Jaco.

I was filled with delight and surprise when I read that the Centenary Secretary of the Mississippi Conference had so stirred his people as to get ahead of the North Mississippi Conference in the per cent raised. "I thought, hurrah for Hawkins! He has had a hard time of staying down near the foot of the class with the others of us sorry folks.

But I did not shout long. I wanted to make sure I was right in my exultation. I read the June Report again and noticed a note which said, "Some Conferences making low pledges have advantage in percentage." I looked at the figures again, and found that the Mississippi Conference whose percentage stood 19.6 to North Mississippi 18.6 and whose quota stood much higher than ours on May 25, 1919, and whose amount paid in to date is much over twenty thousand dollars less than ours. I am so glad he told on us. I was ashamed to tell on my folks but now his telling it relieves me. It is out! Now I want Brother Felts to distribute some of "Too Much Mustard," and warm up our interest until we shall have 40 instead of 18.6 per cent. If we had one hundred and seventy-four pastors and six or seven hundred treasurers who could do as well as Cunningham and Carlisle at Aberdeen, those folks down in the Mississippi Conference would take a back seat.

I am going to look for several pastors to write me a scorching letter for not calling their names, too. Let every one who has raised the second installment blister me, in a letter. Then let all the others call together their local church cabinets, organize, go out and collect all that is due in one afternoon and then write me a warm letter. Look out, Hawkins! I dare you fellows to crow too loud. These fellows up here will hear you and wake up.

BIBLE, EVANGELISTIC AND SOCIAL SERVICE PROGRAM AT LAKE JUNALUSKA, N. C., AUGUST 8-22, 1920.

This period at Lake Junaluska this season is under the management largely of Bishop James Cannon, Jr., and Dr. George R. Stuart, and they, together with the management of the Southern Assembly, are glad to publish news that follows regarding the speakers for that period. On Bible exposition, they announce such speakers as Dr. M. N. Waldrip, pastor of McKendree Church at Nashville, Tenn., formerly of Arkansas; Dr. F. N. Parker, of Emory University; Bishop E. D. Mouzon. Among speakers on evangelistic subjects, they announce Bishop U. V. W. Darlington, Dr. Geo. R. Stuart and Evangelist Bob Jones. On the Social Service phase of the program, they announce Dr. Charles L. Goodell, of New York, Bishop James Cannon, Jr., Col. John E. Edgerton, of Nashville, Tenn., Mr. Thomas S. Southgate, of Virginia, and a series of illustrated lectures on the subject "Better America." The evening devotionals will be in charge of Rev. Walter Anthony, of Atlanta, Ga., and the music in charge of Mr. J. Dale Stentz. Among others who have been asked to take part in this series of conferences are Wayne B. Wheeler, of the Anti-Saloon League of America, Melvin Trotter, the noted evangelist, Senator W. R. Webb, of Tennessee, Senator Heflin, of Alabama, and a number of other laymen and preachers, many of whom it is hoped will accept the invitation to appear on the program.

This promises to be one of the most profitable programs that have been put on at Junaluska on these subjects, and pastors and laymen interested in these departments of the work of the church should make their plans to go to Lake Junaluska during these two weeks and not only enjoy a pleasant vacation, but, at the same time, gain profit through attendance upon a series of lectures the like of which they may not soon have another opportunity of hearing. We understand that arrangements have been made with the railroads whereby round trip tickets may be obtained at one and one-third fare by the use of certificates which will be freely furnished upon application to the Southern Assembly at Lake Junaluska.

DEATH OF A GOOD MAN.

Dear Brother Carley: We buried from our church here Sunday morning, July 18, Brother N. A. Mott, one of our best and most public-spirited citizens and an active member of the Methodist Church for about forty years. Brother Mott was born in Alberg, Vermont, April 4, 1856. He learned the printer's trade as a boy. He came to Yazoo City in 1880 by way of New Orleans. He began work here as foreman of the Herald office. Later he became associated with Judge W. A. Henry in the Yazoo Sentinel. He next established the Mott Job Printing Office, until the disastrous fire of 1901. Then for a few years he was engaged in the insurance business. He represented this county in the State Legislature in 1912-16. He was one of the active prohibition workers during that session of the Legislature.

He bought the Yazoo Herald in 1914, and had published it since that date. He served on the building committee for the two brick Methodist churches that have been built in Yazoo City. He did more of the detail and hard work in the building of the present splendid church than any other member of it. We shall miss him in our work here.

On his last journey from home, the 8th of June, I had a long talk with him on the train from Jackson to McComb, and I found his faith in God strong and his hopes bright. A good man has gone from us. He leaves a wife and three sons.

L. E. ALFORD, Pastor.

Yazoo City, Miss.

CENTENARY STATEMENT, LOUISIANA CONFERENCE, JULY 23, 1920.

Alexandria District, H. W. May, P. E.

Charge.	Quota.	Subscribed.	Paid.
Alexandria	$20,000.00	$22,[illegible]	$3,591.50
Boyce	6,225.00	5,239.50	2,069.00
Bunkie	5,670.00	1,597.00	851.45
Campti	5,650.00	3,805.75	771.68
Colfax	5,000.00	4,844.00	921.25
DeRidder	5,000.00	5,470.00	1,460.04
Elizabeth	2,140.00	2,678.00	507.59
Glenmora	5,800.00	4,511.00	1,042.60
Jena	6,600.00	7,115.50	83.50
Lecompte	3,550.00	3,800.00	903.50
Longville	1,250.00	1,165.00	347.00
Marksville	4,250.00	2,791.00	397.50
Melville	2,250.00	875.00	110.00
Merryville	3,400.00	3,110.00	577.00
Natchitoches	4,000.00	5,005.00	1,265.49
Oakdale	6,900.00	4,922.00	665.90
Oberlin-Reeves	2,200.00	1,560.00	318.50
Pineville	2,750.00	3,640.00	318.50
Provencal	4,125.00	1,180.00	197.00
Rochelle	1,400.00	987.50	174.00
Standard	700.00	[illegible]	55.25
Tioga	.....	555.00	116.69
Trout	650.00	1,203.00	298.90
Woodworth	625.00	485.00	94.00
	$100,155.00	$92,992.75	$16,812.53

Baton Rouge District, A. S. Lutz, P. E.

Amite	$ 5,370.00	$ 6,201.50	$ 1,075.00
Baker	6,097.00	6,369.05	772.50
1st-Baton Rouge	14,300.00	27,742.00	7,397.80
Istrouma, B. R.	4,500.00	824.00	156.50
Keener Mem., B.R.	5,530.00	6,320.50	1,568.54
Clinton	3,570.00	3,509.00	819.80
Denham Springs	2,438.00	509.00	136.05
Franklinton	9,380.00	7,648.00	1,451.77
Gonzales	2,295.00	1,789.40	314.56
Greensburg	6,853.00	1,832.20	293.50
Hammond	4,850.00	4,777.00	1,422.73
Jackson	3,900.00	1,732.00	1,588.29
Kentwood	4,492.00	2,982.75	454.00
Natalbany	2,525.00	1,472.50	113.50
Olive Branch	3,588.00	1,343.75	363.44
Pine Grove	3,132.00	2,720.00	317.00
Ponchatoula	4,270.00	3,717.00	1,277.60
St. Francisville	3,380.00	1,925.00	732.70
Springfield	3,420.00	1,183.55	362.05
Wilson	2,270.00	1,673.00	197.10
Zachary	3,270.00	2,860.00	1,075.25
	$95,630	$90,201.20	$21,879.78

Houma District, Martin Hebert, P. E.

Bourg	$ 500.00	$ 627.50	.....
Houma	1,000.00	1,679.50	276.00
Jeanerette	2,000.00	2,015.00	.....
Lockport	500.00	1,100.00	.....
	$ 4,000	$ 5,172.00	$ 276.00

Lake Charles District, H. W. Bowman, P. E.

Abbeville	$ 6,500.00	$ 6,727.00	$ 760.00
Crowley	10,000.00	12,253.50	1,902.00
Eunice	4,250.00	5,514.50	1,272.60
Franklin	7,000.00	6,037.00	1,319.00
Gueydan	2,750.00	3,050.00	982.50
Indian Bayou	7,000.00	7,009.50	1,115.00
Lafayette	7,000.00	10,742.00	3,290.50
Lake Arthur	6,750.00	7,057.00	1,220.00
Lake Charles	12,000.00	18,153.86	2,761.36
Morgan City and Berwick	8,000.00	7,157.00	1,459.00
New Iberia	7,000.00	9,526.50	1,511.00
Opelousas	5,000.00	5,110.00	798.25
Ravne	7,000.00	11,211.00	3,339.65
Sulphur	3,600.00	3,199.00	92.65
	$93,850.00	$113,058.86	$21,776.51

Monroe District, C. D. Atkinson, P. E.

Bastrop	$6,000.00	$5,825.75	$ 973.75
Bonita	5,000.00	4,153.50	611.75
Calhoun	3,000.00	992.00	33.95
Chatham	2,500.00	1,825.00	100.00
Columbia	6,600.00	5,066.50	588.50
Eros	4,350.00	4,518.00	500.75
Farmerville	2,100.00	2,513.49	589.00
Gilbert	6,000.00	6,675.50	1,054.81
Lake Providence	5,000.00	4,857.50	528.00
Mangham	6,000.00	6,000.00	1,050.00
Mer Rouge	6,500.00	6,583.00	1,997.01
Midway	2,000.00	312.50	5.00
Monroe 1st	12,500.00	17,620.00	2,315.00
Oak Grove	5,000.00	3,660.00	275.00
Rayville	5,300.00	4,516.25	567.00
Sicily Island	7,000.00	9,108.50	1,460.36
Tallulah	3,000.00	627.00	10.00
Waterproof	3,800.00	3,915.00	1,719.34
West Monroe	3,000.00	2,825.75	321.50
Winnsboro	8,000.00	7,560.00	1,434.91
	$102,950.00	$96,829.19	$16,181.52

New Orleans District, J. G. Snelling, P. E.

Angie-Talisheek	$ 1,450.00	$1,199.00	$ 178.00
Bogalusa	10,000.00	9,835.00	757.50
Covington	4,000.00	4,533.00	198.00
Donaldsonville	4,000.00	5,020.00	820.00
Plaquemine	4,000.00	5,635.00	1,259.00
Slidell	[illegible]	58,[illegible]	611.08
New Orleans	[illegible]	[illegible]	[illegible]
Algiers	6[illegible]	8,[illegible]	6,609.80
Carrollton Ave.	[illegible]	10,[illegible]	3,[illegible]
Epworth	[illegible]	[illegible]	1,018.57
Felicity	[illegible]	[illegible]	2,777.74
First Church	12[illegible]	6,[illegible]	2,111.01
Lafayette Sq.	[illegible]	[illegible]	1,610.[illegible]
Mary Wood Mem.	[illegible]	[illegible]	[illegible]
McKendree	[illegible]	[illegible]	1,[illegible]
Pontchartrain Blvd.	[illegible]	[illegible]	[illegible]
Robert Wood	20[illegible]	[illegible]	[illegible]
St. Mark's Hall	[illegible]	[illegible]	[illegible]
Soniat	[illegible]	6,[illegible]	1,[illegible]
	[illegible]	$58,788.45	$21,421.[illegible]

Ruston District, J. M. Henry, P. E.

Allen	[illegible]	$ [illegible]	$ [illegible]
Arcadia	[illegible]	[illegible]	576.[illegible]
Athens	[illegible]	1,8[illegible]	[illegible]
Bernice	[illegible]	1,9[illegible]	1,006.56
Bienville	[illegible]	[illegible]	[illegible]
Cotton Valley	[illegible]	[illegible]	[illegible]
Dubach	[illegible]	[illegible]	1,[illegible]
Elbow	[illegible]	1,0[illegible]	256.[illegible]
Gibsland	[illegible]	[illegible]	[illegible]
Haynesville	[illegible]	[illegible]	[illegible]
Homer	[illegible]	[illegible]	[illegible]
Jonesboro	[illegible]	[illegible]	[illegible]
Minden	[illegible]	[illegible]	[illegible]
Plain Dealing	[illegible]	[illegible]	[illegible]
Ruston	[illegible]	[illegible]	[illegible]
Sibley	[illegible]	[illegible]	[illegible]
Simsboro	[illegible]	[illegible]	[illegible]
Winnfield	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]

Shreveport District, Briscoe Carter, P. E.

Anacoco	$2,[illegible]	$2,872.00	$ 317.50
Bayou La Critz	[illegible]	[illegible]	1,047.95
Belcher	[illegible]	[illegible]	1,117.00
Bossier City	[illegible]	[illegible]	[illegible]
Cedar Grove	[illegible]	[illegible]	[illegible]
Cotorra	[illegible]	[illegible]	601.50
Grand Cane	[illegible]	[illegible]	[illegible]
Greenwood	[illegible]	[illegible]	918.00
Haughton	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]
Longstreet	[illegible]	[illegible]	[illegible]
Marshall	[illegible]	[illegible]	[illegible]
Mooringsport	[illegible]	[illegible]	[illegible]
Noble	[illegible]	[illegible]	[illegible]
Oil City	[illegible]	[illegible]	[illegible]
Pelican	[illegible]	[illegible]	[illegible]
Pleasant Hill	[illegible]	[illegible]	[illegible]
South Marshall	[illegible]	[illegible]	[illegible]
1st Shreveport	[illegible]	[illegible]	[illegible]
Noel Mem. Sport	[illegible]	[illegible]	[illegible]
Cross Lake Sport	[illegible]	[illegible]	[illegible]
Tex. Ave. Sport	[illegible]	[illegible]	[illegible]
Vivian	[illegible]	[illegible]	[illegible]
Zwolle	[illegible]	[illegible]	[illegible]
	$111,162.00	$116,[illegible]	$34,[illegible]

On basis of the quota of each district being 100 per cent, the per cent of subscriptions for each is:

Ruston	80.2 per cent
Alexandria	92.8 per cent
Baton Rouge	94 per cent
Monroe	94 per cent
Shreveport	97 per cent
Lake Charles	120 per cent
New Orleans	127 per cent
Houma	136 per cent

On basis of amount subscribed for each district being 100 per cent, amount paid for each is:

Houma	5 per cent
Monroe	16.7 per cent
Alexandria	18.1 per cent
Lake Charles	19.3 per cent
Baton [illegible]	20.[illegible] cent
New Orleans	22.7 per cent
Baton Rouge	24.3 per cent
Shreveport	29.4 per cent

The Louisiana Conference [illegible] was originally $707,858.80. Subscriptions [illegible] $750,000 which is 101.7 per cent with [illegible] credits. She has subscribed with [illegible] credits $73[illegible] and has paid $161,622.13, which is 22.[illegible] per cent. Per subscription, which does not include any Sunday school or Church Extension Conference credits.

STEPHEN S. TIPPINS,
Conference Centenary Secy Treas

MISSISSIPPI CONFERENCE HOSPITAL.

To the Methodists of the Mississippi Conference:

Your Hospital Committee met at Hattiesburg, Miss., on July 20, and carefully reviewed all matters with reference to the Hospital for our Conference.

We wish to make the following statement in regard to the same: [illegible] of the entire affair is that we have been unable to [illegible] the contributions [illegible] "South Mississippi Infirmary" offer, on account of the short [illegible] of time allowed for the [illegible] of our portion [illegible] campaign. We have the enterprise to [illegible] We are [illegible] heartily devoted [illegible] Conference. On the [illegible] we find that already $[illegible] has been [illegible] with only [illegible] of a [illegible] Conference have taken up the matter [illegible] the individual subscriptions are of [illegible] amounts and to be greatly [illegible] final accomplishment of [illegible] While it is not [illegible] to take up [illegible] of the Easter Drive, we are [illegible] to a [illegible] our people [illegible] we will be [illegible] and [illegible] like manner earnestly to [illegible] offering.

We earnestly urge our [illegible] to regard [illegible] as one to be pushed to success, feeling [illegible] that [illegible] will be [illegible] property of [illegible] and [illegible] We ask our [illegible] to [illegible] the [illegible] of [illegible] right of way [illegible] and to [illegible] in [illegible] [illegible]

To our [illegible] and women of means we appeal [illegible] an opportunity to render signal [illegible] in the case of His children. Conscious of [illegible] and [illegible] they lead us in gifts that will [illegible] the success of this Hospital. The manner with which our people respond himself to this appeal will determine the [illegible] with which we may [illegible] the actual [illegible] and the [illegible] of the Institution [illegible] we shall build.

[illegible] by J. W. Comer, President; C. W. Crisler, Secretary; W. M. Buie, L. L. Roberts, S. E. Mouton, L. N. Dupuy, J. S. [illegible], W. C. [illegible], Jno. A. McLeod, James Hall, J. M. Mars, A. J. Spencer, P. B. Williams, P. D. [illegible], H. M. [illegible], J. T. [illegible], Jno. W. [illegible], [illegible]

UNIMAGINED FRIENDLINESS.

We have a great deal more [illegible]ness than is ever spoken. Margie all the [illegible]ness that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in house, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly receive to be with! Read the language of these sparkling eyebeams. The heart knoweth. • Ralph Waldo Emerson

THE MARCH TOWARD FREEDOM.

The outstanding fact in human history is the march of the race toward opportunity and freedom. The early man was largely influenced by climate and soil. The cultivated man builds for himself, not alone houses for shelter, but all manner of conventions against the brute tyrannies of matter and of force. He not only has a wider field than any other animal, but he has also enabled his diet from every corner of the globe. So he seeks to make every opportunity and every possession available in every place. Neither men nor nations have yet realized what the great gift of freedom. But the triumphant [illegible] man will one day be king of the world. —Samuel G. Smith

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

A MINIATURE DEMOCRACY.

By Dr. W. W. Pinson

A ship is a floating democracy. Nowhere else is a group of people gathered from so many races and climes into so small a compass for so long a time. It was a mixed and motley aggregation that crowded the Grampian on its eleven days from Montreal to Antwerp. A sea of unbroken smoothness and good weather atoned for the slow sailing and congestion. Conditions were altogether unfavorable for profit in the dining room. The writer broke his usual record by an unfailing appetite, and, barring the breath of the icebergs and a few shivering fogs, made a most comfortable voyage. The trip furnished a fine opportunity for a curious American to study the temper of the restless tide of humanity and to note the varying moods of different races and nations in these post-war reactions.

There was something like a score of nations represented. For illustration, in my stateroom there was a German-Canadian, a German-American and a Belgian-American, for my companions. We got on finely. The Belgian at once offered to exchange his lower for my upper berth, solely for my convenience. The purser told me there were a large number of Germans aboard, for the first time since the war. It was worthy of note that a great disproportion of these came from Chicago. It was even whispered that there were Bolshevists aboard and that they were altogether fit for treason, stratagem and spoils. A boat is not a place, as a rule, for many children. On this boat there were crowds of children. It made one wonder if people are moving back to the East to take advantage of the confusion in monetary affairs for investing the money they have made in the West.

One of the most striking exhibitions of enthusiastic Americanism was that of a Roumanian Jew from New York. Nothing was too extravagant for him to say of America. On the other hand, there was a Hungarian Jew who hailed from Liverpool and nothing he could say about England was too good in his eyes. He was equally sure of the glaring defects of America and outspoken in their exposure. This Jew from Hungary and this Jew from Roumania became so heated in their discussions that an American and an Englishman, both to the manner born, had to interfere in the interest of fraternal relations.

I was led to serious reflections on the unifying effects of the Gospel when a Christian Chinese came to Mr. Ward, an Englishman, and to me, and asked that we join to pray for the Roumanian Jew. Here was a Chinese, an Englishman and an American pledging one another to pray for a Roumanian Jew. That is the process which alone will bind the world neighborhood into a world brotherhood.

It happened one evening that an English clergyman seated at the piano in the saloon began singing German songs. A Belgian priest protested, and was joined by a chorus that put a stop to the offensive performance. The blunder was not repeated during the voyage. It would have been easy to uncover an ugly sore that was only beginning to heal. Indeed, the purser told me he was not letting the crew into the secret that so many Germans were on board, since that knowledge would not contribute to the cheerfulness and good will of the service, to say the least. Indeed, I happened once to overhear my German-Canadian roommate urged to declare his blood, and taunted in unmistakable foreign brogue with being afraid to say that he was German. This race antipathy, ranging all the way from good natured, patriotic banter to the bitterness of national antipathy, was evident all the way over. An American told me he and his party had been insulted every day. I was told that we of the United States were to be soundly licked by Canada, but when, how, and for what, I did not gather. In fact, this floating democracy carried within its small citizenship the possibilities of diplomatic deadlocks and war-like explosions.

Is not the same thing true of this whole planet? While the war was hammering the links of brotherhood, its forges were white with the flames of hate. If peace cooled these flames, it left the fires cherry red with suspicion; and what they lost in intensity they seem to have gained in subtle pervasiveness. On every frontier, national or racial, one finds a mined field where he must move with caution. The dragon-teeth of suspicion have been sown, and unless uprooted they will produce a harvest that will be gathered in tears and blood.

There was aboard our ship a company of Y. M. C. A. workers going to various countries of Europe, and missionaries to Africa, all Americans, going out to preach the Gospel of brotherhood. There was a Chinese on the same mission. Mr. Ward, Commissioner of the "World Brotherhood Federation," who has been so helpful in our European work, was along, and with him, Brigadier General Davey, Senior Chaplain in the British Navy. These fine, cultured Christian Englishmen made my voyage delightful and profitable by their companionship. Besides, there were a number of clergymen of the church of England. All these messengers of peace were to me a sign and a pledge of the triumph of love over hate, of confidence over suspicion, and of service over greed.

Circumstances had made it necessary for Bishop Atkins and Dr. Beauchamp to take one boat and me another. They had preceded me by a week. I found them in Brussels on June 1. With them was Dr. C. C. Jarrell, who is to be permanently connected with the work over here. This work is opening to us more and more inviting prospects.

Some day you will meet a temptation or undergo a trial, but you will come through triumphantly, for all through the years you will have been laying up strength against that day from the bread of moral life, which is broken for you at the church service.—Dr. J. A. Holmes.

Centenary College of Louisiana

SHREVEPORT, LA.

THE COLLEGE OF THE LOUISIANA CONFERENCE FOR MEN

PEOPLE ARE TURNING TO CENTENARY COLLEGE BECAUSE OF:

1. THE RICH HISTORY.

No college in the State has a stronger line of alumni and the years of fine service guarantee a tradition that is entirely wholesome. This atmosphere is worth much as a fundamental part of the life of the institution.

2. THE NEW ORGANIZATION AND EQUIPMENT.

For the first time in its history, the college and the academy are entirely separated. The work of the college is done by college men and no academy teacher has any other than academy subjects. This guarantees a standard quality of work. Equipment has been purchased to meet the requirements of the college association.

3. THE SPIRIT OF GROWTH.

The Board of Trustees was reorganized last year and the men who are controlling the policies of the institution are made up of business men and of clerical members from the Louisiana Conference, who are interested in placing the college on a firm basis. They are looking forward. They are planning big things. Everything that a college needs they propose to give.

MORE THAN $100,000 SPENT THIS YEAR.

ENROLLMENT THIS YEAR FIFTY PER CENT INCREASE.

BUDGET OVER DOUBLED FOR NEXT YEAR.

4. THE SPLENDID FACULTY.

For this year there has been employed the largest, most expensive and the most experienced faculty that we have ever had. Many of these men have been engaged in similar institutions with a great deal of success. Centenary has been fortunate in procuring such a body of men—in fact, it seems providential. With such men in charge, the institution must succeed, for the faculty is the only test of an institution.

EXAMINE THE LIST AND THEIR RECORDS.

5. THE CHRISTIAN INFLUENCE.

The institution proposes to stand for moral and religious training. Each member of the faculty has been employed with this in view. Their records show that they have done it elsewhere. And they are coming to Centenary with this hope. If we fail in this, we have no further justification. With your assistance, we shall not fail.

SEND US YOUR BOYS, AND THE RESULT WILL SPEAK FOR ITSELF.

Write for Catalog and other Bulletins.

WILLIAM R. BOURNE,
President.

The Home Circle

COMRADES.

One day I was not very good -
I answered back- no nice child should.
Then, in the corner on a chair
I had to sit; nurse puts me there
Until I'm really sorry- then -
Perhaps I won't do so again.
The time was not half gone, and yet
A something warm and soft and wet
Licked one hand hanging at my side
Dear Fido's tongue! And then I cried.
He nudged up close, the darling pup.
Soon nursie called: "The time is up!"
I must be careful what I do
If Fido dear is punished too.

—Exchange

TRUE BRAVERY.

"How fast you sew, Alice! I really believe you have made the most blocks."

"I'm sure I have. Well, the swiftest sewer is more apt to win the prize, you know."

The girls were making quilt blocks for Grandma Martin. Aunt Susie and grandma had cut out the pieces so nicely and evenly and, placing the parts of each block together, had run a thread through the center of the pile.

Grandma had promised a prize to the girl who, in two weeks, should have made the most blocks; and since grandma was always as good as her word, the girls were trying hard to win the prize, especially Vera, who was very covetous.

At the end of the first week the girls had made exactly the same number of blocks; then Alice's pile began to grow more rapidly. She was very enthusiastic, and bent all her energies to win.

Now, unfortunately, Vera, besides being covetous, was of a very jealous disposition, and could not endure the thought of being beaten in the contest. Consequently she began to make plans to win, if not by fair means, then by foul.

When the girls were called upon to assist grandma, Vera always suggested to Alice that she respond to the call, adding flatteringly, "You are ahead, anyway." These were the times when Vera's pile began to grow larger. A block now and then was quickly slipped from one pile to another.

Alice, who was the soul of honor, did not once suspect her companion of dishonesty.

"I must get to work," she said to Vera one day when she had finished counting her blocks. "I thought I was ahead, but your pile has grown so fast. I shouldn't wonder the prize will be a set of books, for grandma knows we like to read."

Vera sewed steadily. She didn't feel like talking. In fact she could hardly look Alice in the face.

"How do you think I know?" said Aunt Susie, her eyes twinkling, as she placed an arm about each girl and embraced them when they begged her to give them just the least bit of a hint as to what the prize would be.

Saturday evening, when the supper dishes had been washed and put away, grandma said, "Now put aside your needles and thimbles. No more sewing this evening. Bring me your blocks, girlies, and Aunt Susie and I will count them."

Just then a sentence in her copy book recurred to Vera's memory.

She blushed a rosy red, and grandma thought this was due to her embarrassment and surprise as, taking the two neatly bound books, "Beautiful Joe" and "Black Beauty," she murmured her thanks.

"I ought to give Alice one," she said, an accusing conscience continuing to annoy her.

"No indeed," demurred Alice, "you made the most blocks and the prize belongs to you."

"Honesty is the best policy." Vera had written that sentence a dozen times in her lesson, and now the words sounded loudly in her ears.

She had turned over the leaves in her new books, but failed to concentrate her thoughts so that she could understand what she was reading. She did not feel as happy as she had expected; on the contrary, she was feeling quite miserable.

During the evening Aunt Susie and grandma had admired the blocks so much and the evenness of the pieces that Alice's conscience

"Keep right on," grandma [illegible] "and you will soon be ahead of your own [illegible]"

After [illegible] Vera's troubled conscience [illegible] awake. Ten o'clock struck. —"Oh, my!" sobbed the poor girl, "I know I'll not sleep at all."

When she closed her eyes, it seemed that real faces surrounded her, crying, "You were not honest; you cheated."

By and by the continued sobbing awakened Alice.

"What's the [illegible]? Are you sick?"

"The blocks are not mine," sobbed the weeping girl brokenly.

"Yes they are," declared Alice.

"But I tell you they are not," insisted the girl. "I cheated. I took some of your blocks.

"Well, don't cry any more. You'll have grandma. If you want to, you can tell her in the morning."

And tell her she did.

Grandma tenderly placed her arm about the little girl when she had done confessing and made her confession.

"Good [illegible] little one," she said earnestly. "You can't win a victory in the fight with self, and that means a good deal." Youth's Comrade.

WHAT HETTY KNEW.

"There isn't [illegible] to play in," said the strange little girl, who had been left on Hetty's front porch while her father went to mend the automobile.

"It won't be quite a little while," her father warned her. "You play with Hetty, and have a good time."

But that was what to cry about, she said.

"Oh, I have lots of things to play with," cried Hetty. "You just come with me. I can make a great many things."

They went down to the barn, and Hetty opened the big box that was her treasure-chest.

"First we'll make a corncob village," she said, and she brought out a big basket full of clean corncobs.

"How do you do it?" asked Nina.

So Hetty showed her how to build the house with the biggest cobs, [illegible] up until the walls were high enough, and then laying a roof across. Then they built a kitchen on behind and a parlor in front. Then they moved a little way, and made the barn and chicken coop and pig pen. Next they made a playhouse for the children that stood in the house.

"But where are the children? You haven't any dollies, have you?" said Nina.

"Oh, I can make all the dollies I want," said Hetty.

She took a piece of white cloth out of her box, and rolled up one end till it made a little ball. Then she drew the cloth smooth over it, and tied a string around. Where the string was, was made the doll's neck. The smooth knob was her head. Hetty took a pencil and drew eyes, nose, ears, mouth, and hair for her. Then she pinned a piece of pink gingham around for a dress, and folded a square of yellow cloth for a shawl. There was a nice dolly, all made in five minutes. Nina thought that a wonderful way to make dolls. They put the cloth baby in the corncob house to rock, and gave her half a dozen clothes pin children.

"Here is something lovely," said Hetty, taking up a dingy looking little article. "Just hold it to your eye and look out at the orchard."

Nina did so, and all the ground looked as if it had turned to gold. It was a piece of colored glass, and when you looked through it, all the world seemed turned to gold. Hetty had blue and red and green pieces of glass, too, but the gold was the prettiest.

After they had looked at all the colored glass, they went to the sand pile, and Hetty showed Nina how to make sand cakes, and laid them on a board to bake in the sun. And by that time Nina's father was back.

"Did you get lonesome?" he asked.

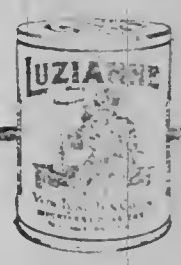
"Oh, no!" said Nina. "Hetty has the loveliest playthings, and she knows how to do the most things. Will you please bring me to see her again? I just love to play the way she does."

"Of course I'll bring you again," said father.

And Hetty and Nina smiled and nodded as they said good-by.—Elsie Vernon, in the Christian Standard.

It is one thing to gain a victory; it is quite another to gain a moral victory, to gain self-respect in it all, that is to say. Exchange.

Real New Orleans Coffee



GUARANTEE

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc., New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. [illegible] Rev. S. J. Lyles.

Mississippi Conference—Rev. C. W. Crisler, Rev. [illegible]

North Mississippi Conference—Rev. J. H. Felts, Rev. [illegible] Rev. J. W. Dorman

DIRECTIONS.

When [illegible] should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, and to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be addressed to him at 612 Camp Street. Correspondents will please observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of writing paper. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; double space the words and the lines together. 4. Take pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—commercial size. No attention will be paid to rolled manuscripts.

Editorial

THE FRUITLESS FIG TREE.

The parable of the fruitless fig tree is wonderfully simple and wonderfully suggestive. The owner of the vineyard naturally expected to find it producing fruit of its kind at the proper age and the proper season. When he failed to find it, the sense of loss, of wasted time and effort, of ground uselessly occupied, was so great as to cause him to give the perfectly proper command that it be cut down. A fruit-bearing fig tree is worth having; a fruitless fig tree is a poor ornament at best.

But the entreaty of the keeper of the vineyard that the tree be spared was as natural and proper as the command of the owner that it be destroyed. He had set it out, presumably, watched it carefully for three years, and still believed that it was possible to make it produce fruit. At least, he wanted it to have one more chance. He knew that it ought to produce figs—and he hoped that another year would vindicate his judgment.

The record does not state that the owner of the vineyard granted his request—but we may very well believe that he did. And while we do not know the outcome, it is a reasonable presumption that the tree actually did respond to further treatment and produced a generous crop. Having already had a fair chance, no fault could have been found with the owner if he had insisted upon his order's being carried out; reasonable representation having been made that another chance would produce results, no fault could be found with him for suspending the sentence.

So it is with all of us in the Christian life. It is the very nature of the Christian to produce fruit of some kind. All Christians, however, cannot be expected to function in exactly the same way. If the tree had been a pomegranate tree, the owner would have expected to find pomegranates on it. There is a diversity of gifts among people, and each Christian must exercise the gift that has been bestowed upon him. Unless he produces results in the Kingdom of God, he is an unprofitable servant and will ultimately have to lose his place. Infinite mercy is loath to bring the period of probation to an end, but infinite justice cannot continue it forever. There must be fruit or failure.

It is not too late for us to do something that will commend us to the Master of the vineyard as worthy of retaining a place among those who have been called to do his will.

THE GREATEST ENTERPRISE OF THE CHURCH.

The Sunday school is undoubtedly the greatest enterprise of the church. This fact becomes evident when we consider that a very large proportion of the membership of the church comes through this organization, that it enlists the services of more of our people than any other branch of our work, and that its meetings are more largely attended than are the meetings of any other of our organizations.

We need to consider the further fact that it alone supplies systematic instruction for all our people, old and young, in the Bible and in moral and religious truth generally. If we could conceive of the Sunday school's being abolished, we should have to contemplate in the near future a generation devoid of that training in religious matters that we have come to look upon as essential to an intelligent interest in the establishment and maintenance of the Kingdom of God on earth. Without the Sunday school, or some similar organization, we should be facing the almost hopeless task of carrying out the greatest program the church has ever undertaken, with uninstructed and untrained forces.

The criticism has sometimes been made that the Sunday school receives an undue proportion of the attention and interest of those who are charged with its management, to the neglect of other important phases of church work; we offer no excuse for those who may actually neglect one duty for the sake of another, but we are inclined to believe that it is the Sunday school that is more often the victim of neglect than any other department of church work. Comparatively few of our people, ministers as well as laymen, are as well informed concerning Sunday school methods and the principles of religious teaching as they should be, in view of the fact that the Sunday school is the channel through which the great current of church life flows. It is almost a tragedy that we still have to maintain schools and institutes to instruct our leaders in the elementary principles of religious pedagogy and Sunday school management. Long ago we should have developed a corps of experts in every congregation which would be equal to the task of supplying every need of this superlatively important department of our religious activities.

We believe, however, that a better day is dawning. We are reading and thinking and learning; and we are beginning to realize that the Sunday school furnishes the best opportunity we now have of reaching this age with the vital messages of the gospel. We are not discounting preaching, and we are not unmindful of the high place that must be given other agencies of the church in promoting its work; but the Sunday school is our open door to the hearts and lives of the great masses of our people.

KEEPING UP MORALE.

We are just now in the midst of the season when there is a relaxation in nearly all kinds of activities, especially church work. The weather is oppressively hot, a great many of our most faithful workers are away from their accustomed places, and conditions generally are not favorable to the energetic prosecution of aggressive plans for forward movements.

But there is no reason why there should be a loss of morale among the forces of the church. We can set ourselves determinedly to hold what gains have been made in the past, and to be prepared to act vigorously and decisively when the time for action arrives. We do not like the expression, "starting over," as applied to the beginning of activities in the fall. It ought not to be necessary to "start over" the work that has been going on for months. It may be a part of the plan of campaign to "dig in" for awhile, but that simply means holding the territory already gained and making ready for further advances.

Wherever we are, at home "by the stuff" or away on a vacation, we can keep ourselves fit in body and mind and spirit for the rounding out of the best year's work in the history of our church, locally and connectionally. Good soldiers are always eager to respond to the bugle call to advance.

THE CHURCH EXTENSION HANDBOOK.

A copy of the Church Extension Handbook for 1920 has just come to our desk. In addition to the minutes of the Thirty-Eighth Annual Meeting of the Board, it contains a great mass of interesting and valuable information concerning the work of the Board of Church Extension from the beginning to the present. It ought to be in the hands of every preacher and every layman in the connection; we hope they will write to Dr. S. H. C. Burgin, Secretary, Louisville, Ky., for a copy.

THE METHODIST QUARTERLY REVIEW.

The July number of the Methodist Quarterly Review has just reached us. Although we have not had time to read it, we could not resist the temptation to take a hasty glance through the table of contents and hurriedly turn the pages that hold such promise of future pleasure and profit. We will read at the first opportunity the article, "Sam P. Jones, The Preacher," by Dr. George R. Stuart, and the one entitled "Methodism- An Exponent of Christianity," by our own Dr. John W. Boswell. Two dollars a year is a mighty low price for such a feast of good things.

PERSONAL AND OTHER NOTES.

Dr. W. W. Pinson landed in New York on July 27, after an absence of two months in Europe.

Rev. C. E. Downer began a meeting at Sanford, Miss., on last Sunday, with the assistance of Rev. F. B. Ormond, of Richton, Miss.

A good meeting was brought to a close at Oak Bowery church, on the Seminary charge, Mississippi Conference, on July 15. There were four additions to the church. The pastor, Rev. C. E. Downer, was assisted by Rev. Jasper Smith, of Mendenhall, Miss.

We regret very much that we were not in the office when Dr. R. A. Meek, formerly editor of the Advocate, now presiding elder of the Sardis District, North Mississippi Conference, called on Thursday of last week. He was in the city on personal business.

Rev. L. E. Crooks, our pastor at Greensburg, La., is assisting Rev. John Paul in a camp meeting at Center Point, La., this week. He has just closed a tabernacle meeting at Oakland, La., in which he was assisted by Rev. A. S. Lutz, presiding elder of the Baton Rouge District.

President W. R. Bourne, of Centenary College, Shreveport, La., was in the city on Tuesday and Wednesday of last week in connection with his work. He is looking forward to an auspicious opening of the next session of the college. We regret that we were not in the office when he called.

We learn from the Lincoln County Times that work has been begun on the new gymnasium and swimming pool at Whitworth College, Brookhaven, Miss. The walls of Enochs Hall are now at the third story, and Margaret Hall is being remodeled throughout. Greater Whitworth is in rapid process of realization.

Dr. Marion Browning, of China, Texas, who has had much experience in religious work among Latin-Americans, passed through New Orleans last week on his way to Cuba, where he goes to consult specialists concerning a serious injury received some months ago. He honored the Advocate office with a call while in the city.

Rev. John W. Ramsey, of Bucatunna, Miss., has just closed a splendid revival at Winchester, Miss., resulting in 12 additions to the church. Rev. W. E. Dickens, of Pachuta, Miss., did the preaching, and did it well. There have been 50 additions to date on the Bucatunna charge, which represents a larger increase than this work has had probably for years.

Dr. W. F. Vaughn, one of the strong men of the Kentucky Conference, passed away recently. The editorial page of the Central Methodist carries a high tribute to him as thinker, preacher, man.

Rev. H. L. Norton, of Logtown, Miss., recently assisted the pastor, Rev. J. H. Grice, in a good meeting at Vancleave, Miss. "A better series of sermons I have not heard," writes Brother Grice.

Bishop W. N. Ainsworth and President C. M. Bishop, of Southwestern University, received the honorary degree of LL.D. from Baylor University, Waco, Texas, at its Diamond Jubilee, held some weeks ago.

Dr. John S. Chadwick has just taken charge of the religious press section of the publicity department of the Educational Campaign. He is eminently well qualified for this responsible position.

The presiding elder of the Jackson District, Rev. J. M. Morse, requests us to call attention to a change in the date of one of his quarterly conferences: the conference for Monterey will be held at Thomasville, August 24-25.

Rev. F. L. Applewhite, of Sharon, Miss., is being assisted in a meeting at Millville, Miss., by Rev. W. T. Gillon, Conference evangelist. This is a developing church, and it is confidently expected that a gracious revival will be had.

The pastor, Rev. J. W. Dorman, writes in a highly complimentary way of the recent visit of Rev. A. C. McCorkle, the new presiding elder of the Durant District, to this charge. The year promises great things under his leadership.

Dr. J. T. Sawyer reports for last Sunday, that he preached at 11 a. m. at the Epworth Church, and at 8 p. m. at the Ravne Memorial Church. Both of his congregations, he says, were attentive, appreciative, warm, and of sufficient size.

Dr. Theodore Copeland, who has just closed a successful meeting at Hazlehurst, Miss., where he assisted the pastor, Rev. W. W. Graves, favored the Advocate office with a call while passing through the city on Tuesday of this week.

Mr. Frank Reely, whose work as bursar of Southern Methodist University has made his name almost as well known as that of the institution itself, has resigned his position. Dr. A. D. Schuessler, head of the department of Germanic languages, has been elected to succeed him.

The religious press reports that Dr. J. C. C. Newton, for many years president of Kwansie Gakuin Japan, has resigned that position, feeling that the expansion of the college requires a younger man. Dr. J. C. L. Bates, a Canadian Methodist, has been elected to succeed Dr. Newton.

We were happy to run across Mr. and Mrs. T. Wynn Holloman and little daughter, of Alexandria, La., on Monday of this week. They were returning home from Lake Junaluska, N. C., where they had been attending the Sunday School Training School. They were enthusiastic in their reports of this great gathering.

Rev. W. F. Henderson occupied the pulpit at Mooringsport, La., during the absence of the pastor, Rev. R. T. Ware, in Mississippi to attend the funeral of his father-in-law. Brother Henderson served the Mooringsport charge for four years, and the people counted it a privilege to have him with them again.

We learn with sorrow of the recent death of Rev. M. M. Mabbes, for more than thirty years a minister of the Methodist Protestant Church in Mississippi. He was the father-in-law of Rev. R. T. Ware, our pastor at Mooringsport, La. The funeral service was conducted by Rev. S. W. Johnson, our pastor at Magee, Miss.

Rev. W. O. Wagoner, of Webb, Miss., writes as follows: "We have just closed a successful revival at Webb. Rev. J. B. Randolph, of Winona, Miss., assisted me in the meeting. He is one of the best pastor-evangelists in the State. His sermons and personal work are both effective and wholesome. We had 24 additions to the church—19 by profession of faith."

Rev. W. P. Bailey, of Roxie, Miss., closed a good meeting at Hamburg, Miss., on July 23. He was assisted by Rev. R. L. Collins, of Shannon, Miss., who preached a very helpful to the community. The revival was postponed on account of one by several weeks. Brother Bailey began a meeting at McNair, Miss., last Sunday, with Rev. Edgar Hillman assisting.

We learn from our exchanges that Dr. John R. Mott has resigned from membership on the executive committee of the Student Volunteer Movement, a position he has held from the beginning of the Movement. His interest has not grown less, but he finds it necessary to give more time to other pressing duties. He is succeeded by Dr. Mosed C. E. Bohn, secretary of the American Baptist Foreign Missionary Society.

The Pacific Methodist Advocate of July 17 has this note which will be of interest to the many friends of Brother Barry in Mississippi: "Rev. A. B. Barry, pastor of our church at Coquille, Oregon, was recently elected president of the Oregon State Sunday School Association. He had previously been elected president of the Coos County Ministerial Association. Our Mississippi transfers have all made good in the West."

We are in receipt of the catalogue of Mansfield Female College, Mansfield, La., with announcements for the opening of the next session. This school for girls, founded in 1851, occupies an important place in the educational history of the State. President Pebbles has wrought wonders in the equipment of the college and in its general development since he has been in charge. Our church in Louisiana is proud of its girls' school—and of its president.

Mr. Charles M. Alexander, the famous gospel singer, has had a notably active career. Since leaving the Moody Bible Institute twenty-seven years ago, he has participated in a thousand or more evangelistic campaigns in cities and towns of the United States, Canada, Great Britain, Australia, and many other countries. He has circled the world three times, crossed the Atlantic twenty-seven times, and has personally given away New Testaments in recent years to the amount of $20,000. Seven million hymn books have been issued through his instrumentality.

Dr. D. C. Hull, for many years superintendent of public schools in Meridian, Miss., later president of Millsaps College, and recently principal of the Pulaski County Agricultural High School, has just been elected president of the Mississippi Agricultural and Mechanical College. Dr. Hull is the son of a preacher and himself a local preacher in our church. He is an alumnus of A. & M., and was a member of the faculty of that institution for eight years. He is well known to all Methodists in Mississippi through his efficient work as Conference Secretary during the "Six Drive."

The Crowley Daily Signal of July 19 gives a full account of the cancellation of a debt of $11,500, with accrued interest, against our beautiful church which was built in 1912, during the pastorate of Rev. C. D. Atkinson. The church originally cost $20,000, though it is estimated that it would cost more than twice that amount now. Rev. B. W. Tucker is the efficient pastor who, with the loyal co-operation of the membership and friends of the church, has succeeded in raising the money with which to clear the church of debt. Plans are being made for the dedicatory service in the near future, with Bishop W. F. McMurry in charge. We congratulate Brother Tucker and the Methodists of Crowley, La., upon the successful issue of their great undertaking.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. P. Bailey, Roxie, Miss., 5; Rev. J. W. Dorman, Louisville, Miss., 10; Mrs. H. J. Norris, Oak Ridge, La., 3; Rev. F. L. Applewhite, Sharon, Miss., 2; Rev. A. D. George, Gilbert, La., 2.

TRAINING SCHOOL AT GRENADA COLLEGE.

This is our last word for the Training School at Grenada College. We are expecting a good attendance of pastors, superintendents and teachers to take advantage of the splendid opportunity this school will offer. Write Rev. J. P. Comiss to reserve a room for you.

E. F. LEWIS,
Director

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a saving account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits

Savings Department
Hibernia Bank & Trust Co.,
Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

SUMMARY, CENTENARY TREASURER'S REPORT TO NASHVILLE, MISSISSIPPI CONFERENCE.

District	Amount
Brookhaven	$ 195.79
Hattiesburg	3,813 13
Jackson (including $50 L. P.)	873 93
Meridian	881.90
Newton	1,485.95
Port Gibson	1,111.05
Seashole	2,883 45
Total	$11,581 10

W. D. HAWKINS,
Conference Centenary Treasurer.

DON'T WORRY.

Don't worry about your position if your heart is right. God knows just where you ought to be. You do not. He may get you discharged so you will find something better, or he may have the whole management changed in order to keep you where you are. You never can tell which it will be.

Eaglets learn to fly, you know, by getting tipped out. They would stay in their nest and eat spring lamb as long as the old bird would bring it, if she did not push them off into space. That first drop must be a feather-raising experience for the eaglet. But it never fails to do both. Underneath him sweeps the watchful mother. "The eternal God is thy dwelling place and underneath are the everlasting arms." Deuteronomy 33:27.

But if you fly, you must expect some sickening, blood-curdling spells, nose dives and slide slips. You may have the worst of luck, but the best of providences. That is our Instructor.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge. He putteth down one and setteth up another." Psalm 75, v. 7.—Exchange.

Christ likes to see the tender shadows on the path, but I love the shining light, pure and bright and high above the hills.—Orison Swett Dwight Hillis.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Our Father who art in heaven called Mrs. THOMAS PERKINS, nee Pearl Collins, (1889-1920) to His home for a new glory. No more lovely guest ever graced a home on earth than did Miss Pearl, for she was like unto the most beautiful bouquet of flowers in cheering up the folk she chanced to be with. Her face was full of joy, from the very center of her being. To gladden those she met and passed was so natural with her that the young and aged alike were compelled to feel that some one cared for them very much. The rich and poor loved her alike. The well and sick could make no complaint, because none ever passed her unnoticed, or without that cheer which lifts one to higher heights of joy and hopes for better things. No one has ever stood on the stage of the world with a life that was so much to be coveted as was the life of Miss Pearl.

As a daughter, sister, wife, and friend, she was devotion itself. She allied herself, with the sons and daughters of God while young in life, and was a faithful follower of Jesus to the last step. She first joined the Presbyterian Church, but after her marriage she put her membership in the Methodist Episcopal Church, South, with her husband. The church, community, and friends are going to miss her; but O! how mother, brothers and husband will miss her!

Sister Pearl was not in good health for sometime. One year ago she underwent an operation, and was back at the sanitarium for another operation. But she was not strong enough to be operated on. She went out to the home of her uncle in St. Louis, and there, on June 30, had her last words with loved ones. She bore suffering with unspeakable patience. No one ever dreamed of her being so close to the end, because of her cheerfulness and and good spirits. It was here that her Heavenly Father said, "Pearl, come home with me." And in His invisible elevator she stepped and was lifted into God's own sweet and blessed paradise, the refuge of her own dear Savior, Jesus, for three days and nights awaiting His resurrection. So she is now awaiting for that "Great Easter" morning when all the saints of earth and Paradise shall hear the trumpet call for their assembling to crown Jesus "King of Kings and Lord of Lords."

She leaves, besides a host of friends, her mother, two brothers, and husband to live for Him, and bless humanity until God calls them to come up and sit down in her presence in eternal glory.

T. J. HOLLADAY.

Plain Dealing, La.

FRANCIS EDWIN BOWMAN.

When a good man finishes the full three-score and ten years of service, and enters into the presence of the Master, "whom not having seen, he loved," we who are still waiting the summons, pause to cast a flower of love and affection to his memory. The life of such a man is an inspiration to those who knew him, and an added impulse toward better things.

Briefly let us consider those things which set apart our translated friend, and drew to his dying bed friends from all over the country. He was no great statesman, poet, philosopher or soldier. Yet he was more than that: he was a man. He held a peculiar place in the affections of his friends, never to be occupied by another. Our tears are mingled ones, partly joyful, that he has entered into that rest for which his pain-racked body often longed—painful when we think that never more shall we enjoy his tender counsel, his affectionate regard, and his loving helpfulness.

The passing of such a man merits more than a brief notice. His is a life to think over, study and imitate.

Mr. Bowman was born in Tensas Parish, Louisiana, 73 years ago. He was the son of Rev. James Bowman, one of the pioneer Methodist ministers of the State. In 1870 he was happily married to Miss Pauline Chapman, and shortly after both joined the Methodist Church, and made a start for that ideal family condition which marked so eminently the almost fifty years of wedded happiness. I have never seen so perfect a specimen of blended lives as was theirs.

I first met Mr. Bowman in the Jefferson Street Methodist Church in Natchez, twenty-two years ago. I was instantly attracted to him, and our friendship thus begun was never clouded. His genial smile, twinkling eye, and that expression of gentle kindliness, which was so noticeable, were ever mine when we met. He often consulted me on matters of the most private consideration, and was very free in his expressions, but never once did he repeat a slander, or indulge in those carping criticisms which he well knew would never be repeated.

He was always a man of the big out-of-doors. As a lad of tender years, he entered the Confederate Army, and was a warm defender of the Lost Cause. He spent his life as a planter—a producer of the necessities of life. Not once did he ever accept public life, or office. His home claimed all his time and affection—his was truly a life of service. He was a keen observer of the trend of events, and his comments showed a wonderful penetration, and a grasp of things which astonished those to whom he could be induced to talk.

Modestly he spent his long life in service, and as quietly, peacefully and gently as a babe falling asleep, he entered into the "joy of his Lord." No one will ever guess the extent of his charities. His loving wife who walked for almost fifty years at his side, was never told all that he did. His was ever the preacher's home, and many an itinerant's heart was made glad because he knew this good man.

His married life was most happy. Ten children came to bless the union of these lives, and all save two remain to call him blessed. Two waited for him at the gates of life, to welcome him to that house not made with hands.

One of the sad things to him, as he often spoke of it to me, was the fact that the children grew up. He often said that he wished he could gather them around his knee and keep them thus near him. He was proud of them all—but how he did miss them, as the weight of years began to press heavily on his feeble shoulders! "Family prayer is not the same without the children. They seemed to belong to me then, and now it is only for a visit now and then, that I see them."

He loved his church—the old faith of the fathers—and for him religion was something real. He took little time with fads and fancies. The Bible was the rule and guide of life, and the one fact to stand when all else falls.

What do his children think of him? I have never seen a parent so tenderly loved, or so deeply respected as he was. Often have I seen his young daughters pass his chair when he was reading, and pause a moment to drop a kiss on his cheek, or tenderly fondle his hand or hair. No one could ever doubt the love of such children—it was literally poured out of full hearts. Marriage would be to change with them. As fathers and mothers—for six of them have married—they were, if possible, more tender and affectionate. The memory of such a man is a sweet incense poured out: it will linger through the years, and become the heritage of those who knew and loved him.

Such a life cannot end. The form is changed but life still pulsates in the bright, loving influence he left to those with whom he came in contact.

J. C. BALLARD,
Lt.-Col. Medical Reserve, U. S. Army.
Houston, Texas.

AIMLESS PREACHING.

Every sermon should be preached with a view to the salvation of souls. For what else is the free utterance of clear thinking about the gospel intended? And why should the assent which is so highly prized in the legal profession be so persistently avoided in the clerical vocation? Thousands of pulpit discourses are delivered weekly without the slightest idea on the part of the preacher that there will be any shaking among the dry bones; and presently the preacher, hardened by custom, settles down in the valley of dry bones.—Christian Work.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks., Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Sore Eyes Cured without pain by Dickey's Old Reliable Eye Water. Doesn't burn or hurt, feels good. Once used always wanted. Good for children or grown people. Get GENUINE IN RED BOX—25 cents.
DICKEY DRUG COMPANY
Bristol, Virginia

Cuticura Soap
—Imparts—
The Velvet Touch
Soap, Ointment, Talcum 25c everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

HOLMES
is a
Reliable Store

TETTERINE
For the Complexion
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOLTINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Forschler's
Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.

Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

HERE IS A DESK THAT *Stays Rigid*
because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless bearings and cannot loosen, and are extra wide. The frame has no small work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our illustrated catalog.
SOUTHERN DESK COMPANY, HICKORY, N. C.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the most reliable tests that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

50 Years Ago

a young man who practiced medicine in a rural district became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce who afterward moved to Buffalo, N. Y. He made up his mind to place some of his medicines before the public, and he put up what he called his "Favorite Prescription," and placed it with the druggists in every state in the Union.

For *fifty years* Dr. Pierce's Favorite Prescription has sold more largely throughout the United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to. It is now sold by druggists in tablet form as well as liquid.

MONTGOMERY, ALA.—"From the time I was a very young girl I suffered with severe backaches and nothing I took gave me any relief until I began taking 'Favorite Prescription,' and just a few bottles completely cured me. I have never suffered with backache since."—MRS. T. H. PATTON, 54 Clayton Street.

NOW FREE FROM PAIN

Lydia E. Pinkham's Vegetable Compound Frees Another Woman From Suffering.

Bayonne, N. J. — "Before I was married I suffered a great deal with [illegible]

and nervous, could not eat and was dizzy. After I took Lydia E. Pinkham's Vegetable Compound I could work and eat. Now I am strong and recommend your medicine to my friends."—MRS. ANNA SIKA, 25 East 17th Street, Bayonne, N. J.

Women who write voluntarily about their health, naturally tell others what helped them. Some write and ask for further advice, others send photographs to be published with testimonials. Many more tell their friends.

If you need a medicine for women's ailments, try this well-known and successful remedy, Lydia E. Pinkham's Vegetable Compound. Write Lydia E. Pinkham Medicine Co. (confidential) for anything you need to know about your troubles.

EDUCATIONAL COMMISSION ENDORSES STEWARDSHIP CAMPAIGN.

By Rev. J. J. Stowe

Stewardship and tithing have played an important part in what the church has done in the Centenary. This is recognized by the director general of the Centenary, Dr. Beauchamp, who said in one of his reports:

"The pledge and comprehensive declaration of Christian Stewardship by thousands of speakers, preachers and laymen, during the two previous periods of the Centenary Drive has been the greatest single lifting force in all the Centenary program. The realization of the responsibility of stewardship to God of time and property and life has come to Methodism in a remarkable degree, and yet we know that we are only at the beginning of the application of this great fundamental truth in the life of the individual member of the church. The purpose, therefore, of the Centenary leaders is to proclaim with an increased faith this doctrine of Christian stewardship in all its relations to life. We definitely stress tithing as the minimum financial expression of stewardship of property. We do not believe it is the measure of responsibility, but that it is both a rational and a scriptural rule for giving. In the Conservation Program, therefore, for this year Christian stewardship will hold a central place."

This declaration of the value of past facts no one familiar with the facts will deny, nor will any one who has studied the situation question the necessity of vigorously pushing this matter in the future. From the first the Department of Stewardship and Tithing has been an important branch of the Centenary organization. By action of the General Conference the Centenary Commission was to have right of way until May 1, 1920, and the Educational Commission from May, 1920, to May, 1922. Such Centenary organization and activity as may be necessary to maintain the morale and secure payment of pledges will, of course, continue, but the Educational Commission now has right of way and every one is expected to give to the Commission the most whole-hearted and active support. The principles of stewardship and tithing are fundamental and perpetual and must not be thought of as being limited to the Centenary period. If these principles apply to any period, they apply to all periods, as necessary in the pushing of Christian education as in the pressing of missionary claims.

The presentation of stewardship should never be employed as a mere method of raising money, but should always be pressed in order that men may acknowledge God's sovereignty in the getting and using of money. The purpose of a stewardship campaign is not to get money, but to set men right with God; the end to be gained is not cash, but Christian character.

The Educational Commission is in hearty accord with our stewardship plans and wishes it understood that emphasis given these matters is in no sense an infringement upon their prerogatives; on the contrary, it is just what they want done. Most of the churches of Southern Methodism are located in the country, and revival services in these churches are usually held in the summer and autumn. No better time for the evangelistic Christian to work up to can be found than during a revival. A "revival" that the presentation of this vital subject will inspire is without official endorsement. Where it is not is widely preached during a revival, the spiritual life of the church is deepened and influence of the church is increased. The subject could be effectively presented, the literature furnished free by the Nashville office, could be systematically distributed, and all signed tithing stewardship cards should be sent promptly to the Nashville office. Where the work has been properly done, gratifying results, spiritual and financial, have followed.

BRAZILIAN CONVERTED BY READING THE BIBLE.

"One evening I was introduced to a fellow-passenger, a wealthy Brazilian gentleman from the State of Minas Geraes," says Rev. H. C. Tucker, Brazilian representative of the American Bible Society, in the Bible Society Record, "who, when told that I was the Agent for the American Bible Society, related to me the following story: Sometime ago he found it convenient to move to the State of Minas Geraes to educate his children. About a year ago he became impressed with the importance of giving more serious thought to the subject of religion. For a long time he had had little faith and interest in the form of religion prevalent among his people. He had never attended a Protestant service, but had heard men speak of the Bible; had also heard that there was a store in Rio de Janeiro, the Bible House, where Bibles were on sale. He asked a merchant to order one for him, began reading, and continued until he had read the entire book. It was thrillingly interesting to hear him tell of his impressions, and what light, blessing, and joy had come into his life from the reading and study of the Word of God.

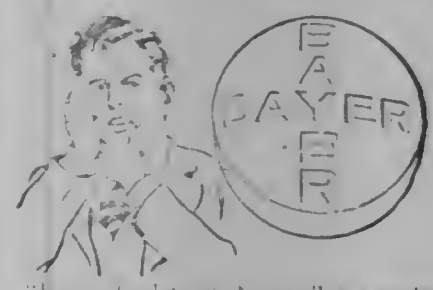
"I asked him how he could account for the thought and desire awakened in his mind to read the Bible. He said he could only attribute it to the goodness and mercy of God. He has acquired a fair knowledge of the Scriptures and an intelligent conception of salvation through Jesus Christ."

A GOOD MEDICINE FOR LOSS OF APPETITE

[illegible] Hood's [illegible]

ASPIRIN

Name "Bayer" on Genuine



[illegible] genuine [illegible] pre- [illegible] ty [illegible] Bayer [illegible] d rec- [illegible], [illegible] 12 tab- [illegible] sell [illegible] Aspirin is [illegible] Mono- [illegible] ad.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

NUXATED IRON

"To help make strong, keen red-blooded Americans [illegible] three million [illegible] Dr. [illegible], formerly Physician [illegible] Bellevue Hospital Dispensary, New York, and the Westchester County Hospital, Nuxated Iron [illegible] the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now [illegible] by all druggists everywhere.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Training School to be held at Grenada, August 4-11, will usher in a new day for our Sunday school workers and leaders in Religious Education in North Mississippi. There are a few splendid people who want to attend and cannot; there are many who could attend, but will not. Satan is a deceiver.

From the letters I have received I would guess there will be more than one hundred to register at this first session of our Conference Standard Training School for teachers and other leaders.

The Intermediate-Senior workers will take the course under Rev. J. E. Stephens. He has been under one of the greatest of teachers at Lake Junaluska recently.

We will have a great teacher for those who desire to take the Beginners' course. Do not fear but that we will have teachers for every kind of work we are expected to do in our church schools. We will have eight of the best teachers and eight lecturers to give instruction.

The hours of recreation will be under the direction of Messrs. Stephens and Ruff. You can bring your tennis racket and comfortable shoes. If you play any of the stringed instruments and are willing to make a contribution of that kind, bring your instrument with you.

For one week you will be associated with the best people in our church. You will be under the guidance of the best instructors that the church can secure. You will have an opportunity to get a vision of the field that has not been in our reach in the past. You are promised more for your time and money than has been offered this year.

You are urged to come in the spirit of prayer, to continue in that spirit until you have felt the presence of the Holy One. Come expecting the best time you have ever had. Come expecting to be blessed and above all to be used as a channel of blessing to others.

Remember, work begins Wednesday evening at 8 o'clock. If you miss this first session, you cannot make it up by any "hook or crook."

MISSISSIPPI CONFERENCE NOTES.

The outlook of the Sunday school through the entire Conference is most encouraging. Report blanks that are being sent out from the office are being filled and quickly returned. We find that the schools are doing good work.

Much has been contended with during the past few months. Considering the influenza, the bad roads and the general unrest of the young people following the war and other conditions, figures show a large increase in our work.

The need is for teachers. May it be on the heart of every pastor and worker to earnestly pray that men and women may hear the call to do their part of the Master's work.

We are delighted with the increase and revival of the Wesley Bible Classes. This is a very encouraging sign and we hope to have strong evidence of the good that this part of the Sunday school work is doing.

We find one of the weak parts of our Sunday school is the Cradle Roll Department. If you haven't a Cradle Roll in your Sunday school, go to work and organize one. It is a paying investment. Try it!

We take this object of the Cradle Roll from "The Golden Now":

"To bring the spirit of our Sunday school into the lives of the babies of our Cradle Roll. To strengthen the bonds of sympathy and friendship. To make membership in the department of present moment and greatest interest to one and all. To make the mother's work lighter, the baby's life happier, and its future larger. Not to bind burdens, but to lighten them. Not to suggest more work for mothers, but to give helpful direction to all efforts in the interest of the baby."

A Prayer.

Dear Father, I must go to sleep,
Stay close to me to-night.
Send down a little dream of Thee
To keep my spirit white.
Bless everybody that I know
And all I don't know, too.
Ask Jesus to remind me of
The things I ought to do.
I pray Thee make our hands and hearts
As glad as glad can be.
I thank Thee, God, for everything,
But most of all for Thee.

—Little Folks.

MRS. SUE STUART BRAME,
Elementary Supt.

LOUISIANA CONFERENCE.

The Training Schools at Dallas and Lake Junaluska are over and I know of eight from Louisiana who attended one or the other of these and will bring the educational training to our churches.

Miss Caroline Hess, Sikeston, Mo., will take up the work of Elementary Superintendent. She is one of our Methodist girls, trained in our own schools. She has been employed in Central League office at Nashville, Tenn. She has a degree from the State Normal College of Missouri. Write me regarding work in your territory. She will begin work about the middle of August.

Pastor and Sunday school workers who desire to do credit work in life of Jesus will have opportunity at Bluff Creek Camp meeting, July 30 to Aug. 8, where I'll teach a class. Will take last half of Rall's "Life of Jesus." Bring book with you.

ALONZO EARLY, Adult Sec'y.
Alexandria, La.

THE MAN OR THE MULE—WHICH IS WORTH MORE?

By Robert B. Eleazer.

Some years ago I published in a local paper a communication entitled, "The Man and the Mule," which aroused considerable interest and was rather widely copied. It recorded a conversation I had just had with a wagon driver in the street, which brought out the fact that the owner of the team was getting $3.50 a day for it, and was paying the driver a dollar a day. I pointed out the obvious but startling fact that this was $1 for the man and $1.25 for each of the mules. Then I asked if this meant that we really value mules more than we do men; and if not that, what did it mean?

Lately I have been pleased to learn that men are much better paid, and I have wondered how it is with mules. The other day I found out. The mule still has the best of it. My friend X keeps a dozen teams which he hires out when not using them in his own business. He tells me he gets $3.75 a day for each team and pays his drivers $2.75. That leaves him $3 a day for each mule. So you see the proportion is much the same.

Now think about this matter a bit. The man is a man, made in the image of God. The mule is just a mule. Without the guiding brain of the man, the mule would be worth less than nothing. The man perchance has a family to feed, clothe and shelter. The mule, as Senator Carmack said, "Is without pride of ancestry or hope of posterity." The man is an immortal spirit, supposed to be worth more than all the mules of earth. Yet we pay the man $2.75 a day and the mule $3. Practically we count the man and all his family worth less than one flea-bitten, wind-broken, spavined old mule.

Now, let somebody please explain us this paradox. You editors, whose sole business it is to enlighten us, what is the answer? You good Christians, who pay your employees less than you demand for your mules, how do you explain it? Was that the way Christ rated them? You preachers, our twentieth century prophets, what message have you to a generation that values mules higher than men? What would the prophets of old say about it? What did they say? Had Jesus no word on the subject? Maybe here's your coveted chance to share in the "fellowship of his sufferings" and to "follow in the train" of the other martyrs of old who paid the penalty of making men face the ugly truth.

Everybody, are we to go on like this, putting the emphasis on property and letting humanity take second place? Surely there must be a better way. And if so, ought not every good man to be seeking it, honestly and earnestly? A restless world awaits the solution.

Nashville, Tenn.

A SONG BEFORE BREAKFAST.

"Sing before breakfast and you cry before sunset" is a miserable old saying that never was true. It is a joy to begin the day with a song. If one is an early riser, he must respect the rights of others, but he may have the song in his heart just the same.

In an old-fashioned home it was the custom to have family worship before breakfast and that worship always opened with a hymn of praise. More often than anything else it was the Doxology, and the family sat down to their morning meal with praise in their hearts.

Such a spirit of thanksgiving is a tonic for the whole day. It helps one meet the hard work with a hopeful spirit. Some may think it is easier to sing at the close of the day, but it is the morning song that best prepares the way for the evening praise.

There are all kinds of ways to express the song. It may be a smile or a cheery good morning or a word of appreciation or a prayer of gratitude. It's a good resolution for the summer-time and it is better than medicine for discouraged souls.

"Lord, in the morning Thou shalt hear My voice ascending high."

—Zion's Herald.

MARRIED.

Mr. F. C. HAYDEN to Miss ROYAL C. MILLS, at the home of W. A. Steen, Vaughan, Miss., Sunday, at 4 p. m., Rev. Geo. G. Yeager officiating.

If you would be healthy, be good; and if you would be good, be wise; and if you would be wise, be devout and reverent, for the fear of the Lord is the beginning of wisdom.—Hurlstone.

PALMER'S
"BLOOD SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building red-rose health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin troubles use "Skin Success" Soap and Ointment in conjunction with the tablets. A wonderful combination for good health and good looks. Ask your druggist. Sample sent on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, cast-iron calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

FROM COQUILLE, OREGON.

Bishop Horace M. Du Bose, accompanied by Rev. W. J. Fenton, presiding elder of the Portland District, reached Coquille in the afternoon of July 3, and met with the officials of Coquille station, at 8 o'clock Saturday evening, where plans and means for the building of a new Methodist Church were discussed. On Sunday morning Bishop Du Bose preached a wonderful sermon, taking as his theme, "The Glory of The Mystery of the Gospel of Christ," from a text found in Col. 1:27. At the conclusion of the sermon, a collection was taken for the new church building, which amounted to nearly $6000. The Bishop also addressed the Epworth League in the evening and followed with another sermon of great inspiration and power. The following day he also addressed the multitude assembled in the city park for the celebration of the Fourth of July.

The church building that has long been talked of in Coquille will be in process of building within the next thirty days, and when completed it will be worth at least $25,000.

This has been a great year with us. Love to all the brethren of the Louisiana and Mississippi Conferences.

Yours In His Service,

A. E. BARRY, Pastor.

Coquille, Oregon.

FROM HORN LAKE, MISS.

Dear Brother Carley: I am sure the brethren will be glad to know that the Spirit of God has visited Horn Lake in great power, and given us a great victory over Satan. We closed a ten-days' revival last Tuesday and received 24 members into the church. Fourteen of these were by baptism, three by profession of faith, and the balance by letter. Three others secured during this time will probably be received later, and will make our increase almost equal to the original membership. Two others joined the Baptist and Christian churches.

We were extremely fortunate in securing the services of Brother W. A. Wilson for this meeting. All that I heard express themselves say his preaching is the best they ever listened to, and a good judge says he is equal to Gypsy Smith.

It is sufficient to say we had the largest congregations ever seen in Horn Lake and at times the house would not accomodate them.

Not only were sinners converted, but, to use an expression of a church member, "The joy of our salvation was restored to us."

A very notable feature of the meeting was the way the church members took their cars and went out into the highways and byways and brought in those who had no way to come to this great feast of spiritual bread. Several were converted who otherwise would not have been. The invention of automobiles does not do away with this scriptural method of advancing the kingdom, but only multiplies many fold the earnest Christian opportunity of serving the Master. I would like to recommend it as a cure for spiritual blues in the church members.

We are planning to hold the ground gained and to go forward to greater victories for the Master. Our meeting at Hines Chapel began July 18, with Dr. S. A. Steel, preaching. Yours in Christian service,

N. D. GUERRY, P. C.

Loathsome Mosquitoes— Sweet Dream 'Em

Annoyance from Mosquitoes Quickly Relieved. Sweet Dreams a Wonderful Mosquito Remedy.

There is one remedy that positively keeps mosquitoes away. It is called Sweet Dreams and Sweet Dreams represents about the most dependable mosquito remedy to be had.

The experienced user knows that she can invariably buy Sweet Dreams. It insures a feeling of confidence and it instantly becomes a steadfast friend.

A friend who once betrays you loses your confidence forever, and Sweet Dreams seems to work with this fact in mind. All night long.

When mosquitoes are troublesome, try Sweet Dreams.

Sold by every druggist in every town, only 35c.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc.—Adv.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—Third Round

Mer Rouge, at Union, Aug 8.
Rayville, at Crew Lake, July 18.
Bonita, at Bartholomew, July 24, 25.
Delhi, at Newellton, July 30.
Waterproof, at Wesley, August 1.
Columbia, at Hebert, August 6.
Winnsboro, at Boeuf Prairie, August 8, p. m.
Gilbert at Wisner, July 11, p. m.
Mer Rouge, at Bon Idee, August 14.
Farmerville, at De Siard, Aug. 15, a. m.
West Monroe, August 11, p. m.
Oak Grove, August 22.
Midway, August 22.
Calhoun, at Willhite, August 25.
Catahoula, August 29.
Eros, at Oak Ridge, August 29.
Bastrop, at Humphries, Aug. 10.

C. D. ATKINSON, P. E.

MISSISSIPPI CONFERENCE.

Newton District—Third Round

Newton, at Newton, Aug. 1, 2.
Neshoba, at North Bend, Aug. 4.
Philadelphia, Aug. 4, p.m.
Chunky, at Meehan, Aug. 7, 8.
Union at Union, Aug. 11, p.m., 12.
Lake, at Conehatta, Aug. 14, 15, a.m.
Decatur and Hickory, at Good Hope, Aug. 15, p.m., 16.
Bay Springs, at Holder's, Aug. 21, 22, a.m.
Rose Hill, at Paulding, Aug. 22, p.m., 23.
Montrose, at Montrose, Aug. 24, p.m.
Raleigh, at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.

J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

South Magnolia, July 25.
Adam, at Ebenezer, July 31.
Brookhaven, Aug. 1, 2.
Topisaw, at Holmesville, Aug. 7, 8.
McComb, Centenary, Aug. 8, 9.
Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Harlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Wesley, Sept. 5, 6.
Monticello, Sept. 12.
McComb, Sept. 18, 19.
Eagle Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Third Round.

Hermanville, at Sarepta, Aug. 1.
Nebo, at Cool Springs, Aug. 4.
Silver City, Aug. 8.
Louise and Holly Bluff, at Holly Bluff, Aug. 9.
Anguilla, at ———, Aug. 15.
Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg, Main Street, 8 p.m., Aug. 1, 2.
Hattiesburg, Broad Street, 11 a.m., Aug 1, 3.
Hattiesburg Circuit, at Lux, 3 p.m., July 31-Aug. 1.
Richton, at Richton, Aug. 8, 9.
Ellisville, at Mount Zion, 11 a.m., Aug. 11.
Avera, at Piave, Aug. 14, 15.
Silver Creek, at Bethel, 11 a.m., Aug 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22
Lucedale, at Shipman, 8 p.m., Aug 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m. Aug. 27.
Magee, at Sharon, Aug 29.
Taylorsville, at ———, Aug 30.
New Augusta, at Cross Roads, Sept 4, 5.
Heidelberg, at Philadelphia, 11 a.m. Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Daleville, Aug. 8.
DeSoto, at Hopewell, Aug. 9
Marherville, at Theadville, Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6
DeKalb, at Pleasant Ridge, Sept 12.
Porterville, at Mount Hebron, Sept. 13

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Coalville, at Big Ridge, July 31, Aug. 1.
Moss Point, Aug. 14, 15.
Pascagoula, 7:30 p.m., Aug. 15.
Vancleave, at Mt. Pleasant, Monday, Aug. 16.
Saucier and Lyman, at Lyman, Wednesday, Aug. 18.
Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Logtown, 7:30 p.m., Thursday, Aug 26.
Picayune, 7:30 p.m., Friday, Aug. 27.
Carriere, at Byrd's Chapel, Aug 28, 29.
Biloxi, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Baxterville, Sept. 4, 5.
Wiggins, at Stillmore, 7:30 p.m., Sept. 5.
Americus, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

Jell-O Ice Cream Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

HEADACHE

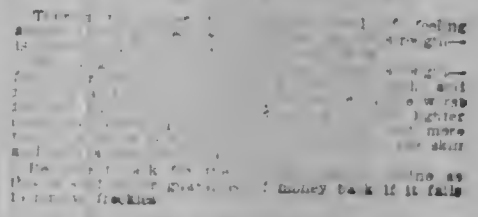
Bad for Health
Upsets Nerves
Go to Drug Store—Try

CAPUDINE

BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.



At Glorious Lake Junaluska

Attend the Bible-Evangelistic-Social Service Program

AUGUST 8-22 Inclusive

GREAT SPEAKERS

Bishops, Evangelists, [illegible] Social Workers, Noted Preachers, Splendid [illegible] Program.

Dr. Charles L. Goodell and Melvin Trotter

will be among the [illegible]
Do not miss it. Come and [illegible] for the spirit, revival for [illegible]

SOUTHERN ASSEMBLY,
Lake Junaluska, N. C.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

ECZEMA

and all other skin and scalp troubles are Cleansed and Destroyed with Ka-Dene Soap. Then apply

Ka-Dene

Ointment

It Soothes, Heals, Disinfects.
50c and $1 at your druggist's.

NR
ACTS ON THE LIVER STOMACH KIDNEYS and BOWELS
Nature's Remedy
NR-TABLETS-NR
PROPS'NTS A. H. LEWIS MEDICINE CO. ST. LOUIS, U.S.A.
25 NR TABLETS NR

Get a 25¢ Box

Better than Pills For Liver Ills.

NR Tonight — Tomorrow Alright

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, London, England
All Druggists or E. FOUGERA & CO. 90-92 Beekman St. N.Y.

WHEELER Business College
BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write for Free Catalogue

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Shreveport District Young Peoples' Rally.

On Thursday, June 3, a rally was held at Mansfield for the young people of the Shreveport District. As it was a rainy day, a rainy day of heavy showers, our attendance was considerably smaller than we had had reason to expect, but we felt that those who did attend were deeply interested. Charges not on gravel roads could not send delegates at all.

There were delegations from six churches, and seventy persons were served at the delicious luncheon provided by the Young Peoples' society of Mansfield. After the luncheon a social hour was enjoyed by all, and then there followed the program, which measured up to our best expectations: Opening prayer, Rev. Charles A. Battle; Song, "True-hearted, Whole-hearted," Congregation; Devotional, Mrs. C. K. Shepherd; "Our Aims," Mrs. E. F. Key, Conference Superintendent of Young People; "Our Specials," Miss Marjorie Hughes; "The Value of the Quiet Hour," Miss Amelia Foster; Talks on our mission work among the Mexicans and Brazilians were given by members of the Mansfield Young Peoples' auxiliary; Solo, Mrs. Caldwell; Inspirational Address, Mrs. A. P. Holt, Conference Corresponding Secretary of Woman's Missionary Society; "Joy Work in France," Mrs. Caldwell.

At the conclusion of the program a vote of thanks was tendered the Mansfield Young People for their gracious hospitality.

We considered ourselves very fortunate to have present three of our Conference officers, Mrs. Holt, Mrs. Key, and Mrs. Drew. Next year let us hope our rally plans may be carried out without the hindrances encountered this time.

We sincerely trust that Young Peoples' Superintendents of auxiliaries, where the young people are not now organized, may find courage to effect organizations this quarter. This department of our work is of vital importance and deserves more attention than it receives from most of our women. Mrs. J. D. WOOLWORTH,
District Secretary.

Houma District Young Peoples' Rally.

On Sunday night, June 20, the Young People of the Houma District held a rally at the Houma church. Mrs. B. F. Key, State Superintendent of Young Peoples' work, presided, and the following interesting program was rendered:

Hymn, "We Shall See the King Some Day," Congregation; Devotional, Miss Cecile Matherne, of Bayou Blue Church; Sentence Prayers, by five of the young people; Quartette, "Jesus, Savior, Pilot Me." Misses Vera and Fern Hebert, and Revs. Alonzo Early and P. J. McCoy; Report on Mansfield Epworth Institute, Miss Nettie Brunette, Houma Methodist Church; French Hymn, by group of Bayou Blue Young People; Talk on Value of Bible Reading and Prayer, Rev. E. V. Duplantis; Solo, "When My Ship Comes Sailing Home," Rev. F. J. McCoy; Talk on Recreation for Young People, Mrs. A. P. Holt, State Conference Secretary; Duet, "Full Surrender," Misses Vera and Fern Hebert, New Iberia; Talk, "My Call to Service," Mr. Edgar Dufrene, Houma Methodist Church; Recitation, "Two Offerings," Miss Josephine Cantrelle, Houma Methodist Church; Song, "Loyal Christian Workers," Congregation; Talk, "Consecration and Call to Service," Rev. Alonzo Early.

At the close of this talk an invitation was given for all who would reconsecrate their lives, or who wanted to give themselves for the first time for complete-time service to the Master, to come forward and give their hand to the minister; God graciously led many of the young people present to respond seriously. The Spirit was present in power and all felt God's blessing on the service.

MRS. A. E. SAYERS,
District Secretary.

MISSISSIPPI CONFERENCE.

Newton District Meeting.

The meeting was called to order by the district secretary, Mrs. W. L. Hunter. After the devotional, the welcome address, and response, Mrs. Hunter brought her message to the conference stating facts about the work done and that which needed to be done throughout this district. We then enjoyed special music furnished by a quartette from the Newton Woman's Missionary Society. The conference officers present, Mrs. B. F. Lewis, Mrs. Z. D. Clark, and Mrs. Riley, were then introduced. Miss Marzie Hall, our missionary soon to sail for Africa, was also present at the conference.

The roll was called and the following places were represented by delegates: Montrose, Newton, Bay Springs, Philadelphia, Union, Lake, Decatur, and Deemer.

Reports from conference officers were heard with interest, Mrs. B. F. Lewis stating that the first quarter of 1920 closed with a 20 per cent advance over the last quarter of 1919. Mrs. Z. D. Clark presented in an impressive way the Young Peoples' work and urged that this department be given more consideration by us all.

A program was then given by the Young People, which was as follows: With the Young People, Mrs. Z. D. Clarke; Four Minute Discussions; Loyalty to Self, Forest "Young People;" Loyalty to Others, Union "Young People," Loyalty to Christ, Newton "Young People:" Song, Young People; Our work at Scarritt, Miss Willie Hall, student volunteer.

Reports were read from each auxiliary present. These reports showed a general improvement of conditions over the entire district.

Miss Maud Fail, the deaconess from the Meridian Wesley House gave an inspirational address about the work being done there.

A questionnaire on Mission and Bible study was led by Mrs. W. L. Hunter; many rousing responses were given, presenting the many phases of this important part of our Missionary endeavor.

Mrs. B. F. Lewis brought a wonderful and inspirational message to the conference body. At the close of the meeting Wednesday evening, an Impressive Consecration Service was conducted by Mrs. W. L. Hunter.

MRS. J. M. SMITH,
Publicity Superintendent

FROM COUNCIL BULLETIN.

Things to Remember.

Do not send any Centenary money to me. Make all checks payable to Mrs. F. H. E. Ross, Treasurer.

Please be sure your check is correct before mailing—that is, that you have the correct amount and that the written part and figures agree.

Those of you who handle city mission vouchers, please attend to this matter every quarter and do it just as promptly as the other work. Don't wait 'till the close of the year and then have to wire figures. It is not a good plan and not satisfactory to me.

(Continued on Page 16)

LEARN THE TRUTH

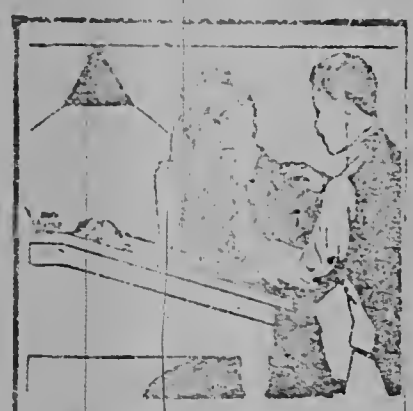
SERVICE

Your street car service is [illegible] improved. Your patience and our efforts will soon [illegible] it

A. L. KEMPSTER,
General Manager.

New Orleans Railway & Light Company

A BOOSTER IS A GEM



Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

BREAD OF LIFE.

Jesus declared that he was the bread of life. Bread is called the staff of life, because it seems to be necessary food. No other kind of food quite takes its place. Just this is Jesus to the soul. Nothing else can satisfy the soul. Bread is for daily use. Spiritual religion is provided for us, it will not feed us unless we eat. Jesus cannot help our souls unless we receive him by faith.—Pittsburgh Christian Advocate.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs Dist.—Third Round.

Holcomb, at Sparta, July 21.
Tie Plant, July 25.
Grenada, July 26.
Coffeeville ct., at Bethlehem, July 31.
Lamar ct., at Sylvestria, Aug. 2.
Ashland ct., at Wesleys, Aug. 6.
Byhalia; at Emory, Aug. 7.

Try Renwar For Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a scientific combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is the well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Co., Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn. —Adv.

Back To Health By Nature's Route

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Send and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 17G. Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith three dollars for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and, if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Post Office .....
Express Office .....
(Please Write Distinctly) Adv.

TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

Ridgeland, at Spring Hill, Aug. 14.
Tuscumbia ct., at Tuscumbia, Aug. 16.
Wood ct., at Midway, Aug. 21.
J. H. HOLDER, P. E.

Sardis District—Third Round.

Crowder, at Bethel, July 31, Aug. 1.
Sardis Circuit, at Terza, August 7.
Courtland, at Center Hill, Aug. 7, 8.
Batesville, p.m., Aug. 8.
Eureka Circuit, at Lovejoy, Aug. 14, 15.
Tyro, at Tyro, Aug. 21, 22.
Oxford, p.m., Aug. 22.
Coffeeville, at Hebron, August 28.
Coldwater, at Brooks Chapel, Aug. 29.
Pastors are respectfully urged to consult the Discipline and see that the several reports called for this quarter are prepared. R. A. MEEK, P. E.

Corinth Dist.—Third Round.

Golden ct., at Dennis, Saturday, July 31.
Tishomingo, at West Side, Aug. 1, 2.
Marietta ct., at Mt. Nebo, Aug. 3.
Manlachie ct., at Oak Grove, Aug. 6.
Mooresville ct., at Andrew's Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug. 13.
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.
W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Fremont, at Mt. Pleasant, Aug. 1, 2.
Smithville, at Tronquic, Aug. 4.
Amory and Nettleton, at Nettleton, Aug. 8, 9.
Vardaman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11.
Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Pleasant Vista, Aug. 21, 22.
T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Crawford, at Crawford, July 31, Aug. 1.
Caledonia, at Flint Hill, Aug. 7, 8.
Mashulaville, at Mt. Hebron, Aug. 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22.
W. L. DUREN, P. E.

Winona Dist.—Third Round.

Webb, at Webb, a.m., Aug. 1.
Schlater, p.m., Aug. 1.
Winona ct., at Bluff Springs, Aug. 7, 8.
Carrollton, at Longview, Aug. 14, 15.
Winter City at Minter City, Aug. 22.
Swan Town, at Lotus, Aug. 29.
S. L. POPE, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Marksville at Bay Hill, July 24, 25.
Lonsville, 8 p.m., July 29.
Merryville, 8 p.m., July 30.
Orson, 11 a.m., Aug. 1.
Bellevue, 8 p.m., Aug. 1.
Alexandria, Aug. 8, 9.
Pineville, 8 p.m., Aug. 11.
Colfax, at St. Maurice, Aug. 12.
HARRY W. MAY, P. E.

Shreveport Dist.—Third Round.

Bayou La Chute, at Atkins, July 25, 11 a.m.
Ida, at Lake Port, July 27.
Logansport, Aug. 1, 11 a.m.
Noble, at Bayou Sill, Aug. 3, 11 a.m.
Pleasant Hill, at Beulah, Aug. 6, 11 a.m.
Vivian, Aug. 8, 11 a.m.
Mooringsport, Aug. 8, 8 p.m.
BRISCOE CARTER, P. E.

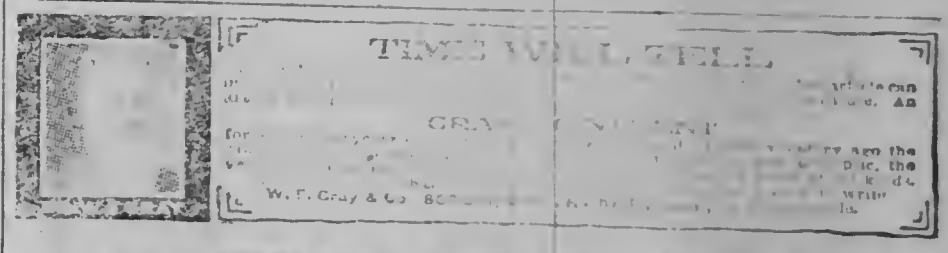
Lake Charles Dist.—Third Round.

Abbeville, at A., July 25, a.m.
Crowley, July 25, p.m.
Franklin, Aug. 1, a.m.
Lafayette, Aug. 1, p.m.
New Iberia, Aug. 3, p.m.
Indian Bayou, Aug. 8, a.m.
Lake Charles, Aug. 11, p.m.

At this Conference, let the preachers have full reports on education, as under question No. 9; also on No. 10, in regard to Christian literature. At this conference, special stress will be placed on Christian education, and our Advocates. H. W. BOWMAN, P. E.

Baton Rouge Dist.—Third Round.

Baton Rouge, First Church, a.m., July 25.
Baton Rouge, Keener Memorial, p.m., July 25.
Jackson, at Gurley, July 25.
Clinton, at Bentonville, July 29.
Bluff Creek Camp Meeting, July 30 to Aug. 8.
Olive Branch, at Pluff Creek, Aug. 1.
Baker, at Deerford, Aug. 10.
Franklinton, Aug. 11.
Franklinton Circuit, at Wilmer's, Aug. 12.
Denham Springs, at Live Oak Retreat, Aug. 14 to 18.
Springfield, at Holden, Aug. 19.
Addis, Aug. 22.
Kentwood, at Mt. Hermon Revival, Aug. 23 to 29.
Hammond, Sept. 1, 5.
Ponchatoula, at Lee's Landing, Sept. 6.
Pine Grove, at Pipkins, Sept. 11, 12.
ALBERT S. LUTZ, P. E.



FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record, Large Type, Handy Size, Great Print, Beautifully Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday School scholars, Ministers, Teachers, Christian Endeavorers and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 14)

Also list Bible women and scholarships, with amount for each, just as you formerly did. Also give names of life members, whether adult, young people, juniors, or babies, with amounts for each. It is very necessary for me to know all this to get the total amounts correct for adults, young people, juniors, and babies.

Cut this out and put it in a convenient place and read it when you go to make your report.

A strict observance of the above will greatly help your Treasurer in Nashville, and I am sure you wish to help.

MRS. F. H. E. ROSS,
Treasurer.

MEETING AT SEASHORE CAMP GROUNDS.

Rev. Charles Winter, of Lakewood, Ohio, has just closed a two weeks' religious campaign at the Seashore Camp Grounds. Services were held morning and evening, and special services for children in the afternoon. Mr. Winter is the most untiring and indefatigable of workers and throws his whole heart and soul into his work. He is not only a gifted speaker, proving every utterance by close adherence to Bible teaching, but he is gifted in song and is an admirable leader. He plays with skill on chestra bells and the ballad horn, gliding from one thing to another with perfect ease and with all thought of self eliminated from everything that he does. He had with him a wonderful musician, Miss Purdy, who has spent much time in work at the camps during the war. Miss Purdy accompanies well and has a sweet voice that sings the gospel with as much earnestness as it is preached by the evangelist.

The night services were very well attended and for the first time in years there were seekers at the altar for salvation, many young people evincing great earnestness.

Mr. Winter was accompanied by his wife and young son, Spurgeon. No more delightful spot can be found anywhere than under the tabernacle, where the breeze is wafted freely and where all the beauties of nature conspire to make one feel the love of God.

One night during the campaign, Mr. Winter gave a sacred concert, training the children and the choir himself, and all who attended were loud in praise of the treat given to lovers of good music.

Mr. Winter adds to his many accomplishments "sign painting," and all over the tabernacle were attractive quotations and appropriate mottoes.

The three presiding elders from Mobile, Seashore and New Orleans Districts were in attendance during part of the meeting.

Mrs. GEORGE S. BROWN.

FROM DECATUR AND HICKORY.

On July 11, with Rev. W. H. Saundaers, of Jefferson Street M. E. Church, South, Natchez, Miss., to do the preaching, we began our first revival for the Decatur and Hickory charge. We had a most splendid meeting. Brother Saunders' preaching was of a high order with no uncertain sound as to his crying out against sins of all kinds. He won his way into the hearts and confidence of the people and all wanted him in their homes. He is a great preacher, and anybody may count himself happy when he secures Brother Saunders to do the preaching in a revival meeting. While there was not that outward demonstration that sometimes is the case, yet there was an unusual interest manifested from the beginning. A large crowd was present at almost every service, especially at night.

The Spirit was manifestly present, convicting of sin, causing a number to make request for prayers. Seven were received on profession of faith, the church revived, and we all were greatly strengthened by the sermons that were delivered. Already, Brother Saunders, the cry is going up for your assistance with the Hickory folks next year in the revival meeting.

W. L. BLACKWELL, Pastor.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

What of Your Boy?

His education and training, and the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. L. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

Port Gibson Female College.

The oldest college for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The superior quality of its girls and young women the past session a matter of general comment.
The health record a marvel.
A home-like and cheery atmosphere.
Innocent amusements and entertainments.
Teachers distributed throughout all parts of the dormitories.
Ample corps of loyal and qualified teachers.

For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

VIRGINIA, Danville.

Randolph-Macon Institute FOR GIRLS.

Limited to 100
... course for those
Vocal and Instru-
... Attractive
... of the Randolph-
Catalogue, ad-
... Principal, Box C.

Starkes University
Home School

Individual attention, intensive and ... develops mental ... Night study under supervi... Military training ... ness, secures ... health. House ... Teachers live ... Modern steam heated ... Play ground and athletic ... and tobacco pro... No Hazing. Highly com... by boards and colleges.

For further information write

J. M. STARK,
Montgomery, Ala.

CENTENARY
College-Conservatory.

For girls and young women. Standard ... College, offering best advantages in all branches of music, art, expression, home economics, ... and secretarial training. Swimming pool with all ... sports. Beautiful ... excellent railway facilities. 80th year begins September 21, 19...

Reservations are now being made for next session.

For literature address

DR. J. W. MALONE, President,
Cleveland, Tennessee.

SCHOOL OF THEOLOGY
Southern Methodist University

DALLAS, TEXAS.

Official Theological Seminary for Territory West of the Mississippi River. Courses leading to Bachelor of Divinity and Master of Arts Degrees. Nine Departments as follows: Christian Doctrine, Philosophy of Religion, Church History, Old Testament, New Testament, Missions, Ministerial Efficiency, Religious Education, Sociology. Strong Faculty. Fall Term begins September 25th. Scholarships available for A. B. Graduates. Loan Funds for all students.

For catalog and full particulars write

REV. PAUL B. KERN, D. D., Dean,
Southern Methodist University,
Dallas, Texas.

MILLSAPS COLLEGE

Jackson, Miss.—A. F. Watkins, Pres.

A HIGH GRADE COLLEGE

Situated at the Capitol of the State. ... dry and healthful. Entrance requirements and curriculum ... leading colleges and universities North and South. The very best in ... religious influences. Courses leading to B. A.—B. S., M. A., and M. S.

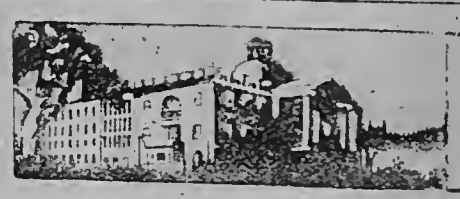
Millsaps Academy

Under separate faculty and dormitory management. Unsurpassed training for college.

Twenty-Ninth session begins September 15, 1920.

For catalogue and other information, address:

J. REESE LIN, Sec'y, Jackson, Mississippi.



ALABAMA CENTRAL FEMALE COLLEGE
... All Colleges
... Music, Art,
... Red Cross
... Business Courses
... Secretarial
... Athletics, Sports
... Climate, Health
... Catalog, address
... Tuscaloosa, Ala.

Massey Military School,

PULASKI, TENN.

Junior R. O. T. C. On preferred list of Colleges.
Teachers—University Men.

SCHOOL OPENS SEPTEMBER 8, 1920. DEPT. A.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address R. E. BOSBITT, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol 67—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, M. E. Church

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST [illegible]

EDITORIAL COMMENT

WHOSE TIME ARE YOU WASTING?

If we have more time than we can possibly use to any good purpose—though we know of none such—it may be our privilege to waste it by tinkering at trivialities; but we have no right to waste the golden minutes that belong to another man and are used by him in the performance of his necessary work. Even if we are wasting time, some people are trying to save it.

A BAD EXAMPLE.

We understand from press reports that President Wilson has decided to retire from the sheep business. Heretofore he has maintained on the White House grounds a flock of forty-eight, which, in addition to keeping the lawns beautifully cut, produced a good crop of wool, which was sold throughout the country for the benefit of charity. With the example of the Chief Executive to inspire them, there was more than ordinary inducement to the plain tiller of the soil to include at least a few sheep among his possessions; now that the President has decided to get rid of his flock, others will probably lose interest in what will have become for them a kind of "low-brow" occupation. Watch wool go up!

THE PERSONAL TOUCH

One of the difficulties in the way of the adjustment of the problems that arise in the industrial world is to make the employes feel that their employers have a personal interest in their welfare and are willing to deal with them as men rather than as mere pieces of machinery. We believe that the great majority of employers do feel such interest, and that they are anxious to apply the Golden Rule in their dealings with those who are associated with them in a business way. But one great trouble in the way of their expressing their feelings satisfactorily is in the fact that they are not trained in the beautiful art of showing by their actions the sentiments that are really in their hearts. Misunderstandings often grow out of words and deeds that were inspired by the loftiest motives, but, unfortunately, were capable of a wrong interpretation. From these misunderstandings, antagonism arise, and often bitter conflicts are precipated. Men need to cultivate the art of making their fellowmen really understand them and they can do this best by establishing a point of personal contact. Many a politician has enjoyed the emoluments of office year after year because he has made Bill Jones and John Smith, et al., feel that he was really their friend. He may have prostituted his art—but he enjoyed its fruits. It would be a good thing for some of our colleges to establish a chair of "Dealing With Folks."

THE TRUTH-SEEKER.

The searcher after [illegible] man knows anything about. It is [illegible] from earth to heaven. The [illegible] long, but if he never loses [illegible] his goal, he may wander through dark valleys and climb rugged mountains, becoming foot-sore in body and weary in spirit, but the eagle yearning of his soul for that which alone is eternal will keep him constantly struggling onward and upward. He will fear no evil, though ten thousand dragons stand against him in the way. Even false lights lure him into the quicksands of error and despair, he will retrace his steps to the [illegible] ing path that points toward the [illegible] it with renewed ruthfulness and [illegible] His appointments will not discourage him and [illegible] will not embitter him for he knows they are but incidents of all noble endeavor. When darkness seems to settle over the land, he will look to the hills whence the light streameth, and he will even sing a song when around him are [illegible] of envy and hate. He will patiently, even lovingly, endure all manner of contempt, having only sorrow in his heart for those who [illegible] progress. He knows not how or when but in the recesses of his soul he has the assurance that some day he will attain for truth never [illegible] those who make it the passion of their lives. So he presses on and finds the truth and God.

TAKE A VACATION—OR GO TO WORK.

Some people need a vacation every summer because they have been working hard the rest of the year; others do not need a vacation, because they have been loafing on the job all along. We hope those who need it will get it, and we hope those who do not need it will go to work. We do not mean to suggest, however, that a vacation is a period of idleness. If it were so, it would cost infinitely more than it is worth. Doing nothing is the most nerve-racking employment in the world. It wears out mind and body, and [illegible] a somnolent state. To replace and [illegible] the daily mental and bodily [illegible] impaired by it. The man who [illegible] a time of doing nothing is likely to go back to his work with the feeling "nothing doing," in which case his [illegible] worse than the first. A vacation is [illegible] a period of recreation. [illegible] contacts, [illegible] cope [illegible] Nature [illegible] of a busy life. The automobile that is never run seldom needs to go to the repair shop.

WHY NOT TO-DAY

A SUGGESTION TO LOS ANGELES

WHERE THE LONELY GOES

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THINGS PRAYER IS LIKE.

Incense—with which to worship God.
A bow—to carry the arrow of our need.
A chemist, that turns all life to gold.
A pitcher—to carry the water of life.
The porter, to watch the doors of our lips.
The hilt of the sword, to defend our hands.
The guard, to keep the fort of our hearts.
A master-workman, who accomplishes things.
A barometer—to show our spiritual condition.
A chariot—to hold our petitions, the Spirit being the wheels thereof.
The tuning of an instrument—to get us in tune with heaven's melody.
A key to all religion——to wind it up in the first place, and keep it going each day thereafter.—Unidentified.

ORIGIN AND MEANING OF THE SACRAMENTS.

By Rev. E. B. Chappell, D.D

VII.

Modes of Administration.

In the preceding article I endeavored to show that the word "baptism" settles nothing as to the mode of administering the ordinance, since it had been employed for centuries before the Advent simply to designate the use of water in ceremonial purification without any reference to the mode of its application.

A study of the language used in describing various baptisms recorded in the New Testament and of the circumstances attending these baptisms leaves us in the same uncertainty.

Take, for instance, the preposition **eis.** Every Greek scholar knows that its meaning is to be determined entirely by the connection. In our English Bible it is translated about as often "to" as "into," and it is often translated "at." One who was anxious to defend the exclusive use of sprinkling or pouring in baptism, on the basis of Old Testament precedent and of the well understood preference of the ancient Jews for running water in ceremonial purification, might very reasonably contend that those baptized by John, instead of going down into the River Jordan, simply went down to it that John might dip up running water and pour it on them. And one might support this contention by referring to the fact that some of the ancient paintings in the Catacombs actually represent the Prophet as baptizing in this way.

If it should be answered that those baptized are spoken of as "coming up out of the water," our advocate of sprinkling or pouring might again remind the objector that one of the prepositions so translated—(**apo** in Matt. iii. 16) always means **from** and that the other (**ek** in Mark 1:10 and Acts viii. 38) often means **from**, and may have that meaning in the two passages referred to. And he might further answer that even if John stood in the water and those seeking baptism waded in and stood by him, this still does not prove that he did not observe the familiar Old Testament method of purification by dipping up the water and pouring it on the subjects, or, what is still more probable in view of John's Jewish training, by dipping a bunch of hyssop into the water and sprinkling it upon them.

The advocate of immersion, however, might urge still another philological argument against the contention in favor of sprinkling, namely, that the preposition **en** used in Matt. iii. 11 and Mark 1:8 should be translated "in," that being its usual meaning when followed by the dative. To which the advocate of the opposing theory might very properly answer:

1. "This is often true, but by no means universally so. In fact "**en**" is frequently followed by the dative of the instrument. For instance, in Luke xxii. 49, where the disciples ask, "Lord, shall we smite with the sword?" and in 1 Cor. iv. 21, where St. Paul asks, "Shall I come unto you with (**en**) a rod?" The only way to determine whether it means "in" or "with" is by the connection.

2. "There are reasons for believing that in the cases mentioned above it should be translated "with." One of these is that in Luke iii. 16 and Acts 1:5, which refer to the same incident as the passages from Matthew and Mark, the preposition is omitted and so we are bound to translate them "with water." Does Luke say one thing and Matthew and Mark another? If so, which is right?"

3. "Another reason for believing that the preposition in the cases cited should be translated "with" is that if it is translated "in," consistency makes it necessary to translate it the same way when the baptism of the Holy Spirit is spoken of. Take the Acts passage and notice into what inconsistency this position leads. Jesus is made to say, in Acts 1:5, 'John baptized "with" water, but ye shall be baptized "in" the Holy Spirit,' and then in verse 8 to add, 'Ye shall receive power when the Holy Spirit is come upon you.' I cannot believe that Jesus was guilty of any such absurdity."

"This inconsistency," an advocate of affusion might continue, "comes out in a still more striking fashion in Acts xi. 15, 16. The Apostle Peter is answering the Judaizing Christians who have brought charges against him for preaching to Gentiles and baptizing them. He tells them how he was providentially called to the house of Cornelius, and adds: As I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, "John indeed baptized with water, but ye shall be baptized in the Holy Spirit." That is, according to this translation Peter is made to state that the Holy Spirit fell on Cornelius and his company and that this reminded him that Jesus had said, 'Ye shall be baptized in the Holy Spirit.' Since it would be in perfect accord with good usage to translate **with** instead of **in**, why not do so and save the sacred record from glaring inconsistency?"

It seems to me that such a contention would be entirely reasonable. I have for years recommended the American Standard Version of the Holy Scriptures, because I think that, taken as a whole, it is much superior to the King James Version, but I believe that in this particular case the makers of this translation, in attempting to follow the rule of always translating a given word in the same way if the connection will permit, have fallen into a serious error. Since, however, nothing essential depends on the translation one way or another, I do not regard the error as of sufficient importance to justify us in rejecting the translation as a whole.

Turning for a moment to the concrete cases in which baptisms are recorded in the New Testament, we find that a number of them are anything but favorable to the contention that the rite was always administered by immersion. It is recorded, for instance, that three thousand persons were received into the Christian fellowship on the Day of Pentecost. It would have been utterly impossible for the Apostles to immerse that number of people in Jerusalem in a single day. Indeed, there was no place in that city to immerse any one. The only stream near Jerusalem is the Brook Kedron, and that is a dry bed at Pentecost. I was in Jerusalem at Easter in 1919 and even that early in the spring the stream had practically vanished. The only other places about the city in which one might have been immersed were a few pools from which the people got their water for drinking and cooking, and it is absurd to suppose that the Jews, with their strict ideas of ceremonial cleanness, would have permitted the despised sect of the Nazarenes to pollute their water supply by baptizing their converts in it. But even if they had permitted it, the Christians, all of whom were themselves Jews, would not have consented to baptize in standing water, since the universal requirement among the Jews was that only running water might be used for purposes of ceremonial purification.

The story of Paul's baptism (Acts ix. 18) is that after the restoration of his sight, "standing up he was baptized." There is not even a hint that he left the house of Ananias and walked across the city to find a running stream. On the contrary, the clear inference is that he was baptized on the spot. The same is true of the baptism of Cornelius and his household (Acts x. 48) and of the Phillippian jailor and his family (Acts xvi. 531). Indeed, it is inconceivable that immersion should have been the mode in the latter case. The jailor's conversion occurred soon after midnight and "he was baptized immediately." Paul and Silas, the only persons present who could have baptized him, were in prison and were still there the next morning. Therefore, even if the jailor had consented to gather his family together and go out in search of a stream, there would have been no one to administer the rite after he had reached it.

I am not at all concerned, however, to show that sprinkling was the only mode of baptism practiced in the Apostolic Church. The Methodist position is that the mode of administering the ordinance is a matter of no importance whatever. Some of our immersionist friends talk as if the admission that the mode of baptism for which they contend is permissible had been forced upon us by the discoveries of modern scholars. As a matter of fact, the authoritative interpreters of Methodism have never denied it.

Wesley, commenting on Col. 11:12, says: "The ancient manner of baptizing by immersion is manifestly alluded to here, as the other manner of baptizing by springling or pouring water is in Heb x. 22. But no stress is laid on the age of the baptized or the manner of performing it in one or the other place, but only on being risen with Christ by the powerful operation of God in the soul."

Speaking of the baptism of the eunuch (Acts viii 38), Adam Clarke says: "While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms; but the person who had received the confession of faith was he to whom the baptism was attributed as it was administered by his authority."

I do not quote these interpretations as approving them, for I am not sure that either one of them is correct. I simply quote them to show that neither of these great interpreters of Methodism called in question the fact that immersion was a common mode of baptism among the ancient Jews and in the early church.

The point is, however, that neither of them regarded it as a matter of any importance. In his note on Col. 11:12, Clarke quotes with approval the following statement by Alford: "To maintain from the use of these figures that immersion is necessary in baptism is surely the merest trifling and a resuscitation of the very ceremonial spirit against which the Apostle is arguing. As reasonably might it be argued from the use of the word 'unclothing' that nakedness was an essential in that sacrament. The things represented by both figures belong to the essentials of the Christian life; the minor details of the sacrament which correspond to them may in different ages and climates be varied, but the spiritual figures remain."

This admirably expresses the position not only of Methodism, but also of most of the other great Protestant denominations. The rubric in the ritual for baptism in the Discipline of the Methodist Episcopal Church, South, prescribes that where the candidate so desires, "the minister shall immerse him in water."

That is, while it is the duty of the pastor to instruct his people in regard to the natue and meaning of the sacrament and especially to seek to free them from the deadening influence of literalism and ceremonialism, if there are still those to whom baptism by immersion appears more significant and suggestive than any other mode, there is no reason why their preference should not be satisfied. For, as I shall seek to show in the next and final article of this series, there is no difference in principle between the position of one who maintains that immersion is the only legitimate mode of baptism and that of one who holds that sprinkling is the only mode. Both attribute the significance and value of the sacrament to the mode in which it is administered. Both lose sight of the real spirit of the ordinance and stick in the letter

PROHIBITION NOT A PARTISAN POLITICAL ISSUE.

Both of the great political conventions have met and both very wisely decided to make no reference to Prohibition in the party platforms, both agreeing very wisely that as Prohibition has not been a partisan political issue in the past it should not be made a partisan political issue in the present campaign. The writer does not forget that there has existed for nearly forty years a National Prohibition Party, which has made Prohibition the dominant issue in its platform and which has regularly nominated a national ticket, but the refusal of the great mass of the voters to support the Third Party Prohibition movement indicated that the Prohibition question could not be handled successfully as a partisan political issue, and the Anti-Saloon League of America was organized a non-partisan, omni-partisan League, to destroy the beverage liquor traffic. Making due acknowledgment for the splendid educational work which has been done by other agencies, the fact remains that the Anti-Saloon League has been the efficient organization which by strictly non-partisan methods has led in the ratification of the Eighteenth Amendment. The writer has been a member of the National Executive Committee of the Anti-Saloon League for fifteen years and the Chairman of the National Legislative Committee since its organization in 1913, and knows that there has never been during that time any change whatever in the policy of the League that Prohibition is not a partisan political issue.

It cannot, therefore, be too strongly emphasized at this time that the Anti-Saloon League of America did not ask for a Prohibition plank at either the Democratic or the Republican Conventions. The only request made by the Anti-Saloon League was made in conjunction with the W. C. T. U., and was for the following brief Law Enforcement plank: "We declare for the effective enforcement of the Eighteenth Amendment and laws enacted pursuant thereto as construed by the Supreme Court of the United States."

The discussion at Chicago was brief and never went beyond the Committee room to the floor of the Convention. It is reported that some Third Party Prohibitionists asked various delegates to introduce a Prohibition resolution on the floor of the Convention as an additional plank in the platform. But no one would agree to do so, and no Prohibition plank was introduced or adopted in the Republican Convention.

While the Democratic Convention likewise refused to adopt any plank on Prohibition, the question was more prominent than at Chicago. The Committee on Platform gave an hour to a public hearing, at which Mrs. L. L. Yost, Legislative Superintendent of the W. C. T. U., and Dr. W. B. Wheeler, national attorney of the Anti-Saloon League, spoke in favor of the Law Enforcement plank given above. Some others spoke in favor of a dry plank

The writer also spoke [illegible] of the fact that in some press [illegible] referred to as "[illegible] as "advocating a dry plank" [illegible] view of the late Senator [illegible] speech on the acceptance of the [illegible] of the convention [illegible] and emphasized very strongly [illegible] by him before the platform committee against the adoption of [illegible] prohibition, the kernel of that statement [illegible] that there may be no question as to [illegible] taken by the writer at the public committee hearing.

"I have been hearing the Democratic [illegible] boyhood, and have spoken before State [illegible] temperance organizations, church [illegible] councils, legislative and congressional committees, but never until today have I appeared before a committee of politicians on the subject of Prohibition. And I would not be here today but for the fact that it has been reported that certain State conventions had voted to urge the adoption of a wet plank in the national Democratic platform. I am not here today in the capacity of chairman of the Legislative Committee of the Anti-Saloon League of America, but as chairman of the Commission on Temperance and Social Service of the M. E. Church, South, which church has the third largest membership of the Protestant denominations of our country, and a larger proportion of democratic voters than any Protestant denomination, unless it be the Southern Baptists. As a representative of hundreds of thousands of Democrats I protest to this Democratic Committee against any action by this Committee which will put a wet label on the Democratic party, or brand it as the 'wet' party of the country. The prohibition of the manufacture and sale of intoxicating liquors for beverage purposes is a great economic, social and moral issue. It has not been dealt with heretofore as a partisan political question. I have personally for thirty-five years participated in contests for local, State and National legislation, and in those contests I have never known any difference between Democrats and Republicans. Party lines have been absolutely ignored. The Eighteenth Amendment and the Volstead Act both received the vote of more than two-thirds of the members of both political parties in Congress. As chairman of the Commission of a great church, including in its membership both Republicans and Democrats, I insist that it is unwise to change the policy of the past and now make Prohibition a matter of party creed. If gentlemen are opposed to the Eighteenth Amendment, let them follow the methods prescribed in the Constitution to secure its repeal. If gentlemen are opposed to the provisions of the Volstead Act, let them make their fight in Congress for the repeal or modification of that Act. But as a voter in good standing in the Democratic Party, I most earnestly protest against the proposal to make this question a party issue, and to cause thousands of Democrats to hang their heads in shame because a wet brand has been put upon the Democratic party."

After the public hearing, the Prohibition question was discussed at length in the executive session by the members of the platform committee and all proposed plans were voted down. The question was then debated upon the Convention floor and the issue squarely drawn. Both the dry and wet planks were voted down by such sweeping majorities as indicated that the Convention was in hearty agreement with the policy that Prohibition is not a partisan political issue under which policy the Anti-Saloon League has won all its local, State, and National victories, under which the Eighteenth Amendment was ratified and the Volstead Act passed over the President's veto. It was [illegible] gratifying to note of the 284 votes in the distinctively dry Southern States, only [illegible] votes were cast for the dry plank and only [illegible] for the wet plank, the practically solid dry vote of the South being cast against making prohibition a partisan political issue.

While the writer would have been pleased had both Conventions adopted the short Law Enforcement plank given above, yet after it failed of

CENTENARY COLLEGE OF LOUISIANA AND ITS NEW PROGRAM

academy subjects. One dormitory will be used for the academy students and the other for the college students. This will enable the college to be organized on a standard basis. All regulations and requirements of the College Association have been met by the board of trustees looking forward to this standardization

3. **The Enlarged Faculty.** The employment of a full corps of men for the college work and of the separate faculty for the academy work, requires a double budget, which has been met by the board. The effect of this movement has already shown on the administration of the college, and its general effect upon the instructional side is obvious. The work of the college can be done on a standard basis. In many other ways the test of efficiency of the institution will be made through the faculty. The employment of the faculty has gone forward under the distinct stipulation that each teacher is to engage in the work of the college under the definite ideals of Christian education. No man has been employed who has not either been trained in a church institution or has taught in a church college, or both. This guarantees the attitude upon the part of these men which will insure the complete success of the work which they have in hand

4. **The Educational Campaign.** Centenary College is taking its place in the general drive of the Educational Campaign of the church. Our share in the twenty-five million campaign which has been authorized by the church, has been determined by the educational campaign commission. We are looking forward confidently to the complete success of this great work of the Methodists of the South. We do not believe that Methodism will fail. If she succeeds, it means that all her fundamental institutions must succeed!

Centenary College is moving onward and upward. The enrollment of last year represents a fifty per cent increase. The distribution of the students shows that the territory represented is a broadening area. The budget for next year has been doubled over that of last year. The people of the State are beginning to realize the truth of the statement made by the Bishop at the last Annual Conference, "As much as Centenary College needs us, we need Centenary College more."

W. R. BOURNE, President.

THE UNIFICATION MOST NEEDED NOW.

By Bishop Warren A. Candler.

During the last several years the growth of the churches in the United States has not been so great as in former times. The increase in the membership in our own church has been smaller; and last year the statistical reports made to the Annual Conferences by the preachers showed a decrease.

Various causes have been assigned to explain this retarded progress, all of which may have had something to do with the diminished growth of the churches. Unquestionably some mistaken courses have been followed or larger and better results would have been accomplished. We have suffered from divisive agitations, distracting discussions, and diverting "movements." The church has suffered much from the doctors, and has been no better, but rather worse, for their treatment.

It is now high time for getting down to our main work, namely, that of spreading Scriptural holiness. And the hour has come for putting behind us all the things which tend to draw the church away frfom the fulfillment of the mission to which God has called it.

Our church has a mission of its own, and if it be faithless to its trust, it will sin against both God and man. For a time our forces were engaged in a divisive agitation concerning "unification." That movement came to naught at the General Conference of the Methodist Episcopal Church held at Des Moines, Iowa, last May. The "plan of unification" "transmitted" by the Joint Commission was set aside by an action of that General Conference which was something worse than outright and absolute rejection. It has been contemptuously characterized by leaders in the Northern Church as a plan to "Balkanize American Methodism." It is now evident that nothing but "organic union," which is but another name for their old policy of "disintegrating and absorbing" our church, will satisfy them. To that we ought not, can not and will not consent. Perhaps it is best for all concerned that the Northern General Conference set aside "the plan of unification." At any rate, our duty is perfectly clear in view of the present situation.

The unification which to us is now most important and imperative is unification among ourselves. Great obligations rest upon us and great tasks lie before us, and the weight of them should unify us into the most perfect solidarity of zealous effort.

God has committed to our church a high mission and blessed it in its work during all the years when it has prosecuted the fulfillment of this mission with undivided counsels and consecrated energies. At the Ecumenical Conference, held at Toronto, Canada, in 1911, it was shown that above one-third of the increase of world-wide Methodism from 1901 to 1911 was in the Methodist Episcopal Church, South. This was a most remarkable showing and especially notable in view of the fact that the field in which our church mainly operates is less populous than other sections of our country, and that the results of our work on behalf of the negroes of the South were not included in our reports to the Ecumenical Conference, but were sent up through the statistics of the Colored Methodist Episcopal Church, which we organized in 1870, and whose enterprises we assist.

It is but nine years since this great record was made. What hinders now that we can not go on with our work in the same gloriously successful manner? We can, and we will.

If we will preach fervently and practice faithfully what Jesus taught when he said, "My Kingdom is not of this world," and pursue unwaveringly the high spiritual mission set before our church by our Lord, we shall defeat all sinister purposes and ambitious schemes framed against us; extend our work wherever our forces are engaged; render the most valuable service to all American Methodism; and promote the Kingdom of Christ to the ends of the earth.

God was with our fathers and blessed them, and established the work of their hands. He has been with us, their sons and successors. "Best of all, God is with us." If God be for us, who can be against us with any hope of prevailing over us? Let us cleave to God and love one another as never before.

We have had agitations, and distractions, and "movements" enough. Now let our Israel move under the leadership of the pillar of cloud and of fire which has guarded and guided both our fathers and ourselves in all the way which our church has come while making its glorious history.

Let us be unified among ourselves by the unifying presence of the life-giving Holy Spirit.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

X.

Chile: Fertilizer of the World.

On my voyage on the steamship Nika, of the Hodge Ship Co., I had better opportunities to see Chile than any other country. It is a strange land, extending from Peru, about seventeen degrees south of the equator, 3000 miles, to Cape Horn, within thirty-seven degrees of the South Pole. Although only seventy miles wide in the middle and 200 wide at the widest point, Chile would reach across the United States from Maine to Oregon, or stretch along our Pacific Coast from Mexico to Alaska. It is divided into three fairly distinct regions—the Southern, which is cool and damp and has great forests and pastures and coal fields; the central, which has a mild climate, similar to that of Southern California, and, with irrigation, is a fine farming and fruit district; and the Northern, which is, except on the Eastern edge among the real Andes, absolutely rainless and barren, but has immense deposits of nitre and silver and copper. While this last section is in a tropical region, its climate, moderated by altitude and sea breezes, is extremely pleasant and healthful.

Africa was the first place touched by our ship. It is a fair port and lies on slightly elevated ground backed by hills with the morro, probably 800 feet high, jutting by its side into the sea. Here in the war between Peru and Chile a desperate battle was fought in which every Peruvian perished. There are pretty plazas, streets paved with round stones, and typical houses with no yards but patios in the rear. Although it has only 5000 people, it is an important town, as it is one of the three western outlets for Bolivia. From here is shipped much copper. It is a quaint old place with plenty of burros but no automobiles. It is clean, and as its water is piped from the snow-covered mountains, it is considered healthful. Securing an interpreter, we took the train for Tacna, the capital of the province, 38 miles north. The road runs over level, barren sand with no intermediate villages. At Tacna vegetation appears, because irrigation is practiced, the water being obtained from a little river which under cover passes down the principal street. It is remarkable what the soil will produce with a little water. In the market we obtained luscious grapes, apples, and pears, and saw many fruits and vegetables which we could not sample. Here are good houses and public buildings, but as the country was once Peruvian and the city is near the boundary where difficulties may occur, many Peruvian families have migrated. There are well-kept barracks and several companies of soldiers whose helmets and training suggest the German army. We got a good picture of a company as it assembled for morning mass on the plaza, and enjoyed the military music. At the market we saw women milking cows as their customers waited. Fruits, vegetables, and bread were brought in on the backs of burros. The hotel was good, and the quiet after 9 o'clock was perfect, as there were no trains nor vehicles at large. Only one mosquito ventured in and he was speedily slain without compunctions of conscience. Tacna, like Africa, has pure drinking water piped from the distant mountains. Here we visited a middle-class family, personal friends of our interpreter, and observed the perfect courtesy of their manners and the artistic touches in furnishings.

Our next stop was Iquique, about 200 miles south. It has deep water, but a harbor exposed to the surf which beats in from storms thousands of miles away. The city of some 50,000 inhabitants extends for three miles along a level beach, and while it looks well at a distance, inspection dispels the enchantment, because most of the houses are of wood or galvanized iron with flat, open roofs, as here it never rains. With the exception of the plaza and a park along the beach where both soil and water have been imported, the streets, unpaved and never swept, have a dreary and unsightly appearance. Water is brought in many miles and stored above the town. Absolutely everything—wood, coal, oil, water, food, and clothing—is imported, and there is no reason for a city except the shipment from here of a large part of the nitre produced in the interior. Six or eight merchant ships are always in the harbor receiving cargo from the many lighters, boats fifty feet long rowed by two stalwart Indians from docks to ship. The nitre is brought down in jute bags on open flat cars from the reducing plants 20 to 80 miles away.

It was the privilege of my son and self to visit the plant called Oficina Condor, where we were royally entertained over night by the Chilian manager, Senor Benavides, who, at the request of the general manager, had met us at the station with fine saddle horses on which we rode five miles over hills on a bare trail to the camp. This courteous manager gave us his full time for two days and then brought us back to the railroad. Out twenty miles from the city is the reducing plant with electric light, machine shop, commissary, tenement houses, school, and an elegant house for the manager who entertains visitors in

comfortable rooms with bath and other modern conveniences.

The "caliche," or soft ore from which the nitre is extracted, is found in small valleys, and is usually covered with earth two to ten feet deep. This is stripped and the caliche blasted and conveyed in ox carts or trains to the crusher, where the soft rock is broken and then dropped into vats and covered with warm water obtained from a 210-foot well. The nitre dissolves and the solution is drawn off into other vats, where the desired product crystallizes and sinks, and is then removed after the water has been withdrawn. The nitre, which looks like very coarse white or brown sugar, is dumped into great heaps until it is dry and ready for sacking and shipment by rail to the port for export by sea to all parts of the world for fertilizer or explosives.

The deposits extend 200 to 300 miles north and south and cover some 300,000 acres, valued at $2,000 to $3,000 per acre. The railway and most of the "oficinas" are owned by foreign capital, but as Chile levies an export tax the government derives twelve to twenty millions of dollars revenue annually from this great industry, and the world gets the materials for explosives and commercial fertilizers. It is remarkable that this vast, absolutely barren area furnishes riches for the soil of the poorer portions of the earth. From 50,000 to 75,000 people, mostly native Indians, descendants of the Incas, live in this desolate region and engage in this profitable industry under the management of a few thousand trained foreigners. The conditions are very similar to those of other mining regions. Some variety is added by the presence of occasional mines of silver and copper. I saw one hill from which it was claimed that the biggest chunk of silver in the world had been taken. As the bottom fell out, the mine is not now worked.

When we returned to Iquique, a small tidal wave was beating in. It stopped our loading, and as one of our anchor chains broke under the strain, our ship was in danger of being driven ashore and wrecked on the rocks. However, we were saved by the prompt use of an extra bow anchor, and when the surf ceased a diver rescued the anchor and 500 feet of chain.

The Iquique English College, founded forty years ago by Bishop Taylor, is a fine mission school with sixteen teachers and 445 students. The work is done in English and the attendance is limited only by the capacity of the buildings, and these are soon to be enlarged with Centenary funds. It is a worthy enterprise and monument to the wisdom of the great pioneer bishop of Methodism in South America. As always at missions, we were graciously received and I found those who were related to friends in the United States.

SAFETY SIGNALS.

By Rev. S. J. Davies.

God and Mammon—the one, Father of all, Giver of spiritual gifts, the other, god of this world with a host of devoted, busy worshipers. The thoughtful minister of Jesus Christ is asking himself, "Am I a preacher and shepherd of the flock, or a financial agent for every charitable and benevolent movement in and out of the church?" Have all these money getting plans and purposes a right to claim my time and talent to forward their never-ceasing campaigns? Have preaching and praying, studying and visiting a secondary place in the Kingdom of Christ? The Master had much to say about money, warning his followers against its insidious dangers, but had more, much more, to say about the great spiritual interests of his Kingdom. As a rule the more money a man controls, be he preacher or layman, the less time he has for worship, for Mammon is a jealous master, and brooks no interference. Drives! When the Spirit of Get and Gain obsesses a man's soul, you must array yourself among the driven or get out of the synagogue. Your private opinion as to the righteousness of the cause is a mere figment. The circus has come to town, and the price is paid, low the band wagon we go!

* * *

Linguist tells us that the city of the ancient Greek, that could boast a better brain, a more beautiful and expressive history than England. Yet the language of Paris more than one century ago, used, more often, than our own, the word Are the cost of thousands should be appraised. A babe's thing, a little precious [illegible] of wood, [illegible] value above its beauty. May I call attention to some common [illegible] What is Now? We [illegible] so commonly called earth, shrewdest, organization, [illegible] name [illegible] will forbear, [illegible] Christ [illegible] An eminent teacher once told me [illegible] involved in doing the best thing. Acres of [illegible] thought pictures, [illegible] valleys, [illegible] lines of beauty and worth. [illegible] the right and setting "Where [illegible] called them; then don't bother the [illegible] in the mire of slow and [illegible] then they will not fly, much less soar.

Grand Cane, La.

THE UNSPOKEN NAME.

Twenty-five hundred years ago a great soul nearly lost his faith. He looked out upon a world athlame in which cruelty and force were conquering everywhere. He cried to God and the heavens seemed empty. Where, he asked, was the God of righteousness who could allow such things to go on? The answer came in a single word: "Watch."

The man waited, and as he waited he studied the ways of the nations that seemed to be conquering, and he saw that in every evil deed lay the seed of its own destruction. Then he unfolded the ways of his God down the [illegible] and in the end the man, who was once [illegible] began to [illegible] upon the inconsistencies of the doctrine of the supposed government of God, ended by writing a great psalm of faith.

During the past four years thousands of souls have relived the experience of the old prophet. When the war began countless persons cried out that they had lost their faith; countless more had not even any faith to lose. Today God has been rediscovered. Men have found him individually in the cataclysm and the fire. Now we are catching glimpses sometimes clear, sometimes vague and distant, of his great working through the nations. One such interpretation with its deep lesson is described in the Record of Christian Work.

In the early days of the war, when Great Britain was calling for Indian troops to the colors, the Young Men's Christian Association asked permission to put a secretary upon each transport. The Indian government refused, fearing to offend the Hindu soldiers. Again the Association made the request and again it was refused. The association would not give up, and finally, after the seventh request, the government offered to compromise: it would permit the secretaries to go, but upon the condition that they should not mention the name of Jesus Christ. The Young Men's Christian Association considered the compromise long and earnestly, and finally agreed to it.

"Our secretaries," they pointed, "shall not name the name of Jesus Christ, but they will live as nearly as they know how to live like him."

So the secretaries went. At first it seemed as if there were nothing for them to do. Then a strange thing happened. The hair of the Indian soldier had grown long and needed cutting, and there was no one to do it, for among orientals a barber is the lowest man on earth; and although these soldiers were themselves of very low caste, there was not one of them low enough to act as a barber for one another. So came the opportunity of these university men. They began serving as barbers. It was not long before the soldiers began [illegible]

"When we left there was no Mohammedan who cared for our souls, no Buddhist to look after us. But these Christians have been brothers to us. They have acted as [illegible] There is not anything they have not done for us. They sang her or my son into the mission school. We want to know what the Christian religion is."

Two thousand years ago the greatest missionary the world has ever known [illegible] expressed. "Put ye on the Lord Jesus Christ," was his words, do his deeds, to use his character. Wherever in all the world the humble [illegible] that day will his kingdom begin to come, and there will faith [illegible] dear.—Youth's Companion.

THE WELL DIGGER

By [illegible] M. [illegible], Ph.D.

[illegible] wells [illegible] Allenby's army [illegible] from Dippersby, [illegible] centers [illegible] on the capture of the Holy City, [illegible] on the wells [illegible] by the [illegible]. The well digger lived [illegible] years ago. We wish that he could have [illegible] the camels and the cavalry. We wish that he could have [illegible] Allenby's army [illegible] at the well of Beersheba.

[illegible] he was the well [illegible] visitor who could see [illegible] The opening of a well was [illegible] ordinary [illegible], nevertheless to open a [illegible] was a very wonderful thing to do. Who does not love to drink, as did David of old, from some old spring of clear, cool water that he knew as a boy? Why should we not remember then the one who opened the spring, cleared it out and waded it up so that it invited the passer-by to drink?

Like the one who digs a well do I think of the one who establishes a family altar in his home. It is opening up a spring of living water. Abraham, Jacob and Jacob's children and the pathfinders of the 19th century drink from the well of [illegible] where all may drink from the living fountain of water for [illegible] immortal home. There is no [illegible] a home becomes "a thirsty land," and a land [illegible] by a fountain, "its branches run over the wall." A fountain, then fruitage, then rest to the passer-by.

When Isaac passed away his children swept the old wells cleared. They do not permit the Philistines to come and stop up the wells. The flowing well belongs to the traditions of the family. Enrich the memory of the new generation by refreshing them at the fountain, the family altar and the well will be kept open. It may be for thirty centuries and more. What a rich kind of immortality to have, to be known through all the centuries as a well digger! Blessed is he man that digs a fountain! The Independent.

KEEPING AT IT.

A little girl had spilled the beads with which she was playing, and a great many of them had fallen into the cracks of the floor. She was prying them out with a pin when her big brother came by. Looking on for a moment, he said, "You can never get your beads out that way."

"Why, yes I can," replied the little girl, "if I only keep at it." And she set to work again, while her big brother walked off thinking. He had been almost discouraged about some work he was trying to do. Now his sister's words led him think. "Perhaps," he said to himself, "all I need is to keep at it." Anyway, I'll try.—Apples of Gold.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

"A MISSISSIPPI METHODIST."

By Rev. T. W. Adams

In last week's issue of the Advocate appeared a spirited defense of the superannuates. I wish the writer had signed his name. It is not easy to criticise an anonymous article. I can see but one reason for not signing it. It was well written, and expressed worthy sentiments. I am sorry it was not signed. I have always objected to unsigned articles appearing in the Advocate.

My chief objection to it is that it is unfair to the superannuates. I have never sensed any disrespect in the use of the expression "old, worn-out preacher," as applied to the superannuate. None whatever. Invariably there is in using the term a suggestion of the "deepest veneration and love." Technically, they are all superannuates. Really and truly, they are not superannuates if they are not "worn-out." They may not be "old" in years, but they must be "worn-out." Otherwise they are barred constitutionally from that relation.

The Conference ought to be very careful in dealing with the old preachers. No preacher ought to be continued in the active work when he is worn-out, or seriously threatened with a breakdown. If I had been superannuated at 66 years of age I would in great probability have been saved from the painful and distressing breakdown that came last year. The Conference ought to provide for the support of its men, and then say to them, "Stop, you must not kill yourself." For the good of its members the Conference ought to exercise its authority, lovingly and fondly.

No worn-out preacher should be appointed in charge of a congregation with all its multitudinous interests and intricate machinery. It would kill him if he did the work needed to be done. If he failed in the work, the church would suffer. Why not say, "I must have rest?" We old men ought to settle this question right. Don't let us hold on until we are choked off.

The Conference has no constitutional right to superannuate an active man. By no means. The law is very clear.

I am "old and worn-out." I can preach some, and do. I have preached twenty-one times since Jan. 1. The preachers tell me I preach as well as I ever did—I take all they say in their sympathy and love "Cum grano salis." They are kidding me. But I enjoy it and hope they will continue it. I know that I am "old and worn-out." Nobody can fool me.

Tell a "Mississippi Methodist" not to worry. Everybody loves us, if we are, "old and worn-out." None of us is more loved than the one who "rode five miles" to preach and care for the Sunday school.

Brookhaven, Miss.

TO PASTORS AND STEWARDS, LOUISIANA CONFERENCE.

At the mid-year meeting of the Louisiana Conference Board of Missions, the Secretary was instructed to convey to you certain information. When Conference convenes in DeRidder in November, there will be many requests for funds from the Board of Missions. In order that the money entrusted to us may be spent in a truly missionary way and that it may accomplish the largest possible results, the following resolution has been spread upon our minutes:

"Resolved, That all applications for aid filed by the presiding elders shall be accompanied with a statement showing the result of an every-member canvass for pastoral support taken on the charge for which aid is asked, and that said canvass shall have been taken within 60 days immediately preceding the date of the Conference session."

The Board of Missions oftentimes disburses money to points that, if they would but feel of themselves, would not need aid, and in other instances, when the truth is learned, places need more aid than a presiding elder thinks. Request for aid for a charge should have its beginning in the charge, and should be initiated by the board of stewards after advising with the pastor in charge. If your charge is to receive mission money next year, see to it that there is made sometime in September or October an every-member canvass for pastoral support.

A. J. GEARHEARD, Secretary.

July 28, 1920.

WHAT A SUNDAY SCHOOL TEACHER DID.

A Baptist lady took a class of girls just beginning to be interested in society. Their former teacher, a very devout Christian, was wearied with the lightness and frivolity, and asked to be relieved of the class. The new teacher won from the start, and presently had a model class, and the girls became thoughtful and prayerful. "How did you do that?" I asked. She scarcely knew but told me it was her custom to invite all her class, occasionally to spend an evening with her, and after some social entertainment, she took the girls into a private room and said, "I hope you have had a pleasant evening, and I am so glad you came. Kneel down now, and let us all pray." They knelt in a circle around her. She made a short prayer, and putting her hand on the one next her, said, "Dear, won't you pray?" The young lady made a sentence prayer, and she said, "All pray just a sentence or two." They did so, every one. The young ladies loved this teacher most devotedly. She was a beautiful woman, dressed well, and was in every way attractive. There was much in all that for the girls. I have observed that for young men or women a teacher should be a model of manly or womanly character and bearing. This teacher moved to Springfield, Mo. She wrote me from time to time asking about her class, and if any of them had joined the church. It is this heart devotion that makes a successful teacher.—The Rev. J. E. Godbey.

Centenary College of Louisiana
SHREVEPORT, LA.

THE COLLEGE OF THE LOUISIANA CONFERENCE FOR MEN

PEOPLE ARE TURNING TO CENTENARY COLLEGE BECAUSE OF:

1. THE RICH HISTORY.

No college in the State has a stronger line of alumni and the years of fine service guarantee a tradition that is entirely wholesome. This atmosphere is worth much as a fundamental part of the life of the institution.

2. THE NEW ORGANIZATION AND EQUIPMENT.

For the first time in its history, the college and the academy are entirely separated. The work of the college is done by college men and no academy teacher has any other than academy subjects. This guarantees a standard quality of work. Equipment has been purchased to meet the requirements of the college association.

3. THE SPIRIT OF GROWTH.

The Board of Trustees was reorganized last year and the men who are controlling the policies of the institution are made up of business men and of clerical members from the Louisiana Conference, who are interested in placing the college on a firm basis. They are looking forward. They are planning big things. Everything that a college needs they propose to give.

MORE THAN $100,000 SPENT THIS YEAR.

ENROLLMENT THIS YEAR FIFTY PER CENT INCREASE.

BUDGET OVER DOUBLED FOR NEXT YEAR.

4. THE SPLENDID FACULTY.

For this year there has been employed the largest, most expensive and the most experienced faculty that we have ever had. Many of these men have been engaged in similar institutions with a great deal of success. Centenary has been fortunate in procuring such a body of men—in fact, it seems providential. With such men in charge, the institution must succeed, for the faculty is the only test of an institution.

EXAMINE THE LIST AND THEIR RECORDS.

5. THE CHRISTIAN INFLUENCE.

The institution proposes to stand for moral and religious training. Each member of the faculty has been employed with this in view. Their records show that they have done it elsewhere. And they are coming to Centenary with this hope. If we fail in this, we have no further justification. With your assistance we shall not fail.

SEND US YOUR BOYS, AND THE RESULT WILL SPEAK FOR ITSELF.

Write for Catalog and other Bulletins.

WILLIAM R. BOURNE,
President.

The Home Circle

WINKY'S MYSTERY BOX.

Rob Gayton stood beside the two big automobiles which were to carry the pupils of the little country school to the picnic at Coldspring Grove. His sisters, Berry and Laurel, stood behind him, waiting to see how the dispute would end.

Winky Philbrick, the newest boy in school, had just come panting up with a wheelbarrow upon which rested a good-sized box done up in heavy canvas with loops of rope for handles. Big Lute Jones, who was in charge of the picnic, stared at the box and then at the boy.

"You don't expect us to stow that thing on board these two cars when we're loaded to the water's edge already?" he asked severely.

"Well, everybody else is taking something to the picnic, so why can't I?" argued Winky. "This box is my something."

"What is it - anything to eat?" demanded Lute?

"No."

"Then you can't take it, youngster? If we take food enough for the crowd, we'll do well. What do you think we are- a freight train?"

Winky blinked in the odd fashion that had won him his nickname. "I can't tell you what's in it," he said. "It's a mystery box. But I shan't go without it."

"Then stay here." Lute climbed angrily to his place and raised his hand as a signal to start, but Rob Gayton broke in.

"Here, hold on, Lute. You don't mean that. You can squeeze the Kid's box in somewhere. He wants to do his share like the rest of us."

Rob remembered that the children from the poor little Philbrick home had never yet been able to do the smallest thing towards any school undertaking. The little chap had looked so pleased when he came up with that box, it was plain he thought he had got hold of something valuable.

"I don't see as you've any more right to refuse to take his box than you have to leave the others out," Rob insisted.

"Then let him tell what's in it, so we can decide whether it's worth taking or not," growled Lute, but Winky shook his head firmly.

"No, sir, I told you it's a mystery box," he declared.

"Well, leave your mysteries in the bushes and hop into this auto if you're going with us," ordered Lute. "All aboard, Rob; we're late now."

He repeated the signal to start, but Rob stood looking at Winky and his box.

"Never mind, little chap," the bigger boy urged, "I'll go help you wheel that box to Coldspring Grove."

Winky, who seeing Lute so cross had given the picnic up for lost as far as he was concerned, looked up with sparkling eyes. The two big cars started with a rush and then Rob looked dismayed as he found that his sisters had been left behind too.

"Lute Jones always goes whizzing off just like a hornet when anything puts him out," observed Berry. "We didn't mean to get left, Rob, but don't you bother you head about it. Five miles is nothing, is it, Laurel?"

They marched off down the Coldspring road, Rob briskly wheeling the mystery box while Winky ran beside him and the girls came on behind.

"You must let me do part," coaxed Winky. "Say, I never could have got the box there myself, and I couldn't go without it- honest, I couldn't."

"We'll get there all right," cried Berry gaily. "I've read about a man that goes clear across the United States with his things in a wheelbarrow."

However, they soon had to admit that the job was not as easy as it looked. The mystery box was no end of trouble. When they wheeled it up a hill it threatened to slide off, and when the road was rough Winky looked so worried over the bumps that Rob finally agreed to leave the wheelbarrow and carry the box between them by its rope handles. That did very well for a while but it was soon plain that the smaller boy was getting fagged, though they had only covered one of the five miles. It seemed to be growing hotter, too, and the dust was choking both. Rob stopped at last and looked discouraged.

"We're not going to get there [illegible] to Berry. "But, say, we [illegible] poor Winky disappear in the [illegible] can stop and have a picnic all by ourselves such as it is."

"What's to be doing," asked Berry, peering down the road ahead where the automobiles had vanished.

It was an old delivery wagon of a car which the men at the public garage had offered to Charlie Seymour for the summer if he could make it go. Charlie was quite a genius with machinery, everybody said, and he did make it go, part of the time. He drove up with much commotion, and leaning to Nan who sat beside him pointed triumphantly to the empty back seat.

"Get right in, you poor things, box and all. There's room for Berry over in front."

"When they got along to our house," explained Charlie, "and we found they'd been out and left you, we wouldn't have any fun going to-day. We just dug out this old car and came after you. All aboard for Coldspring Grove."

He swung the car around in fine style and had just started up the road when there was a crash and a jar, and they came to a standstill in the middle of the highway. A glance showed the chauffeur that it was no use to think of going on. The automobile settled into the dust and stayed there.

"There isn't a thing we can do," announced Charlie. "Here ends the picnic for us!"

"No, it doesn't!" cried Berry, pointing to the road behind, where a great truck loaded with wooden crates was chugging busily towards them.

"It's Milton Hovey, with a load of little pigs for Hopefield Farm," she said. "Why can't he hitch us right on behind and tow us up to the picnic?"

Old Milton's wrinkled face shone with sympathy as he listened to the story of their troubles.

"I can take a trailer and never know the difference," he told them. "Sit tight now and don't squeal because the pigs do."

When they pulled into the picnic grounds behind that load of grunting pigs, a shout of laughter went up that caused Laurel's cheeks to burn crimson. The Coldspring School and the Wilmer School were there, besides their own boys and girls. They would make all sorts of fun of this, and Lute Jones would be more [illegible] than ever. Worst of all, Laurel was at [illegible], Miss Everard, would be [illegible] them as her pupils. There [illegible] pretty white dress, overseeing the arrangements at the tables, how cool and dressed up everybody was.

Miss Everard turned and saw, and [illegible] she came hurrying to [illegible] "And you bring it, Winky [illegible] guests I engaged couldn't come and we [illegible] a thing, boards or part in the entertainment.

"You [illegible] us, and it's been a mystery box all the way," [illegible] Winky. "I never told."

From the [illegible] wrappings he tugged out, with Rob's help, a [illegible] once gladiators. At present, he explained, from an [illegible] who had just visited them. They could all [illegible] how pleased Winky had been at the [illegible] his share at the picnic in this way. Which [illegible] had never before had a share in anything.

"Only think if we'd all [illegible] and left the poor little fellow behind," [illegible] Laurel.

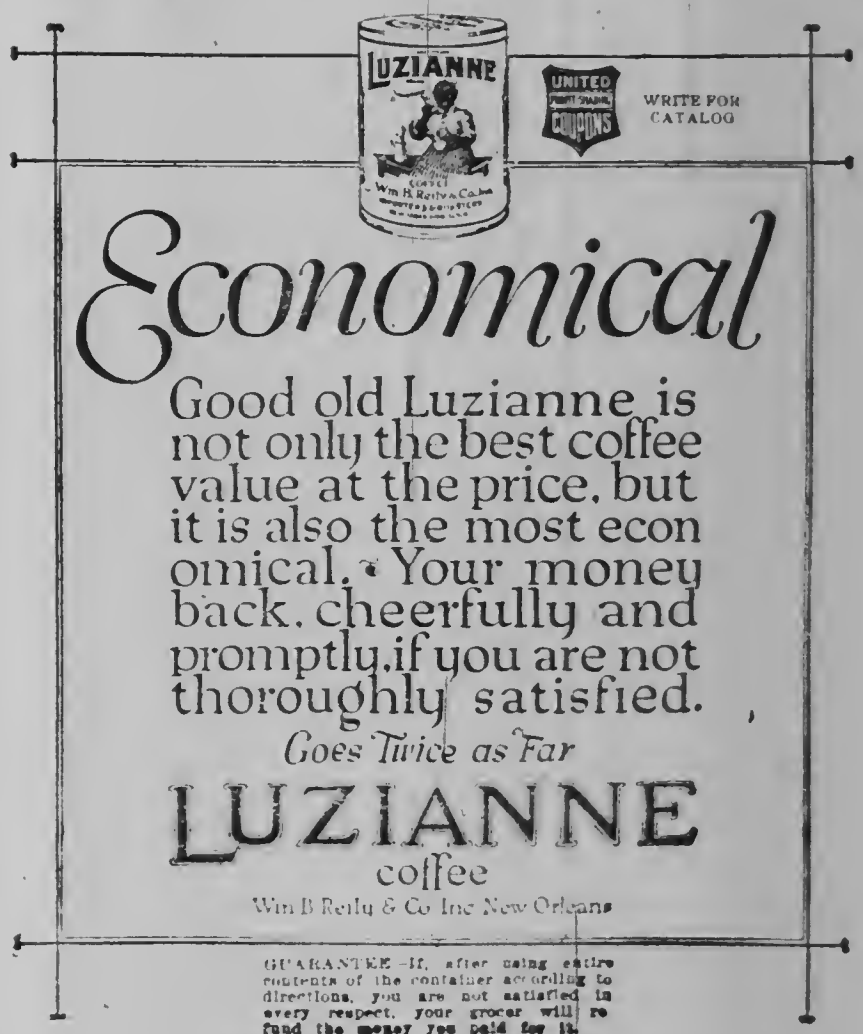
They set the instrument on one of the tables and Winky [illegible]. Next minute the grove was filled with [illegible], and even Lute Jones's sulky [illegible]. The Coldspring School had brought a [illegible], and the Wilmer School had [illegible] a ball game, but they would have been [illegible] all without the mystery box.

"You said to keep it for a surprise and I did," said Winky, looking up at his teacher. Mabel S. Merrill, in Zion's Herald.

A WARNING.

Lord, with what care hast Thou begirt us round!
Parents first season us, then schoolmasters
Deliver us to laws, they send us bound
To rules of reason; holy messengers,
Pulpits and Sundays, sorrow dogging sin,
Afflictions, sordid anguish of all sizes
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,
Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears,
Without, our shame; within, our consciences,
Angels and grace, eternal hopes and fears;
Yet all these fences and their whole array
One cunning bosom sin drives quite away.

The Christian World Pulpit


LUZIANNE
UNITED COUPONS
WRITE FOR CATALOG
Economical
Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.
Goes Twice as Far
LUZIANNE
coffee
Wm B Reily & Co Inc New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALYERS, Manager.

Louisiana Conference ... J. M. Henry, D.D.

Mississippi Conference ... W. Crisler, Rev. J.

North Mississippi Conference—Rev. J. H. Felts, ...

DIRECTIONS.

... should be made payable to ... Christian Advocate.

... to subscriptions, and should be addressed to the New Orleans Christian Advocate.

... label shows the date to which ... paid. It is as good as a receipt. ... is made if the date is not changed in three or four weeks, please notify us at once, so that we may make it right.

... to the Editor should be ... Correspondents ... writing: 1. Write on only one side of the paper. If you have a typewriter, by all means use a good quality of paper. Leave space of at least two inches at the top of the page, and a margin of at least one inch on the left side of the page; double space all the lines together. 4. Write proper names correctly and legibly. The better, far better, if you can get it—print. No attention will be paid to rolled manuscripts.

Editorial

RELYING ON THE PROMISES.

If the promises of God were taken out of the Bible, there would still be a sufficient revelation of the nature of God to show His attitude toward men and His yearning for their eternal welfare; but the Christian would miss something of the joy that comes with a realization of the abounding mercy of the Heavenly Father. The hope of reward may not be the highest motive that inspires human action, but it is a tremendous influence in regulating the activities of the average individual.

In the devotional reading of the Bible, we cannot fail to be struck by the fact that God wants us to know what is in store, here and hereafter, for those who faithfully follow the way of life. There are multitudes of promises for him who puts his trust in God and does his will under all circumstances, running all the way from assurance concerning the satisfaction of material wants in this world, to the fulfillment of the deepest desires of the spiritual nature in the world to come. The promises are there for him who doubts it read again the Book with open eyes and feeling heart.

And these promises are to be relied on. The Omnipotent and All-Loving One has not mocked His children with unrealizable hopes. The condition of fulfillment rests not with God, but with us. Implicit faith, hearty obedience and cheerful service on our part will make us know the reality of the blessings that are in store for those who follow after righteousness.

As we read, let us mark the gracious promises of His Word, and, relying on them in the full assurance of faith, let us claim their fulfillment in our own lives.

THE CLAIM OF THE SUPERANNUATES.

The fact that the first two years of the present quadrennium were devoted to the Centenary interests, and that the second two years are to be given up largely to the educational campaign, should not be allowed to interfere with the full performance of our manifest duty to our honored superannuates. That it was not intended that this great campaign should so interfere, is seen in the fact that the General Conference specifically provided the Board of Finance, which has charge of the Superannuate Endowment Fund, should be at liberty to solicit funds quietly throughout the quadrennium. Under the splendid leadership of Dr. Luther E. Todd, secretary of the Board of Finance, this quiet solicitation has been carried on, and will be carried on until the way is open for a more aggressive method of securing what is so urgently needed for so noble a cause.

We wish all our people would secure and read two recent publications of the Board of Finance—the Second Annual Bulletin and "By Their Fruits Ye Shall Know Them." If the facts contained in these two booklets could be brought to the attention of the local membership of the Methodist Episcopal Church, South, we believe there would be a spontaneous response in the way of contributions that would, within a very few months, enable satisfactory provision to be made for every one of these veterans who have given their all to the service of the church. We want to call attention to a few of these facts:

1. There are, at present, just 830 of these superannuated preachers in the whole church—surely not a number large enough to constitute a burden to the 2,000,000 members of our great church, even if the most generous provision should be made for their support. In addition to these, there are 1313 widows of preachers, who are justly entitled to financial help.

2. These preachers have given to the church a total of 23,884 years of active service—an average of nearly 30 years each. Many of these men have served between 40 and 50 years and not a few of them more than 50 years.

3. These living superannuated preachers added to the church during their active ministry, in churches and parsonages built and repaired and other property secured, material resources to the amount of $15,700,000—not an insignificant sum!

4. As pastors, they baptized 322,000 infants, organized 35,000 Sunday schools, 9,000 Woman's Missionary Societies, and 7,000 Epworth Leagues, raised $6,000,000 on Conference collections, and added 1,750,000 members to the church. What would the church be to-day without the results of their labors?

5. Of the sons and daughters of these superannuated preachers, 234 are preachers of the gospel, 48 are foreign missionaries, 303 are teachers in church schools and 39 are editors of church papers. In addition, 53 of their daughters have become wives of Southern Methodist preachers, and, at the lowest estimate, 1,000 young men entered the ministry through their influence. What a testimony to their devotion and faithfulness!

6. These superannuated preachers served 5,000 mission charges at an average annual salary of $700 (including missionary appropriations); they served 11,000 self-supporting charges (so-called) at an average annual salary of $1160; they received as the actual highest annual salary, $800, and the average lowest, $202; they suffered a total salary deficit of $3,000,000—$3,000,000 less than the amount actually promised them by the congregations they served! (How foolish of them not to save for a "rainy day!")

7. The average age of these superannuates is 67, and the average age of their wives is 59; of the whole number, 440 are invalids, or practically so, and 170 have dependent invalids to support. The Annual Conference is the one event of the year around which the interest of a Methodist preacher centers, but 400 of these superannuates are unable to attend Conference on account of the small expense involved. (These old preachers might get jobs and go to work!)

8. THESE SUPERANNUATED PREACHERS NOW RECEIVE AN AVERAGE SUPERANNUATE ALLOWANCE OF $212.

It is in our heart to say a good deal; but we will allow the facts to carry their own message.

"LET'S MAKE THE CO-OPERATION UNANIMOUS."

Under the above caption, the editor of the Alabama Christian Advocate makes a plea for co-operation on the part of the preachers of his patronizing territory that is both a commendation and a suggestion. We would fain see the circulation of the New Orleans Christian Advocate reach the point where it would be fairly representative of the great body of Methodists it strives to serve. Read what the Alabama editor says, and "let's make it unanimous." We can have a circulation of twenty-five thousand and more—if we really will to do it.

"There is not a paper in Southern Methodism that has had such support from the ministers of its patronizing Conferences as has the Alabama Christian Advocate. To swing the circulation from only a few thousand up to twenty-five thousand means work and a lot of it. But the pastors of the Alabama and North Alabama Conferences have done this very thing. They have given their paper the largest circulation of any Conference organ in Southern Methodism. And they are not through yet. Hundreds upon hundreds of Methodist homes in our two Conferences are still without a religious paper, and our preachers will not be satisfied until these homes are weekly visited by the 'assistant pastor.' But while all of this is true, there are just a few of our hard-worked ministers who for one reason or another rarely send us a subscription. If they follow a pastor who put the paper in well nigh every home, they make no effort to receive the renewals; nor do they put themselves out in the least to get new ones. They forget to appoint an Advocate committee, or if they do, they fail to keep behind that committee until it does its work. They seem to think that it is a lowering of their dignity to 'peddle papers.' If the other pastors were like them, this paper, instead of being at the head of the class, would be at the foot. Worse than that, it would probably have to suspend, as would all the publications of the church, if they were dependent upon men of such type of mind for their circulation.

"John Wesley believed in the use of printers' ink and every Methodist preacher will do well to follow the example of the great and good man who, under God, was the founder of our church. May we plead with the few brethren who are indifferent towards a work so necessary to the success of the church as is its Conference paper? Brethren, let's make it unanimous. The Advocate has had such a wondrous support, such an unexampled co-operation, that we covet the privilege of saying, 'There is not a minister of either Conference but who is vitally interested in putting Christian literature in the home of all his people.' Either by a committee, guided in it's work by the pastor, or by direct personal effort, let every man do his full part and in a surprisingly short time our present circulation will be far surpassed and Alabama and West Florida Methodism will have given the American church an example of what preachers can really do for their paper when they all do their best."

PERSONAL AND OTHER NOTES.

Dr. L. S. Massey, the gifted editor of the North Carolina Christian Advocate, has announced that he will retire from editorial work after this year.

Rev. and Mrs. M. B. Sharbrough, of Biloxi, Miss., have been spending their vacation on the Pacific Coast, where Brother Sharbrough spent several years in highly efficient ministerial service.

Dr. Jno. T. Sawyer filled the Rayne Memorial pulpit at 8 p. m., last Sunday. He had a large congregation, and a most delightful service. The Editor of the Advocate preached at the 11 a. m. service.

Rev. G. P. White, our faithful pastor at Plaquemine, La., was recently operated on for appendicitis at the sanitarium in Baton Rouge. According to our latest information, he was recuperating satisfactorily.

A note from Rev. H. E. Raley, of Matherville, Miss., informs us that he is engaged in a fine meeting there, being assisted by Rev. H. A. Wood, of Quitman, Miss. Already there have been nine professions of faith, and the meeting is growing in power.

Rev. W. P. Bailey closed a successful meeting at McNair, Miss., on July 31. There were five additions to the church, and many testimonies that the meeting had been a great blessing. Brother Bailey began a meeting at Knoxville, Miss., last Sunday, with Dr. Rolfe Hunt, of Port Gibson, Miss., doing the preaching.

We learn from the Lincoln County Times that Rev. W. H. Lewis, our pastor at Brookhaven, Miss., assisted the pastor in a meeting at Bentonia, Miss., last week.

Mr. William Foulke, for thirty-four years Treasurer of the American Bible Society, died recently in New Rochelle, N. Y. He was a member of the Protestant Episcopal Church.

The Third Annual Meeting of the Southern Association of High Schools, Normal Schools and Colleges is in session this week at George Peabody for Teachers in Nashville, Tenn.

The first "set-up" of the educational campaign will be held at Blue Ridge, N. C., August 10-12. A meeting of the Southern Methodist Press Association will be held in connection with this gathering.

Mr. Stephen S. Thomas, Centenary secretary-treasurer of the Louisiana Conference, accompanied by his wife and Mrs. H. T. Carley, is attending the missionary conference at Lake Junaluska, N. C., this week.

The Training School for Sunday-school teachers and workers for the North Mississippi Conference, is under way at Grenada, Miss., this week. It will be the editor's privilege to spend next Sunday at that important gathering.

Rev. E. W. Pfeiffenberger, editor of the Western Christian Union, Boonville, Mo., has recently published a revised edition of his booklet, "Heaven and Our Sainted Loved Ones." It is highly commended by the church press as a comforting gospel message for the bereaved. It may be had of the author for ten cents a copy.

A great meeting has recently been held at Amory, Miss., where Rev. F. R. Shoot is pastor. The meeting was held in a tent, the preaching being done by Rev. J. O. Haines, general evangelist, of Birmingham, Ala. There were 73 additions to the church.

Rev. J. A. Wells, of Gloster, Miss., received a unique compliment recently. During the progress of a meeting at Wiggland, a friend handed him a check with this notation on it: "For good preaching." It is not always that good preaching is so substantially rewarded.

According to press reports, Rev. R. P. Shuler ("Bob" Shuler), pastor of our First Church at Paris, Texas, has been appointed to the pastorate of Trinity Church, Los Angeles, Calif., to succeed Rev. C. C. Selecman, who succeeded Dr. Purcell at First Church, Dallas, Texas.

The committee to arrange for the entertainment of the next General Conference met at Junaluska, N. C., last Tuesday. We have no information as to the outcome of its deliberations, but we understand that Hot Springs, Ark., has been the most likely contender for the honor of entertaining this great assembly.

A medal has been prepared for award to chaplains who served in the World War. The General Committee on Army and Navy Chaplains, 927 Woodward Building, Washington, D. C., urgently requests all chaplains who were in service to send their names and addresses at once, that they may receive this deserved recognition.

Our Sunday school at Gulfport, Miss., has just about reached the four hundred mark in attendance. Judging from the first issue of the Sunday school bulletin this is one of the livest organizations in the Mississippi Conference. Rev. W. L. Linfield is pastor, and Col. J. C. Hardy is superintendent of the school.

We learn from a press announcement that Rev. B. F. Lewis began a meeting at Flora, Miss., last Sunday, being assisted by Rev. Dan Kelley, Mississippi Conference evangelist. The singing will be under the leadership of Rev. J. M. Lewis, of Collins, Miss. Our church at Flora has recently been repainted, both inside and out side.

The congregation of Central Methodist Church, Meridian, Miss., presented Dr. and Mrs. D. C. Hull with a handsome silver platter, with carving set to match, recently. It will be remembered that Dr. Hull has lately been elected president of the Mississippi A. and M. College. Dr. Hull has been president of the board of stewards of Central.

Rev. F. M. Freeman, the pastor, began a revival meeting at Pa Per Memorial Church, Jackson, last Sunday, to run for two weeks. He has with him Rev. R. A. Ferrell, of Texas, and Mrs. Scott, a soloist associated with R. A. Ferrell in charge of the music. There was a large crowd the opening day of the meeting. Pastor and people are encouraged.

We learn from the Wesleyan Christian Advocate that Mrs. W. A. Candler underwent a serious operation at Wesley Memorial Hospital, Monday of last week. The operation was successful, and Mrs. Candler was doing as well as could be expected. Many of our readers will remember Bishop and Mrs. Candler in their travels during the days of anxiety.

By October 1, barring accidents, work will start on a beautiful new church building at Lockport, La. At the same time a new parsonage will be started and when the two buildings are completed Lockport will have one of the most modern church plants in the State. Both buildings are to be of Spanish Mission style, built of pressed stone and stucco. Rev. A. J. Gearhead is the pastor.

The Texas Christian Advocate announces the death of Dr. J. W. Hill, at Honey Grove, Texas, on July 26. He was one of the most prominent members of the North Texas Conference and was well known throughout the connection. Under the nom de plume "Gulliver," he was a frequent contributor to the church papers. Many of our readers will recall several interesting articles by him in this paper. He was a greatly-beloved and very useful man.

It is with great sorrow that we learn that Rev. J. E. Wynn, the oldest living member of the Louisiana Conference, now a superannuate, has been passing through a painful illness and is now much weakened in body. We are sure his multitude of friends throughout Louisiana will remember him in their prayers. His son, Dr. R. H. Wynn, pastor of Trinity Methodist Church, Ruston, La., is with him at his home in Crowley, La.

The editor of the Advocate will spend a part of next week at Blue Ridge, N. C., attending the first "set-up" meeting of the educational campaign. During his absence, Rev. R. H. Harper, pastor of the First Methodist Church of this city, will look after the editorial interests of the paper. His ability to do this is so well known that it is unnecessary for us to speak even a word of commendation. Brother Harper has just returned from Montcagle, Tenn., where he rendered distinguished service by sermon and lecture.

TITHING LITERATURE AT LESS THAN COST OF PRINTING.

We hereby offer to send to all ministers who are interested in tithing, samples of 18 Tithing and Stewardship pamphlets, any or all of which we furnish, two at a time, gratis, postage paid, in such quantities as they can wisely use at one-half the published price. This is less than the present cost of printing. The postage, which we pay, averages about one-fourth the cost of printing.

If they have not already been circulated, we advise "Thanksgiving Ann" and "How to Tithe and Why" for the first order. The price of each of these is $1.00 per hundred. Remit at the rate of 50 cents per hundred.

This offer will stand until further notice.

THE LAYMAN COMPANY,
113 N. Wabash Avenue, Chicago, Ill.

THE CHILDREN'S CREED.

We must teach our children that beyond what they feel and see and touch there is something better and greater, which they can neither feel nor see nor touch. Goodness, kindness to one another, unselfishness, fairness and uprightness—these are the best things in all the world. It is true that goodness and kindness have no faces that we can kiss, no hands that we can clasp; but these are certainly close to us, both in the midst of our work and our play. And this goodness and kindness which, except in outward acts, we cannot see, is something which existed before we were born. It is from this that we have all the pleasant things of the world, the flowers, the sunshine, the moonlight—all these were given us by some great kindness and goodness which we have never seen at all. And this goodness and love are the Great Power out of which all things come, which we call by the name of God. And because God is so much above us and so good to us we call him by the name which is most dear to us.

When a father goes away from his home, still his children know that he is somewhere, though they cannot see him, and they know what to do in order to please him. So it is with the great unseen Father of us all. Let us then teach our children that God is goodness and justice; that the rules which he has laid down for the government of the world are his will and wish for us; even frost and cold, even sickness and pain, are for our good, and we must trust that he has some good reason for it—perhaps to make us strong and brave and healthy.

"God loves not the sadness of fear and distrust,
O, serve him with gladness—the loving and just!
His bounty is tender, his being is love,
His smile it is with splendor the blue arch above."

—Children's Yearbook.

THE RUG MAKER'S MISTAKE.

A friend of boys and girls and young men and women, who often came to him for advice about their lifework once told in answer to an inquirer:

"Beside my table I have a rug of intricate design. The Oriental who made it missed the pattern one day, for some reason, and failed. Afterward through all his weaving of the long web he was able to correct his mistake when he came to it more and more apparent as the rug became complete. In like fashion we must be prepared to present duty, however unexpected, to see a flaw in life's pattern and perhaps by it will in order all that comes after, and that will appear even when the crosses have been forgotten. The only safe rule in following duty is to put all of life into every act, for these are woven into the warp of the very fabric itself. I am bound to invest my life in the service that will yield to God the largest return for what he has invested in me."

The Joy of Saving

What greater joy can any one have than to know that the future is provided for—or that when opportunity comes one can take advantage of it!

Open a savings account and feel the joy of saving—feel that you and yours are provided for. 3½% interest will be added to your deposits.

Savings Department
Hibernia Bank & Trust Co.,
Carondelet and Gravier Sts.

Call or write for our series of beautiful booklets "Z 10"—the first of which is entitled "Making Dreams Come True."

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CHARLES FELDER CARRUTH, son of Prof. J. L. and Hattie Felder Carruth, was born August 12, 1912, and was taken to heaven February 22, 1920. Little Charles had often been a great sufferer, but the fond parents were hopeful he would outgrow his ailment, and their affections were centered for him all the while; he was so affectionate and gentle and unselfish it seemed he must live to fill out such a beautiful life. But God willed it otherwise, and took him to be with him and make heaven dearer for them. A lover of music, he has joined the children's choir up there; and Jesus, who loved the children while on earth, cares for him now. The parents' hearts were deeply grieved, but they have made their contribution to that mansion above and are sweetly submissive to the Father's will. God bless them.

BROTHER GRIFFIN.

Summit, Miss.

N. M. PARK was born at Park Springs, N. C., near Danville, Virginia, December 22, 1867, and died at Alligator, Miss., April 6, 1920. He came to Mississippi when a young man, and settled at Alligator, where he spent the remaining years of his life. Several years ago he was converted and joined the M. E. Church, South, and gave freely of his time and money to all branches of church work. He was Sunday school superintendent and steward, and ever faithful to his duty. At all times he was his pastor's friend. In his home life, love, sympathy and kindness flowed from his heart daily, and for this he reaped an affection and kindness from the loved ones there, that was beautiful and impressive. Brother Park was truly a great man. He stood for the right at all times, and lived for the good he could do. He was a friend and neighbor worthy of the name, and a citizen whose life was helpful and uplifting to all his acquaintance. He was pure in mind, gentle and unselfish—a man with many friends, and as the great number of people gathered to see his body laid to rest, many were heard to say, "we have suffered a great loss." But we would ask the sorrowing loved ones and friends to keep in mind the Great Day, when sorrow and tears and partings are no more, but we shall meet our loved ones again, and dwell with them forever. Brother Park is survived by his wife, and two brothers, Charley and James, and one sister, Mrs. Mary Dunn, and nieces and nephews, who, when bereft of father and mother, found a father's love and care in the heart of this great and good man.

L. A. McKEOWN.

RESOLUTIONS.

Whereas, God in His wisdom has seen fit to call Mrs. Damie Mathison from her earthly labors to her reward in heaven; and

Whereas, she lived to reach the ripe old age of 79 years, having been a consistent member of Mount Zion Methodist Church for a period of more than 65 years; and

Whereas, her life has been worthy in every respect of emulation, not only by the members of the Mount Zion Church, but by the entire charge and district,

Therefore, be it, Resolved by the members of the quarterly conference, this day assembled in Mount Zion Church, that we extend to the bereaved family of our beloved sister, Damie Mathison, our sincere sympathy in their great sorrow, and point them to Him whom she so long worshipped and loved, and who alone can comfort the sad and broken-hearted.

Resolved that we as a conference can point to her and say: "She was indeed a mother in Israel in whom there was no guile," and her devotedness will ever inspire us to walk more closely in the footsteps of Him who was ever her friend and guide.

Resolved that a copy of these resolutions be spread upon the Minutes of this conference; that a copy be furnished the Premiss Headlight and the New Orleans Christian Advocate for publication.

Signed by: H. C. Turnage, G. C. Terrell, G. W. Holloway, Committee.

The men who stand straightest in the presence of sin bow lowest in the presence of God.—F. B. Meyer.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

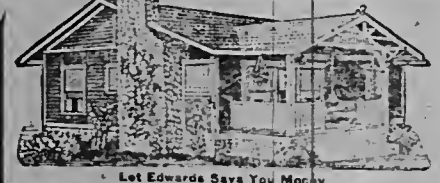
Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE



Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 295

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book, showing styles.

THE EDWARDS MFG. CO.,
2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

Shave With Cuticura Soap The New Way • Without Mug •

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

HOLMES* is a *Reliable Store

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.)	*1.54 gr.*
Green tea (cold)—1 glassful (5 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wider popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

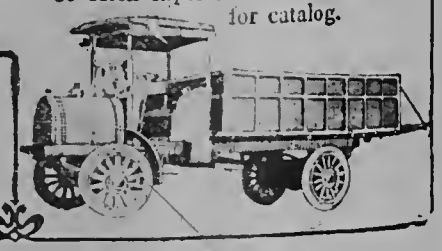
J1

Forschler's Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.

Forschler Motor Truck Mfg. Co., New Orleans, La.



The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling —Adv.

Rosy Cheeks & Satin Skin

Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alterative known as "Golden Medical Discovery." This vegetable tonic and blood alterative clears the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

DO ALL MY HOUSEWORK

Before I took Lydia E. Pinkham's Vegetable Compound I could hardly stand, says Mrs. Kwarcinski.

Chicago, Ill. "I suffered with displacement and irregularities and I did not know what to do. My mother advised me to take Lydia E. Pinkham's Vegetable Compound and use the Sanative Wash so I took her advice and used these remedies and cured myself. I feel fine and do all my housework which I could not do before, as I could hardly stand up and I have three healthy children. You can use this letter if you wish, for your remedy is certainly wonderful for sick, run down women." — Mrs. A. Kwarcinski, 3627 W. Oakdale Ave., Chicago, Ill.

For forty years Lydia E. Pinkham's Vegetable Compound has been making women strong and well, relieving backache, nervousness, ulceration, and inflammation, weakness, displacements, irregularities and periodic pains. It has also proved invaluable in preparing for childbirth and the Change of Life.

Women who suffer are invited to write for free and helpful advice to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. It is free and always helpful.

AN APPRECIATION OF MR. ARCHIE PETREA HOLT.

By Rev. Charles W. Crisler

Mr. Archie Petrea Holt, eldest son of Mr. Anthony Lakin Holt and Mrs. Sarah Lavinia Petrea Holt, died at his home in Jackson, February, May 18, 192[illegible], aged fifty-three years and six months, after a painful illness of many weeks, resulting from a vicious attack of a cow he was leading to the pasture. He was born in Yazoo County, near Benton, November 15, 1866, and joined the Methodist Episcopal Church, South, in the old home neighborhood, at the age of thirteen.

He has always lived a clean, upright, Christian life. Early in youth he made a solemn pledge that he would, under all circumstances, endeavor to do his whole duty as a Christian and a church member; that he would not use slang and would use all his influence against it; and that he would, as much as was in his power, refrain from anger or speaking too hastily. These resolutions, found among his papers after his death, were strictly kept during his useful life.

For the past twenty-five years, except one in Vicksburg and two at the old home in Yazoo County, he has lived in Jackson and been identified with some of its leading business interests, either as manager or bookkeeper. He made many friends of all classes and soon became one of the city's leading church workers. For many years he was officially connected with Capitol Street Methodist Church, being, at the time of his tragic death, a member of the board of stewards, an officer and teacher in the Sunday school, an active member of the Epworth League, secretary of the church conference, and recording secretary of the quarterly conference.

It was my privilege to have known him more or less intimately for over thirty years, having been his pastor twice, and, since coming to Jackson as pastor of Galloway Memorial Methodist Church two and one half years ago, I have been associated with him almost continually. It has never been my pleasure to be associated with a more modest, unselfish, more consistent, faithful, and efficient Christian gentleman than Brother Holt. He was truly a good man, an unselfish friend, a delightful neighbor, a self-sacrificing son and brother, and consistent member of the church.

Brother Holt never married. He was too busy looking after the comfort and happiness of others to think of himself. His whole magnificently beautiful life was devoted to the care of his widowed mother and other dependent loved ones. In this he not only discharged a duty, but took supreme delight. He filled his place so full in the life and work of the church that no one can take his place. He was always ready and eager to serve his Lord in any way possible. I do not recall a more satisfactory pastor's helper or a more faithful and devoted member of the church. He never had a pastor who loved his church more, served it more faithfully, or gave himself with more passionate abandon to its highest interests.

He suffered much during his long illness, but "The grace of his Lord whom he trusted was sufficient." As long as consciousness remained, he greeted the many visitors to his sickroom with a smile and cheerful words. In the hours of greatest suffering he was always considerate and sought to put those who waited upon him to as little trouble as possible. His last hours were beautiful, his faith was unclouded, his death was triumphant.

In the presence of a large concourse of friends and citizens, the funeral services were conducted by his pastor, Rev. H. F. Tolle, Dr. J. M. Morse, his presiding elder and former pastor, and the writer, a former pastor and almost lifelong friend. We laid him to rest in Cedar Lawn Cemetery, Jackson, Miss., to await the resurrection morning.

SUNDAY AT MONTEAGLE, TENN.

[illegible]

INDIANOLA GIVES NEARLY $[illegible] TO SUPERANNUATE FUND.

Our church at Indianola has been greatly blessed by a visit from Rev. J. H. Bell, now in charge of the Superannuate Endowment Fund for the North Mississippi Conference.

In addition to giving our people the opportunity of contribution to the cause closest to their hearts, he fanned the feeble spiritual fires in many a breast into a flame. The two services were like an old-time revival in Holy Ghost power.

With many of our people away for the summer, still, with little effort on our part, people just fell over each other to give to a cause that touched their heart-strings. Nearly $4,000 was given and it will be nearer $10,000 than $5,000 when we get through here.

It will be criminal negligence on the part of the pastors if for any reason they fail to invite Brother Bell to their charge and give the people a chance. When they get the facts, they will open their treasures and lay them at the feet of the King.

We have had as many drives as any one, and then some, for on top of all the others we are after a new $75,000 church and have gotten $35,000 on it. But in none of these causes have our people responded so readily as to this. Brother Bell's presentation was unique and touched the hearts of all. It was a wonderful blessing to all who heard.

I have offered my services as volunteer sub-agent in the Winona District and will do all I can in my spare moments to further this great cause and help to make the Winona District lead all the others in an effort to make it $500,000 instead of $270,000. If the pastors get it on their hearts and in their prayers, it will be done. From the way our pastors are responding we will be able to report soon to the Advocate that every preacher in the district has given a part of his tithe to the fund. "Like preacher, like people;" we cannot expect them to do more for us than we are willing to do for ourselves, and this is our part.

Wouldn't it be great to report the bishops, all the presiding elders and all the preachers of the North Mississippi Conference, had felt the call of this cause and given to it? We believe the fires of enthusiasm would spread to every heart in the church.

Yours in Christ,

CHAS. D. McGEHEE.

Indianola, Miss.

Special Announcement

VIRGINIA LODGE

Good Food [illegible]

Bathing [illegible]

Motoring [illegible]

Well Equipped Golf Links [illegible]

Rates $11 to $16 Per Week

Special Excursion Rates to the Southern Assembly Conferences:

Epworth League, Sunday Schools, Evangelism, Social Service, Laymen's

June 30th to August 28th

For Further Information, Write to

MRS. JOHN O. MOSS,

LAKEJUNALUSKA, N. C.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for [illegible] —Try It!

[illegible] lemons into [illegible] ounces of [illegible] you have [illegible] free and [illegible] beautifier, at [illegible] cost.

Your druggist has the lemons and any [illegible] or toilet counter will supply [illegible] Orchard White for a few [illegible] Massage this sweetly fragrant [illegible] into the face, neck, arms and [illegible] day and see how freckles and [illegible] disappear and how clear, soft [illegible] becomes. Yes! [illegible] is harmless and never irritates.

PROTECT YOURSELF
Look for the above mark on every tablet of the Genuine

NUXATED IRON

For Red Blood Strength and Endurance

Made in Tablet Form Only
Don't Accept Substitutes

Keep Stomach and Bowels Right

By [illegible] purely Vegetable [illegible]

MRS. WINSLOW'S SYRUP

[illegible] digest [illegible] and [illegible] ary.

At All Druggists

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Elementary Superintendent visited the Schools at Yazoo City, Morton and Georgetown during July and found them all doing good work.

Sunday School Day is being observed over the Conference. The schools that have not observed the day are urged to do so during August.

Every mail brings to the office blanks filled with information. If you have not filled in your blank and returned it, do so to-day.

During August our Elementary workers are busy getting the work up for Promotion Day in the Beginners', Primary and Junior Departments or Classes. This day is observed the last Sunday in September or the first Sunday in October.

The memory work done during the Elementary years, the spiritual truths learned, the appreciation given the child of God's Word help in making a life fit for the service of the Master. The work of the Elementary teacher is a very difficult one, for she holds in her hands the power to-day to help those who live to-morrow.

Mrs. SUE STUART BRAME,
Elementary Superintendent.

Give Thanks.

"Oh! give thanks for the summer and winter;
Give thanks for the sunshine and rain;
For the flowers, the fruits and the grasses,
And the bountiful harvest of grain;
For the winds that sweep over our prairies,
Distributing vigor and health—
Oh! give thanks to our Heavenly Father
For nature's abundance of wealth."

—Golden Now.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Training School for teachers is under good headway this week. The earnest, consecrated women and men who have taken time to come together for study, for fellowship, and for prayer are going to make worthy history for our church. God bless every one of them with the fullness of his Spirit.

When you think that half the young people in the State of Mississippi are receiving no kind of definite religious instruction, and the half that are receiving such instruction only get about twenty-four hours a year, and the few hours thus spent are used in such a feeble way, it is high time we were waking up to the necessity of doing something for the children and young people worthy of them and of our Lord.

I desire to express my gratitude to all who have helped to make this school a success. The few kind words have cheered my burdened heart and helped me to press on against odds known only to the man on the job. More than anything else I am thankful for the prayers that have been answered in behalf of some to whom God opened the door to enter into this school of the teachers of religion.

An effort was made to have a Wesley Bible Class Federation during the session of the Training School, but we could not get the help needed for such an enterprise. Let us begin now to organize new classes and get ready to hold a Federation early in 1921. On Tuesday, the 10th of August, Hon. G. J. Leftwich, of Aberdeen, will make an address at Grenada on "The Wesley Bible Class as a Soul Nurturing Agency." You can hear this great layman if you will.

Next year we ought to have a Training School in each one of the eight districts in the Conference. Such schools will be worth more than anything else to make our Sunday schools what they ought to be. It will take a little co-operation to do this kind of work. Never forget it, the school makes progress as the teachers make progress. Another one, the teachers of the people make the people. One more, the church that teaches most and best now is, to be the church of the future. Do you believe it?

Never part without loving words to think of during your absence. It may be that you will not meet again in life. —Hurlstone.

As sometimes a flame is found
Clear-shining through the night,
So bright we do not see the lamp,
But only see the light—
So may I shine, His light the flame,
That men may glorify His name.

—Selected.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round

Chunky, at Meehan, Aug. 7, 8.
Union at Union, Aug. 11, p.m., 12.
Lake, at Conehatta, Aug. 14, 15, a.m.
Decatur and Hickory, at Good Hope, Aug. 15, p.m., 16.
Bay Springs, at Holder's, Aug. 21, 22, a.m.
Rose Hill, at Paulding, Aug. 22, p.m., 23.
Montrose, at Montrose, Aug. 24, p.m.
Raleigh, at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.

J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Topisaw, at Holmesville, Aug. 7, 8.
McComb, Centenary, Aug. 8, 9.
Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Barlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Third Round.

Silver City, Aug. 8.
Louise and Holly Bluff, at Holly Bluff, Aug. 9.
Anguilla, at ———, Aug. 15.
Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Richton, at Richton, Aug. 8, 9.
Ellisville, at Mount Zion, 11 a.m., Aug. 11.
Avera, at Piave, Aug. 14, 15.
Silver Creek, at Bethel, 11 a.m., Aug. 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Daleville, Aug. 8.
DeSoto, at Hopewell, Aug. 9.
Matherville, at Theadville, Aug. 10.
Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Moss Point, Aug. 14, 15.
Pascagoula, 7:30 p.m., Aug. 15.
Vancleave, at Mt. Pleasant, Monday, Aug. 16.
Saucier and Lyman, at Lyman, Wednesday, Aug. 18.
Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Logtown, 7:30 p.m., Thursday, Aug. 26.
Picayune, 7:30 p.m., Friday, Aug. 27.
Carriere, at Byrd's Chapel, Aug. 28, 29.
Pearl River, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Baxterville, Sept. 4, 5.
Wiggins, at Saucier, 7:30 p.m., Sept. 5.
Arcadia, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The Blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 50c per bottle.

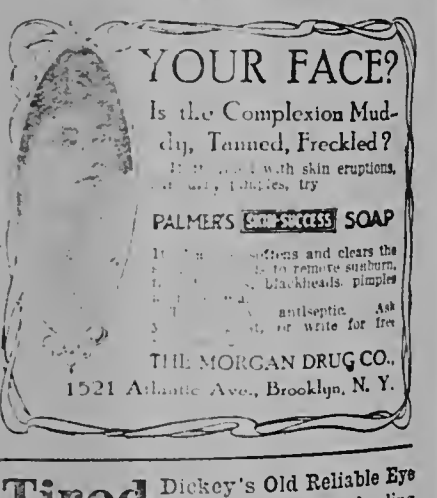
TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.


YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
PALMER'S SKIN SUCCESS SOAP
antiseptic. Ask
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Tired Eyes Dickey's Old Reliable Eye Water, is cooling, healing and soothing to a sore or tired eye. Doesn't burn. Has been good once used always. Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

THE JUNALUSKA BOYS' CAMP.

By E. R. Stanford, Director.

The Junaluska Boys' Camp, which has just closed a most successful two weeks' session, is the first Boys' Camp which has ever been projected by the Sunday School Board of the Southern Methodist Church. This Camp has been launched by the Department of Intermediate-Senior Work and has been carefully planned to meet a distinct need in our church.

Forty-one older boys and six group leaders were enrolled in this first Camp. They came from ten Southern States, reaching from Texas to the southern coast of Florida. Georgia led the list and South Carolina came second. North Carolina and Tennessee tied for third place.

In giving a brief account of the Camp, I am assuming that it is a permanent institution and not simply a camp which is now a matter of history. The purpose of this Camp is not primarily to give these boys a summer vacation and a good time, but to train them for Christian leadership.

It was a picked group of boys who assembled on the hills overlooking Lake Junaluska. Every boy had been recommended by his pastor or superintendent, and several came as the official representative of a Sunday school class.

These boys were given a definite course of training which would make them more effective workers and leaders in their own church at home. An earnest effort was made to put on a program for these outstanding boys which would secure their interest, hold their attention and meet their fourfold need, physical, social, mental and religious. The plan is to make this a Central Training Camp for the boys from ... to eighteen years of age, which ... a model for a series of ... the direction of ...

... of the boy in the heart of ... peculiarly responsive to ... God. A ... in Camp ... Woodcraft, Trail Scout Craft ... by Mr. James L. Steere, A ... Field Executive of the Boy ... Scouts. ... dedicated to ... inspiring the boys with ... ideals. A course of ... entitled "Heroes of the Bible" ... conducted by Rev. J. L. Neal and ... E. E. Snyder, of Nashville, Tenn. ... organized class and its activities ... directed by Mr. L. F. Sensabaugh, Field Secretary of Oklahoma. ... games and recreation ... in charge of the Assistant Director, ... Bryan Newman, of Birmingham, ... Sam Johnson, of Americus, ... the Camp Circle and Prof. C. ... of Abbeville, Miss., had charge ... Camp Fire. The Vesper service ... evening, conducted by such ... as Dr. Geo. R. Stuart, Charles ... D. M. Ausmus, M. T. Haw, ... E. Pepper, and J. B. Ivey, were ... impressive.

The boys were divided into three ... and graded on everything ... during the day. The Tribes were, ... Cherokees and Seminoles.

The boys from North Carolina were ... Ivanhoe Clark, John Westbrook, E. S. ... and Binford Sloan. From South ... Lewie Mann, Fred Leitner, ... Cooper, Austin May and Gar... Vernon. From Mississippi, Joe ... and Ira Flowers. From ... J. C. Taylor. From Alabama, ... Slaton. From Tennessee, Jo... Shipley, Earl Harvey, Joe Lemen ... Preston Russell. From Georgia, ... Poisett, Lathrop Gunn, Wil... H. Watts, H. A. Quittenton, ... Walker, George Walker, E. R. ... John Sheffield, Carl Humber, ... M. Muth, Samuel Lott, Charles ... James Crew, George Ellis, Le... Gammage, G. W. Harris, Walter ... George Smith and Powell ... From Virginia, Claude R. ... From Texas, Neely New... and Randolf Parker.

Most of the boys learned for the ... time to pray in public. Three in... desire to enter the ministry ... life work, and two wished to be ... missionaries. It is impossible to es... the value of a camp like this. ... and pray that this is only ... beginning of a great number of ... Junaluska camps in our church.

DREAMER AND BUILDER.

... is the dreamer; the builder ... The dream must always pre... constructive effort needed, it ... always precede the plan of the ...

... dreamer sees the structure ... it be completed, but it is ... his own mind. It is utterly in... to the people who cannot ... dreams. While the dreamer ... the structure complete, the man ... imagination cannot see it at ... therefore he fails to appreciate ... of the dreamer's dream.

... sees what is not there; ... sees it and is apt to see nothing ... Because the dreamer sees the ... structure as a whole he is ... unable to discern the de... of plan which must be worked out ... the dream is realized. Hence ... the latter will see the world bet... ... meeting ... ... between ... the worst; yet the ... ... impatience with ... ... dream and the work. ... stood in time the ... ... appreciate the value of ... ... others are not able to ... ... necessity of careful planning and ... ... workmanship.

The world usually stands open-eyed to the dream of the dreamer, the vision of the seer. Accustomed to walk in well-trodden paths, most men refuse to break a trail through the wilderness in order that they may ... to the heights from which they would be able to see what, by ... elevation of spirit, is already clear to the man who dreams. Consequently the world usually laughs the dreamer to scorn, and the dreamer is impatient with its scoffing. Yet in time the dream comes true, but only when the man who plans and the man who works co-operate to bring into being the reality which is in the mind of the dreamer. Presbyterian Advance.

AT EVENTIDE.

To-night, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's hands shall still the tempest—
God's hands, not thine, be still and sleep.

To-night, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine, be still and sleep.

To-night, my soul, be still and sleep;

... t those that ...

... ll and ...

... ge ...

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment But the Man Makes the Difference.

... ...ver-
... ...ted
... ...ed
... I will ...pro-
... ...ese train-
... ...com-
... ...perously
... ...were ed-
... ...ity of
... Professor R.
... ...and
... ...world the
... ...ding of
... ...who are
... School.
... ...to the
... ...parent
... ...ents
... ...and its faculty
... ...of training
... ...—to have a true
... ...ually Ide-
... ...re
... ...serve to
... ...mind and body
... ...n is the Morgan
... ...ll up around
... ...wholesome,
... ...Robert G. Mor-
... ...and for 26
... ...to Mr. L. I. Mills, Secre-
... ...Petersburg, Tenn.,
... ...log and Full In-
... ...it.

Worked Like "A Charm" in Africa

Sweet Dreams Became the One Standard Mosquito Remedy the Morning the First Bottle Was Made.

It lives up to a reputation that demands utmost efficiency. At the time ingredients were mixed and ... seemed to be hunting for Sweet Dreams ... was made double strong. The odor ... strength quality was to drive more ... ficient—So it's double strength, to-day.

There's one thing to remember. When a dealer offers "something just as good," the man next door has Sweet Dreams in large, original, sprinkler-top bottles.

When mosquitoes are troublesome, try the standard—Sweet Dreams.

Sold by every druggist in every town —Adv.

A REAL IRON TONIC.

It is good to know that Peptiron is today a truly effective iron tonic for the relief of those who suffer from nervousness, weakness ... of care, anxiety ...

It is called Peptiron as it is by advantages as a ... of iron. It does not ... turb the stomach ... It is a fact ... so as to secure ... great strengthener, with ... pepsin and other ... and digestives ... gance, no ... That are made ... buoyancy in its ... duct of the ... known C. I. ... is a guarantee ... Peptiron is sold ...

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

Advantages in Attending Asbury College

A Spiritual Atmosphere, ... with the old landmarks.

Association with one of the largest groups of ministerial and missionary students on earth.

Choice of Six Majors leading to A. B. degree, in standard college work, with "A" grade rating.

A Theological Department, second only to a seminary, with electives of collegiate and graduate value.

A school whose graduates have made a reputation which puts them in demand the world over.

H. C. MORRISON, D.D., President.

For catalogue and particulars, address
DR. JOHN PAUL, Vice President, Wilmore, Ky.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842

BE SURE TO TRY

BLANTON'S CREAMO

BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

GET A GOOD GRIP ON HEALTH

Look out for the s
ness that indicates
Blood and lack of
that your health
for want of good
the red corpuscles
to demand
parilla
cate and
puscles,
to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

WINTERSMITH'S CHILL TONIC

Sold for 30 Years FOR MALARIA, CHILLS AND FEVER

WHEELER Business College BIRMINGHAM, ALA.

WHEELER STUDENTS GET THE BEST POSITIONS

Call or Write For Free Catalogue

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Children's Department.

Corinne Rogers.

The new mission study book, "Lamplighters Across the Sea," is just from the press. Order at once. The price is 39 cents, including postage.

Aberdeen, Nettleton, Houston, and Woodland sent delegates to the Aberdeen District meeting. Others expected to be present, but were kept away on account of the rain. All these societies had splendid reports. Woodland is new, having been organized this year, but it promises great things.

The weather was ideal for the Sardis District meeting, and we had Juniors by the dozens. The reports were all good, and practically every society increased its pledge. The delegate from Cockrum doubled last year's pledge. The indications are that Sardis District will soon be one of the leading Districts in Children's Work.

The Juniors of both Sardis and Aberdeen Districts promised to do organization work, and we expect to have many blue ribbon societies at Okolona next year.

The Byhalia Juniors gave a delightful program at the Holly Springs District meeting. We are indebted to Mrs. L. G. Fant for a splendid presentation of the Children's Work at that meeting.

There seems to be a revival of Bible study among the Juniors. Aberdeen has challenged the Adults to a Bible contest in the near future. Holcomb's new study book is "Thirty Studies About Jesus."

Lyon, a society only two months old, reports every child in the church a member of the missionary society, and the Y. C. W. in every home.

Grenada divided the society into Reds and Blues, and the side securing the greatest number of subscribers to the Y. C. W. was to entertain the other. About twenty-five subscribers were secured.

Louisville Juniors have been reorganized. They have 32 Juniors, and 10 Babies on the roll. This society promises to be one of the leading societies of the Durant District.

Amory has a wide awake society, which has the unique distinction of having all its officers boys. This society has challenged Holly Springs for the banner.

Shelby has two new life members, Jane Poitevent Shelby and Fred P. Shelby. Greenville District expects to lead in life members this year.

Nettleton Juniors are making a quilt for the Orphans' Home, and they are also planning a box for the Co-operative Home. They have six new names on the Baby Division Roll.

We are very sorry to know of the illness of Miss Kathryn Phillips, our student volunteer, and Leader for Shannon Juniors. Shannon Juniors have been doing splendid work under the combined leadership of Miss Phillips and Mrs. Collins.

The North Mississippi Conference is to lose one of its most faithful workers in the person of Mrs. W. L. Hill, of Houston. It was with profound regret that we learned of Mr. Hill's sudden death, and of the fact that Mrs. Hill will go to Meridian to live.

Mite Box Openings and Reports are the order of the day. Everybody get busy.

LOUISIANA CONFERENCE.

Question!

What have you done with your copy of the minutes of the 1920 session of the Conference, Woman's Missionary Society? Have you read it from cover to cover? If so, you have doubtless gained some useful information, and have also found something that was interesting. If you have read it, then put it in a safe place that you may have it ready for reference at a moment's notice.

Remember that it costs money to publish these little booklets. It also requires weeks of careful, tedious work, making the copy up for the publisher. Back of this compilation stands a year's endeavor by faithful and anxious conference and district officers. These women are busy people, like yourself, yet they found time to write innumerable letters of inquiry, of reminder, and encouragement, in order to secure information and reports of what each auxiliary has done during the year.

The most valuable thing about the minutes is that it tabulates the achievements of the individual societies of the whole State. If your officers had failed to report each quarter of last year the faithful work of your auxiliary, the totals in all the annual reports would have been smaller because of that omission. If you are an officer and have not access to a copy of the new minutes, you may secure one by writing Mrs. W. W. Dugan, of Crowley, our Conference distributor of literature; price, 5 cents per copy.

Surely no one who has received one of these booklets has cast it unopened into the waste basket!

A DISTRICT SECRETARY.

NORTH MISSISSIPPI CONFERENCE

New Organizations.

A new Y. P. society was organized at Brownsfield, Corinth District, May 9, with seven members. Miss Wardie Pernell is Superintendent.

On May 30, at Pleasant Valley, Corinth District, a Y. P. society with five members was organized. Miss Janie Watson of Guntown, R. F. D., is Superintendent.

On June 7, at Inverness, Winona District, a Y. P. society with 14 members was organized. Mrs. J. T. Duncan is Superintendent.

We note with great rejoicing the steady increase in interest in mission study. The quarterly reports from the different societies show a number of mission study classes among the adults, the young people and the juniors. This is very encouraging and the good work should continue until every society has a study class.

The Young People's society at Como has doubled its membership this year under the leadership of Mrs. R. P. Neblett.

Water Valley and Holcomb have doubled their membership this year.

THOUSANDS COMING INTO THE CHURCH.

I am out from Wonsan about fifty miles on a special evangelistic campaign. I have been out about fifteen days using the tent which Brother J. K. Kyser, of Burnt Corn, Ala., gave while on furlough. During the whole fifteen days we have had great crowds gathered around the tent almost every night. I have been almost astonished at the eagerness with which they listen to the preaching of the gospel. Thousands and thousands are coming into the church throughout the whole land. During the past fifteen days we have had over one hundred decisions, most of them young men. In one non-Christian village about fifty decided to become Christians, and began immediately collecting funds for a church building. We hope to build a church there in the fall, if they get sufficient funds. We are working on four new church buildings in the district—hope to have two finished by summer.

The Conference collections are practically all in, and the ministerial support has been pulled up to double what it was last year.

L. C. BRANNAN.

Wonsan, Korea, May 29, 1920.

LEARN THE TRUTH

SERVICE

Your street car service is temporarily impaired. Your patience and our efforts will soon restore it

A. L. KEMPSTER, General Manager.

New Orleans Railway & Light Company

A BOOSTER IS A GEM

Stop That Headache! It's Stopping Your Work

Use

Dr. Miles Anti-Pain Pills

For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

THE STANDING OF CONFERENCES ON TITHERS.

By Rev. J. J. Stowe, D.D.

Below will be found a list of the Conferences of our church, giving standing of each based on the number of tithing cards received in the Nashville office, percentage on which the order is arranged being the ratio of cards to number of church members in each Conference. This estimate does not include two thousand pledge cards received from colleges, as many of these did not furnish necessary information as to Conference, district and charge.

From information at hand, it is estimated that at least one-fourth of the tithing pledge cards that were signed failed from one cause or another to reach the general office. While this is to be regretted, it does not seriously affect the relative standing of the various Conferences in the list given. Generally speaking, this standing indicates the degree of earnestness with which the matter of stewardship and tithing has been presented and the efficiency of the work done on this line in each Conference, but in some cases this is not true, because of peculiar factors which have entered into the equation. Some Conferences that have done splendidly in all else, have done poorly in signing tithers. Too much emphasis cannot be placed upon the fact that this work has only started, that wisely and prayerfully it must be pressed until our people accept and practice the principles of Christian stewardship. Pastors should write the Nashville office if leaflets on stewardship and tithing are wanted for free distribution among church members, and for tithing pledge cards if needed.

1, Central Texas; 2, Florida; 3, Denver; 4, Alabama; 5, Illinois; 6, Los Angeles; 7, Upper South Carolina; 8, North Carolina; 9, New Mexico; 10, Baltimore; 11, Virginia; 12, North Alabama; 13, West Texas; 14, South [illegible]; 15, South Carolina; 16, West [illegible]; 17, Louisiana; 18, East [illegible]; 19, Kentucky; 20, Pacific, 21, [illegible]; 22, Mississippi; 23, [illegible]; 24, Northwest [illegible]; 25, Louisville; 26, Southwest Mississippi; 27, St. [illegible]; 28, Western North Carolina; 29, West Virginia; 30, Northwest Texas; 31, Little Rock; 32, Memphis; 33, Memphis; 34, Texas; 35, Texas; 36, North Texas; 37, [illegible]; 38, North Mississippi.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Rub-My-Tism Is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc —Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Holly Springs Dist.—Third Round.

Abbeville ct., at Wesleys, Aug. 6.
[illegible] at Liberty, Aug. 7.
[illegible], at Spring Hill, Aug. 14.
Toccopola ct., at Toccopola, Aug. 16.
[illegible] ct., at Midway, Aug. 21.
J. H. HOLDER, P. E.

Sardis District—Third Round.

Sardis Circuit, at Terza, August 7.
Courtland, at Center Hill, Aug. 7, 8.
Batesville, p.m., Aug. 8.
Eureka Circuit, at Lovejoy, Aug. 14, 15.
Tyro, at Tyro, Aug. 21, 22.
Como, p.m., Aug. 22.
Crenshaw, at Hebron, August 28.
Coldwater, at Brooks Chapel, Aug. 29.

Pastors are respectfully urged to consult the Discipline and see that the several reports called for this quarter are prepared. R. A. MEEK, P. E.

Corinth Dist.—Third Round.

Mantachie ct., at Oak Grove, Aug. 6.
Mooreville ct., at Andrew's Chapel, Aug. 7, 8.
Burnsville ct., at Jacinto, Friday, Aug. 13.
Dusk ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.
W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Amory and Nettleton, at Nettleton, Aug. 8, 9.
Van Buman, at Bethlehem, Aug. 10.
Calhoun City, at Pittsboro, Aug. 11.
Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.
T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Caledonia, at Flint Hill, Aug. 7, 8.
Mashulaville, at Mt. Hebron, Aug 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22.
W. L. DUREN, P. E.

Winona Dist.—Third Round.

Winona Ct., at Bluff Springs, Aug 7, 8.
Carrollton, at Longview, Aug 14, 15.
Mantee City at Mantee City, Aug. 22.
South Town, at Lotus, Aug. 29.
S. L. POPE, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Alexandria, Aug. 8, 9.
Pineville, 8 p.m., Aug. 11.
Campti & St. Maurice, Aug. 12.
HARRY W. MAY, P. E.

Shreveport Dist.—Third Round.

Pleasant Hill, at Beulah, Aug. 6, 11 a.m.
Vivian, Aug. 8, 11 a.m.
Mooringsport, Aug. 8, 8 p.m.
BRISCOE CARTER, P. E.

Lake Charles Dist.—Third Round.

Indian Bayou, Aug. 8, a.m.
Lake Charles, Aug. 11, p.m.

At this Conference, let the preachers have full reports on education, as under question No. 9; also on No. 10, in regard to Christian literature. At this conference, special stress will be placed on Christian education, and our Advocates. H. W. BOWMAN, P. E.

Baton Rouge Dist.—Third Round.

Bluff Creek Camp Meeting, July 30 to Aug. 8.

Pakenham, at [illegible], Aug. 7
Franklinton, at [illegible], Aug. 12
Bethel, Special [illegible] Revival, Aug. 14 to 18.
Springfield, at [illegible], Aug. 19
Amite, Aug. 22
Kentwood, at [illegible], Aug. 29
Hammond, Sept. 4.
Ponchatoula, at [illegible]
Pine Grove, at [illegible]
ALBERT S. LUTZ

Monroe District—Third Round.

Rayville, at Creek Lake, July [illegible]
Bonita at Pine Island, July [illegible]
Lake Providence, at New Edon, [illegible]
Waterproof, at Wesley, August [illegible]
Columbia, at Hebert, Aug. [illegible]
Winnsboro, at [illegible], Aug. 8, p.m.
Gilbert at Winnsboro, July [illegible]
Mer Rouge, at Mer Rouge, Aug. [illegible]
Farmerville, at [illegible], Aug. [illegible]
West Monroe, Aug. [illegible]
Oak Grove, August 22
Midway, Aug. 22
Calhoun, at Wilhite, August [illegible]
Chatham, Aug. [illegible]
Eros, at Oak Ridge, Aug. [illegible]
Bastrop, at Humphries, Aug. [illegible]
C. D. ATKINSON, P. E.

Anybody can Make
ICE CREAM

There is a great deal of satisfaction in making your own ice cream, just as you like it. This has been almost impossible because of the difficulty and high cost.

Jell-O Ice Cream Powder you can make ice cream delicious and cheaply with Jell-O. No eggs or [illegible]

[illegible] PURE FOOD COMPANY
[illegible] N. Y.

FERRALINE
"THE BLAMELESS PHYSICIAN" DEMONSTRATES
"The Healing Power of Nature"

[illegible] Much [illegible] to [illegible] Send for Free Book [illegible] Send," Write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING REFERENCE
With Flexible Binding, [illegible] Red under Gold Edges, [illegible] Family Record. Large Type, [illegible] Made, containing 16 Colored Maps fully indexed; [illegible] Concordance containing over 40,000 References
Especially adapted for the [illegible] scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

FROM BELLEFONTAINE, MISS.

The third protracted meeting on the Bellefontaine charge, North Mississippi Conference, was held last week at South Union church. Rev. R. T. Hollingsworth, a Millsaps College student, did the preaching. He was liked very much by the people, and as a result of the preaching, six were taken into the church on profession of faith.

The other meeting which has not been previously mentioned was held at Bellefontaine. Rev. Ira A. Brumley, of Whitton, Arkansas, a real evangelistic preacher, did the preaching. A real good revival was the result. Many backsliders were reclaimed, a number of family altars were established, and there was a good number of conversions. There were ten taken into the church, eight of which were on profession of faith.

We have another meeting for next week, which we expect to be a real revival. Pray for us.

R. B. CRAIG, P. C.

A PRISON REVIVAL.

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Philippians 1:12.

I was in the bed in the hospital in Songdo, when the Korean Hospital preacher came in and told me that the Korean pastor at Chooncbun had been arresfed, and was in prison. I told him at once that that reminded me of an incident in the life of Bishop Pierce, that I had heard from the lips of Brother Walter Anthony. When Bishop Pierce's last hour was drawing near, weakened by the long illness, he turned to Bishop Haygood and said: "Atticus, the way looks dark, dark!" Bishop Haygood at once replied, "Don't worry over that, Bishop Pierce, the devil doesn't want you. You may rest assured of that fact."

"Why do you say that, Atticus?"

"Why, he knows that even if you should go to his place, you wouldn't be there fifteen minutes before you would have a camp-meeting started, and be calling sinners to the altar. He doesn't want your kind of men."

"I guess you are right, I guess you are right!" was the reply.

Day before yesterday, a Korean friend came to my door and told me that the Chooncbun pastor had been released, and was to arrive here yesterday at 2 o'clock. At three I went to his parsonage to see him. We never knock on a door in Korea. So I "knocked" in the good Korean way. "Hem! Ahem!" from me just outside the door, and the pastor scrambled to the door, opened it and grasped my hand. The confinement has left him very weak. He is a rather elderly man, and not very strong.

"You have had a hard time," I remarked.

"Cu-rut-che an-sim-ni-da!" (Nothing of the kind!) came the quick reply. Then he began. I shall, as near as possible, just tell you what he said to me.

"When I was first taken away, I said, 'Now if God wasn't going to use you there, he wouldn't let you go. Pray that a door may be opened for you to preach the Gospel.' So I prayed. I prayed that I might be placed with non-Christians. There were twelve of us in one room, and I was the only Christian. Before I left, I had led the other eleven to Christ and had read and explained the Gospel from Matthew right on through to Revelation, to them three times. They came the good way of genuine repentance and accepted God by faith. The only two things that really were a hardship, was the fact that my wife was not there with me, and that I didn't have some more non-Christians to lead to Christ. A hard time! Why it was just a steady revival all the time."

He was there a little over two months. Eleven souls in one prison room in two months!

J. O. J. TAYLOR.

Choonchun, Korea, May 29, 1920.

A SPLENDID MEETING AT RICHTON, MISS.

Dear Brother Carley: On Wednesday night, July 21, we closed a week's meeting which, in many respects, was one of the best I have ever attended. The preaching was done by Rev. John Tillerry Lewis, of Charleston, Miss., and to say it was well done but expresses it very mildly indeed. Brother Lewis is a true man of God and it is an inspiration to any one to be in his presence as well as to listen to his preaching, which is thoroughly scriptural and convincing.

The attendance upon the services was unusually good, even the morning services held at 8:30. All the business houses closed up and the merchants and clerks attended these services, and expressed themselves as being greatly benefited by them. Two special children's services were very helpful indeed, and on Sunday afternoon a very inspiring service for men was held. This was the best men's service I have attended at any time. On Saturday evening a special service for the women and girls was held and was quite an inspiration to all who attended.

The visible results of these meetings may be summarized as follows: The spiritual life of the church-membership was quickened, and the general religious atmosphere of the community was wonderfully improved.

On Sunday following the meeting, it was my pleasure and privilege to receive a class of new members into the church, eleven in number, which included a father and mother and their child, a little boy; also a mother and her two children, a boy and girl.

One of the most beautiful and inspiring features of the meeting was the most helpful and cordial co-operation of Rev. J. L. Low, pastor of the Baptist church, who was a regular attendant until called away to a meeting of his own. We also received very helpful services from the membership of the Baptist church.

The people of Richton, regardless of their denominational affiliation, will ever be glad that Brother Lewis came to our town and will always give him a most cordial welcome at any time in the future should he come our way again. To any pastor who desires first-class help in revival meetings, no mistake will be made if the services of Rev. John Tillerry Lewis are secured. He is a safe man and his preaching is of that type which, under the Spirit of God, will convince the judgment, quicken the conscience, strengthen the faith, brighten the hopes, and move the will of the people.

We give God all the praise for the success of our meetings and look forward to the future with stronger faith and brighter hope and expectation of final victory in the name of our Christ.

Fraternally,

F. B. ORMOND, Pastor.

Richton, Miss.

There is no man, no woman, so small that they cannot make their life great by high endeavor.—Hurlstone.

Let us be slow as to each other's weakness; helpful, tolerant, nay, tender toward each other. The oil and the wine of the good Samaritan are of much avail.—Hurlstone.

Starkes University

Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.

For further information write

J. M. STARK,
Montgomery, Ala.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

EMORY UNIVERSITY

ATLANTA

BISHOP W. A. CANDLER, D.D., Chancellor.

EMORY UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:

THE SCHOOL OF LIBERAL ARTS, offering the degrees of Bachelor of Arts, Bachelor of Science, Master of Science in Medicine, Bachelor of Philosophy, Theodore H. Lewis, Ph.D., LL.D., Dean.

THE SCHOOL OF MEDICINE, offering the degree of Doctor of Medicine. William S. Elkin, M.D., Dean.

THE SCHOOL OF THEOLOGY, offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean.

THE SCHOOL OF LAW, offering the degree of Bachelor of Laws. Judge Samuel C. Williams, LL.D., Dean.

THE GRADUATE SCHOOL, offering the degrees of Master of Arts and Master of Science. Theodore H. Lewis, Ph.D., LL.D., Dean.

THE SCHOOL OF BUSINESS ADMINISTRATION, offering the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph.D., Dean.

THE EMORY SUMMER SCHOOL, offering courses for degrees and for professional work.

THE EMORY UNIVERSITY ACADEMY, (on old Emory College plant), situated at Oxford, 30 miles from Atlanta, offering full secondary instruction, for boys and young men, preparing for college and training in citizenship. J. A. Sharp, Head-master.

The New Emory Catalogue is Ready for Distribution. Apply to THE REGISTRAR, EMORY UNIVERSITY, GEORGIA.

CENTENARY

College-Conservatory.

For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 36th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address

DR. J. W. MALONE, President,
Cleveland, Tennessee.

MILLSAPS COLLEGE

Jackson, Miss.—A. F. Watkins, Pres.

A HIGH GRADE COLLEGE

Situated at the Capitol of the State. Location high, dry and healthful. Entrance requirements and curriculum same as other leading colleges and universities North and South. The very best moral and religious influences. Courses leading to B. A.—E. S., M. A., and M. S.

Millsaps Academy

Under separate faculty and dormitory management. Unsurpassed training for college.

Twenty-Ninth session begins September 15, 1920.

For catalogue and other information, address:

J. REESE LIN, Sec'y, Jackson, Mississippi.

ALABAMA CENTRAL FEMALE COLLEGE

All College ... Music, Art, ... Real Close ... Business Course ... Special emphasis on ... Climate, high ... address, ...

W. M. BITTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.

Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.

Request for reservation of room should be made at once.

For catalogue address R. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 33. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 12, 1920. CHAS. O. CHAL[illegible], Manager

EDITORIAL COMMENT

FOOLISH SELF-CONFIDENCE.

We may know what we want, but we do not know that what we want is best for us. If all the requests of a child should be granted, the chances are that its life would be almost irreparably ruined before it reached maturity. The knowledge of the parents is necessary to direct properly and restrain the often impatient desires of the little one whom they love with all their hearts. So it is with us and God. We can have such foolish self-confidence in our own judgments as to imagine that we can make no mistakes; we need always to remember that there is One wiser than we are, better than we are, infinite in power, upon whom we may and should rely for wisdom in all the difficult ways of life. "Not my will, but thine," is the daily motto of the Christian.

ON THE RIGHT TRACK.

The Governor of Louisiana is quoted as saying in a recent public address: "All the gambling hells in New Orleans put together are not worth the life, reputation, and character of one young man who is led astray and goes wrong. * * * The change in conditions is here and now. The public will no longer stand for old methods, and awakened public conscience will assert itself in strong and unmistakable terms." We believe the Governor has correctly stated the determination that has taken possession of the minds of the law-abiding citizens, not only of Louisiana, but also of the country at large. The forces that prey on society must be destroyed, and an awakened public conscience is the means by which these evils are to be discovered, outlawed, and eliminated. Preachers and teachers and all good citizens generally have the opportunity, as they are under the obligation, of crying out mightily against all forms of social evil until they are done away with by the will of the people themselves. We know we are on the right track in trying to bring public sentiment to a realization of the menace of organized vice by the development of a public conscience that will not tolerate it; let us keep on it till we have reached our journey's end

OH, FOR A FIRST-BALE CROP!

The first bale of cotton for the 1920-21 season in Georgia sold for $1.30 a pound, according to a market report. We suggest that our Louisiana and Mississippi planters try to secure some of the seed of this first-bale variety. Just think how much it would add to their annual income!

UNUSED POWER.

We read this interesting story not long ago: A European who had been seized and imprisoned by an Abyssinian king was allowed to go at large, but a heavy iron fetter on each ankle kept him from making his escape. A European traveler saw and pitied him, but dared not openly help him, as he was watched by the king's officers. He was, however, allowed to give the captive a book. The poor prisoner was disappointed. He would have been much better pleased with a gift of food or clothing. The book was laid aside and forgotten. Three years afterward in an idle moment he examined the book. There was something hard in the back of it. He pulled it out, and, behold, it was a file! It was the thing of all others he most needed. He made his way to the woods, filed off his fetters, and in a few days had reached the coast and was free from pursuit. But he could not forgive himself for having endured those three years of slavery. If he had only looked in the book before, he might have been free." This simple story has many applications easy to make. One of them is that we have at our command unused power which would ennoble our lives and set us in large places for the exercise of our gifts. We need to discover that power.

PLAYING FAVORITES.

It is evidently impossible to pass a law that will adequately provide for all contingencies, especially when astute lawyers and selfish individuals conspire to evade its plain intent. According to a news item, a United States District Court has recently decided that no limit can be placed on the number of liquor prescriptions issued by a physician. We are glad to give expression to our conviction that the great majority of physicians in this country are reputable gentlemen who would not knowingly violate the law or any of the ethical standards of their profession But there are some, especially in our great cities, who seem to take as their motto, "Get money honestly if you can, but get money." If the prohibition law has been so drawn that the physicians seem to constitute a favored class in dispensing that which is so plainly forbidden to others, we hope the physicians themselves will take such steps as will put beyond the pale of respectability those of their number who trade upon the weakness of their fellow-men. They owe it to themselves as well as to the public which they so efficiently serve.

GETTNG READY FOR COLLEGE.

The summer is rapidly pas[illegible] Fall, with the opening of our schools and colleges, will soon be here. We hope our young men and young women are getting ready to take advantage of the opportunity to secure adequate educational preparation for life—an opportunity that, for them, cannot last forever. There may be exceptional cases where it is impossible for an eager student to complete his educational training in college, but they are so rare as to be not worth much thinking. A young man can do anything he wants to do within the range of reason, of course if he is willing to pay the price; and if there is a deep-seated determination to secure a college education, a way can be found It may take a good deal of grit—but what is that to a man whose soul is stirred by a mighty purpose! Dr. Sam Steel says he managed to stay in school by cutting cross-ties at night. Cross-ties are still needed; if necessary, cut a few.

NOT NEEDED IN NEW ORLEANS.

We notice from the press dispatches that the Senate of the Georgia Legislature has passed a bill making it mandatory for all banks chartered by the State to charge exchange on out-of-town checks. The banks of Georgia must be singularly lacking in business acumen and initiative, the New Orleans banks make the charge of their own free will and accord.

INDIVIDUAL RESPONSIBILITY.

Many people like to enjoy privileges without bearing responsibilities. Sometimes this is possible in matters of small moment, but never can it be done in facing the fundamental issues of life. Our endowment with free moral agency puts upon us a burden that cannot be shifted without the loss of all that makes a free man the noblest creation of God. We must think for ourselves, choose for ourselves, act for ourselves when vital issues are before us for consideration. This does not mean that we are not to avail ourselves of all the help possible, human and divine, but it means that we ourselves must give account for the deeds done by us. It is not becoming for us to assume an attitude of antagonism toward what others would have us think and do; still less is it becoming for us to accept without question all that is told us by those who profess to be teachers. If we have no reason for the faith that is in us, the best we can ever do is to drift with the strongest current that sweeps by us; the strength that enables us to overcome odds is gained by thinking out for ourselves the great problems upon the right solution of which depends our acceptance with God.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

FOR TO-DAY.

To-day, whatever may annoy;
The word for me is joy, just simple joy;
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The joy of noonday, and the tried,
True joyousness of eventide;
The joy of labor and of mirth;
And lavish gifts divine upon our way.
Whate'er there be of sorrow
The joy of air, and sea, and earth—
The countless joys that ever flow from him
Whose vast magnificence doth dim
The lustrous light of day,
And lavish gifts upon our way.
Whate'er there be of sorrow,
I'll put off till to-morrow,
And when to-morrow comes, why then
'Twill be to-day and joy again!

—John Kendrick Bangs.

ORIGIN AND MEANING OF THE SACRAMENTS

By Rev. E. B. Chappell, D.D.

VIII.

Modes of Administration.

I believe thoroughly in the positions maintained in this series of articles as to the attitude and practice of the Apostolic Church in regard to baptism. And yet I am bound to confess that, in so far as the arguments relate to the mode of baptism, I do not regard them as possessing any importance except for the purpose of relieving the minds of those who have not yet been able to rid themselves of certain legalistic and sacerdotal notions which Protestanism has inherited from Judaism and from Rome. My own opinion in regard to the importance of the mere mode of administering the rite would not be changed in the least if I should discever that immersion was universally practiced in Apostolic times, because my objection to the contention that the salvation which is offered to us by Christ Jesus and the communion of saints to which he calls us depend upon any external rite, much less upon the mode of administering it, grows out of the profound conviction that it is out of harmony with the whole trend of the Lord's teaching and with the essential nature of the religion which he established and that it is contradicted by innumerable facts which it would be worse than absurd for us to ignore.

Two Enemies of Vital Religion.

Two great enemies of vital religion are legalism and sacerdotalism. The two are so close akin that it is often impossible to distinguish them. Both of them interpret salvation as escape from the penalties of sin and as resulting from compliance with certain arbitrary requirements. Sacerdotalism adds that these prescribed rites must be performed by a duly accredited agent, generally, though not always, called a priest, the priest being a kind of sacred magician and the rite a charm through which he works in the bestowment of spiritual gifts.

This entire legalistic and sacerdotal conception I believe to be utterly contrary to the whole spirit of the Christian religion. Indeed, the first great conflict in the church grew out of an effort on the part of Judaizing teachers to impose these outworn systems upon Christianity. It was this effort which called forth that magnificent defense of Christian liberty and that profound interpretation of the doctrine of justification by faith and of Christianity as a religion of the spirit found in the Epistle to the Galatians. The evident aim of the Apostle in that wonderful letter is to show that the New Covenant in Christ Jesus opens to every man the way of direct approach to God and enables him to appropriate for his cleansing and quickening the life of God. "It is no longer I that live," he says, "but Christ that liveth in me; and that life which I now live in the flesh I live by faith, the faith which is in the Son of God who loved me and gave himself up for me." This direct approach excludes the idea of any necessary intervening rite. "The righteous shall live by faith," and faith is a spiritual act and establishes an immediate personal relation, a mystical union with Christ. Herein lies at least a part of the meaning of the atonement. It is God's plan for overcoming our doubts and our fears, our willfulness and our stubbornness and winning us to trust and love and self-surrender. We see God in Christ, in his character, in his life of self-forgetting service, in his sacrificial death, and are encouraged to renounce our sins and our doubts and, like Thomas, to cry out with rapturous faith and adoring love, "My Lord and my God!" It is thus that we receive eternal life.

This direct union with God and the blessings that come of it are conditioned upon no external rite, and such rites as are prescribed in the New Testament are designed simply to help us to realize more clearly the meaning of the things for which the incarnation stands and so to maintain that vital union with Christ by which we live. They are valuable, therefore, just in proportion as they accomplish this purpose and the proper modes of administration for each individual are those which he finds most suggestive and helpful. In speaking of the Lord's Supper I showed that the manner of receiving it which was most helpful to one person might not be so to another, and that, because of change in social customs, the manner of receiving it which was common in the Apostolic Church would bo awkward and inconvenient for the church of the twentieth century. The same general facts hold good in regard to the mode of baptism. The right mode for any particular person is that which makes the strongest appeal to him and awakens in his consciousness the most vivid realization of the truths for which the ordinance stands. This means, of course, that the mode which was best for the people who lived in Palestine nineteen hundred years ago may not be so for those who live in America to-day and whose surroundings, modes of dress and general manner of life are radically different.

I have no quarrel with the man who finds a more vital spiritual appeal in immersion than in sprinkling or pouring and I am glad that our church provides that he shall receive the rite in the way that he finds most satisfying. But when such a person insists as a condition of fellowship with me that I shall adopt the mode which he finds most significant to him instead of that which I find most significant to me, then I feel in duty bound to take issue with him. For such a position not only contravenes the whole purpose for which the sacraments were ordained, but also the fundamental spirit of the Christian religion. It amounts to a denial of the doctrine of direct access to God through faith in Christ Jesus and a return to that bondage to external ordinances from which St. Paul sought to deliver us. For nothing is gained so far as principle is concerned by substituting immersion for circumcission as a condition of salvation and Christian fellowship.

An Appeal to Life.

No interpretation of the sacraments can stand which contradicts the facts of human experience. Any theory in regard to their meaning which cannot meet this test must be wrong. And the theory that makes baptism in some particular manner essential cannot meet it. The test of character offered by Jesus is, "By their fruits ye shall know them." And the simple undeniable fact is that, judging by this test, we are bound to conclude that there are millions of saved people who have never been immersed. They are devout, they are filled with love for God and man, they are Christ-like in character and for Christ's sake they are laying down their lives daily on the altar of service. To refuse to recognize such people as Christians is simply to trifle with words.

To affirm that the devoted men and women of the Methodist, Presbyterian and Congregational Churches who in Christ's name have spent their lives in ministering to the physical and spiritual needs of the outcast and sinful and wretched in city slums and in far-away lands of pagan darkness are not real members of the body of Christ, is equivalent to maintaining that fellowship with Christ is not necessary to saintliness and to the highest attainments in character. And worse still, the whole tendency of such a position is to divert attention from the great central aim of Christianity, the making of Christlike men and women, and to fix it upon certain external ordinances which are simply designed to help in the accomplishment of this aim.

In Conclusion.

1. While Methodists are steadfastly to refuse to surrender their freedom in Christ Jesus from the bondage of external rites, it is their bounden duty as well as their high privilege to seek to live in peace and fellowship with their fellow Christians even though they may still remain under the spell of the immemorial influence of legalism and sacerdotalism. That this influence still persists throughout so large a part of the Christian world is exceedingly unfortunate, since, as has already been pointed out, it tends to divert the attention of men and women from the things that are vital and fundamental and fix it upon those that are merely incidental. There are millions of people who know nothing of the deep spiritual meanings of Christianity and who yet regard themselves as members of the body of Christ because they believe that they have received certain external rites at the hands of divinely accredited agents and in divinely prescribed ways.

This does not mean, however, that many of those who believe in the magical efficacy of rites and in the essential importance of certain modes of administering them are not true followers of Christ. Applying the test of life to which we have already referred, we are bound to conclude that there are multitudes even in those communions that go to the farthest extremes in ceremonialism and sacerdotalism who know Christ. They are like him in spirit, and there is no arguing against that. Therefore, we say to them as Jehu said to Jehonadab: "If thy heart is right as my heart is with thy heart, give me thy hand." And we seek to live in godly fellowship with them and to cooperate with them in building the Kingdom of God.

2. It is beyond dispute that the position of Methodism in regard to matters of rite and dogma often puts it at a distinct disadvantage in the mere matter of making proselytes. There are very many people who want a shibboleth which they must pronounce, or a set of cut and dried formulae which they must accept or a number of designated external acts which they must perform in order that they may become Christians. It is easy to pronounce a shibboleth or to accept a formula or to go through a routine of performances. And to make religion consist in such things gives it an appearance of definiteness and concreteness that appeals to the prosaic and unspiritual. But when you tell such people that Christianity is a great spiritual entity and not a collection of formulae, that it calls us to incorporate into our lives and express in our conduct certain great spiritual principles and not simply

to observe a few ordinances and obey a few rules, and that they must enter the doorway which leads into the Kingdom of light and life and freedom, not by pronouncing a magical shibboleth or submitting to a magical rite, but by renouncing their sin, joining themselves to God in personal friendship through faith in Christ and laying down their lives on the altar of sacrificial service, they reply with the disciples of old, "This is a hard saying; who can hear it?"

Discovering this disadvantage our people sometimes attempt to overcome it by seeking to invent shibboleths for Methodism. But the effort is unavailing. It is contrary to the whole genius and spirit of Methodism as well as to its historic record. The wise plan for us is to stand by our own record and hold fast to the principles by which we have been guided from the beginning. And whatever may be our losses in membership as the result of such a course, they will be more than offset by the fact that we are privileged to hold a conspicuous and influential place among those who stand for that profound spiritual interpretation of Christianity which St. Paul so ardently defended. This is our providential mission, and our real success as a saving agency in the world will be in direct proportion to our fidelity to it.

3. The fact that we emphasize the spirit rather than the letter, the internal life rather than external rites, and that we proclaim the possibility of the direct access of every man to God through Christ and salvation for every man through faith alone, salvation not only in the negative sense of deliverance from the dominion of sin, but also in the positive sense of personal holiness and perfect love, does not mean that we do not need the help that is offered to us in the sacraments. The best and strongest of us still have our limitations and must live out our lives and work out our salvation in a world that is full of temptation. We need all the helps we can get to enable us to keep the faith and fight the good fight until the day of final triumph. It is therefore both our privilege and our duty reverently and gratefully to avail ourselves of whatever means of grace are offered us.

4. It will be of no avail for us to stand as the champions of the religion of the spirit if our lives are not in accord with our platform. And it is not a fit platform for sectarian narrowness, Pharisaic self-righteousness or Sadducean worldliness. I should like to see John Wesley's sermon on "The Catholic Spirit" printed in pamphlet form that all Methodists might study it. In it are set forth the vital principles upon which Methodism is founded and the spirit by which it ought to be pervaded. The way to make these principles real and vital to others is to incorporate them in our lives and express them in our conduct. "If we live by the Spirit, by the Spirit also let us walk. Let us not become vainglorious, provoking one another, envying one another." "For the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness self-control."

A SUPERANNUATE RUNNING AROUND.

By Rev. T. W. Adams.

Whew! Isn't it hot? It is near the 100 mark to-day. But the fine breeze tempers the heat. It is all good, the heat kills the boll weevil, and the breeze makes it possible for an old man like me to live. Good! Let the sun keep on flooding the earth with its hot rays; and let the breezes continue to fan us into comfort and restfulness. This is a mighty good world to live in. I am in no great hurry to leave it.

I am going to stop "running around" so much. It is getting next to me. There is such a thing as overdoing something that you enjoy. My wife has been giving me a lot of good advice lately. She tells me that old age has some strict limitations, and that I should be very careful. Whenever a man's wife calls him "old," he will do well to look for the danger signals.

During all my life as pastor and presiding elder I have stayed mighty close to my work. I never allowed anything to call me away from my people. This year has brought to me an unusual experience of freedom. I have been at liberty to go and come at pleasure. I have been very happy in the use of my freedom. Many times I have looked over the Advocate to see when and where district conferences would be held, with real desire to attend and enjoy them. But my own work has almost always been so compelling that I could not go. This year I was free. I went to three, and greatly enjoyed all of them. I missed my own (Brookhaven) conference, for the reason that I was very busy, playing presiding elder in Morse's stead. I was sorry to miss it, as it was held at Magnolia, when I was pastor 32 years ago. The pastor, Rev. J. E. Gray, my old district chum, invited me to bring my wife and spend the time at the parsonage. I enjoyed the invitation, and wife and I would have enjoyed every hour of the stay in that happy home. We will make the visit when it gets cooler.

Morse and Jno. R. Jones urgently invited me to attend their conferences. The other presiding elders never invited me. I am not at all sensitive, so my feelings were not hurt. I knew that they were anxious for me to come, but they were too busy to write me an invitation. Presiding elders are mighty busy men. Poor fellows! I am sorry for them. It was a burdensome office when I was in it. Since then the burdens have greatly increased. They are now required to direct and "boss over" every drive that is ordered. I am glad I am not one of them. If I were a rich man, I would buy every P. E. in our Conference the finest typewriter to be had, and hire an expert stenographer and typist for him. If the church continues to increase these burdens, the next General Confereuce will have to provide a "Junior" for the chief. I serve notice now that I am going to apply for the place—I am "in training" now, under Morse.

I am sorry I couln't be at Jones' conference at Vicksburg. It came at the wrong time for me. I love Jones and I love his preachers. It would have done me good to be with them. Since I have been put on the "honor roll," as old and worn-out, my love for preachers has become an obsession. I love to hear them sing and pray and preach. My heart grows warm, and I feel like patting them on the back, saying, "Go it, boys, that is the way I used to do, but I am too old now."

I attended the Jackson District Conference at D'Lo. It was a great occasion. There was not a dull hour in all the session. The spirit of the body was exceptionally good. To praise Morse's presidency would be a work of superogation. Nobody needs to be told about it. It was thoroughly all right. The sermons and speeches I heard were first-class. D'Lo's hospitality would be hard to beat. The music, under direction of Prof. Hamilton, of Millsaps College, and Mrs. H. F. Tolle, was the best I have ever heard on any such occasion. I spent two days at D'Lo, and was treated like a prince. They were all my friends, and I enjoyed to the fullest their gracious treatment of me—Yeager, Campbell, Strait, Foreman, King, Lane, Johnson and Evans—all fine fellows—were with me in district work when I was a presiding elder. I love every one of them, and they love me. By unanimous vote of the conference I was asked to address them. What do you think of that Henry? My principal talk of late has been against Woman's Suffrage and Unification. There were too many women in the crowd to talk against the Suffrage question, and I knew Morse didn't want me to discuss a question that was at that time before the General Conference at Des Moines; so I just kept a firm grip on myself, and steered clear of all dangerous ground. You'll have to ask Morse what I talked about; I don't remember.

I spent the morning hours of the closing session at the Hattiesburg Conference. Everybody was happy. W. B. Jones is a practiced hand in holding the reins at a district conference. Eight times has he performed in this capacity. As a presiding officer he is always quiet, painstaking and efficient. His men love him, and expressed themselves in suitable resolutions that sounded good to me. I was sorry that I couldn't get there sooner, and see more of the doings of the conference. What I saw and heard was mighty fine. I didn't have time to mingle [illegible] Jones was mighty nice [illegible] called on me for a spe[illegible] a speech. Jones said it w[illegible] don't know about that, but I [illegible] through with my speech we [illegible] a grand dinner in a room adj[illegible] Jones said the dinner w[illegible] If Jones was right, I know th[illegible] the dinner was superlatively good.

John N. Moore [illegible] I have always loved Moore. He [illegible] fellow. It is a bit [illegible] man. I have worked [illegible] been an unlovable man. [illegible] why some men I [illegible] loving-Moore, I [illegible] cess as a presiding elder. [illegible] him direct and control the [illegible] Besides, I wanted to let Moore [illegible] not mad at him for [illegible] will invite me next time. The [illegible] held at Walnut Grove, Leake County. It is a village about 22 miles [illegible] and near the village are [illegible] and prosperous citizens. [illegible] spirit. There is no [illegible] never discovered any [illegible] They are pure and [illegible] Good for them! If I were not [illegible] Moore to appoint me to Walnut Grove [illegible] I fell in love with everything [illegible] Tuscalometa swamp. It [illegible] saw or heard of in my life for [illegible] It has been told on Bishop [illegible] several years ago, that when he [illegible] Tuscalometa and recrossed it on his return, on reaching the first hill lifted his hat and said, "Thank God! I'll never cross it again until I [illegible] to meet the Judgment on the other side." I am going to take a trip to Walnut Grove when they get a railroad through that [illegible]. A funny incident transpired in connection with the transportation of four alien divines from the railroad point to Walnut Grove. To carry out Emory University, Millsaps College, the Orphanage Home and the Hospital was a pot-pourri undertaking. They procured at Forest a motor truck and began the "hegira." About half way out the truck bucked on the job. Ask Rev. R. Selby to tell you all about it.

The district conference was [illegible] good. The preachers were all hopeful and happy. The delegates, both women and [illegible] were present in large numbers, and they were full of enthusiasm and passionate zeal. I am convinced that more of our conferences ought to be held in country communities.

The entertainment was royal. Every door was wide-open. Dinner and supper were served on the grounds. It seemed to me that the [illegible] community had never heard any [illegible] "Conservation of food." If so, they [illegible] poor heed to what they heard. The [illegible] groaned under their burdens. I was [illegible] occupied with the chicken pies. I am sure I [illegible] so many in five years as I saw there [illegible] I tried to eat enough to satisfy the [illegible] time. There is no use to try to [illegible]. It cannot be worked. In [illegible] writing this, my mouth [illegible] pie.

Moore's work was [illegible] to make good in his high office [illegible]

John Chambers [illegible] Sunday school interests. He [illegible] instruction. The helpers were at [illegible] John C. Chambers is the right man for that important work. Every sermon and speech I [illegible] good. One thing I noticed was that the women in that conference took an [illegible] and aggressive part in the work of the conference. Mrs. McKee and Mrs. Hunter made very effective speeches. Hurrah for the women!

I was mighty glad to renew [illegible] with Galloway, Roberts, Pilcher, [illegible] Black, II. They are fine fellows and true. They were in my district years ago.

These district conferences were served, in secre-

taries, by S. F. Harkey, C. E. Downer, and J. A. Smith. Their work was done in fine style. They are real and efficient secretaries. It would be hard to find better.

Brookhaven, Miss.

WHERE IS METHODISM DRIFTING?

Reading the editorial comment in the Advocate of July 22, I cannot refrain from writing a few thoughts.

The article states that the prayer meeting is no longer the spiritual thermometer of the church. Let us look at a prayer meeting to-day. Out of a membership of several hundred you will count less than a dozen at prayer meeting. Is the Sunday school superintendent there? Are the stewards of the church there? An ordained minister filling some office in the church other than pastor—will he be found there? Sad to say, no. Then the church wonders why there are no young men knocking at the door of the Methodist Church for admission into the ministry. Some claim educated young men are barred from entering the ministry on account of the small salary. Is it possible a man truly called of God to preach would weigh the subject of how much money he would get out of it? What does our Lord say? "Every one that hath forsaken houses or lands for my name's sake shall receive an hundred fold and shall inherit everlasting life." Mat. 19:29.

Does the Methodist Church to-day hold real genuine revivals? It has been many a long day since the writer attended a protracted meeting in the Methodist Church where the sinner was called to the altar for prayer. If it is out of style for the sinner to get down on his knees at the altar, you cannot wonder that it is out of style for men to enter the ministry because they do not see as much money in it as they see in secular pursuits.

One of the rules of the Methodist Church prohibits "Taking such diversions as cannot be used in the name of the Lord Jesus." I wonder how much the picture show of to-day is used in the name of the Lord Jesus? I listened once to a soul-stirring sermon from an ordained minister in which he stated the bars into God's church were let down too low—that the sinner in the pew could not see any difference between the church and the world, and there was no attraction in the church for the sin-sick soul. That same minister could be seen nearly every night at the picture show! Brother pastor, is the sin-sick soul being attracted to God by your picture show life? In time past the Methodist Church preached very strongly against theaters—will you tell me the difference between the theater and the picture show?

Look at the Sunday school a moment. How much real Bible are the young people learning to-day? We are stressing the social feature of the organized class. This writer was visiting in a small town and one night the "organized" Sunday school class was entertained at a home in the country. The town paper reported the affair, stating "after dancing" refreshments were served. There is something seriously wrong with the Methodist Church. Yes, the prayer meeting IS STILL the spiritual thermometer of the church, and shows the spiritual condition to-day at a VERY LOW EBB.

It behooves the church to get down on their knees in sack cloth and ashes and ask God to lead us back from whence we have fallen, that sinners may be converted to God.

CHURCH MEMBER.

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

XI.

Central Chile and a Wonderful Farm.

From Iquique our ship, the Nika, of the Hodge Ship Company, went direct to Valparaiso, and arriving on Good Friday found that according to custom no work would be done until Monday. As this insured a stay of a week in that harbor, I felt safe in making a long inland trip.

Going by a fine double-track railway up a fertile and verdant valley and through six tunnels and over the Cumbre at an elevation of 3000 feet, we came out into the central valley of Chile at the north end of which is the capital, Santiago, a city of some 400,000. It is on a level plain through which runs the Mapocho River between high walls, hills to the north, coastal mountains west, the snow-capped Andes east, and the open valley south. In its center is Santa Lucia, a four-hundred foot hill covering about six blocks, up which paths and a driveway run, on which are trees, vines, and statuary, and from which may be had a fine view of the city and country for a vast radius. Santiago is the national railroad center and has many small industries, and is the distributing point for all central Chile. Its homes are pretty and comfortable, its banks and business houses spacious, its Capitol and other public edifices imposing and ornate, and its streets level and paved. It has street cars with an upper deck in which the fare is half of that for the lower division. The conductors are plainly dressed matrons who are efficient and attend strictly to their business, auditors jumping on from time to time to collect the tickets. Automobiles abound and must be watched as in spite of ubiquitous policemen the traffic regulations are lax. There is an immense and beautifully improved park, the gift of Chile's wealthiest woman, and then the broad, shaded Alemeda and many pretty plazas, and a large and artistically arranged cemetery of many monuments and mausoleums. The National University with its thousands of students is scattered through the city so that it is hard to discover, but a wonderfully well kept experiment farm lies against the city for the use of the Agricultural School. The Normal Department is said to be popular and efficient. Many students are women and are reputed to be among the best. No provision is made for discipline or moral welfare, but a Y. M. C. A. secretary is inaugurating social and athletic activities, and the Methodists have opened a hall where women may find helpful surroundings. The Methodist Episcopal Church has Santiago College with good property, a fine faculty, and 320 students. Then the Presbyterians and the Methodists maintain together a Theological School and a Book Depository, and unite in publishing an excellent paper, while the Protestants of many denominations support a union church, of which a Canadian Presbyterian is the pastor. The leading secular daily, El Mercurio, with a Valparaiso edition, is a strong and influential paper.

In order to see the agricultural country, we made a trip to Angol about 300 miles southwest of Santiago, the extreme southern point of our journey. The railway runs through the middle of a great valley with low mountains on the west and the snowy Andes east from which the rivers flow across the valley into the ocean. These rivers, fed by rain in the winter and by melting snow in summer, supply abundance of water for irrigation, and the ditches are visible everywhere. Weeping willows and Lombardy poplars grow in double rows along the main ditches, and with green pastures, thick hedges, and tilled fields present a rich landscape. Quince thickets, great vineyards, small orchards, patches of melons, beans and tobacco, and rich pastures filled with cattle, horses and sheep all testify silently to the agricultural value of the land. Luscious fruits are offered in abundance at every station by women who wear numbered license buttons. Walls of stone and sun-dried brick separate the fields. The houses are of sun-dried brick and have red tiled roofs. Circular corrals of stone for protecting sheep are occasionally seen. Before Angol is reached the Bio-Bio River, very wide and shallow, is crossed, and then a valley almost equal to the Shenandoah in beauty and fertility appears.

At Angol we were conveyed in a coach to the finest farm in Chile, a place of 1000 acres improved almost to perfection by Senor Bunster, son of an English sailor, which last year was purchased for $400,000 by the Methodist Episcopal Church to be used as a school farm for the poor boys and girls of Chile. The superintendent, Dr. U. G. Leazenby, of Indiana, received and dined us and exibited the farm. It lies between two small deep-channeled rivers, and the soil is deep and amazingly rich. A great irrigation ditch furnishes abundant water for field and mill and bathhouse. The big feature is the nursery with hundreds of thousands of thrifty trees and shrubs of every variety from the ends of the earth. A Japanese gardener, living in a house of his own construction, tends a wonderful flower garden. The barns are filled with cases of apples ready for the market and with corn and beans and potatoes of fine quality. In the fields are immense cabbages and cauliflower and egg-plant, and big rows of strawberries still bearing after four months of constant production. Beans are being tramped out and the vines baled. Corn is being husked and scattered out to dry, as it does not mature on the stock before the winter rains begin. Oxen with great carts are drawing hay and fruits from the fields, and a few horse teams are plowing the mellow soil- the only horses plowing in Chile, as the natives prefer oxen because they are cheap, strong, easily kept, and at last can be killed for beef. On the hills wheat is grown to perfection without irrigation, as the winter rains are sufficient. Oranges flourish, and the eucalyptus and red-wood, since the climate is that of southern California, and the conformation of the hills protects from cold winds. Never on one farm, private or state, have I seen such variety and richness of vegetation. It cost the Methodist Church only $100 an acre including machinery and crops, and then one-fourth of the price was donated by the owner, and such land would sell for ten times that amount in California. It has been making a net profit of $40,000 a year, and is capable of producing far more when fully improved and worked to its limit. About 150 workmen are employed, and they are better paid and treated than such labor usually is in Chile. Here about 250 boys and girls may begin without training or money and work their way through to an ordinary practical education. It is exactly what the poor of Chile need, because no one cares for them or encourages them. It is the biggest denominational school-farm in the world, and promises large success. It will be for the poor of Chile, mostly Indians, what Tuskegee has been to the negroes of the South.

The trip to this marvelous farm took us to a point almost as far south of the equator as St. Louis is north. We would fain have gone further to see the forests and pastures and lakes of the South, but time forbade. On this trip I saw my first active volcano, Mt. Chillan, far to the east, with its puffs of smoke issuing every five or ten minutes. When it is smoking earthquakes are expected, and it is reported that one exhibited itself in Santiago while we were there, but being strangers we did not recognize it. While we were not able to reach Argentina, we probably saw peaks on the boundary and clouds floating over that country.

Returning to Valparaiso, we had time to see its places of note, and were particularly interested in its well-equipped Naval Academy beautifully located on a bluff far above the bay. The school has all modern conveniences and necessary appliances, and the students, who were seen at play, seem to be a fine body of youth. No nation would need to blush for such a school. Chile has a strong navy for a country with no more population than that of Missouri. There are in Valparaiso pretty plazas and good streets. The residence section, which lies on the hills, is reached by ascensors with cars drawn by steel cables on inclined planes. There are roads and sidewalks, but as the drives and walks are steep and circuitous and the fare on the ascensors is only ten centavos, equivalent to two-and-a-half American cents, most of the people prefer to use the ascensor. There is a Y. M. C. A. with nice rooms, an American secretary with native helpers, and 500 members. The city government has given them special privileges on the parks for athletics. A Y. W. C. A. secretary is on the ground and is preparing for organized work. The Pesbyterians have one large school and several small ones con-

veniently located for elementary work. They are all well patronized and expect to enlarge. The city forms an amphitheatre in a half-circle around the big bay, on the shore of which are many spacious warehouses and business houses. Valparaiso has a population of some 200,000 and is not only the great port of Chile but of the West Coast of South America. It has a deep and ample harbor, but as it lies open to the terrible north winds, it is dangerous at all times and particularly in the Southern winter. Several hulks are seen on the beach and the bottom is said to be paved with wrecks.

It is a very busy city, and the representatives of all nations may be found there. The trade of our country is desired and our ships are welcomed and now are often seen, where a few years ago they were rare. Chile is progressive and invites every effort to promote friendly relations with the United States In spite of past misunderstandings and the pro-German influence which for a time prevailed because of German capital and leadership In the army While there are many difficulties in the way of American commerce, they may be overcome. One of the most important steps that could be taken would be to provide for more instruction about South America in our schools, especially in our colleges and universities. Our interests and those of the Western republics are so interlocked that we must cultivate every opportunity to cement them with friendship. As Chile is the most progressive country on the West Coast, and the West Coast is nearer to the United States than it is to Europe, it is our duty to know Chile and enable Chile to know us.

STEWARDSHIP AND THE MINISTRY.

By Ralph S. Cushman.

Nine hundred and thirty-seven dollars is the average annual salary of the American minister. The college-trained preacher with $937 a year receives a smaller average earning than the uneducated worker in eight leading industries. For the average annual wages of the metal worker are calculated at $1,289; that of the cotton worker at $989.20; wool worker, $967.72; silk worker, $1,179.88; boots and shoes, $1,346.80; rubber, $1,526.20; chemical, $1,326.40; paper, $1,464.80.

Though ministers, as a rule, have received but small increase in pay, the workers in these Industries have been given, from September, 1914, to March, 1919, the following percentage of increase: Metal, 88 per cent; cotton, 71 per cent; wool, 62 per cent; paper, 76 per cent; rubber, 110 per cent; chemical, 104 per cent.

The income tax doesn't bother many preachers. Some have inherited money, and some have married rich wives, but of 170,000 ministers in the United States only 1,671, less than one per cent of the total number, paid a tax on incomes over $3,000 in 1918. It was found that 438 ministers had incomes of from $3,000 to $4,000; 104 enjoyed incomes of from $4,000 to $5,000; and 275 incomes of from $5,000 to $6,000; 162 possessed incomes of from $6,000 to $7,000, while 392 ministers received more than $7,000.

The Preacher in the Poorhouse.

These annual incomes did not necesarily mean only salaries. They represented a total of both private earnings and salaries.

No wonder, in these days of the high cost of living, that the ministers feel they are facing a serious problem! No wonder some of them have had to take jobs to make a living.

One preacher reports that he has taken to chicken raising as a side issue, and that doing the government poultry work for the State, he had made within ten weeks as much money as his church had paid him for the entire year. Chicken raising, he wrote, offered the solution to a problem which had been worrying him for a long time. On the small amount of money he was paid as a minister he had not been able to lay aside practically anything for old age. By learning poultry raising, when he is forced to retire, he feels that he will not be left without a money-making occupation.

The survey has shown that in one State there is a minister in every poorhouse in each county.

The objection that it is "good" for the preacher to talk or think about money has been met by a layman of the South who tells of an attempt to raise the salary of a certain pastor. This minister had been preaching fine sermons and the disgracefully low salary he received for doing so weighed heavily on the layman's conscience. He spoke of the situation to a fellow member who replied.

"That's all right. His sermons do well enough, but a pastor ought to be saving souls instead of thinking of money."

At this point the first man boiled over.

"A parson can't get souls," he retorted, "and if he could, it would take a great many of the size of some folks' souls to satisfy him."

Recently a letter was received from a preacher who stated that his church gave him $1,200 a year and the use of a parsonage. On this sum he was supporting a wife, four children, a mother-in-law, and an old lady who was one of his parishioners, and who, because of circumstances, had no one else to whom to turn. Two of the Boy Scouts In the church earned more each week than the minister did, all sources of income added together.

"The Lord will provide" seemed to be the theory on which the family lived. Once $200 in debt, with no possible relief in sight an understanding parishioner sent a check for $500. Again the minister could not afford to pay for fuel, so had been getting it from a church trustee.

Finally the trustee refused the minister credit and he had to purchase his coal in small amounts from another fuel dealer. No way out of the difficulty appeared clear until, as though in answer to prayer, the very trustee who had refused the minister credit sent him a personal check for $50.

Not On a Business Basis.

Failure to put the church on a business basis is one of the chief causes of meager ministerial pay. Not only does the church board refuse its pastor a salary enough to meet necessary living expenses, but as a rule, it takes into no consideration the living expenses every preacher must meet.

More than one minister has been obliged to pay church printing bills from his own pocket. The pastoral letter is believed to be one of the most effective means of reaching the member long absent from service Stationery, postage, printing—all of it comes out of the minister's lean pocketbook. To visit a country parishioner, the pastor is usually obliged to pay his own transportation.

The biblical interpretation of stewardship is that all that men possess belongs to God the earth and the fullness thereof. Men are his stewards and the acknowledgment of the fundamental principles of stewardship by all professed Christians is essential to the success of any plan adopted by the church. Moreover, stewardship offers the Christian a simple, practical method of proving his sincerity and of living the life of faith. Stewardship seeks, first, to Christianize the interpretation of money and the whole attitude of men and women everywhere toward wages and possessions; second, to inspire regular and adequate support, both spiritual and financial for the gigantic task of winning the world for Christ.

Stewardship means that God has entrusted man with the responsibility of money and life; that He is the Senior Partner in a great enterprise which is more than personal gain, an enterprise which is nothing less than the reconstruction of the world.

Understanding and accepting the title as the acknowledgment of God's ownership, has taken the place of the almost universal protests of a few months ago. The old history of church finances going on the rocks, of silly and ironical ways of carrying on the Lord's work, of haphazard means of providing for benevolences, has at last had its legitimate effect and brought Christian people to their senses. Strawberry festivals and rummage sales have had their day in church finance After a "tithing fund" is formed, troubles are found to be practically eliminated.

The Trend Away

"We are wondering about the trend away from the pastorate," writes a Massachusetts minister "But the cause is easily discovered. Thousands of men are working for the same old salary that had formerly obtained food, fuel and clothing now doubled in price. Our laymen have had increases ranging from 30 per cent to 100 per cent during the past four years, but the ministers, who are the key men, are compelled to meet the abnormal increases in the cost of living without one cent of additional salary. If our churches are not willing to treat their minister like other workers and give them a salary commensurate with their needs, we must expect to lose men who cannot support their families on the old salary. I have not been able to understand why we should discriminate against a man because he is a minister. The indifference of the average church to the financial needs of the pastor is an awful reflection upon Christianity."—In The Christian Advocate (New York).

NOTICE.

To the Methodists and Friends of the Methodist Church, at Covington, La., Louisiana Conference, M. E. Church, South.

The Board of Church Extension of the Methodist Episcopal Church, South, with headquarters at Louisville, Kentucky, hereby gives special permission to Rev. A. F. Vaughan, pastor of the Methodist church at Covington, Louisiana, to solicit donations or subscriptions for the purpose of rebuilding the Methodist church at that place, recently lost by fire.

It is clearly understood that this solicitation shall not extend beyond the borders of the Louisiana Conference, thereby avoiding confusion.

This letter is issued at the request of the presiding elder, Rev. J. G. Snelling.

Yours fraternally,
(Signed) S. H. C. BURGIN.
Secretary

July 21, 1920.

WILL WE FAIL HIM?

How bitterly must Peter, James and John have reproached themselves for sleeping during the time that Jesus suffered the agony in Gethsemane! What an honor it was, for them, to be chosen thus to watch with Him; how could they possibly have failed Him, we think? And yet, does He not say to us as He did to Peter: "What, could ye not watch with me one hour?" when we fail to meet with Him at the prayer meeting, the church service or the Sabbath school.

If the disciples had stayed awake and stayed with Him, they might have been strengthened so that they would not have forsaken Him and fled. As we ponder on how they must have suffered on account of their failure, may it teach us to be more faithful. We must remember that they were worn out with sorrow and terror, so that there was some excuse for them, but we stay away for very trivial causes. A visitor calls and detains us, or we have a pressing invitation elsewhere, or maybe we are just tired out and feel sick, or the weather prevents.

Many are the excuses that keep us away, but the Savior is always there; and if our conscience is not deadened, we too may hear His voice saying sorrowfully: "Could'st not thou watch one hour?"

East and West.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Do you like ice cream, Carley? Then you should have been with me last week at Horn Lake, up in DeSoto County, Mississippi! Having some time to spare after attending a district conference near Memphis, I asked Brother Guerry if I might preach a week in the old church at Hines Chapel, where I was licensed to preach fifty-three years ago. He consented, and I do not remmeher when I have enjoyed a week more than this one spent amid the scenes of my hoyhood. It is the same old church, and the same clever people. Of course the generation of grown people whom I knew in my youth are all gone, and the children of that time all have what the Pelican P. E.'s say I have, the incurable disease of almanac-itis; but after a day or two things began to grow familiar. The roads have been graded down, and the woods cleared up, and many changes have been made; but I still can locate many memorable sites. I passed where the rally took place and a company of soldiers was raised; there was the panic at the station when the Yankees captured Memphis; yonder is the spot where the schoolhouse stood when the Yankees raided us, and scared us half to death; there I ran a hundred Yankees with a switch; yonder I outran a hundred of them and got away on my fleet horse, a feat I'll warrant Tom Holloman never performed! Right along that road I had a memorable ride with a lady—twenty miles in a headlong gallop on a hare-back horse! Carley, that makes an impression on a fellow. I had to sit on pillows for two weeks. But I rode with Miss Rie, and the Yankees didn't get us. That was enough! The house still stands where I went to school, sleeping on a straw pallet, cooking my rations under a tree, and keeping myself at school by cutting cross-ties in the woods at night.

I greatly enjoyed the hospitality of those good people, and am glad to see that the fine fraternal fellowship that existed between the Presbyterians and the Methodists when I was a boy in that community, still characterizes the people. I was also happy to find that a relative, Mrs. May Counts, keeps up the Steel tradition of useful service in that neighborhood. My father is buried at old Hines Chapel, and his memory is as ointment poured forth in that section. He lived his humble, but saintly life, among these kind people in such a way that everybody loved him. Miss Berry, the founder of the Berry Industrial School, over at Rome, Ga., was called "the angel of possum hollow," because of her friendship for the lowly poor around her home; and Mrs. Counts, from all that was told me of her unselfish devotion and service, might well be called "the angel of the bluff" for the same reason. I am proud to be kin to good folks. The only coat of arms I care for is a field azure, with a cross and a pair of sandals, the symbols of godly service to my fellow men.

I spoke of ice cream. Well, sir, such dinners! The woods up there are full of Marthas. I want to live, Carley, and I can't do it and eat what is set before me. I had to tell them to cut out big dinners for me, but incidentally remarked that I had to tumble to ice cream. And they served it! Sure enough ice cream, served it in big bowls, none of your little fairy sample saucers, and said there was plenty more. You must watch that fine youngster, Guerry. He's going to make a preacher if he keeps up the lick, and gets a few wrinkles on his horns. He must learn to make his laymen look after his "collections," which I exhorted them to do, and give him time to study. We can't hold our job as a church without big preachers, and we can't make big preachers out of financial agents. There is where the young preachers of my early day had an advantage over the present sprouts in the ministry. We didn't have to be everlastingly looking after collections. The business of the church has grown enormously in these recent times, and unless the laymen handle that part of the work, it will give us runts for the pulpit. I exhort all my young brethren to study oratory. A recent editorial in the Memphis Commercial Appeal emphasized its importance, and illustrated its value by the case of ex-Senator Bailey, of Texas. He was down and out politically in many ways; but the charm of his oratory is about to seat him in the Governor's chair at Austin. The pulpit is the throne of the highest eloquence on this earth, and it is a sad pity to substitute the silver trumpet of a heaven-inspired prophet with the jews-harp of a peddler of religious "economics."

If I had my way, I would put a young preacher like Brother Guerry as the assistant of a mature man for the first two or three years of his ministry, and train him under a man who had experience. I suppose we are too short of men for that; though it is funny, if we are short of men, that they turned me loose. Guerry is pure gold. Like most of our country churches, the Horn Lake circuit is working in the old ruts. One has to use care in getting a wagon out of the ruts, or there is danger of breaking the tongue. But one thing is certain, the church can't compete in an ox wagon with the auto and the airplane. I expect I shocked some of the pious saints at Hines Chapel when I told them that one of the first things I would want if I had charge of that work would he a swimming pool near the church. I never saw a finer looking class of young people than I saw at the services we held there. Boys and girls flock to a swimming pool like bees to clover blooms. It is asking, or at least expecting, too much to expect the young people of to-day to be attracted to the church that pays no attention to their recreational pleasures. I was told that Mr. Pepper has introduced a moving picture at the First Church, Memphis. This wise old scamp has bothered the devil a great deal in his day by out-doing him in providing for the young that which, while it entertains them, will also benefit them.

When I got through at old Hines Chapel, some young ladies handed me a purse of a hundred dollars "to help Mrs. Steel furnish her cottage." I told them I would suggest to Mrs. Steel to put it in something for the dining room, so that every time I sat at the table I could be reminded of the ice cream on which I had feasted. Good idea, ain't it, Carley? It is another evidence of the truth of the promise: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Mansfield, La.

BROTHER RAMSEY'S REJOINDER.

By Rev. J. M. Huggin.

Rev. John W. Ramsey's rejoinder is much longer than the article to which it is a reply.

I will begin this article with the statement that I am not a Calvinist. But my theology, whatever it may be called, is not the light by which interpretations of the Scriptures should be tested. I do not charge Brother Ramsey with being unfair in his interpretations, but what he says in his rejoinder about the Calvinists indicates the influence of creed. Would a man be accepted in a court of justice as a juror who had made up his mind so fully about the case? The late Pastor Russell said he never could see what good an eternal hell would do, and he could not find the doctrine of eternal punishment in the Scriptures.

Brother Ramsey is right in searching the Scriptures for himself. Every one should do this, and yet obtain all the help possible from others. Will Brother Ramsey show how, or in what respect, the dying grace theory is Calvinistic? It is logical to receive a theory, not unreasonable in itself, that reconciles known truths. Brother Ramsey asks, "Why the insistent mental and spiritual demand for satisfactory explanation?" Why the question so often asked, "Shall we know one another in Heaven," "Whom did Cain marry?" etc. As I said in my other article, revelations of God's will are not given to gratify curiosity.

Brother Ramsey indulged in some remarks on the difference between being converted and being regenerated. Does not Brother Ramsey believe that the Jews who said, "Men and brethren, what shall we do?" (Acts 2:37) had been converted? They had undergone a radical change. From proud persecutors of the apostles they had been changed to humble seekers of the way of life. They were certainly converted; yet, were they born of the Spirit until they followed Peter's instructions? Was not Saul of Tarsus converted when, on the road to Damascus, he asked the question, "What will thou have me to do?" (Acts 9:6); but was he born of the Spirit until three days later, when Ananias visited him? To be born of the Spirit is to be converted, but to be converted is not always to be born of the Spirit. Unless one can see the difference, and make the distinction between simple conversion and regeneration, I do not see how one can be a sound theologian.

Brother Ramsey directed me to study the second chapter of the Epistle to the Romans to learn how heathen people are saved; I have studied this chapter as closely as I am able to study it. It gives no information as to how the heathen people are saved. We learn from this chapter that heathen people have the law: "They show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Romans 2:15). But does this law save them? Let St. Paul answer this question: "By the deeds of the law shall no flesh be justified in his sight." Paul, in speaking of both Jews and Gentiles, said, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." (Romans 3: 10-12).

Is it not wonderful, if infants are born in such state as not to need regeneration except they be defiled by their own sins, that some people were not found that had escaped sin and the necessity of the new birth, and in consequence been considered righteous? "By one man's disobedience, many were made sinners." (Romans 5:19). Putting a literal construction on this question, we see why there was such universal corruption as Paul speaks of. (Romans 3:9-18). But then the theory is lugged in that regeneration does not free from depravity, or, in other words, that which fits us for the kingdom of heaven does not fit us for it. Let us see what God's Word says about the results of regeneration: "Therefore if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new." (2 Cor. 5:17).

I think I have shown by illustrations taken from the Scriptures that the word "convert" does not always mean regeneration, and that in Matt. 18:3 it does not mean regeneration, but such a change of attitude toward the gospel as to lead to a proper consideration of its claims, and also to a proper conception of one's own wicked condition. Thus he would be humbled—teachable as a little child. Every community affords examples of the necessity of such conversions in order to regeneration or entrance into the kingdom of Christ.

I heard Bishop Candler state to the Memphis Conference, in 1911, that he had been asked why Methodists were not so joyous as they had been in the past; his answer was, that the doctrine of depravity had not been preached much in recent years. He did not explain; I suppose the explanation would have been that as the doctrine of depravity was neglected or opposed, people who generally are inclined to think more highly of themselves than they ought to think, failed to see the necessity of the new birth, and so did not seek it, or have the glorious experience.

Memphis, Tenn.

We are often troubled because even faith cannot draw Jesus' features, nor imagine how he appeared in the flesh when he went in and out among men; but we shall be satisfied. We shall see what attracted the twelve, gave Peter his boldness, drew forth John's love, excited the faith of sufferers, encouraged the timid and brought sinners to his feet. We shall see Jesus and realize what he was, and is, and ever shall be—the Son of man.—J. A. Hodge.

It is better to know less than to know so much that ain't so.—Josh Billings.

The Home Circle

HOW TO FORGET.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who were sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long,
Because he's busy being wrong.
—Rebecca Foresman, in Our Dumb Animals.

BOB'S "WAIT A MINUTE."

"In a minute, muddy dear. Just one more spin."

Bob was kneeling on the ground near the open window, all unmindful of the peep-holes the plump knees were forcing in his stockings.

The red, white and blue stripes on the surface of the flat top kept winding themselves in and out of the center in such a fascinating way that he never tired of looking at them.

In a far-away corner of his curly head he was wondering why it was that big folks always called when a boy was having the most fun.

Another vigorous spin and his eyes danced with delight, but he kept one ear open for a second call.

His mother's first call was to Bob as the ringing of the first bell at school—only a warning that a second was to follow shortly.

He became so absorbed that he dropped himself to the ground, resting his head in his hand, was soon lost in wonder at the way the stripes in which the "Tireless Spinner" kept chasing each other over the edge, as the top slackened its speed and began to wobble.

Presently, kerflop came the evening paper against the house. It bounded back and knocked off his hat. Not until he heard the chuckle of the newspaper boy, as he passed up the street, did he understand what had happened. He looked around startled. Mother was still seated at the window, but the sewing had dropped into her lap.

Something about mother's face told him that she was not happy. He hesitated for just a moment, as he looked at his top; then tiptoed to his room to make himself clean for supper—clean even to ear-corners and finger nails. This gave him a more comfortable feeling. Then he decided to hurry downstairs and help set the table.

He found his mother still by the window. She had not stirred since he last looked at her. At the sound of his foot-steps she glanced up and cheerily suggested that there might be time for a story before supper.

"Once upon a time," she began in a low musical voice, as she returned his pat, "before our little boy had come to us—"

"Oh, yes, I know!" Bob interrupted excitedly, "that's what I like. When you went with father to Africa on the hunting trip. Whew! but I wish I'd come in time for that! May I go with you next time?"

"Very likely—if ever we go again." She squeezed him close to her and started over.

"One morning your father and I and the men we had with us had been tramping for hours; sometimes over footpaths, but more often through tangles and jungles which made our travel slow.

"We had not seen a ferocious animal for an hour—"

"No lions?" Bob's voice had in it a note of disappointment.

"Not this time, though father had shot one earlier in the day. Toward noon we halted in a quiet spot. I remember how tired I was when I dropped on a log and took off my hat to rest. I was very hungry, and looked back to see if our men were following with the lunch baskets. I discovered that they had stopped a few feet back and were standing motionless, with scared looks in their faces. Everything was so quiet that I could hear my heart beat. Suddenly your father snapped his fingers and looked steadily at me. I understood the signal. It meant danger, and to mind quickly. I dropped to the ground without a question, and with a moment's delay. I was trembling like an aspen leaf, for I had caught a glimpse of a monstrous serpent a few feet away, with half his length poised in air ready to strike at me with his deadly fangs.

"I shall never forget how frightened I was; but before I had caught my breath, I heard the bang of your father's gun, and after that a second shot, right over my head."

"But he didn't shoot you, did he?" Bob clutched his mother's arm in his eagerness to make sure that she was there and unharmed.

"No, dear; but he saved my life, for I dropped so quickly when I heard his fingers snap, that I was out of the way of the shot that had to come instantly to do any good."

Bob drew a deep breath. His face flushed. For a moment he hung his head. Then, with sudden resolution, he looked straight into his mother's eyes and gave her an extra hug. "My, but I'm glad father trained you to act quickly when you were snapped at, or where would my muddy be to-day? Guess I'll ask father to train me."—Sunday School Times.

TOTIN' THE LOAD.

"In the wilderness a man's pack is not estimated by its weight, but by the speed with which he can carry it," says Belmore Browne in Boys' Life for July. "At first glance this seems unfair, but when we study the matter we find that it insures perfect justice. Suppose that three men are starting on a hard back-packing trip into the mountains. One of them is an 'old timer,' fifty-five years of age; the next is a 'moose,' powerfully built and in his prime, and the third is a slim built lad unused to the hardships of packing. After eliminating every possible item from their outfit, they find that they have one hundred and fifty pounds to carry. The question now arises as to how the weight will be distributed. The 'moose,' looking his partners over, says, 'I'm huskier than you fellers, so I'll tote seventy pounds.' The 'old timer' looks the lad over, and says, 'I'm a tougher bird than the kid, so I'll strap my harness onto fifty pounds.' This leaves a thirty-pound pack for the lad, and, after arranging their loads, they tramp off towards the mountains. After an hour has passed the 'moose' begins to draw away from his companions. He tramps easily up hills that cause his two companions to grasp for breath. When they sink onto the moss for a hard-earned rest, he moves about eating blueberries and enjoying the scenery. After a particularly hard pull the 'old timer' says, 'We'll stop here awhile and whack up our loads.' 'How's that? I'm carryin' more than you fellers,' the 'moose' retorts. 'Why, it's this way,' the 'old timer' explains, 'the kid and me are workin' harder than you be, an' thet means that we're totin' heavier loads.'

"Wrong as it may seem, the old prospector is right: from the viewpoint of justice and efficiency the speed of a party is restricted to the speed of the weakest member, and the only way to reach the highest efficiency is to take weight from the slowest and add it to the fastest. The meat-eating Indians of the far northwest have worked out this plan to a very fine point, for they allow the old men, who know the wilderness like an open book, to go without packs so that they may be free to choose the best trails for the heavily loaded young men.

"This spirit of fair play and efficiency should be followed by every scout, for by increasing your own load you are helping some one and adding to your knowledge of weight carrying at the same time."

THE KINGDOM.

"Where is the Kingdom?" asked the pompous priest,
Weighted with lore, and spent with fast and feast,
The lowly Christ on his pretensions smiled,
And simply said, "In the heart of a little child."
—Thomas Curtis Clark.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not well, but all things shall be well, because this is God's world.—Browning.

full flavor

With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc.
New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE PREACHER'S OPPORTUNITY—THE SICK-ROOM.

The earnest preacher ordinarily has no better opportunity to perform a real act of ministry than is afforded by the sick-room. The patient himself is usually more susceptible then than at any other time to suggestions that have to do with his real welfare, and is more appreciative of tender sympathy than when well and strong. By necessity, the daily activities must be laid aside, and there is time for serious thought of life as it is, apart from the incidentals with which so many of us encumber ourselves. A preacher with a vision of eternal realities and a consciousness of a definite mission to the souls of men can, in such a time, do a work that is almost impossible under other circumstances.

It does not follow, of course, that every visit to a sick-room should be the occasion of a discourse upon the uncertainty of life, the need of preparation for death, and the supreme value of spiritual things. In fact, it may not be often that such suggestions are in order. The most helpful results are likely to follow from the general attitude of the preacher and the atmosphere he carries with him, than from any specific thing he says. The cheerful word, the manifest sympathy, the brotherly interest of one who seeks to help in a time of need will strike much deeper than any formal or conventional expression of solicitude. Men can easily remain unmoved by the mere form of godliness, but they find it hard to resist the impact of a loving heart.

Access to a whole household may often be had through the sick-room of a member of the family. Our very own are as dear as life itself to us—and we cannot be indifferent to those who really share our concern with us. Through his ministry in the sick-room, the preacher can easily become the best-loved man in the community; and the love thus gained will react in a wonderfully helpful way upon all the other work the preacher has to do.

DEATH OF REV. J. F. WYNN.

It is with great sorrow that we announce the passing of Rev. J. F. Wynn, one of the most highly honored superannuate members of the Louisiana Conference, on Wednesday, August 4, in New Orleans. We made mention last week of the fact that Brother Wynn was seriously ill at his home in Crowley, La. As a last resort, he was brought to New Orleans by his devoted son, Dr. R. H. Wynn, pastor of Trinity Methodist Church in Ruston, La., in the hope that a surgical operation would relieve his suffering and prolong his life. The operation was successfully performed, but the feeble body could not survive the additional strain put upon it for recuperation and the spirit took its flight to a land where suffering and death are no more.

We recognize our inability to pay adequate tribute to the memory of this deceased servant of God. He was admitted into full connection in the Louisiana Conference in 1859, and through all these years he served God and the church with unfailing devotion. His ministry was greatly blessed, and multitudes of good people throughout the State will revere his memory. In addition to his own work, he made a great contribution to the Methodism of Louisiana in the person of his honored son, Dr. R. H. Wynn, one of the leading members of the Louisiana Conference.

After a brief service at the undertaker's establishment, attended by all the Methodist ministers who were in the city, the body was taken to Crowley for interment on Thursday afternoon. We expect to have a suitable memoir for publication in due time.

CHURCH DEDICATION AT CROWLEY, LA.

Rev. R. W. Tucker, the pastor, requests us to announce that the church at Crowley will be dedicated by Bishop McMurry on the evening of August 22. All former pastors are cordially invited to be present, and the editor of the Advocate is honored with an invitation to attend this memorable service.

We congratulate Brother Tucker and his congregation on the faithful work that has made possible this dedicatory service at this time. As was recently stated in these columns, a large indebtedness has been lately liquidated, and one of the most attractive and commodious churches in the Louisiana Conference is free of all encumbrance. We greatly regret that we shall not have the privilege of being present to rejoice with the good people of Crowley over the completion of a great undertaking.

REBUILDING OUR CHURCH AT COVINGTON, LA.

In another column will be found a statement by Dr. S. H. C. Burgin, secretary of the Board of Church Extension, giving authority to Rev. A. F. Vaughan, the pastor, to solicit within the bounds of the Louisiana Conference contributions for the rebuilding of our church at Covington, La., which was recently destroyed by fire. While Methodism is numerically weak at Covington, that place is, in some respects, one of our most important appointments. We need a first-class building and equipment there, and it is to be earnestly hoped that the work of providing them can speedily be undertaken. The community itself has already responded liberally to the demands of the situation, and pastor and people are laboring zealously for the consummation of their plans. We simply want to call the attention of Louisiana Methodists to this opportunity of helping a good cause, and urge them to assist in carrying it forward in every way possible.

CONCERNING OBITUARIES.

We deem it necessary to call attention to the regulations governing the publication of obituaries. These regulations appear every week at the head of the column devoted to these tributes of respect and affection and are as follows:

"Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. This will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries."

It is much easier for the writer to condense his article to 200 words than it is for the editor to do it; however, the editor must do it unless the money for the excess accompanies the manuscript. Our friends will save the editor much unnecessary work, and themselves some disappointment and annoyance, perhaps, if they will observe these regulations.

PERSONAL AND OTHER NOTES.

Rev. Lastie N. Hoffpauir, pastor of our church in Amite, La., recently called to see the Editor, but the Editor had left the city and missed seeing him.

Dr. U. G. Foote, pastor of Rayne Memorial Church of New Orleans, has recently returned from Kentucky, where he spent the greater part of his five week's vacation.

The St. Helena Echo (La.), of recent date, notes the return of the Methodist pastor, Rev. L. E. Crooks, after an absence of some days, during which he attended Bluff Creek camp meeting.

In sending in several subscriptions to the Advocate together with his own renewal, Rev. H. A. Wood, our pastor at Quitman, Miss., reports that the charge under his care is in good condition.

A good meeting has recently been held at Jacob's chapel, Dumas charge, North Mississippi Conference, of which Rev. M. L. Ward is pastor. He was assisted in the meeting by Rev. R. T. Nolen.

Our church at Brookhaven recently lost one of its faithful official members in the death of Brother B. A. Comstock. His associates on the Board of Stewards were the pallbearers. The funeral was conducted by Rev. W. H. Lewis.

According to the daily paper Rev. A. Inman Townsley, pastor of Felicity Church, New Orleans, will go to Tokio, Japan, to the great Sunday School Convention to be held there. That will be a great trip for Brother Townsley.

Rev. C. W. Crisler, pastor of Galloway Memorial Church, Jackson, Miss., was the delegate of the Kiwanis Club, of Jackson, to the recent Kiwanis Convention in Portland, Oregon. He was accompanied by Mrs. Crisler. From Portland they went to San Francisco.

The work at Indian Bayou, La., is prospering under the pastorate of Rev. C. B. Powell. A new church has been built on the charge, and a parsonage is now in course of construction. Brother Powell is at the present time conducting a meeting at Indian Bayou, assisted by Rev. S. S. Holladay of Pelican, La.

Revival services of ten day's duration have just been closed in Parker Memorial Church, this city, of which Rev. F. M. Freeman is the pastor. Evangelist Forest did the preaching and a good interest was manifested in the services. We had not learned the exact results of the meeting at the time of our going to press.

Our pastor at Jackson, La., Rev. F. B. Hill, reports that successful and profitable revival services have just been held there. The preaching was done by Rev. Tom Norsworthy, of Meridian, Miss. Brother Hill writes that he has about completed the Orphanage campaign in his charge, and that the people have responded nobly.

Rev. John W. Ramsey has just closed a meeting, in which he assisted, the pastor, Rev. W. E. Dickens of Pachuta, Miss. The meeting was held at McGowan's chapel, and the people pronounced it the greatest meeting held there in years. There were eighteen accessions to the church, all of them upon profession of faith except two.

The Rev. Leon I. McCain being absent in revival work, the Hammond, La., pulpit was filled last Sunday by Dr. John T. Sawyer. He reports having had good congregations and close attention, and he says that everything indicated that Brother McCain is doing a splendid work in Hammond, a work in which he has the hearty co-operation of his people.

Rev. D. C. Bennett, who is serving as a supply on the Noble (La.) charge, has received thirty-seven into the church, twenty-six of whom were

upon profession of faith. The Noble charge has recently sustained a heavy loss in the death of Brother James Wiley, a faithful layman who had been a member of the church at Bayou Sle since the age of fifteen.

Rev. E. J. Coker, pastor on the Coalville charge, Mississippi Conference, writes that their daughter is back from the Biloxi City Hospital, where she had to undergo an operation for appendicitis on the 6th of July. She has done nicely from the first, "thanks," says Brother Coker, "to the good Master, and doctors and nurses, also our friends." We rejoice with Brother Coker.

In sending in a subscription for the Advocate, Rev. Guy Burt, our pastor at Carrollton, Miss., writes that he was recently assisted in a fine revival at Colla, by Rev. Jesse Watson, of the Louisville circuit. There were good congregations at the evening services, the spiritual life of the membership was quickened, and six were added to the church upon profession of faith.

Rev. W. H. Lane, pastor of the Rankin Street charge, Jackson, Miss., writes that he has just closed a good meeting at the Richland church. The preaching was done by Rev. J. H. Forman, of Bolton, Miss. The church there was greatly blessed and seven were received into the membership, while two infants were baptized. Four subscriptions to the Advocate were secured.

Rev. J. D. Harper, our pastor at Opelousas, La., has announced protracted services there the early part of September. He will be assisted by Rev. Elmer C. Gunn, our pastor at Rayne, La., and one of our chaplains during the recent war. Opelousas is historic ground for Methodism, the Louisiana Conference having been organized there seventy-five years ago. The house in which the Bishop was entertained is still standing.

On July 17, Dr. I. W. Cooper, President of Whitworth College, was in Rome, and we were glad to receive some interesting cards and a letter from him. He writes on one card, bearing a picture of "Tempio di Vesta," Rome, "Greetings from Rome, the 'Eternal City.' We visited this morning the Sistine Chapel, St. Peter's and the Vatican." We expect later to give more news of Dr. Cooper in his great trip over Europe. He expected to spend three days in Rome.

Sunday, August 1, Rev. J. T. Leggett, presiding elder of the Brookhaven District, Mississippi Conference, preached in the Brookhaven church. The Lincoln County Times speaks in high terms of the sermon. Its says: "He preached a sermon of remarkable depth and charity of vision, yet so plain that no hearer was in doubt as to any statement. His subject, "Man's Conscious Relationship with God," was profound and soul-stirring, and his deduction that only through revelation can the Almighty be known, was a satisfying conviction."

Rev. R. T. Nolen, pastor of the Vardaman charge, North Mississippi Conference, has recently held two meetings. He was assisted in his meeting at the Cross-roads church by Rev. E. M. Shaw, of Houston. Nine were received into the church as the result of the meeting. At Loyd Brother Nolen was assisted by Rev. B. F. M. Bullard. Twelve were received into the Methodist Church, and several united with the Baptist Church, and one with the Primitive Baptist as a result of the meeting there. Brother Nolen is now in the midst of a meeting at Derma, where he is being assisted by Rev. E. C. Driskoll.

A lover of children, who prefers that the name of the giver be not known, has recently presented a beautiful piano to the Primary Department of the Louisiana Avenue Church of this city. This congregation, under the able leadership of the pastor, Rev. W. D. Kleinschmidt, has recently paid off amounts due on the parsonage and paving, clearing the church of all indebtedness. An interesting feature at this church is the work of the Italian congregation, which worships in the Louisiana Avenue building, under the direction of the Italian preacher of St. Mark's Church, Rev. G. V. Romano. The Italian congregation enjoyed a delightful social in the Louisiana Avenue Sunday school building last Monday night.

From Rev. Hilary S. Westbrook, Montrose, Miss., comes the report of a gracious meeting in his charge. He writes, "We closed a victorious revival at Louin, Miss., on August 5. There were four accessions to the church, the spiritual life of the church was deepened, and many testified that the revival had been a great uplifting blessing to them. The preaching was done by the pastor-evangelist, Rev. Henry A. Wood, of Quitman, Miss. He is an untiring worker in God's harvest field. His sermons were shot through and through with divine love. He loves God and precious souls." Brother Westbrook will begin a meeting on the fourth Sunday in August in Montrose. Rev. James T. Leggett, presiding elder of the Brookhaven District, will do the preaching.

Rev. O. E. Downer, Seminary, Miss., reports that good services were recently brought to a close at Sanford, Miss. Rev. T. B. Ormond did the preaching, the attendance was fine, and much good was done. Thursday of last week, Brother Downer closed a revival at Eminence church. This is an old established church, and the custom of having two services during the day, with "dinner on the ground," was observed. Rev. J. E. Williams, of Broad Street church, Hattiesburg, assisted the pastor. The music was in chargo of Mrs. Alex Newton, of Seminary. She was at the organ assisted by her daughter, Miss Susie, with the violin, and by her sons, George and Mackey, with cornet and violin. During the two last days of the meeting Dr. Oscar Conner did effective solo work. Rev. J. M. Lewis, of Collins, was present the last day of the meeting. The meeting resulted in a great blessing to the church and to the community life.

WHAT THE BAPTISTS AND METHODISTS ARE ABOUT TO DO.

By Bishop Warren A. Candler.

Our Baptist brethren were wiser than we in that they combined their educational and hospital interests with their missionary interests in their "Seventy-five Million Dollar Campaign," perhaps learning from our Centenary Campaign both how to do a great thing and how to make it greater.

They have secured about $90,000,000, and their schools and hospitals will be greatly enlarged and improved along with the extension of their missionary work. Both their wisdom and liberality in this matter are worthy of all praise. When a church undertakes to build up its institutions, it must at the same time take steps to provide capable and qualified men to carry on its enterprises. Otherwise its investments will fall short of the largest and best effects. Enlarged missions call for equipped men.

It is sometimes said that money talks; but the statement is incorrect. Money is dumb and dead. It can do no more than support men who can talk. If our entire Centenary Fund for missions were sent to China without the subtraction of a penny from the total, it could become effective only when it is used to engage missionaries, and its effectiveness will be no greater than the effectiveness of the men engaged.

These obvious truths show clearly that the Centenary Campaign must be completed by the Educational Campaign. We need men for missionary work far more than we need money even, and we can secure competent men from no other source than our church schools. State schools produce few preachers and still fewer missionaries.

If our schools are not strengthened speedily, the force of our missionary appropriations will be diminished in exact proportion to our lack of prepared men to carry on our missionary enterprises. The work of education and the work of foreign missions go hand in hand.

In our Centenary Campaign we raised $53,000,000, and our Educational Campaign calls for $23,000,000. If we raise the $23,000,000 for our schools, the amount thus secured when added to the $53,000,000 raised by the Centenary Campaign will fall below what the Baptists have done by the sum of $14,000,000. To reach their figure of $90,000,000 we must get $37,000,000 in our Educational Campaign. That sum is not above our educational needs, and it does not exceed our financial ability. We are as able as the Baptists to raise $90,000,000 for missions and education.

There was one marked difference between the campaign of the Baptists and our Centenary Campaign, namely, that they secured more large contributions from their wealthiest men than did we. The gifts of several of their men of means ran far up into the hundreds of thousands of dollars; but our rich men did not give so generously to the Centenary Fund. Now is their opportunity to make up for their failure.

We ought to have a number of men who will give $500,000 each to the fund of $23,000,000 proposed as the minimum figure for the goal of the Educational Campaign.

Our Centenary Campaign inspired the Baptists to undertake their campaign to raise $75,000,000 for their missionary and educational enterprises. Now let their great success inspire us to go far beyond $23,000,000 in our Educational Campaign.

The poverty of the educational institutions of the South has long been most painful and humiliating. But the Southern Baptists and the Southern Methodists are now about to retrieve the situation. The former have raised the sum which they set out to secure, and have exceeded the amount by $15,000,000. If the Southern Methodists do as well, more than $50,000,000 will be invested in Southern educational enterprises by these two denominations alone during the next five years. The bare possibility of such a result is thrilling. It would change the currents of our national history, and its effects would be seen in other lands.

If the Methodists should fail to do their part, it would discredit and damage our church beyond the power of words to express.

Let the success of the Baptists provoke us to carry our Educational Campaign to the mark we have set—and far beyond that mark.

We can and we will. Let some man of large means sound the keynote of the campaign with a great gift, and let all our people follow with generous contributions, as the Lord has prospered them.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

WHEN IT COMES BE PREPARED

Insurance the only safe-guard possible against such destruction.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

—The Methodist Mutual—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1898.

Insures against Fire, Lightning and Windstorm AT COST. No assessments; easy, annual payments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write for particulars to

HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

A Pretty Face
should not be marred
PALMER'S SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft, and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

"Diamond Dyes"
No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

HOLMES
is a
Reliable Store

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. S. E. McRANEY was born in Covington County, Mississippi. She spent a part of her childhood in that County and a part in Arkansas. In early life she gave her heart to God and united with the Methodist Church and was a faithful member thereof till the day of her death. She did not seem to think that she was called upon in her home, community, or church to sound a loud trumpet of what she was doing; nevertheless, her influence in all the walks of life was felt and it was for good. One of the rules of her life and home was not to speak evil of any one. She had a living faith in Christ. She enjoyed the visits of her pastor, and was always delighted to have him have religious service in her home. She was the mother of seven girls, all of whom survive her and are members of the church. She had to make sacrifices to train them and send them to school, but she managed to give them a good education. Five of the seven attended Whitworth College and four of them hold diplomas from that school. Her light surely shone before the world, but its brightness increased as the end approached. Although she suffered intensely, she never forgot God. She did not seem to forget any duty unperformed. She thought of her promise to the Centenary cause, of her church dues, of a daughter whose birthday would come after she was gone. She provided for all these things; then she called for the mother of her only grandchild and reminded her of the trust and responsibility of a mother; then she just waited for the coming of her Lord and fell on sleep as gently as a babe would upon its mother's arms. She told her children not to weep for her and truly they have no reason to do so except for her absence. Her loved ones who are faithful will meet her again around the great white throne. Her pastor,

WALDO W. MOORE.

Bogue Chitto, Miss.

December 21, 1838, to July 3, 1920, marked the period of earthly life of Brother SARDINE G. RAMSAY, son of Daniel H. Ramsay. His entire life was spent in Jackson County, Miss., except four years spent in the Civil War. He was twice married; first, in 1868, to Miss Louisa V. Ellis. They settled three miles from Vancleave, Miss., where he spent the remainder of his life. To them were born three sons and three daughters, all still living. He was married the second time to Miss Lula B. Hill, who, with her three sons and two daughters, survives him. He joined the Methodist Church early in life, and was a consistent and faithful member, having served as steward and trustee for more than thirty years. Those who knew him best bear unanimous testimony to his honesty, truthfulness, and devotion to his family and their interests. He was a modest man, of retiring disposition. He served four years in the Civil War, but seldom spoke of it. A good man has gone from us. He has come to his grave in a full age, "like as a shock of grain cometh in its season." Peace to his ashes.

J. H. GRICE.

MRS. MARIA J. SANDERS GORDEN was born in Tennessee, November 6, 1836. She was converted and joined the church in early life. Her family moved to Marshall County, Mississippi, before the Civil War. She was twice married, first to Mr. H. M. Wall, in 1860; to this union two sons were born, J. Dave and H. Frank. She, like many of the noble souls in the dark days of civil strife, gave her brave young husband to the Confederacy; he was killed in the battle of Gettysburg on September 23, 1864. Four years later she was married to Alexander Miller Gorden, of Chullahoma, Marshall County, Mississippi, who died August 19, 1891, and was buried at Sardis, Miss. For a number of years she made her home at Sardis, where she was useful in the church and community. For the past eleven years she had made her home with her son, H. Frank Wall, who lived three miles west of Como, Panola County, Mississippi. She had been a shut-in for several years, having sustained a fall, breaking her hip. She never left the place, but was active about the house. Not until a few months ago did she seem to be seriously failing in health. Though in her eighty-fifth year, she insisted on being up in her room until within a few days of her death, which occurred on the afternoon of July 8, 1920. After funeral services conducted by the writer, we placed her frail body beside her husband, in the cemetery at Sardis, under the softening shades of the murmuring cedars, to await the resurrection of the just.

R. P. NEBLETT.

The happy, cheerful face of the child of God impresses the world with its need of a Savior. Graveyard religion has no place in service. Christ Jesus never came into the world to bring any such religion. His is a religion of joy, and happiness, and peace. God help the church to realize this great truth, that it may lay aside its graveclothes and put on the garments of life!—Len G. Broughton.

RECUPERATION—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

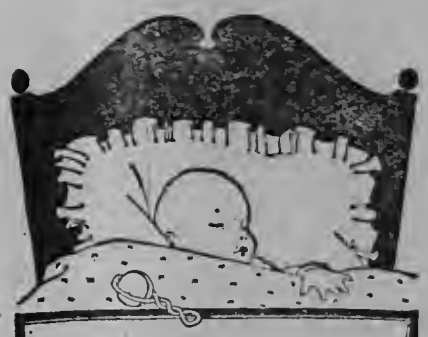
BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Provide Yourself a Summer Home at Lake Junaluska,
the most beautiful spot in the Mountains of Western North Carolina.
A number of fine new lots are being put on the market this summer. Get one while the getting is good.
Write to Real Estate Department,
SOUTHERN ASSEMBLY,
Lake Junaluska, N. C.

WINTERSMITH'S CHILL TONIC
SOLD FOR 60 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Forschler's Dual Frame Motor Truck
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.



Comfortable, Healthful Nights for Baby

follow the use of the safe, pleasant, purely vegetable, guaranteed non-alcoholic, non-narcotic preparation

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Medical skill has never devised a safer or more satisfactory remedy for overcoming colic, diarrhoea, flatulency, constipation and similar disorders. Thousands of parents owe baby's bounding health to Mrs. Winslow's Syrup. They find it never fails to bring quick and gratifying results. Pleasant to take, pleasant to give. Open published formula appears on every label.

At All Druggists

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY

ROCHE'S HERBAL EMBROCATION

ALSO IN

BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, LONDON, ENGLAND. ALL DRUGGISTS OR E. FOUGERA & CO. 90 92 BEEKMAN ST. N.Y.C

Doctor Cupid

That love sometimes cures disease is a fact that has been called to the attention of the public by a prominent physician. Love is not, however, the cure for all women. Many a woman is nervous and irritable, feels dragged down and worn out for no reason that she can think of.

Doctor Pierce's Favorite Prescription gives new life and new strength to weak, worn-out, run-down women. "Favorite Prescription" makes weak women strong and sick women well. It is now sold by all druggists in the United States in tablets as well as liquid form.

SELMA, ALA.—"When one of my daughters was developing into womanhood, she suffered terribly at times. I was becoming quite worried about her when Doctor Pierce's Favorite Prescription was recommended to me. Two bottles of the 'Prescription' brought her through in very good condition and gave wonderful relief. I never hesitate to recommend this medicine to all girls who suffer, for it is splendid."—MRS. AMANDA HENDRIX, 1315 La Grande Street.

MONTEAGLE—MIDWEEK.

By Payton A. Sowell.

Midweek here seems half Sunday. New Orleans and Louisiana are much in evidenee. Among the entertainers on the platform, I call up: Rev. Dr. Frank Parker, Rev. Dr. R. H. Harper, Rev. Dr. Thos. Carter, Prof. Henry Carre, Rev. Dr. Summey, and, on Louisiana Day, the elder Mrs. Carre and Dr. McLod, are a part of the inteliectual program of the season. Rev. Dr. Harper, at the morning Bible hour, has discoursed on the "Messages of the Prophets." On Louisiana Day, he took the plaee of Rev. M. E. Dodd, who was absent, speaking on: "Lovely Louisiana." He has made a pleasant impression—a man of fine spirit and wido reading. All his illustrations are genuinely literary, rather than commonplace.

STANDING OF CONFERENCES ON FAMILY ALTARS.

By Rev. J. J. Stowe, D.D.

Brother S. A. Neblett, serving with the Centenary while home on furlough from his missionary work in Cuba, did a splendid work as secretary of the department of Spiritual Resources. In addition to eneouraging prayer on the part of the ehurch, an effort was made to induce families to erect the home altar and hold family prayer. Pledge cards were distributed to be signed and returned to this office. Literature setting forth the importanee of family worship, and other literature designed to assist those wishing to establish family prayer, was distributed throughout the ehureh. Of these leaflets we still have a supply and shall be glad to furnish them as needed to any pastor who will write us.

Upon Brother Neblett's return to his work in Cuba, his department was plaeed, temporarily at least, under my care. We have tabulated the returns of the Family Altar eards and give below the standing of the Conferenees, based upon the ratio of family altars to the membership of the Conferenee. Five Conferences, North Mississippi, Pacific, Western North Carolina, West Texas and Western Virginia, have sent no eards to this office, though we are sure there must have been signers within these Conferences. We are also sure that many eards were signed that have not been sent in. We trust that the pastors will press this important matter with all possible vigor and send to this office the pledge eards as they are signed. Few things will do more to develop and conserve religion than the family altar. To read God's Word day by day in the home and to pray with one's family is both a duty and a privilege. The influence of such family worship will deepen the spiritual life of parents and make an impression upon the hearts of children which will abide as a blessing for a lifetime. If it is difficult to collect the family for worship at other times, the Bible ean be read and family prayers held at the morning and evening meal.

In the rural seetions the revival season is now on. Let speeial emphasis be given to this vital matter and speeial effort be made to secure a family altar in every Methodist home. The standing of the Conferenees is given below, the Conference having the highest per eent being Illinois, and others being in order aceording to the number of family altar cards received:

1, Illinois; 2, Kentucky; 3, Tennessee; 4, Florida; 5, Denver; 6, South Georgia; 7, Central Texas; 8, Missouri; 9, Los Angeles; 10, Baltimore; 11, Upper South Carolina; 12, St. Louis; 13, Holston; 14, North Georgia; 15, New Mexico; 16, North Arkansas; 17, Little Rock; 18, Louisville; 19, Alabama; 20, Southwest Missouri; 21, West Oklahoma; 22, South Carolina; 23, North Carolina; 24, Texas; 25, Northwest Texas; 26, Northwest; 27, North Alabama; 28, North Texas; 29, Memphis; 30, Louisiana; 31, Mississippi; 32, East Oklahoma; 33, Virginia.

VICTORY MEDAL FOR EVERY SOLDIER OF WORLD WAR.

The War Department urges every former soldier of the World War to apply at onee for his Vietory Medal. The Depot Quartermaster at Philadelphia is prepared to send out 35,000 of these medals daily, though that number of applieations has never yet been received in a single day.

A commissioned officer and three field clerks have been sent from Washington for the sole purpose of handling the applieations of Louisiana men. The Amerlean Legion, the Red Cross and other agencies are working to bring this matter to the attention of every ex-soldier in the State. The medals are ready, the organization for distributing them is completo and in operation; all that is needed now is the application of the men themselves.

Making applieation is as easy as answering to roll call at revelile. Get a blank from your Amerlean Legion post; the local chapter of American Red Cross, or direct from the Army Recruiting Station, sign it twice in ink, pin your diseharge to it and mail to the Vietory Medal Officer, Custom House, New Orleans, La. He will do the rest. In about a week the discharge will be returned and a day or two later a little jewelry box will be waiting for you at the post office, with the handsome bronze medal inside.—Government Bulletin.

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Keep Your Skin-Pores Active and Healthy With Cuticura Soap

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Advantages in Attending Asbury College

A Spiritual Atmosphere, maintained with the old landmarks.

Association with one of the largest groups of ministerial and missionary students on earth.

Choice of Six Majors leading to A. B. degree, in standard college work, with "A" grade rating.

A Theological Department, seeond only to a seminary, with electives of eollegiate and graduate value.

A school whose graduates have made a reputation which puts them in demand the world over.

H. C. MORRISON, D.D., President.

For catalogue and partieulars, address

DR. JOHN PAUL, Vice President, Wilmore, Ky.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

COMPLIMENTS.

We all like to have pleasant things said to us, but we all know the excess of flattery that makes us heartily wish we were somewhere else. Dr. Johnson had a great, rough tongue, and when Hannah More was deluging him with soft phrases, he said to her, "Madam, before you flatter a man so grossly to his face, you should consider whether your flattery is worth his having."

One secret of compliments is to say neither too little nor too much. Pick out the right, the appropriate, thing, and do not congratulate a middle-aged lady on looking young, or an author on the book before the last one, or a politician on the campaign he is not proud of. If you really wish to praise any one, take a little pains about it and let your words be not only kind but fitting. There are people who make a business of compliments and whose compliments, therefore, cease to have any value. That was what Dr. Johnson had in mind, and no one knew better than he that a brief word of commendation from one like himself—one perfectly indifferent whom he pleases or displeases—goes further than long speeches from those who are thinking more of themselves than of the person addressed.

The deepest art and secret of compliment is entire sincerity, to make it evident that you are saying only what you really feel. It may be urged that on that basis compliments would be much scarcer in the world than they are now. Perhaps the world would be none the worse off for that. It is not of much use in the end to say pleasant things unless you really think pleasant things. And the point here is that it is easier to think pleasant things than some of us believe. All that is needed is a little attention and, as the French say, a little good-will. Human life is never so barren of good that we cannot find something to praise. And a kindly word, based on sympathetic observation, is worth far more, both to the speaker and to the object of it, than large phrases of conventional eulogy bestowed on those who, hear such matters every day, know their exact value, and are perfectly weary of them.—The Youth's Companion.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon-lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

NUXATED IRON

HELPS MAKE STRONG, STURDY MEN and HEALTHY BEAUTIFUL WOMEN

"Iron is red blood food and in my experience I have found no better means of building up the red blood corpuscles and helping to give increased power to the blood than organic iron-like Nuxated Iron." Dr. H. B. Vail, formerly physician in the Baltimore Hospital and a Medical Examiner.

DO NOT ACCEPT SUBSTITUTES

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

UNCHURCHED AND RECHURCHED.

I went to see a family that had taken a house near my own. Only the lady was at home. She said that I was the first preacher that had ever called upon them. I said, "Then you don't go to church and invite the preachers to call." She said, "No, we never go to church." I said, "I called because you were a new family coming in to our neighborhood, so you can count my call as neighborly, not pastoral," and I rose to go. She said, "Would you not pray for us?" I knelt and prayed. She was moved to tears. "I'd just as well tell it," she said. "My husband and I used to belong to the church. We were both raised Methodists, but we went to balls and theaters, and mother said it was all wrong; but we both thought we would have a good time, and one day I just took the Bible mother gave me and burned it up. D'you reckon I'll get forgiveness?" I said, "It was a very bad thing to do." But would she let the children go to Sunday school? She said she would, and I told her my wife would come and take them. The woman was so nervous and excited I almost feared her mind was unbalanced. Mrs. Godbey took the children to Sunday school. Soon the parents began to attend church. I called again; Mrs. Williams said, "We were so moved by the singing of 'Come ye disconsolate.' When we came home I and Mr. Williams tried to sing it, and we both cried." These people joined the church and made us good members. I often wondered how persons brought up in the church as they are, and so gentle of spirit, could have drifted away. But many young people who have been reared in Christian homes, when married board in hotels or at fashionable boarding houses, where nearly all their associates are of the worldly, pleasure-seeking class, and presently they are drifting with the tide, away from the sweet influences of home, away from the church and hope of heaven.—The Rev. J. E. Godbey.

OPPORTUNITY.

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.
Wail not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead;
But never bind a moment yet to come.
Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can."
No shame-faced outcast ever sank so deep,
But he might rise again and be a man. —Walter Malone.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton District—Third Round

Lake, at Conehatta, Aug. 14, 15, a.m.
Decatur and Hickory, at Good Hope, Aug. 15, p.m., 16.
Bay Springs, at Holder's, Aug. 21, 22, a.m.
Rose Hill, at Paulding, Aug. 22, p.m., 23.
Montrose, at Montrose, Aug. 24, p.m.
Raleigh, at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.
J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Meadville, at Bude, Aug. 15.
Wesson, at Beauregard, Aug. 15, 16.
Scotland, at Gallatin, Aug. 21.
Barlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.
J. T. LEGGETT, P. E.

Port Gibson Dist.—Third Round.

Angullla, at ———, Aug. 15.
Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.
J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Avera, at Piave, Aug. 14, 15.
Silver Creek, at Bethel, 11 a.m., Aug. 18.
Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.
W. B. JONES, P. E.

Meridian Dist.—Third Round.

Pachuta, at Orange, Aug. 15, 16.
Moscow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.
GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Moss Point, Aug. 14, 15.
Pascagoula, 7:30 p.m., Aug. 15.
Vancleave, at Mt. Pleasant, Monday, Aug. 16.
Saucier and Lyman, at Lyman, Wednesday, Aug. 18.
Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Logtown, 7:30 p.m., Thursday, Aug. 26.
Picayune, 7:30 p.m., Friday, Aug. 27.
Carriere, at Byrd's Chapel, Aug. 28, 29.
Biloxi, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Baxterville, Sept. 4, 5.
Wiggins, at Stillmore, 7:30 p.m., Sept. 5.
Americus, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.
W. M. SULLIVAN, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

Grandma was Ignorant

But she used the best remedies she knew. You haven't her excuse for not knowing that

Ka-Dene Ointment

is the modern skin remedy, 50c and $1 at your druggist; medicated Soap, 25c.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

MOMENTS OF INSPIRATION.

There seem to be such moments, when the mind is remarkably quickened and its sensitiveness heightened to an extraordinary degree; when work becomes play and we really delight in our tasks; and the work we do at such times is noticeably ahead of our usual standard. That there are such times will be admitted by most men; that they are not common will be freely admitted, and it is wise not to wait for them.

As we said, there are such "moments of inspiration," but the great bulk of the world's work is not done during such moments. There may be intellectual mountain tops reached by a few men during a few brief moments, but the world's workers are not mainly geniuses, and the world's work is not chiefly mountain peaks. The mass of the workers consists of commonplace men, and the bulk of the work is commonplace work. The moments of inspiration no doubt have their place, but they were never meant to take the place of the hours and days and years of steady, hard work.

In fact, when we come to look into the matter more closely we begin to identify these "moments of inspiration" as really the blossoming of long periods of hard toil, and in most cases there would have been no "inspiration" whatever if there had not been the most faithful and unremitting toil. The inspiration of the Almighty never comes upon the idler and it does not rest upon the worker usually save as the result of his own careful preparation. The Pentecosts of the church are not arbitrary happenings, but are simply God's gift to a praying, toiling, self-sacrificing and believing church. "Waiting for God" is often the result of our failure to apprehend His will and obey it.

And if any of our readers are allowing days and months and even years to go by while they wait for moments of inspiration that shall enable them to accomplish something—say something, write something, or do something—which they have long hoped for, better get out your spade and hoe and get to work.—The Christian Guardian.

ART GLASS

For Churches and Residences

Memorial Windows

Catalog and Special Designs Sent Free Upon Request.

"The South's Oldest Manufacturers of Art Glass."

F. J. COOLEDGE & SONS,
Atlanta, Ga.

SWEET DREAMS "A GODSEND"

That's What a Big Banker Said About This Wonderful Mosquito Remedy.

We all know that bankers aren't given to idle talk and that their praises are few but forceful.

Pointing to a bottle of Sweet Dreams in a drug store at Montgomery, Ala., the president of one of the leading banks of that city said: "That mosquito remedy is a Godsend."

He knew for he had just returned from a vacation at a Gulf Coast resort where he had just given Sweet Dreams a most severe test.

And he said it was a "Godsend."

You can get a bottle just like the banker had.

Your druggist awaits your order. Liberal bottles, only 35c.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

WINNING A WELCOME.

"It certainly was a dull evening, wasn't it?" commented Roger disgustedly. Neal glanced at him in surprise.

"Why, no; I had a good time. I thought the old folks were very pleasant, and they seemed to enjoy our company by the way they invited us to come again."

Roger snorted.

"You can go, if you like. Me for some younger and livelier bunch, where a fellow can get a hearing on what interests him, once in a while, instead of sitting and listening all the evening to a couple of old folks talk about what interests them." He paused, and gave his cousin a quizzical smile. "I guess Uncle Ben and Aunt Martha extended that invitation for us to come again more in your honor than in mine. They found you a good listener; I could see that."

"I was really interested in their tales of life and times when they were younger," Neal insisted. "I like to hear what interests other folks—even though I have a few interests of my own," he added with a laugh.

Roger flushed. "I guess that's where you have it over me in making friends," he said frankly. "I like to talk about what interests me, and I hate to listen to the other fellow patter away about something I don't care for."

There is a good bit in the idea. Some one says that to have people smile when you come, and sigh when you go, you must interest yourself in what interests them more than you try to interest them in what interests you. It sounds a bit complicated, but it works out very simply. More than that, it gives the key not only to popularity, but to a good way of training in the best sort of sympathy; a sympathy that not only makes others love you, but that broadens and enriches your own life as well; a sympathy that takes you out of your own narrow little rut and sets you on the broad highways of life, where you can touch other lives for their good.—Onward.

EUROPEAN STUDENTS INTERESTED IN PROHIBITION.

The students of Europe are keenly interested in the problem of prohibition of the liquor traffic. At recent meetings at which Mr. Harry S. Warner, of the Intercollegiate Prohibition Association, has spoken in the universities of France and Switzerland, there has been marked interest. Hundreds have attended meetings which were little advertised, and in which the story was told of "Why and How Prohibition Came to America." Some of these meetings have had to be addressed by Mr. Warner and then by his interpreter. In spite of this handicap, discussion has been prolonged at the close of his address, and all were eager to learn of the results of the "great experiment" in America.

Sentiment on the part of some of the students and professors indicated that the former basis of abstinence organizations was no longer adequate, and that there should be some union of all such organizations on a basis of uniting all students to study the problem in its relation to all phases of national life. To show the students of Europe and all other countries how this was done in America by the students through the Intercollegiate Prohibition Association, is the present task of that organization. The work is of tremendous promise, and student leaders in America are alive to the responsibility.—Bulletin.

BUILD YOURSELF UP SO AS TO FEEL BETTER

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

Methodist Benevolent ASSOCIATION . . .

For Safe Life Insurance At Actual Cost

This is a connectional benefit brotherhood designed to help Southern Methodist men and women in a definite, practical way.

Policies on five distinct plans.

If you want high-class insurance at minimum cost, investigate our work. Write to-day.

METHODIST BENEVOLENT ASSOCIATION,

J. H. SHUMAKER, Secretary, · 810 Broadway, Nashville, Tenn.

Centenary College of Louisiana

SHREVEPORT, LA.

THE COLLEGE OF THE LOUISIANA CONFERENCE FOR MEN!

PEOPLE ARE TURNING TO CENTENARY COLLEGE BECAUSE OF:

1. THE RICH HISTORY.
2. THE NEW ORGANIZATION AND EQUIPMENT.
3. THE SPIRIT OF GROWTH.
4. THE SPLENDID FACULTY.
5. THE CHRISTIAN INFLUENCE.

MORE THAN $100,000 SPENT THIS YEAR.

ENROLLMENT THIS YEAR FIFTY PER CENT INCREASE.

BUDGET OVER DOUBLED FOR NEXT YEAR.

SEND US YOUR BOYS, AND THE RESULT WILL SPEAK FOR ITSELF.

Write for Catalog and other Bulletins.

WILLIAM R. BOURNE,
President.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

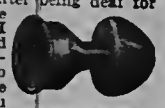
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

Weak Eyes Of children or grown folks are cooled and strengthened by Dickey's Old Reliable Eye Water. Doesn't hurt, feels good. Thousands recommend it. Get GENUINE IN RED BOX—25c.

DICKEY DRUG COMPANY
Bristol, Virginia

WHEELER Business College
BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write for Free Catalogue

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Mrs. W. L. Hill—An Appreciation.

The entire North Mississippi Woman's Missionary Society and especially Houston will greatly miss Mrs. W. L. Hill, who has recently gone to Meridian, Miss., to make her home. She is truly a useful woman, doing her "hit," and a big "hit" at that, in every department of church work—all Christian work, I might add, for she is truly a good Samaritan, helping wherever help is needed. To the needy and sick she is a benefactor; but where so many of us fail, she shines the brightest in that she is a friend to the friendless, giving them love, friendship and a helping hand, encouraging and lifting them to a higher and nobler life. Then her work among children is so sweet, sympathetic and ennobling. 'Tis no wonder her Sunday school class and Junior Missionary Society miss her. Mrs. Hill goes about doing good and the good work done by her in Houston will be continued in Meridian; so, while we condole with Houston and the North Mississippi Conference, we congratulate Meridian and the Mississippi Conference.

Mrs. N. G. AUGUSTUS.
Hernando, Miss.

LOUISIANA CONFERENCE.

Baton Rouge District Meeting.

The district meeting was held at Franklinton on June 22, with the district secretary, Mrs. C. S. Stewart, in the chair. The opening service was conducted by Mrs. Babington, with prayer for more consecration by Mrs. Fulton. A noticeable advance along all lines was apparent in the reading of auxiliary reports. In summing up the work of the district, the secretary showed how splendidly the missionary work had increased in 1919, and exhorted the women to build even better in 1920.

Mrs. B. F. Key, Superintendent of Young People, was present, and was ready with helpful advice and directions for promoting the cause she represents; Mrs. Key spoke also on mission study and publicity.

Guests, who were heartily welcomed, were the pastor, and the presiding elder, Rev. A. S. Lutz.

The people of Franklinton were gratefully thanked for their generous hospitality and we left them with a prayer for God's blessings to be with them. (Miss) FANNYE REAMES,
Secretary.

A Letter From Rayville.

Dear Mrs. Snelling: As we are about to complete our program of mission study for the winter and spring, I want to let some of the readers of the Advocate know what we are doing, and what a live crowd of women we are. We have enjoyed two of the most interesting studies this season; the first was, "The Meaning of Prayer," and the one we are finishing now "The Meaning of Faith." These two books by Fosdick have brought new thoughts to us to enlarge our lives.

We have been holding our regular business meeting on the first Monday, and the other Mondays have been given over to the study. We have used printed programs, gotten up in a most attractive style, announcing the leaders and subjects for discussion, and have found ourselves looking forward to the next meeting. Most of the members get a book; in other words, we economize in some other way and think good literature a good investment. The last number given on these Monday afternoons is the one that brings the social touch, delicious refreshments and a chat with our neighbor.

At the conference held at Lake Charles last winter, our president could not lag behind, so she made our pledge $150; we are glad she did. Hoping I have not made this too lengthy, and wishing you much success,

Mrs. C. A. BLATCHFORD.

PRAYER REMINDERS.

PRAY for Miss Case, Administrative Secretary of Latin-American and African Fields, as she goes to Brazil, that she may be able to bring all the powers of mind and heart to bear on the great problems that confront the workers in that field; that she may be quick to understand and wise to counsel.

PRAY for the delegation of our church now in Europe that they may plan wisely and well as they lay the foundations of the work of Southern Methodism among the needy in the war-stricken territory.

PRAY for the newly appointed Commission on Race Relationships, that the women on this Commission may have vision and wisdom and courage for the delicate and yet stupendous tasks that lie before them.

ATTENTION, MISSION STUDY LEADERS!

Books Recommended for Study 1920-21.

Adults.

"Medical Missions." By Bishop Lambuth. Price: Paper, 75 cents; cloth, $1. This book was unavoidably delayed. It is available now and can be secured from Smith & Lamar, Nashville, Tenn., Dallas, Tex., and Richmond, Va. It should be read by every man and woman in Southern Methodism. **Organize a study class and order Bishop Lambuth's book.** Report the class to your Superintendent of Study and Publicity and by enrollment card to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

"The Bible and Missions." By Helen Barrett Montgomery. Price: Paper, 47 cents; cloth, 67 cents.

"The Church and the Community." By Ralph E. Diffendorfer. Price: Paper, 50 cents; cloth, 75 cents.

Young People.

"A Better World." By Tyler Dennett. Price: Paper, 75 cents; cloth, $1.50.

"Serving the Neighborhood." By Ralph A. Felton. Price: Paper, 50 cents; cloth, 75 cents.

Adults and Young People.

"Money the Acid Test." By David McConaughy. Price: Paper, 50 cents; cloth, 75 cents.

"The New Christian." By Ralph T. Cushman. Price: Paper, 35 cents; cloth, 60 cents.

Juniors.

"Lamplighters Across the Sea." By Margaret T. Applegarth. Price: Paper, 40 cents; cloth, 67 cents.

"Mr. Friend-o'-Man of the City That Is to Be." By Jay T. Stocking. Price: Paper, 40 cents; cloth, 60 cents.

Worth-While Books.

"Heroes." A study for schoolboys of the principles of Christianity as illustrated in the lives of great men and women. By Hugh Moran. A book for the hero-loving boy. Twelve great characters in history appear. The interesting biographical study of each hero, the brief Bible passages for each day, and the special weekly comments make this a study and inspirational book of wonderful human interest. Published by the Association Press, 347 Madison Avenue, New York. Price, 75 cents.

"The Missionary Outlook in the Light of the War." Issued by the Committee on the War and the Religious Outlook, with an introduction by Robert E. Speer. "Its vision sweeps the whole range of foreign missions in the light of the results consequent upon the World War." Published by the Association Press, 347 Madison Avenue, New York. Price, $2.

"Intervention in Mexico." By Samuel Guy Inman. "A recognized authority on Pan-American questions, Mr. Inman supplies the thinking American reader with accurate information about men and significant events in an impartial way. The Mexican viewpoint is clearly brought out and a constructive policy for future relations between the two countries is outlined. George H. Doran Company, publishers, New York. Price, $1.50.

LEARN THE TRUTH

EXTRA ADDED
Attractions
ALL THIS WEEK AT
Spanish Fort Park
"Where the Lake Breezes Blow"
Hair-Raising, Daredevil Stunts in Mid-Air.
FREE TO PUBLIC
Every Friday Night Is Masked Carnival Night

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE
CLEARS BABY'S SKIN
and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

OUR INDUSTRIAL EVANGELIST.

I am now making out the slate for Rev. George Tucker, our evangelist who will give the major part of his time to industrial centers, especially railroad centers. Brother Tucker is himself a member of The Brotherhood of Trainmen. Railroad people come in great numbers to hear him. Pastors who desire his services should write me some time in advance. His slate will be made out at least six months in advance; hence, those who wait until they are within a few weeks of their meetings and then wire for him will be disappointed. Brother Tucker has a message for laboring people. He preaches the same gospel, the same Christ that we all preach, but he preaches to these people in their own terminology. He is in great demand and those who desire his services for the fall or winter should write at once. O. E. GODDARD.

Nashville, Tenn.

There is money enough in the hands of church members to sow every acre of the earth with the seed of truth.—Hurlstone.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Fourth Round.

Pickens, at Goodman, Aug. 29, 30.
Vaiden, at Hebron, Sept. 4, 5.
Duck Hill, at Gore Springs, Sept. 11, 12.
Ebenezer, at Ebenezer, Sept. 18, 19.
Lexington Station, Sept. 19, 20.
Sallis ct., at Spring Grove, Sept. 22.
Kilmichael, at Salem, Sept. 25, 26.
Ackerman, at Salem, Oct. 2.
Kosciusko ct., at Salem, Oct. 3.
Louisville ct., at High Point, Oct. 10, 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge, at Center Ridge, Oct. 14.
Hesterville, at Salem, Oct. 16, 17.
Kosciusko Station, Oct. 17, 18.
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at pleasure.

Brethren, we have only about ten weeks now until Conference; therefore we must go to it and stay with it if we make a good report at Conference. Nothing short of everything in full will be satisfactory, and you can make this kind of a report if you will try hard enough. Will you do it? Don't forget your Centenary and Hospital.

A. C. McCORKLE, P. E.

Holly Springs Dist.—Third Round.

Randolph, at Spring Hill, Aug. 14.
Toccopola ct., at Toccopola, Aug. 16.
Oxford ct., at Midway, Aug. 21.

J. H. HOLDER, P. E.

Sardis District—Third Round.

Eureka Circuit, at Lovejoy, Aug. 14, 15.
Tyro, at Tyro, Aug. 21, 22.
Como, p.m., Aug. 22.
Cockrum, at Hebron, August 28.
Coldwater, at Brooks Chapel, Aug. 29.

Pastors are respectfully urged to consult the Discipline and see that the several reports called for this quarter are prepared. R. A. MEEK, P. E.

Corinth Dist.—Third Round.

Burnsville ct., at Jacinto, Friday, Aug. 13.
Iuka ct., at Bethel, Aug. 14, 15.
Silver Springs ct., at Pleasant Grove, Aug. 17.

W. W. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Prairie and Strong, at Strong, Aug. 15, 16.
Greenwood Springs, at Friendship, Aug. 17.
Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round.

Mashulaville, at Mt. Hebron, Aug. 14, 15.
Shuqualak, at Cooksville, Aug. 21, 22.

W. L. DUREN, P. E.

Winona Dist.—Third Round.

Carrollton, at Longview, Aug. 14, 15.
Minter City at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.

S. L. POPE, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Franklinton Circuit, at Waldheim, Aug. 12.
Denham Springs, at Live Oak Revival, Aug. 14 to 18.
Springfield, at Holden, Aug. 19.
Amite, Aug. 22.
Kentwood, at Mt. Hermon Revival, Aug 23 to 29.
Hammond, Sept. 4, 5.
Ponchatoula, at Lee's Landing, Sept. 6
Pine Grove, at Pipkins, Sept. 11, 12.

ALBERT S. LUTZ, P. E.

Monroe District—Third Round

Mer Rouge, at Bon Idee, August 14.
Farmerville, at De Siard, Aug. 15, a. m
West Monroe, August 11, p. m.
Oak Grove, August 22.
Midway, August 22.
Calhoun, at Wilhite, August 25.
Chatham, August 29.
Eros, at Oak Ridge, August 29.
Bastrop, at Humphries, Aug. 10.

C. D. ATKINSON, P. E.

Cuts and Bruises,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

END OF EIGHT YEARS MISERY

Used Lydia E. Pinkham's Vegetable Compound and Recovered.

Newark, N. J.—"The doctor said I had an organic trouble and treated me for several weeks. At times I could not walk at all and I suffered with my back and limbs so I often had to stay in bed. I suffered off and on for eight years. Finally I heard that Lydia E. Pinkham's Vegetable Compound was a good medicine and tried it with splendid effect. I can now do my housework and my washing. I have recommended your Vegetable Compound and your Blood Medicine and three of my friends are taking them to advantage. You can use my name for a testimonial."—Mrs. THERESA COVENTRY, 75 Burnett St., Newark, N. J.

You are invited to write for free advice

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

To make Ice Cream

Stir a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of fine ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At any grocery or general store.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a Strengthener and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

A FALSE OPTIMISM.

There is a false optimism, a delusive security, an unwarranted cheerfulness! It is the optimism of the man who will only contemplate one set of facts, who deliberately turns a blind eye to the deadly dangers, the ghastly wrongs, the hideous miseries of life. It is written in this old Book concerning a certain king that he refused to allow any one clothed in sackcloth to come near his palace. He did not want to be reminded of sorrow and of death. By banishing the sight of mourning raiment he tried to persuade himself that the world in which he lived was altogether bright and gay. They played very much the same fool's game in Paris in the days before the Revolution broke out. When Marie Antoinette made her triumphal entry into Paris no beggar was allowed to be seen on the line of route. The authorities swept into the side streets all the wretched and poor of the capital. The eye of the young queen was not allowed a single glimpse of the seething misery of Paris. All was made to appear prosperous and fair. And so the young queen and her husband lived in a fool's paradise, until the fury of the Revolution wakened them up to the tragic reality! And there are people in the world who do for themselves what the authorities of Paris did for that ill-fated king and queen. They refused to contemplate the East-end of life. They live in Belgravia and ignore the squalor and poverty and filth and sin of Whitechapel and Bethnal Green. And by shutting their eyes to sin and sorrow, sickness and pain, poverty and death, they are able to prate jauntily about everything being as it should be in the best possible of words. I do not know whether this ought really to be called optimism at all. In many cases it is nothing but an affectation. It is a make-believe. The gayety is forced. The laughter is that laughter of fools which the wise man contemptuously compares to the crackling of thorns under a pot. And where it is not an affectation—it is the offspring of ignorance and selfishness. The pessimist who feels the world's misery and who fears the worst is infinitely nearer the truth than the shallow flippant optimist who refuses to see any misery at all.—J. D. Jones.

E. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

CENTENARY
College-Conservatory.

For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 36th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address

DR. J. W. MALONE, President,
Cleveland, Tennessee.

"SOMETHING TO READ."

"Reading," said Lord Bacon, "maketh a full man." There are many vacant minds in society, waiting to be filled up in this sort of way. Often we hear the request made, "Give me something to read." In certain situations, when suffering from ennui, almost anything, even an advertisement, is welcome for the purpose of diversion. Children often beg their parents for reading matter, or at least picture books. It is on the whole a healthy sign when young people want "something to read."

The libraries are trying systematically and sympathetically to give the public, including the juvenile part of it, guidance in its reading. The churches of Christ may find along this line their opportunity and their urgent duty, not only to give counsel and direction to young people as to the selection and use of books and magazines that now exist, but also to provide a varied and attractive assortment of improving—because improved—publications, suited to all ages, tastes, and pocketbooks.

The church is probably not yet fully aroused to the splendid possibilities that lie in the extensive use of Christian literature, at home and abroad. Such literature needs to be well reasoned, carefully edited, suitably printed, and judiciously circulated. It ought to compete successfully with the best products of secular presses, as the literary genius of the best writers, both men and women, is consecrated to the high aims of spiritual impression and religious education, and it ought to be made to pay its own way, although the chief rewards of such publications are immaterial and eternal, not financial and temporal.

The membership of the churches ought to feel it a duty and a privilege loyally to support such literary ventures and products, not only by itself reading the best books and magazines, but also by helping widely and wisely to distribute distinctively religious publications throughout surrounding society. Such a broadened and intelligent use of the products of gifted and consecrated pens would do a vast deal to advance the cause of Christ and of Christian brotherhood in the world.

A great deal might and should be done to increase both the quality and the quantity of Christian publications, but this result can be accomplished not just by a few far-sighted and earnest individuals linotyping, editing, or book selling here and there, but by a general and united effort of all good people everywhere to provide the world with "something to read" which will arrest the consciences of men, stimulate their imaginations, nerve their wills, quicken their social interest, and, withal and above all, create in them a passionate and undying ardor for the person and work of Jesus Christ, who came that we might have life, and that we might have it abundantly.—Zion's Herald.

"This one thing I do," said Paul. He who wishes to fulfill his mission must be a man of one idea, that is, of one great overmastering purpose, overshadowing all his aims and guiding and controlling his entire life.—Hurlstone.

We cannot ask a better point of leverage from which to move our little fragment of the world toward truth and goodness than the point on which we have been placed. All that made saints and heroes of old strong and full of trust is as near to us as it was to them.—Hurlstone.

Port Gibson Female College.

The oldest college for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The superior quality of its girls and young women the past session a matter of general comment.
The health record a marvel.
A home-like and cheery atmosphere.
Innocent amusements and entertainments.
Teachers distributed throughout all parts of the dormitories.
Ample corps of loyal and qualified teachers.
For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100
College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A. M., Principal, Box C.

Starkes University
Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.
For further information write
J. M. STARK,
Montgomery, Ala.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

Massey Military School,
PULASKI, TENN.
Junior R. O. T. C. On preferred list of Colleges.
Teachers—University Men.
SCHOOL OPENS SEPTEMBER 8, 1920. DEPT. A.

MILLSAPS COLLEGE
Jackson, Miss.—A. F. Watkins, Pres.
A HIGH GRADE COLLEGE
Situated at the Capitol of the State. Location high, dry and healthful. Entrance requirements and curriculum same as other leading colleges and universities North and South. The very finest moral and religious influences. Courses leading to B. A.—B. S., M. A., and M. S.

Millsaps Academy
Under separate faculty and dormitory management. Unsurpassed training for college.
Twenty-Ninth session begins September 15, 1920.
For catalogue and other information, address:
J. REESE LIN, Sec'y, Jackson, Mississippi.

ALABAMA CENTRAL FEMALE COLLEGE
Sixty-second year opens Sept. 8, 1920. All College courses. Preparatory courses. Specials: Music, Art, Expression, Domestic Art and Science. Red Cross work. New sleeping porches. All Business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, highest health record. For handsome catalog, address,
W. M. HATTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address R. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3365.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 19, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PRINCIPLES ARE PERMANENT.

Great principles, standards and ideals have a granite quality about them which defies the ravages of time. In speaking along this line a very brilliant orator, Hon. M. A. MacDonald of Vancouver, B. C., used a very striking Biblical figure to enforce the truth, as follows: "Leaders will pass away. Principles, if they are sound—never. When men follow leaders merely, factions develop; when they follow great principles, a public sentiment crystallizes, operative for good. Aaron dies, Moses passes, but the Ark of the Covenant remains, forever defying the elements of time."

LOADED DICE.

Mr. Emerson was not irreverent or flippant when he wrote: "The dice of God are always loaded." He meant that things will come out, by and by, according to the divine plan. And he meant that the sanctions of pain and punishment of the divine law are divinely ordained, and that we can not ignore in personal or public life the divine wisdom and escape. We should do well to think upon these things in the present disordered state of the world. War still across the sea which may yet bring on greater war, unsettled conditions here in our own land and a financial panic far from impossible in the near future, and many other things which might be named, may suggest to the thoughtful mind that we have somehow come into conflict with the divine will and the divine purposes.

A DIVIDED RESPONSIBILITY.

We often read and hear of the "curse of slavery" in the South and on the South. An article of recent date in a periodical of our church says: "Beneath the beautiful exterior agents of decay were busy at their work. * * * Back of it, deeper than all, causing all, was a canker eating at the very heart of this young, expensive civilization. Its name was Slavery." That is all quite true. We received, and we continue to receive, the "curse" of slavery, but we shall ever divide the responsibility of slavery with another section of the Union, which furnished the most fiery abolition orators, and for this reason—that it also, many years before the time of the orators, furnished the ships and the slave traders who brought the slaves to America, sold them to Southern planters, and pocketed the proceeds. In the liquor traffic opprobrium has been chiefly cast upon the men who sold the accursed stuff. In the slave traffic the curse has always been called down upon the heads of those who bought the slaves which others had stolen from their homes in Africa. It is not an "even-handed justice" that would award the whole of the curse to us, fond as some are of tracing its course over the South. We admit that we have suffered the most from the "curse" of slavery, but we insist upon dividing the responsibility for slavery with others.

THE HEIGHT OF THE ALPS.

When do you measure yourself, or when do you take stock? When all runs smooth and even, or when you have "the blues?" The height of the Alps is not determined by the foothills or the lowest summit, but by the highest peak. If a Conference memory is not at fault, the lamented Bishop Ward said something like this: "I sometimes have the blues. But don't you dare measure yourself by a day like that. We have the old figure about the chain being just as strong as its weakest link. But I prefer a different figure: the Alps are just as high as their highest peak."

NEEDED AT OTHER TIMES.

The corruption of public officials, the misuse of public funds and intolerable conditions that need to be done away are usually aired in the papers preceding an election. And certainly this needs to be done. But some of the papers would escape the appearance of insincerity—of having an axe to grind, and would accomplish greater good, and more lasting good, if they were continually set against public evils, as a fixed policy, and not because of the exigencies of a political situation.

THE GOSPEL ACCORDING TO YOU.

One of the Gospel hymns is about "The Gospel According to You." How are men reading the Gospel according to you? We trust the majority of them have read the Gospel according to Matthew and the others; how are they learning it as it is lived by you? There is an Eye which is always upon you. But there are also human eyes which are always watching you and reading for good or evil. God help you to set a Christian man's example.

FLEEING FROM GOD.

It is said that "Jonah rose up to flee to Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord." Why Jonah thought the Lord did not also dwell in Tarshish we do not know. Why he thought he could escape from the Lord anywhere we can not tell. How futile for man to think he can escape from his God anywhere in the universe which God has made! How futile to dream that he can escape from God, or escape from himself—from his conscience and the duty he has despised! "Whither shall I go from thy Spirit?" asked the Psalmist, "or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." But do we not, even though unconsciously, repeat the error of Jonah? It is a good thing to remember that the Eye which followed Jonah in his course over the sea, never slumbers nor sleeps, never closes on the deeds and thoughts of men—that "Thou, God, seest me."

LOOKING IN A GLASS.

The trouble with many a man is that he is too fond of looking in a mirror. He sees himself in everything. He is selfish. He may indeed behold his natural face in a glass and straightway forget the manner of his appearance, as James says, but he never forgets his own interests in every matter with which he has to do. Break your mirror, and see what the other fellow looks like, what his needs are, and how you may be of some service to him.

CHURCH AFFILIATIONS OF OUR PRESIDENTS.

As an item of interest, we give the following, taken from a daily newspaper, concerning the church affiliations of our Presidents: George Washington was an Episcopalian; John Adams, Unitarian; Thomas Jefferson, Liberal; James Madison, Episcopalian; James Monroe, Episcopalian; John Quincy Adams, Unitarian; Andrew Jackson, Presbyterian; Martin Van Buren, Reformed Dutch; William H. Harrison, Episcopalian; John Tyler, Episcopalian; James K. Polk, Methodist; Zachary Taylor, Episcopalian; Millard Fillmore, Unitarian; Franklin Pierce, Episcopalian; James Buchanan, Presbyterian; Abraham Lincoln, Presbyterian; Andrew Johnson, Methodist; U. S. Grant, Methodist; Rutherford B. Hayes, Methodist; James A. Garfield, Disciples; Chester A. Arthur, Episcopalian; Grover Cleveland, Presbyterian; Benjamin Harrison, Presbyterian; William McKinley, Methodist; Theodore Roosevelt, Reformed Dutch; William H. Taft, Unitarian; and Woodrow Wilson is a Presbyterian. This record shows that eight of our Presidents have been Episcopalians; six, Presbyterians; five, Methodists; four, Unitarians. According to a recent newspaper report, Senator Harding is a Baptist, and Governor Cox is a member of the United Brethren Church.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

TOLERANCE THE TEST OF GREATNESS.

One of the most difficult achievements is to have deep and strong convictions and at the same time be gracious toward and tolerant of those who hold different or opposing views. Little but intense minds are irritated by contradiction. Bigotry is born of narrowness. In a true spiritual democracy, where charity is large-hearted and love masterful, the divisive spirit is impossible. Sectarianism originated in an unintelligent and mistaken loyalty to truth. Many men are orthodox in their intellectual conception of the person of Jesus, who utterly misrepresent his spirit. The original disciples, for example, urged Jesus to forbid certain men doing good works, because they did not follow them and think and work in their particular way. Instead of casting them out, Jesus rebuked the twelve themselves for their intolerance, and said, "He that is not against us is for us." The greatest of the apostles met this same narrowness in the schismatic spirit of many of his converts. Their devotion to a certain teacher or doctrine was so intense as to make them antagonists of every one who did not think and act under their leadership. This divisive tendency seemed to be in exact proportion to the immaturity and spiritual superficiality of these early Christians. As a result there came into existence the sect of Paul, the sect of Apollos, the sect of Cephas, the sect of Christ. Paul, like his divine Master, strenuously reproved this narrow intolerance, and pled for that breadth of spirit which would make union possible and permanent in spite of diversity.

Nothing in Christian history has been more pathetic, more fatal to truth, more fruitful of cruelty and crime than this un-Christian spirit on the part of so-called Christians. It instigated the Spanish inquisition, one of the most diabolical outrages in the history of man's inhumanity to man. It made the church itself bigoted, intolerant, autocratic, imperialistic. It was this spirit of intolerance that inspired Queen Elizabeth and her parliament to pass those great acts of uniformity and conformity, which sought to force every Christian in the realm to believe and worship in exactly the same way. It was an imperial attempt to put an end to all diversity of form and freedom of thought in religion. It made no allowance for the divinely-created differences in nature, temperament, disposition and taste. It attempted the impossible in forcing the human conscience against its choices and convictions. It sought to fashion all men in one mold, and make all tongues address their Maker in language prescribed by law.

The forms of worship may have been majestic and devout, and the language of the ritual thoroughly evangelical and full of sublime beauty, but the process was wrong and the attempt to compel conformity un-Christian and cruel. It was the spirit of the Roman inquisition reproduced in Protestant garb, and equally autocratic and contradictory of the spirit of the founder of the Christian faith.

To be spiritually vital and at the same time tolerant; to hold positive convictions and yet be charitable to those who differ in belief or statement of truth; to be loyal to Jesus and still keep in cordial relations and co-operate with those who have not yet been won to our experience or point of view—this is one of the greatest achievements in the Christian life, one of the sublimest tests of our faith, of our personal greatness and strength, and of the integrity of our spiritual life. Tolerance indicates also a serene trust in the ultimate supremacy of truth; restfulness in the sovereignity and power of God. It is the resultant of a peaceful heart and a poised mind. It is the calmness that comes over the spirit when we cease to feel that we are called to dictate terms to our fellowmen, and to worry lest the ark of God totter and fall without our personal supervision or the might of our outstretched, impatient, distrustful arm.

It does not signify loss of conviction, relaxation of effort or diminution of evangelistic zeal, but rather a profound assurance that we can afford to trust ourselves and our fellowmen, the church and all its high interests to the keeping of our wise and omnipotent Father.

On these high altitudes of faith we live in ceaseless fellowship with Jesus Christ, and are able to convince the world of the beauty, divinity and power of the Christian life.—Western Christian Advocate.

THE PRAYER MEETING.

By Rev. H. B. Watkins.

Recently I have seen several articles on the midweek "prayer meeting," all of them leaning toward the opinion that this meeting of the church had served its purpose and should follow the fate of the class meeting and perish. With this opinion I heartily differ and in as brief way as possible I wish to set forth my views, gleaned from a pastoral experience of twenty yeais, with reference to this meeting.

The articles to which I refer have taken the position that church meetings have so multiplied that the need of this particular service is incidentally filled by others. I can not agree that there is a single meeting that fills the place of the prayer service. The others are meetings of various church groups made up of one class of people, like ladies' or young people's meetings, and are not such meetings where all classes of members may meet and receive the help that each group may receive from the other. The old folks need the fresh song of the young and the young folks need the testimony of the old in a way not supplied by any other meeting of the church. Besides, while prayer is a part of all of these meetings, none of them has prayer as its prime object, as does the prayer meeting. There should certainly be one meeting per week participated in by Christians of all ages and both sexes, gathering primarily to pray.

And, by the way, I think many of our prayer meetings have failed largely because this particular element has been discounted and its place taken by some more or less long talk by the leader. The prayer meeting should be a place of definite prayer, for the church, for individuals, and the definite answer to prayer in the church life should be the greatest encouragement for persevering in such a meeting. My feeling is that we should in the beginning take stock of the things for which the meeting should pray, and that we should ask for them together with a largeness of faith that one Christian inspires in another. To-night our Sunday school may hang heavily on our hearts and we unite in praying that its difficulties may be overcome, that its fruitage may be more manifest, its officers and teachers more faithful. Another night the general idea of bringing in the unconverted may be the conscious need and together we carry that theme to a throne of grace.

The prayer meeting as a mere formality, desultory, indefinite, full of platitudes, one of the habitual exercises of a week, is not worth while. But in doing away with it, let us put in its place a meeting, however small, of faithful people who know what they and the church need and who come together to ask for it. In all of this, of course, the pastor is leader, for going from house to house, watching the church in its varied activities, rejoicing in its victories, grieving over its defeats, he gets his heart full enough to call his people together often for prayer. Besides the need of the general church life, we will find at each meeting persons learning to bring (or send) their individual needs to a place where Christian people habitually meet to pray.

If prayer is to-day the great, crying need of the church's life, it is an unfortunate time to be eliminating the only church meeting that exists expressly for prayer. Another explanation of the failure of the prayer service lies in lack of preparation and the consequent falling into a rut that largely explains the monotony commonly attributed to such a meeting. I do not mean preparation for a long talk; however brilliant, by the leader. I mean the prayerful "thinking through" of a program for the entire meeting that will hitch it up to the needs of the church's life. Some of this I have already indicated.

To make the Bible study helpful should form a part of this plan. As rich as God's Book is, surely we could select each week a brief study on a theme greatly needed. The use of the Sunday school lesson has some benefits, but that is usually the lazy man's program, who has not thought out a theme for himself. Bible study just now is one of our great needs. If our people would bring their Bibles and read aloud references on some great theme, followed by a brief discussion, it would be better than the ordinary "talk," "address," "lecture," or old sermon warmed over. Where is there so fine an opportunity for a pastor to teach his people to study God's book? The greatest temptation in this is to let the meeting run too long. We cannot exhaust it all in one service. Leave some for next time. But if we can excite in people's hearts an appetite for such study, our prayer services will not greatly lack attendance.

If this meeting is the test of the church's spirituality (and it is partly), we need to test it. If it discourages, we need the discouragement and burden of heart it brings, because revivals have not come except to burdened pastors and people. It's a wise thing to keep a thermometer. We can't afford to fool ourselves even about a sub-normal temperature.

The third element in our failure in prayer meetings has already been hinted at here, namely, their sameness. The element of surprise is needed in everything. Between the sweetness of songs, new and old, prayer, silent, sentence, individual, the rich variety of history, gospel, epistle, promise, warning of God's Book, a church meeting should never lack in variety, if we will only think it out ahead.

I, for one, would register my appreciation of the prayer meeting and shall not dispense with it as long as "two or three" can be gathered together.

Meridian, Miss.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

When you get to be a Bishop, Carley, and the indicator of the Pelican tripod points in that direction, be a rural bishop. Get out in the sticks, where the people never saw a bishop. But for the reputation of your office, get you up a big sermon. Don't you make the mistake of thinking country people don't know a big sermon from a school-girl's composition on "how to make a cherry pie, charming Willie," especially in Mississippi, where Galloway set the notch of eloquence so high. I never heard you preach, and my advice may be superfluous, but study delivery, brother. I recently heard an able man make a speech. What he said was good, but, my, my, I had to almost pinch myself to keep from nodding. He was dull to the limit, dry as a powder horn, with a poor voice and awkward gestures. He simply killed his message. More and more I realize that what Demosthenes said is true. When asked what is the most important thing in oratory, he replied, "Action;" what is the second most important thing, "Action;" what is the third most important thing, "Action." By action he meant delivery. If he did not say it, he might have said it for it is

true. But what is the use of my wasting my wisdom on you youngsters! You smile complacently at the superannuated conceit that Demosthenes or Cicero, Pitt or Webster, Munsey or Galloway, can teach this generation anything. All right. Have it your way, but I would go a long distance to hear a Kavanaugh climb above the stars, and leave flaming worlds whirling behind him in his flight to the realms of glory; or a Munsey lift an audience to its feet, as I have seen him do, and spin his way into the depths of space, until the axle of his chariot of imagination wore in two, and left you "where only God could find you!" Have we lost the moulds in which such men were cast?

I dropped in on Sharp, P. E. of the Memphis District. I heard Sam Jones call presiding elders "sliding elders," but Sharp don't "slide." He sits in his office on the fourth floor of a sky-scraper, and phones. The rascal licenses young men to preach, making them promise not to use tobacco, and has a quid of somebody's best in his mouth at the time. I hope enough of these younger men who have had to promise not to use tobacco will get to the General Conference to retaliate, and pass a law that no man who uses tobacco can hold any office in the Methodist Episcopal Church, South. That will clean out the roost! The logic is simple. Major premise: No one who does wrong ought to be elected to an office in the church; minor premise: The General Conference says that the use of tobacco is wrong; conclusion: therefore, no one who uses tobacco shall be elected to an office in the church! If I were a member of the General Conference, I would offer an amendment that would include several hoary old sinners in that line: "elected or appointed!" Sharp is doing a great work, especially in connection with the Hospital the Methodists are building. He gave me some fine points, which I mean to work into my sermons: one that obedience to the second commandment is the final test of character as taught by Jesus in the great parable of the last judgment. I submitted to him my revision of the Apostle's Creed, which he thought is good, as did Dr. Spragins. When that Creed was framed the paramount issue before the church was the divinity of the Lord Jesus Christ and the historical truth of his death and resurrection, and it says not one word about his human life, or his relation to the great questions of social development, which are the chief issues before us now. So I have revised the Creed as follows: "I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only begotten Son our Lord; who was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered under Pontius Pilate," and so on. By adding the clause, "went about doing good," we make the Creed express the fundamental truth of Christianity in its social program, and magnify the human side of our Lord's life. Chuck that away in a cerebral cell, Carley, and once and awhile meditate on it.

I wanted to see Meek, who "slides" around the Sardis District, to which the Horn Lake circuit belongs, but he turned me down for a dentist in New Orleans; but Nick Augustus came over from Hernando to one of our services. That brainy scamp has always been a puzzle to me. If you were to unreel the knowledge he has stored away in his cerebral cellars it would take a shelf to hold the books: but he has buried his talent in a sense. Marrying saved him. But for that he would have been mummy. If I had a million, Carley, I would kidnap Nick (no, I didn't call him "Old Nick," for that disreputable person hasn't a more determined enemy), I would kidnap Nick, and spirit him away, and drop him down in Boston, and laugh myself half to death at the antics he would perform among "the descendants of the Puritans!" He can't be anything but a gentleman, but the figure he would have to cut trying to be one with his ultra and unregenerate sentiments in the vicinity of Faneuil Hall would be a sight. If Unification had prevailed, Nick was going to set up a church of his own. Well, so was I, and about a million more. But I am away ahead of Nick in my liberal patriotism, and if New England ever threatens to secede again, as she did once, long before we did, I am in favor of whipping her back into the Union. I think Nick would delight to give her a kick, and say begone, and clear out of sight! Henry Ward Beecher is reported to have said once that he would be glad to sink the South to the bottom of the sea, and let the bones of the rebels become material for phosphate beds to fertilize the land for some future inhabitants of a new continent that might be heaved up from the deep! We all say mighty foolish things when we get mad. Sixty years have mollified my sentiments without changing my principles. Brethren, let us all pray that Nick may love his enemies. That's Nick's "pons asinorum." Now if Jim Hudson don't know what that means, let him ask Dr. Minor, and if he can't tell him, let me know. And yet Nick is a knightly antagonist, a chip off of the block of the old South.

They have the finest cotton in De Soto County I have seen, and no boll weevil to dread. I hope they will make a big crop and tote fair with God in the use of it. There is the trouble. The more He prospers us, the less we seem disposed to remember Him. But there are good people in that neighborhood, as fine a group of young married women as I have seen, and Guerry has a wide field. If they ever invite you out there, Carley, go, and you will enjoy the trip, especially if luck shall land you at Andy Nail's, or Jim Hudson's, or Dr. Minor's. But beware of the chigers in Hudson's pasture! The insect in the Pelican Pines is vicious enough, but I believe the Mississippi species has a still more irritating "pisen" in his stem.

Mansfield, La.

WHY WE BAPTIZE BY AFFUSION.

By Rev. A. C. McCorkle.

Man is possessed of two natures—physical and spiritual, a body and a soul. Through the one he touches the physical world and communes with nature; with the other he touches the spirit realm and communes with God. Man is the greatest mystery of all creation, because in him alone matter and spirit meet and blend. Man is a spirit just as God is a Spirit, and has will, so far as it goes, just like God's will. The difference between man's will and God's will is not of quality but of quantity. Man is a free moral being, capable of sin and the only creature in the universe that can sin; and God is the only being against whom, strictly speaking, man can sin. Hence David said, "Against thee, thee only, have I sinned," and the Jews were justifiable in asking, "Who can forgive sins but God?" since God is the only being who has power to forgive sin. Sin is a spiritual act in violation of spiritual law instituted to maintain harmony between two spirit beings with equal right of free action. Sin is the soul of man out of harmony with God. And as it is the soul that sins and is thereby defiled, it is the soul that must be pardoned and cleansed; and this requires a spiritual act and the use of a spiritual element. To cleanse a physical object we use a physical element, but to cleanse a spiritual substance a spiritual element must be used.

This work of cleansing the soul is called baptism; and as it is God cleansing the soul through the influence of his Spirit, it is called the baptism of the Holy Spirit, not to distinguish it from some other baptism—for there is no other—but to express the mode of the Spirit's action upon the soul. This is the only real baptism spoken of in the Bible, and water baptism is its symbol and is never spoken of except in connection with Spirit baptism. The Holy Spirit has been dealing with the souls of men from the very beginning of man until now, but his action was not always called baptism, nor is it necessarily so designated now. Many words have been used to express his action, of which the five following are the most common—namely: "baptized," "filled," "anointed," "sealed," and "earnest." While each of these has a meaning of its own, they all unite in their testimony to the one great fact: The word "baptize" relates with peculiar emphasis to Pentecost, telling what should occur then, or, when used subsequently, points back to that time. The word was introduced by John the Baptist, and for the express purpose of explaining his official relation to Jesus and the work he was doing, and that of Him who was to succeed him. "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

Water baptism and Spirit baptism go together, the one as symbol and the other as substance, just as a man's shadow goes with him. And where one is mentioned the other is included; just as "sprinkle with water" and "sprinkle with blood" were joined together in the Old Testament, "baptize with water" and "baptize with the Holy Ghost" are joined together in the New Testament. The word "baptize" belongs peculiarly to Pentecost, and its mode is plainly given. "coming upon" "fell upon," "poured forth," "filled," etc., with not a hint of immersion in the whole history.

Filled denotes the effect of baptism, and was evidence to the faithful that the Lord had kept his promise. It proved the mode to be pouring. No man would dip another man in a creek to fill him with water. That would do for filling a tin cup or a bucket, but hardly for a man, who slakes his thirst by pouring. Anointed relates to the anointing with oil in former days, and again proves the mode of the Spirit's work. Sealed marks our connection with Jesus, telling the world whose we are. Earnest is a pledge denoting a contract or covenant, and indicates more to follow.

These words express the work of the Holy Spirit upon the souls of men, and in every instance the mode is affusion, and not one of them can be symbolized by immersion. Every soul that was ever saved underwent this cleansing of the Holy Spirit, from Adam until now, and without it there is no salvation. "For all have sinned, and come short of (lost) the glory (character) of God" (Rom. iii, 23), and, "If I wash thee not, thou hast no part with me." For men are saved "by the washing of regeneration, and the renewing of the Holy Ghost" (Tit. iii, 5). This, then, is the only baptism, for there is but one. "One Lord, one faith, one baptism" (Eph. iv, 5). "One body and one Spirit" (Eph. v, 4), and by that one "Spirit are we all baptized into one body" (1 Cor. xii, 13).

No Virtue in a Symbol.

Water baptism is only symbolic in meaning, and is, therefore, not real baptism. There is no virtue in a symbol. A ring on the finger of a young lady is a symbol. It speaks of the love and esteem of the young man who placed it there, and is a pledge of their betrothal. But there is no virtue in the ring. The kiss upon the lips of an infant is a symbol. It speaks of the mother's love who placed it there, but there is no virtue in the kiss. Bread and wine eaten in faithful memory of the broken body and shed blood of Jesus Christ are a symbol, but there is no virtue in bread and wine to forgive sins; and eaten without reference to, and faith in, the death of Christ, they have no meaning as eucharistic service. Bread and wine are not symbols of the body and blood of Christ, nor is water the symbol of the Holy Spirit, as many so often are wont to say; but, by the use of these elements in a proper manner and in a proper spirit, they become symbolic of the things for which they are used. Remember, it is the act that is symbolic, and not the element used.

A symbol derives all of its meaning, its nature, and its mode—when mode is involved—from its original. Separate them, and the symbol has no meaning. The ring lying in the bureau drawer means nothing so far as symbolizing anyone's love is concerned. Bread and wine in the cupboard or eaten for any other purpose means nothing so far as our Lord's death is concerned. So water applied in any other way or for any other purpose than to symbolize the work of the Holy Spirit is not Christian baptism, whatever else it may be. Why? Because the connection between the symbol and its original is broken and the symbol is destroyed.

Immersion Not Baptism.

Immersion, then, is not Christian baptism because: (1) It breaks the connection between the symbol and its source, and therefore destroys the symbol. What connection is there between immersion in water and the sprinkling of the blood of Christ upon the soul by the Holy Spirit? How

can the one symbolize the other? And who ever heard of a person's being immersed to represent the sprinkling of the heart from an evil conscience? Who is so blind as not to see that nothing but sprinkling the body with water can represent the sprinkling of the blood of Christ upon the soul by the Holy Ghost? (2) Immersion is not Christian baptism because it makes baptism represent the death, burial and resurrection of Jesus, things it was never intended to represent, and, therefore, breaks the connection and destroys the symbol. (3) Immersion is not Christian baptism because it ignores the work of the Holy Spirit, makes baptism the sign of another thing, and, therefore, destroys the ordinance. For it is a noted fact that all who practice exclusive immersion deny the baptism of the Holy Ghost. (4) Immersion is not baptism because it supersedes the Spirit's work and claims to be the only baptism—for there is but one (Eph. iv, 5)—and thus contradicts all the Bible says about Spirit baptism and water as its sign. (5) Immersion is not baptism because in claiming to be the only baptism it involves the heresy of water salvation. That water saves us, either in fact or figure, is too plainly taught to be denied. Baptism puts all who are baptized "into Christ and into his death"; it puts all "into one body"; it puts off the body of sin. It is a baptism into a death unto sin, and enables man to walk in a new life; and no man was ever saved without baptism any more than without the atoning death of Christ. For the one procured salvation and the other applies it. If, therefore, immersion be the only baptism or even the mode of baptism, it can have no connection with the Spirit's work; it thereby stands as the only baptism, and water is the only saving element in the universe, its application the only saving process, and its administrator the only saving agent. And so Jesus and the Holy Ghost can both take a vacation. (6) Immersion is not baptism because "baptize" never meant to immerse since the world was made, nor does any lexicon on top of earth so define it. In Greek its meaning is always generic, with no reference to mode, and in the Bible its only meaning is purification from sins by "sprinkling." The word "immerse" is not used in the Bible in connection with baptism, nor are the words "immerse," "dip," "plunge," or "bury" in connection with the mode of baptism, either of water or Spirit baptism.

Baptism a Burial.

Real baptism is a "burial," so called by St. Paul (Rom. vi, Col. ii), but not because of its mode but its effect. And this effect, mark ye, was produced by the baptism of the Spirit, not by water baptism. It was performed "without hands," it put off the body of sin, it was a baptism "into Christ and into his death," it made all who experienced it "complete in him," and the whole effect was conditional upon the same faith and power that raised Christ from the dead. Whose faith and power was it that raised Christ from the dead—that of the Romans or his own? Let those answer who can.

Again, the word "buried" is not here used in the literal, but in the figurative sense. To express the Spirit's effect upon the soul, Paul calls it a "crucifixion," a "planting together," a "circumcision made without hands." And to refer any or all of these figures of speech to baptism by immersion is simply absurd.

Baptism a State.

Baptism is not only an act to be performed, but a state into which the act brings the individual baptized. When a man is once baptized he is always baptized, and can never be unbaptized. When a man is married he is always married, and can never be unmarried. If his wife should die, he is a widower; if he should die, his wife is a widow; and should they disagree and separate, he is called a "grass widower" and she a "grass widow." They can never be just as they were before marriage. Just so a man may violate his baptismal covenant and be guilty of spiritual adultery; but this will only leave him in a worse state than before his baptism, just as the violation of the marital vow leaves a man or woman worse than before.

Marriage transfers a man or woman from the single to the married state, and they can never return. Baptism transfers a person from an unbaptized to a baptized state, and he cannot return to it except at the expense of moral character. This is true whether of Spirit baptism or its symbol, water baptism. This is why Jesus said: "He that believeth and is baptized (for if he were ever baptized, he is yet) shall be saved." This is also why Paul said to the Romans: "For as many as were baptized are baptized. Therefore, we are baptized (not were), buried with him by baptism into death." Our baptism kills us to the former state, and places us in a new relationship with Christ. But baptism does not drown us; it crucifies us. There is quite a difference in being drowned in water and crucified on a cross.

Mode Not a Matter of Choice.

Some people claim that the mode of baptism is non-essential, that whatever mode satisfies the conscience of the subject is sufficient, and in support of this claim quote St. Peter's words: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (I Peter iii, 21). Such construction of Scripture not only displays ignorance and loose thinking, but does Peter a gross injustice. What he means is the very opposite of such an idea. That is, as the conscience has been sprinkled from evil by the blood of Christ applied by the Holy Spirit, and, therefore, made good, void of offense toward God, water baptism symbolizes or answers to this fact. So, instead of leaving the mode optional, he directly and plainly affirms it to be sprinkling. For the mode of the Spirit being always affusion, water, to symbolize or answer to it, must also be applied by affusion. This, then, is why we baptize by affusion.

Durant, Miss.

TRAINING SCHOOL AT GRENADA COLLEGE.

By Rev. E. S. Lewis.

We have just witnessed the closing exercises of the first Conference-wide Training School for our Sunday school teachers and workers. Eighty-three were enrolled and about sixty of them attended the classes. Forty-nine were awarded certificates for having completed the course of study. We all felt that a good beginning had been made. Our student body was a representative one. One fine girl of seventeen completed the course and one splendid matron of sixty-five. There were students present from every district in the Conference, and pastors from six districts out of the eight. Twenty different pastors came, some just to look in and pass on, but some to take the work offered. One great regret we had was that so few of our pastors and superintendents were present. The date of the school was not ideal but it was the best date we could make. We hope that we shall be able to hold the school next year in the early part of June.

Our faculty was superb. Mr. E. E. French, Superintendent of the McKendree Sunday School, Nashville, had a very large and popular class in Sunday School Organization and Administration. Some of the class were "jarred" at times by some things Mr. French said, but they were there the next time on the front seat. His work was fresh and vigorous and will be sure to help get some of us out of the ruts.

Mrs. W. B. Ferguson, of Oklahoma City, greatly pleased and inspired a large class in Primary Methods. Mrs. Clay Smith had a similar experience with a splendid class in Junior Methods.

Mrs. J. M. Wyatt, of Shelby, taught the class for the Adult Department, and she did it with great success.

Rev. J. E. Stephens, of New Albany, taught the class in Pupil Study. His work is of the highest order. This same Stephens is destined to be one of our leaders right away.

Rev. R. H. Ruff gave a popular course on "The Program of the Christian Religion." Brother Ruff is thoroughly educated, a Christian gentleman, and has a great future. He is a born teacher.

Besides this splendid bill of fare we had six fine lectures and two eloquent sermons. Daily vesper services were enjoyed and the recreation hour was wonderfully popular. Some of us were undecided as to whether the best ball was played by the dignified Grenada pastor, the Shelby pastor or the Clarksdale primary superintendent. The editor of the Advocate appeared on the scene during a very hot game. He was sent to the bat, but after one fly and some double-quick running around the diamond, he concluded he had better save what little energy he had left for the big sermon he was to preach the next day.

The atmosphere of the school was a tonic to the flabby faith some of us had. A course taken at a school such as we had is worth ten times more than the same course taken as an individual student at home. You miss the fellowship, the uplift that comes from contact with others.

Not the least agency for good among the various things we had were the two banquets, one given by the men and the other by the women. A fellow who would turn away from a wholesome entertainment like the two we had and seek the belated pleasures of the modern dance can never look himself in the face any more. If the church will do enough of this sort of work, and keep at it, the work of the devil will be much more difficult.

The school was domiciled in Grenada College, and our public exercises were held in the new chapel. What a magnificent dormitory Brother Countiss has erected out there! According to present prices the dormitory is easily worth a quarter of a million dollars. Brother Countiss has recently secured the promise of a $50,000 contribution to the College by one of our wealthy men, in the near future, though it is not available just at this time. Hurrah for Countiss and Brownlee!

The Sunday School Board expects to put a fine young woman in the field next year to give all her time to the promotion of our Elementary Department. In order to do that we must have an assessment of not less than $5,000 for the work. But it will be the best missionary money we ever spent.

We have already begun to think about our school for another year. Ringing resolutions were passed asking that the school be held again next year, and on a bigger scale. Our best endeavors shall be given to the carrying out of these resolutions.

Greenville, Miss.

HERE AND THERE THROUGH DIXIE.

By Rev. Theodore Copeland, D.D.

Dr. Charles E. Jefferson of New York says the city pastor should be given a three months' vacation every year. No doubt this statement is true, especially as it applies to lengthy pastorates, and it is equally true that every evangelist should occasionally enjoy a period of absolute rest from his strenuous and exacting labor. But the fields everywhere are white unto the harvest, the laborers are few, the calls urgent, and the King's business requires haste.

Leaving Dallas, Texas, July 9, in company with my wife and children, we set out for Memphis, Tenn., which city we reached on schedule time. It would be difficult to give even a faint outline of the vast and varied regions that lay along our route. The more I travel, the more I am impressed with the unlimited resources which are found in every part of the South. Our mineral wealth has barely been touched, and we have yet to learn the possibilities of our Southern soil. The salubrious climate attracts thousands of tourists and health seekers from every section of the country. The Southern farmer wisely diversifies his crops, and is the most independent and prosperous man among us. Reaching Memphis, my family took the Southern train for Elkmont Springs, Tenn. Leaving Memphis over the I. C. system I proceeded to Hazlehurst, Miss., to fill an engagement. On every hand were signs of thrift and prosperity. The bending heavens smiled on the

bounteous earth, reflecting, in some measure, the beauty and innocence of man's primeval home. As I passed through Jackson, the former home of Bishop Charles B. Galloway, my heart was thrilled with the memory of that eminent preacher and servant of God. Bishop Galloway was easily one of the most gifted orators our church has produced, and his memory is held sacred throughout the bounds of Southern Methodism. His widow still resides in Jackson, and his son also, who is said to be the best physician in the city.

Reaching Hazlehurst, I was greeted by the pastor, Brother W. W. Graves, who took me to the best room in the hotel. I was delighted to meet Brother J. T. Leggett, the presiding elder, and several pastors of the Brookhaven District. Dr. Leggett is closing his fourth year on the district. His labors have been abundant, and the church has prospered under his administration. Brother Graves is serving his second year, and spares no pains to make his ministry effective. The meeting was under headway when I arrived, and grew in interest and power till the last service. Dr. A. F. Watkins, President of Millsaps College, favored us with his presence, and Governor Russell was present at one of our meetings. I found Brother Graves congenial, and helpful in every way. When it comes to real refinement, and orthodox Christian culture, the citizens of Hazlehurst stand in the forefront. I shall always remember and cherish the cordial and considerate treatment I received at their hands.

Monday after the meeting closed, I left for New Orleans, the Crescent City, and the leading metropolis of the South. There I was met by some good friends whom I had known in other years. I found lodgment in the Grunewald Hotel and remained there two days. It was a real joy to meet and commune with friends I had served thirteen years ago. I said while I was pastor there that I would be willing to spend the rest of my life in New Orleans and haven't changed my mind. During my stay I called at the Advocate office, and found Brother Henry T. Carley at his post. I enjoyed my intercourse with him. The New Orleans Advocate is ably edited, and should be widely circulated. My next stop was at Oakland, Miss., where I spent the night with my good friend, Mr. Jas. Moore, whose Christian hospitality and brotherly love I appreciated. The next day I went to Memphis, spent the night, then took the train for Decatur, Ala. On the train it was my good fortune to meet Bishop Mouzon and his accomplished wife and Dr. W. C. Watson, my former presiding elder, who were in route to Lake Junaluska. The Bishop appeared to be in good health, and is doing excellent work, not only in his episcopal district, but wherever occasion calls him. Changing cars at Decatur, I left for Elkmont Springs, and spent some time with my family. I then found my way to Birmingham, the home of my boyhood, and there spent a short time with relatives and friends. It always affords me much pleasure to visit the Magic City, and to note its rapid growth and great prosperity. Birmingham is a city of great churches, and the leading churches here are blest with eminent preachers. Our First Church, of which Dr. George Stuart is pastor, is one of the leading churches of Southern Methodism. I visited the office of the Alabama Christian Advocate, but the editor, Dr. L. C. Branscomb, was away. This paper is quite popular and deserves the extensive circulation it enjoys.

Leaving Birmingham over the Frisco, I returned to Dallas and from thence to Hereford, Texas, where ample preparations have been made for a union meeting, and where by the blessing of God we expect gratifying results.

By the way, Bishop W. F. McMurry holds this Conference this fall for the second time, to the great delight of the brethren.

When Xavier, the celebrated missionary of the Middle Ages, started on his extensive tour to the Orient, he passed near his ancestral home, and his companions asked him if he would not stop and greet his friends and kindred. With his heart burning with zeal for the perishing heathen, he replied, "No, I will defer that pleasure until I meet them in heaven." If such lofty zeal and consecration possessed Protestant preachers and people in America, we might reasonably look for the world to be evangelized in this generation.

Dallas, Texas.

A REPLY TO BROTHER HUGGIN.

By Rev. John W. Ramsey.

If it were not for the fact that Brother Huggin seems to want a reply, I would not deem it necessary to ask the editor for further space, because Brother Huggin, so far from touching the main points in my argument concerning the spiritual status of children, discussed only side issues such as the meaning of conversion and the salvation of the heathen, as if these matters, however interesting, had some connection with the topic under discussion; but if he wishes to argue such questions, I am at his service, so far as the editor will allow.

If I indulged in remarks on the difference between conversion and regeneration, it was because Brother Huggin had previously injected that subject into the controversy although foreign to it. Since he asks me the direct question if I believe the Jews who said, "Men and brethren, what shall we do," etc., had been converted, I shall have to answer, no; they were not converted—only under conviction for sin, but were doubtless converted later, and were among the three thousand who were saved. As for Saul of Tarsus, I shall have to reply that he was not only converted on the road to Damascus but, so far as I am able to discern, his conversion included his regeneration then and there. I am unable to find any evidence that he was converted on the way to the city and three days later regenerated, as Brother Huggin implies. Brother Huggin asseverates: "To be born of the Spirit is to be converted, but to be converted is not always to be born of the Spirit," and then adds, "Unless one can see the difference and make a distinction between conversion and regeneration, I do not see how one can be a sound theologian." Brother Huggin has undoubtedly made a distinction without a difference—the fatal blunder of many controversialists. Is he really anxious to know what conversion means? If so, I shall take pleasure in informing him. The term is derived from the Latin word conversio, and in theology signifies a spiritual and moral change attending a change of belief; a change of heart; a change of the ruling disposition of the soul, involving a transformation of the outward life. So says Mr. Webster, and if this definition does not involve regeneration, I do not know the meaning of words. The truth is, conversion includes in its theological content all those spiritual processes which have their inception in conviction for sin, ultimating in the blessed experience of regeneration.

It is not worth while to discuss the possible salvation of the heathen who have not the gospel except to say that it is beyond me to imagine one so obdurate of heart as to deny that God in his abundant goodness has made some provision for them, and I believe that the heathen who lives up to the light that he has will be saved. This is the teaching of the second chapter of Romans, which Brother Huggin admits his inability to see. True, as he quotes, St. Paul says, "By the deeds of the law shall no flesh be justified in his sight," but he is talking of those who have the gospel; hence, Brother Huggin's quotation misses the mark.

At last, however, Brother Huggin does approximate the subject of our controversy when he asks, "Is it not wonderful, if infants are born in such a state as not to need regeneration except as they be defiled by their own sins, that some people were not found that had escaped sin and the necessity of the new birth?" Yes, it would have been wonderful indeed, so I pause just long enough to cite Brother Huggin to one instance—John, the Baptist, of whom it is written that he was filled with the Holy Ghost from his mothers womb. As Jesus said to the people, so say I to Brother Huggin, "Search the Scriptures"—at least, let him read Luke 1:15 and Matt. 21:15, 16.

Brother Huggin asks me to show how the "dying grace" theory is Calvinistic, although I had, in my articles, shown clearly that very thing. But for his satisfaction, I will set it down again: A certain number of men were elected to be saved and a certain number to be lost. Non-elect infants, therefore, dying in infancy are lost. To escape this horrible conclusion, some theologians, who were not able to swing clear of such Calvinistic teaching, invented the "dying grace" theory for which there is not a scintilla of scripture. If so, let Brother Huggin produce it, giving book, chapter, and verse, and that will settle the controversy.

But to the point. If depravity excludes from the kingdom, then all children are excluded because all are born depraved; but if depravity excludes from the kingdom on earth, it will also exclude from the kingdom in heaven. Therefore, children dying in infancy are lost, and the teaching of the Primitive Baptist Church that "there are infants in hell a span long," is true. There is only one way to escape this logical conclusion and that is to invent a "dying grace" theory, as the theologians with Calvinistic tendencies have done; but such a theory has absolutely no scriptural basis. So certain am I of the accuracy of my statement that I challenge Brother Huggin to produce a single passage from the Bible in support of the "dying grace" theory—just one, if you please, from Holy Writ, fairly interperted, and I will admit that all my reasoning falls to pieces, world without end!

All children are born depraved. But the depravity does not exclude from the kingdom. Therefore, children are not excluded from the kingdom. Let Brother Huggin refute that.

If children are not excluded from the kingdom it follows, of course, that they are members of the kingdom; but membership in the kingdom is qualification for heaven at death. Therefore, children dying in infancy are qualified for heaven without the interposition of some mysterious operation of grace, as Calvinistic theologins have vainly imagined. What will Brother Huggin do with that?

Either children are born into the world inside of the kingdom or outside the kingdom. If the former be true, dying in infancy they go to heaven; if the latter be true, dying in infancy they go to hell. These conclusions are reasonable deductions of irresistible logic. Which horn of the dilemma does Brother Huggin prefer?

Every utterance of Christ concerning children is based upon the assumption—his assumption—that they are members of the kingdom. "Ye must be born again," was addressed primarily to Nicodemus; secondly, to those in like spiritual condition, and certainly this can not be said of children of whom Jesus said, "Suffer little children to come unto me, for such belong to the kingdom."

Brother Huggin quotes, "By one man's disobedience many were made sinners," but he conveniently omitted the latter part of the verse, "So by the obedience of one shall many be made righteous." He also forgot to quote St. Paul's other words, "By the righteousness of one the free gift came upon all men unto justification of life"—life to adults conditioned upon faith, life to all children unconditionally through the atonement of Jesus Christ, our Lord.

Brother Huggin can not baptize a baby without putting the stamp of his approval upon the fact that children are born into the world inside the kingdom, for the ritual for baptism of infants declares that "all men, though fallen in Adam, are born into this world in Christ the Redeemer." Now, will Brother Huggin show us the necessity of their regeneration as a prerequisite for their entrance into the kingdom if they are born into the world in Christ?

Now, so far as I am concerned, since Brother Huggin has not and can not answer my argument, and can not produce the scripture in substantiation of the "dying grace" theory, this ends the controversy.

WANTED—A VENTURESOME, RECKLESS FAITH.

By Rev. Trevor H. Davies, D.D., Pastor of the Metropolitan Church, Toronto, Canada.

"Action coarsens thought," declared Amiel in a characteristic passage. He desired to live in a dream-world too ethereal for the touch of concrete and practical duties. His ideas were to be guarded from expression. They would lose their beauty and refinement by entering the world of action.

Christianity has no such fear. It has a genius for the open. It is nothing if it is not practical. Its spirit is always aggressive. It can not live without expression. Its sublime ideas are to be clarified and tested by action. It will hold its own in the study and the lecture hall, and will welcome investigation everywhere, but its supreme justification is to be found in life and conduct. "If any man willeth to do his will, he shall know of the doctrine, whether it is of God."

The peril of a church which is not evangelistic is that it should become heretical. The test of doctrine is to be found in experience. Some astronomers have asserted that our sun is a dark body radiating dark beams, but that those become luminous when they enter an atmosphere. The affirmations of the church have at times been obscured by her remoteness from the world. She would have been stronger in faith and more lustrous in hope had she been more evangelistic in temper.

Never was her opportunity fairer than to-day. A world striving to forget God is falling to pieces. The modern mind, thinking it has outsoared the New Testament, has gone mad. The attempt to weave a new ethic has deluged our world with barbarism and cruelty. A material philosophy has led the world to chaos; selfishness is sweeping the lands like a pestilence.

Christianity has its challenge, and it is one that goes down to the bedrock of civilization. Edward Carpenter has written a book entitled "Civilization—Its Cause and Cure." The title makes one pause. We were so proud of our civilization but a few years ago, and now there are none who pay it reverence. But can we find a cure? We need have no hesitation in replying that the remedy is in our Lord Jesus Christ. Christianity has no need of an apologist. It stands vindicated by the happenings of recent years and vindicated to an extent which almost entitles us to speak of it as a new revelation.

We are called in this critical hour to a new committal to the cause of Christ; to confront, in his name, non-Christian assumptions and principles with a calm but determined assertion of his supremacy; to awaken a new and passionate loyalty in the hearts of our young people to their Lord, so that his standard may be carried by their strong hands into every department of life—political, social, commercial, domestic. Action will justify its teaching. When we think of a world Christianized, we think of a world harmonized. Christ is strong enough to bear the government upon his shoulders, he and no other. We want a faith reckless in its daring, full of challenge and venture and enterprise. Our rallying cry is that of the warrior-monks of old, "Christus Imperator." It is most encouraging to our mission to look at it afresh from the standpoint of the present world's situation.

The Primacy of the Spiritual.

Visiting the great cathedrals of Europe, John Ruskin found some which had fallen before their time. It was not the sacrilegious hand of the robber or blasphemer or infidel which had pulled down the walls, leaving only a few silent arches or moldering ruins as pathetic memorials of their former glory. They had fallen because the builders had placed lying stones in the foundations and within the walls. And the years had discovered, as the years always do discover, "the refuge of lies."

We are standing amid the ruins of state systems and social systems in which men had thought to spend their days. It was not the war which caused their dissolution, though it may have accelerated the process of destruction. They carried destruction within themselves and nothing could avert those creeping movements of decay. They perished because materialism and force are insecure foundations. Men built in pride, and the structure fell because the foundations were rotten. Unless the bases of life lay hold upon realities, they are sure to collapse in the hour of pressure. The ultimate realities are spiritual.

Looking with sadness upon these shattered hopes, we hear the Master's word, "Seek first the kingdom of God and his righteousness." These "square-hewn blocks of righteousness and cornerstones of faithfulness" are the only solid and substantial bases of human well-being. We remember that Christianity is essentially a spiritual religion. The religion of the Spirit is the only religion which can help us now.

The Sanity of Unselfishness.

The Christian law of service has been vindicated as the supremely sane and rational law of life. We are a little tired of hearing "practical men" talk of the Christian ethic as "beautiful" and "sublime." It is all that, of course, but what we claim now is that it is the only sensible and practical and useful way of living in this prosaic and matter-of-fact world. What has the much vaunted doctrine of "enlightened selfishness" done for us? It was propounded by men who declared the Christian ideal impracticable, and it has gone as far as it could go in the direction of smashing the whole social fabric which it was fashioned to sustain. We challenge it not merely because it is so stupid and irrational—of course, in the last resort a wrong principle is always a stupid one. The ingenious idea of adjusting our social affairs by "contracts" based on "enlightened selfishness" has been exploded before our eyes on a world scale. No sooner does one party to the contract obtain the advantage of power than it repudiates the contract and tears up the "scrap of paper."

The present conflict between classes is the last word in impotence and futility. As St. Paul suggests, nothing could be more irrational than for the brain to quarrel with the hand or the eye to have a personal controversy with the foot.

The Christian law of service is the only one which can redeem us from the folly of futility. For nineteen hundred years Christ has been preaching sanity to a race distraught by its passions.

Some people tell us we are standing at the crossroads. We left them long ago and have now completely lost our way. We find ourselves down some blind alley and can go no further, where we spend the weary days in glaring suspiciously and angrily into each other's faces. At the crossroads stands One who points to us the human way which is also the divine way, and, therefore, the only right way. "The Son of man came not to be ministered unto but to minister."

Edmund Burke said, "Law can not save human society by the little acts of great statesmen." We have learned it again and this time at tremendous cost. Human nature is capable of unselfishness.

The Gospel of Human Inadequacy.

That a sense of inadequacy has fallen upon the world must be evident to all. It would be easy to expound by the testimonies of statesmen, generals, leaders of commerce, industry and education the great words of St. Paul: "We have had the sentence of death in ourselves that we should not trust in ourselves, but in God who raiseth the dead."

We have, however, sometimes missed the evangel which is embedded in this chastened mood. It means that we were not intended to stand alone. It is a most surprising thought that life without God is without hope. If we find that human life is incomplete without him and lost apart from his guidance and fellowship, we may lift up our hearts with confidence.

There is the gospel of redemption for which the church should make no apology, but which she must proclaim with eager, thankful voice to nations and their leaders overwhelmed by the exigencies and responsibilities and perils of the world situation, to churches confronted by a task that is beyond all their human resources and to individuals burdened by "the weight of chance desires." We shall succeed just so far and so quickly as God is set free by our faith to do his own work in the realms of human life. "With God all things are possible," declared our Lord, meaning that it is not in man alone, nor yet in God alone, but in man with God, that the work is to be accomplished.

James Renwick, who died in the Grassmarket, Edinburgh, for Christ and his covenant, wrote to a friend of his: "The earth is round, and the heart of man three-nooked, and therefore this can not be filled by that." The nooks, the crevices remain unoccupied. Our discontent is an evidence of our birthright, our dependence a token of our sonship.

These are some of the thoughts which should sustain us and enhearten us at this time. The religion the world needs must be spiritual, it must bring to us a new ethic, and it must lead us to complete our incompleteness in God. In a word, the world through its need is crying out for Christ.—Pittsburg Christian Advocate.

REPORT FROM DURANT DISTRICT.

Bulletin report of the financial standing of the various charges of the Durant District covering two items only, the pastors' salaries and benevolences, ending July 26, 1920:

	Salaries		Benevolences	
Charges—	Assessed	Paid	Assessed	Paid
Akerman	$1,795	$1,111.25	$573	$450.00
Acona	1,400	870.00	483	241.75
Black Hawk ..	1,350	732.75	430	100.00
Center Ridge..	600	263.23	208	.....
Chester	800	451.10	470	37.50
Coila	....	132.40	160	17.00
Durant	1,800	824.40	604	347.50
Duck Hill	1,500	624.10	609	25.00
Ebenezer	892	434.90	327	200.00
Hesterville ...	1,057	319.95	378	.....
Kilmichael ...	1,350	1,012.50	629	400.00
Kosciusko	2,000	1,000.95	646	.....
Kosciusko ct..	810	500.85	365	110.00
Lexington	2,000	1,500.00	741	500.00
Louisville	1,800	1,010.95	570	570.00
Louisville ct..	640	449.63	405	.....
McCool	1,000	564.65	432	50.00
Pickens	1,500	1,081.50	485	485.00
Sallis	1,000	583.95	398	150.00
Sidon & Cruger	1,800	1,153.46	460	192.09
Tchula	1,500	1,068.75	536	.....
Vaiden	1,200	434.45	384	120.00

A. C. McCORKLE.

AN IMPORTANT NOTICE.

Some days since I addressed a letter to each pastor in the Port Gibson District about some help to relieve a certain situation in the bounds of our district, and some of the brethren have overlooked the matter.

Brethren, I know that you expect to look after this matter, and I hope you will do so in the near future, as this is an important case.

I am very thankful to those who have responded, and will say that I will be the same to those who will do so in the near future.

W. H. SAUNDERS.

Natchez, Miss., August 9.

THE WAY TO TREAT A CHILD.

Sir William Napier once in his walks met with a little girl five years old sobbing over a pitcher she had broken. She, in her innocence, asked him to mend it. He told her that he could not mend it, but that he would meet her trouble by giving her six-pence to buy a new one, if she would meet him at the same hour the next evening, as he had no money in his purse that day. When he returned home he found that there was an invitation waiting for him, which he particularly wished to accept. But he could not then have met the little girl at the time stated, and he gave up the invitation, saying, "I could not disappoint her, she trusted in me so implicitly." That was the true Christian English gentleman and soldier.—A. P. Stanley.

The Home Circle

TAKING HOME ELIZA.

Larry and Max were a proud pair when their father said they might have the job of taking home Eliza, Uncle Alec's red heifer, which had strayed to their farm in the night. As he wanted to send along a sample of his good apples and turnips, he told the boys that they might as well go in the buggy. They could put the baskets in front, he said, and lead Eliza by a long rope.

The boys decided to take turns at driving and leading. As they moved slowly down the road behind old Ben, with Larry driving and Max holding the rope and Eliza following, they wished that they might meet some one whom they knew. The wish came true, for at the first turn in the road they met Clem Talley.

"Hello!" cried Max. "Want to get in?"

Clem looked surprised to see them driving alone, but all he said was that he had a new puzzle to show them, and did not mind if he did get in. Clem was a fat boy, and, to make room for him, Larry and Max had to get out and move the two baskets to the back of the buggy. The space behind was small, but by raising the lid and putting up the buggy top they were able to wedge the baskets in. Then they themselves climbed in again, and were soon busy with the puzzle.

It was such a wonderful puzzle that Larry and Max almost forgot to take turns at driving and they quite forgot to keep an eye on Eliza, as their father had charged them to do. Once Max remembered to look out of the little window at the back.

"Eliza's all right," he said. "I can see her tail switching at the flies."

Old Ben turned in at Uncle Alec's farm before any of them knew they were there. Uncle Alec himself came out to open the gate.

"Well, well!" he cried. "I didn't know you two fellows could manage Ben alone!"

"That's not all," said Max, with pride. "Look what's back behind the buggy."

Uncle Alec looked. "Why, if it isn't Eliza!" he said, in a pleased tone.

"There's something else back there for you, too," Larry added, as he started to let down Ben's check-rein.

"What else?" he asked; "I don't see anything but Eliza."

The boys laughed. Even Clem had to smile. "How about all that stuff in the baskets?" Larry said. But Uncle Alec declared that he did not see any "stuff."

Max and Larry hurried round to the back of the buggy, still laughing. But their laughter stopped when they looked into the baskets. Both were empty. Not a turnip or an apple was to be seen.

"Why, they couldn't have jostled out!" Larry gasped.

"And nobody took them," said Max. "We didn't meet a soul anywhere on the road."

"Did you keep a good watch behind you?" their uncle asked.

The boys did not understand. "Nobody crept up behind," Max insisted, "because we'd have seen him while we were watching Eliza." They all three seemed bewildered.

Uncle Alec was looking hard at the heifer. "So you watched Eliza, did you?" he asked.

Larry and Max grew slowly red in the face.

"I forgot to," Larry said, in a low voice.

"I saw her tail—once," faltered Max, redder than ever.

"How about her head?" asked Uncle Alec; "her mouth, for example?"

He turned away and began to pull burs out of the heifer's red side. All at once the boys understood.

Max spoke first. "But, Uncle Alec, could a little cow like that eat all those apples and turnips?"

"Pshaw! That was just a lunch for this cow," was Uncle Alec's reply. "But, never mind; maybe she needed it after going without her breakfast." He felt sorry for the boys, they looked so downcast.

"We'll have to tell father," Larry said bravely, and Max nodded. "He'll never let us drive again."

"Yes, he will," said Uncle Alex, "after I tell him you've been punished enough. But don't forget; next time you lead Eliza watch every inch of her. You hear?"—Nancy Byrd Turner, in Youth's Companion.

GRANDFATHER'S STORY.

Bobby rocked so hard that the big chair in which he was sitting went bump against the piazza rail.

Grandfather looked over the top of his newspaper just as Bobby knew he would. "What's the trouble, grandson?" he asked, just as Bobby knew he would.

"I've got to write a composition," answered Bobby, frowning at the sheet of white paper.

"Well, why don't you do it?" said grandfather, his eyes twinkling.

"Don't know what to write," answered Bobby.

"Suppose I tell you a story," said grandfather, after a moment.

Bobby scampered across the piazza. "Stories are lots nicer than compositions," said Bobby, snuggling close to grandfather.

"Before I begin," said grandfather, "perhaps you can tell what you hear whenever you go to the telegraph office."

"I hear the telegraph talking," answered Bobby promptly. "It says, 'Click, click, click.'"

"How long have you been hearing it say, 'Click, click, click'?" asked grandfather.

"Why, always," answered Bobby.

"Quite true," said grandfather, "and the reason you have always heard the telegraph talk, Bobby, is because a long time before you were born, a brave man had the idea that he could harness electricity and make it carry messages."

"Why do you call him a brave man, grandfather?" asked Bobby.

"That is the story," answered grandfather. "Once upon a time a baby boy was born in the town where Paul Revere waited to see the lights on the steeple of the Old North Church, the town of Charlestown, which is just across the Charles River from Boston. The baby boy's father, who was a minister, named his little son, Samuel. Now, Samuel from a tiny lad took great delight in looking at pictures, so it was no wonder that when he grew up he began to paint pictures himself. But while he was painting pictures he also became interested in electricity, and with that idea in his head of harnessing electricity and making it carry messages, he straightway set to work to see what he could do.

"Hardly any one believed in this idea of Samuel's, and for years he worked on, getting his living in the meanwhile by teaching a few pupils and painting a few pictures.

"At last Congress helped him try the experiment, and when the experiment proved to be a success and people found they could send messages quicker by wire than they could by messengers on horseback—for all this happened, Bobby, long before the age of the railroad—my! but everybody was in a hurry to send messages by wire. Now, Bobby, that is the story of brave Samuel F. B. Morse. Why was he brave? Because he kept on fighting till the victory was won."

Grandfather stopped speaking and looked down at Bobby, but Bobby was watching a brand-new yellow butterfly balancing itself on a brand-new yellow dandelion.

Suddenly Bobby looked up at grandfather.

"Grandfather!" said Bobby, "that composition is what I've got to fight!"

"So it is! So it is!" replied grandfather, "and, Bobby, always remember the name of brave Samuel Morse whenever you have a composition or any other problem to fight, and how he kept on fighting till the victory was won."—Gertrude Winham Fielder, in Zion's Herald.

THE USE OF ICE.

English men-of-war have no ice-making machines on board, as do our ships, and everybody knows how the English fail to understand us on the subject of the use of ice, especially in our drinks.

An English officer was aboard one of our ships of the Asiatic fleet, and, on being served with a nice drink, commented on the delights of having cool water aboard. The American officer responded with an offer of a small cake of ice, which was sent the following morning. Meeting the Englishman ashore a week later, the American asked him if he had enjoyed the ice.

"Enjoy it, old top? Why, do you know, that was the first cold bath I've had since I left England!"—Everybody's Magazine.

When you hear the sermon it may bore you, but when you apply it in your life, it will arouse the enthusiasm of your friends.—Dr. J. A. Holmes.

GUARANTEE.

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it - good old Luzianne. At your dealer's you will find it - with our guarantee behind it - good old Luzianne.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reily & Co. Inc. New Orleans

UNITED COUPONS

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEASURING THE WALLS OF JERUSALEM,

Let us, with Zechariah, measure the walls of Jerusalem, tell the resources and the possibilities of the kingdom of God, and take courage. The prophet Zechariah was associated with Haggai in the rebuilding of the temple, after the return of a remnant of the people from Babylonian captivity. It was the task of Zechariah to encourage the builders of the city and the temple, a work which was beset with many difficulties from within and from without. In a symbolism suggesting Ezekiel he set before his people the glories of the completed task and the glories of the future, when God should once more write his name in Jerusalem.

Let us consider one of his symbols as a thing of suggestive value for us in the work of the kingdom today. The prophet saw a young man with a measuring line in his hand. And the prophet said: "Whither goest thou?" And he replied: "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." And the line of the young man was an ample one and the measure of the city was great. And the prophet was thus instructed that the Jerusalem of the future should not be a narrow, walled town, but a city vast and glorious.

When the stranger visited the ancient city of Sparta, and marveled that the city had no walls, such as all other cities had in that day, he was shown a host of Spartan warriors, like unto the handful which defended the pass of Thermopylae against the Persian hordes and perished to a man, and he was told that they were the walls of Sparta. But the young man with the measuring line told the prophet that God himself should be a wall of fire round the restored city of Jerusalem, and that God should be the glory in the midst of her. And we are bound to agree that this is a far more exalted idea of the strength of a city and a nation. The stability of the city and the state must finally depend, not upon walls and fortresses and fleets of steel, but upon the character of the citizens. And the character of the citizens must depend upon the presence and the blessing of God in the midst of them. For "Blessed is the nation whose God is the Lord."

Now, the Jerusalem of the prophet's vision is not today the Arab city of Palestine, which was dominated until recently by the degraded and cruel Turk, but it is the kingdom of God. The city of God is now no earthly locality, but it is represented by the visible Church of Christ. And may we, with the young man of Zechariah's vision, measure the city of God with an ample line? May we learn how really vast are the potential resources of the kingdom, how great are the possibilities for good—the magnitude of which shall be finally told only in eternity—how mighty is the task, and how certain the result and how glorious the consummation?

When the leaders of our church projected the great Centenary of Missions they used an ample line in measuring the resources and the boundaries of the kingdom of God. Great credit must ever be given them and our church for the use of such an ample line. For never before had the followers of Christ so large a vision of the possibilities of the kingdom. Never before had the raising of so vast a sum been attempted. The "sunset of life" gives "mystical lore," but it is often possible after the lapse of a shorter period than a lifetime to look upon things past with a greater knowledge and understanding. We see now that we did not use a line that was ample enough, ample though it was. We regret that we did not include in our askings the superannuates, education, orphanages and other things for which we are responsible, and of which the claim is so great. But it is too late to lengthen the line with which we measure our part of the kingdom.

The ample line of the young man the prophet saw in his vision had to include the men who were to build a city so great and glorious. The human wealth of the Centenary has not yet been sufficiently provided. Not enough young men and women have answered the calls to service which the Centenary has made possible. There was a time when there were more open doors than we could enter, because we had not the means to send the men who were ready to go. Now it seems we have more money than men. Have we learned to give money without giving ourselves? Have we learned to serve by proxy? Now to the task of transmuting the material wealth provided into gold of real service. Now for the consecrated young men and women of our church who will give themselves to this divine alchemy. It is significant that a young man measured the walls of a future and glorious Jerusalem with an ample line. And now is the time for the young people of our church to measure the kingdom with an ample line—to consider the claims of the ministry, of the deaconess, of the city mission worker and of the missionary in the foreign land—to answer with Isaiah: "Here am I. send me, send me."

DEATH OF REV. M. G. JENKINS.

A note from Dr. John T. Sawyer of this city informs us that he had just learned of the death of Rev. M. G. Jenkins through a letter from Brother Jenkins' daughter, Mrs. Lula M. Harris of San Antonio, Texas. She wrote as follows: "I am writing to tell you of father's death. He passed away at sunset, July 27. Pneumonia developed several days before his death and he was unconscious most of the time. We took the body to Mineola for burial. Our minister, Brother Ratieff, assisted by Brother Scott, conducted a service here, and a Masonic burial service was read in Mineola." Brother Jenkins had long been a superannuate member of the Louisiana Conference, having had to ask for the superannuate relation soon after he had been transferred to Louisiana. Brother Jenkins made his home in Texas, and his strength would not permit his attendance upon the sessions of the Conference where he retained his membership. We regret that we have not at this time more information concerning the life and labors of Brother Jenkins.

THE BIBLE AND THE ORATORS.

It is really a source of marvel that, while McDonogh's will—to the effect that the Bible should be read in the schools which should be founded with the proceeds of the legacy which he left to the city of New Orleans—is unblushingly not carried out, and while the Bible is not read in many of the schools of the land because of sectarian fears which are absolutely unfounded, few seem to realize that the fact that the Bible is a forbidden book in the schools takes away from the children and youth of the land the one greatest cultural and educational book in the world.

It is a surprise to find how much the orators prize it. It is a mistake to suppose that the preacher is the only man who "takes a text." A few days ago one of the "Ring" orators in New Orleans took a text about "whited sepulchres" and "dead men's bones" and proceeded to denounce one of the opposition. In a single address, the chief one before a great convention, a certain orator recently drew no less than three illustrations from the Bible. One was about the Ark of the Covenant. Another was about a "land flowing with milk and honey." The third was this, as he spoke of the more cordial relation which has come in time to exist between America and England: "As time went on the Sun of Sweet Content and Reconciliation arose with healing in its beams, so that to-day the greatest cordiality and good-will prevails." And it is significant that this same orator said, in discussing social problems of the present day: "You have to go to Holy Writ to find the fundamental principles on which the new social edifice must be upreared." Yet this Book, which is the inspiration of the poets, the artists and the orators, is a forbidden book in most of the schools of the land. And this Book, which contains "the fundamental principles on which the new social edifice must be upreared," is denied to those who are supposed to be in tutelage and training as the builders of the social edifice of the near future. Peculiar, isn't it? As difficult to understand (?), say, as the Irish Problem.

PERSONAL AND OTHER NOTES.

A note from Rev. W. J. Wood informs us that the work of the church is progressing satisfactorily at Duck Hill, Miss.

We have a card, under date of July 23, from Dr. Cooper in Venice. The view is of the "Canal Grande di Rialto dalla riva del vin."

Rev. J. Early Gray, our pastor at Magnolia, Miss., has recently been with Rev. R. A. Allums in a meeting at Pleasant Valley, Miss.

A pipe organ has just been installed in our church at Magnolia, Miss. It is a splendid instrument, proving to be satisfactory in every way.

President R. E. Bohbitt, of Mansfield Female College, Louisiana Conference, and his family are spending a part of the summer on the Assembly grounds, Monteagle, Tenn.

Rev. C. C. Miller, of Morgan City, La., recently assisted Rev. J. Early Gray in a fine meeting at Magnolia, Miss. There were twelve accessions to the church on profession of faith.

Rev. Bricoe Carter, presiding elder of the Shreveport District, Louisiana Conference, attended the meeting of the Educational Commission at Blue Ridge, N. C., last week.

It was the editor's pleasure to meet for a few minutes Rev. W. Winans Drake, pastor of Neel Memorial Methodist Church, Shreveport, La., at Lake Junaluska, N. C., last week.

Rev. J. G. Snelling, presiding elder of the New Orleans District, left on Monday of this week to attend a "set-up" meeting of the Educational Campaign Commission at Little Rock, Ark.

Rev. W. W. Woollard, our efficient pastor at Grenada, Miss., after attending the meeting of the Educational Commission at Blue Ridge, N. C., is spending his vacation at Lake Junaluska.

Our church at Kosciusko, Miss., has lost three of its members by death within the last three weeks—Miss Mitt Doty, Dillard Bell, and Mervin Smith. All three were splendid workers in the church.

Rev. W. H. Giles, our pastor at Donaldsonville, La., with his wife is visiting relatives at Primrose, Ga. Brother Giles is a Georgia product who is doing a fine work in the Louisiana Conference.

The American Bible Society is planning to bring its war work to completion by giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the world war.

Among the North Mississippi Conference preachers whose trails we came across last week at Lake Junaluska, were Rev. O. W. Bradley, of Corinth, Rev. W. L. Duren, of Columbus, and Rev. B. P. Jaco, of Winona.

According to a newspaper announcement, William Edenborn, president of the Louisiana Railway and Navigation Company, has donated 160 acres of land to the Louisiana Children's Home Finding Society, to be utilized as a farm.

Rev. R. H. Harper, pastor of the First M. E. Church, South, preached on last Sunday at 11 a.m., at the Third Presbyterian Church, Dr. Summey, the pastor, being away. At the 8 p.m. service, Dr. J. T. Sawyer preached. Both sermons were well received.

A card from Sister T. S. Randle, Tyler, Texas, with instructions about the address of her Advocate, states that she is happy in the return of her grandson, with honorable discharge from the navy. Sister Randle is well known by our people in Louisiana.

Rev. J. D. Nesom, our pastor at Oak Grove, La., has recently returned from an extended visit to points in Arkansas, Oklahoma, and Texas. He reports that Methodism is vigorous throughout that great territory, her pulpits being filled by strong men.

Nearly all the president of our educational institutions were in attendance at the meeting of the Educational Commission at Blue Ridge, N. C. Among them were Dr. A. F. Watkins, of Millsaps, Rev. J. R. Countiss, of Grenada, Dr. W. R. Bourne, of Centenary, and R. E. Bobbitt, of Mansfield.

One of the subscribers of the Advocate in Texas, addressed the Editor as Rev. "C. O." Carley—"Carley" being the name of the Editor, and "C. O." being the initials of the Publisher. We trust the combination represents in a way the united service Editor and Publisher are trying to give all our readers.

Rev. J. R. Countiss, the distinguished president of Grenada College, Grenada, Miss., with his family is taking a well-deserved vacation at Lake Junaluska, N. C. His indefatigable labors and great achievements in connection with the great school of which he is in charge justly entitle him to a longer rest than he is willing to take at this time.

Her Mississippi friends will learn with great sorrow of the death of Mrs. M. E. Baskin, at the home of her daughter in Conway, Ark., on July 9. She was the daughter of a Methodist preachor, Rev. T. C. Nelson. She leaves three sons, two of them ministers, and a daughter to mourn their loss. The Advocate extends sincere sympathy to the bereaved family.

We acknowledge the honor of an invitation to attend the fifteenth wedding anniversary of Rev. and Mrs. W. B. Hogg, in the parlors of the Winfield Methodist Church, Little Rock, Ark., on Tuesday, August 24. Brother Hogg is known throughout the church as a preacher of unusual power. The Advocate extends best wishes to him and his good wife upon the happy event which they will soon celebrate.

Rev. Payton A. Sowell, one of the superannuates of the Tennessee Conference, is visiting his daughter, Mrs. Williamson, of New Orleans, in her home for the summer at Montcagle, Tenn. Brother Sowell is well known to our Louisiana brethren, having supplied the Jeanerette charge. He also made his home with his daughter here in New Orleans for several years. But Brother Sowell is known to the whole church through his fine articles which appear in the church press.

We congratulate our readers upon the marked excellence of the editorial pages this week. With the exception of a few "personals," practically all the matter on these pages was prepared by Rev. R. H. Harper, the billiant pastor of the First Methodist Church of this city. His kindness in this connection made it possible for the editor to spend a few days at Grenada, Miss., Blue Ridge, Asheville, and Lake Junaluska, N. C., and Atlanta, Ga. The occasion of these visits will be dealt with in the next issue of the Advocate.

Our readers, especially those in Mississippi, will be pleased to learn that in the reorganization of the army under recent legislation, Chaplain John A. Randolph has been promoted to the rank of Lieutenant Colonel, and Chaplain John M. Moose has been promoted to the rank of Major. They are both members of the North Mississippi Conference, and have had many years of service at home and abroad. Chaplain Moose is the son-in-law of Dr. J. W. Boswell, who edited this paper so ably for a number of years.

Mr. Brunner M. Hunt, son of Dr. Rolfe Hunt, of Port Gibson, Miss., was licensed to preach last summer at the age of eighteen. He has been aiding some of the pastors while not engaged in his studies at Millsaps College. After a recent sermon by him at Port Gibson, his grandmother remarked that she had now heard four generations of Hunts preach. He is also of preaching stock on his mother's side, being descended from Rev. John H. Brunner, D.D., and Rev. John Key, of Tennessee. He will enter the senior class at Millsaps this fall.

Two meetings have recently been conducted, with good results, on the Magee charge, Mississippi Conference, of which Rev. S. W. Johnson is the pastor. Rev. W. H. Lane assisted in the meeting at Rial Creek. The most of the people in the neighborhood were already members of the church, so the chief result of the meeting was the quickening of the spiritual life of the membership. It was pronounced the best meeting this church had had in years. So acceptable were the services of Brother Lane that this was the second time he had assisted in a revival there, and he was given an invitation to come the third time. The other meeting was held at Sharon Grove church, where Rev. M. K. Miller of the Louise and Holly Bluff charge did the preaching. Brother Miller is a good singer as well as preacher. There were gracious results among the membership, while two were received into the church upon profession of faith. The meeting was fittingly closed with the Sacrament of the Lord's Supper.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. B. King, Benton, Miss., 2; Rev. Martin Hebert, New Iberia, La., 3; Mrs. J. W. Birch, Hammond, La., 2; Thos. W. Camp, Haynesville, La., 6; Rev. T. H. Porter, Victoria, Miss., 2; Rev. A. S. Brisco, Winona, Miss., 4; Rev. H. E. Raley, Matherville, Miss., 4; Rev. J. A. Wells, Gloster, Miss., 2; Rev. W. J. Wood, Duck Hill, Miss., 6; Rev. W. H. Lane, Jackson, Miss., 4; Rev. H. A. Wood, Quitman, Miss., 4.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

I am sure you will rejoice to know that our Conference is now in the twelfth place on the list, having moved from the twentieth place in the report for July. Now for another move toward the top during August.

I thank you for what you have made possible by your co-operation, and appeal to each of you to do your very best during this month, in order that we may continue to climb toward the top. You can help wondrously by seeing that your Church Cabinets are at work assisting the Treasurer to collect the money.

Be sure that the Treasurer deposits his collection in the bank to the credit of John E. Edgerton, Treasurer, and notifies W. D. Hawkins, Conference Centenary Treasurer, or sends it direct to the Treasurer, and that the Treasurer makes his reports to the Conference Treasurer every month. Also, that if the Treasurer has not already made a list of the subscribers in the "Eight Day Drive" with amount each subscribed, have him do so. If I can serve you, let me know. I am glad to represent the Centenary in your church either by an address, or give you the pictures of the wonderful work being done. I can put on the pictures with or without electric lights.

Yours for service,
W. D. HAWKINS.
Conference Centenary Treasurer.
Conference Missionary Secretary

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

NOTICE.

Brother D. S. Harmon, of Meridian, who for the past two years has been Treasurer of the Mississippi Conference Sunday School Board, having moved out of the State, it becomes necessary for the Sunday School Board to elect a temporary successor. Rev. H. F. Tolle, of Jackson, Miss., has kindly agreed to act in this capacity until the ensuing session of the Mississippi Conference at Brookhaven, Miss., and we request all of our pastors and Sunday school superintendents to take notice and make their remittances to Brother Tolle at Jackson, Miss., and to communicate with him concerning such matters as pertain to the treasurer's office. B. F. LEWIS, Secretary.
Mississippi Conf. Sunday School Board.

A man when he is dead will ask the pastor to hold a whole service just for him. Yet the same man while he is still alive will ignore several thousand perfectly good services that others would be glad to share with him.—Dr. J. A. Holmes.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Dye It Right!
"Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

JUST MILK
and
Jell-O
Ice Cream
Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Cuticura Soap Clears the Skin and Keeps it Clear

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Red Eyes Dickey's Old Reliable Eye Water, cools, heals and strengthens the sorest eye. Doesn't burn or hurt, feels good. Once used always wanted. Good for children and grown folks. Get Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

HOLMES
is a
Reliable Store

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY ANN FERGUSON (nee Hutchins) was born in Lawrence County, Mississippi, February 13, 1845. She died in Baxterville, Miss., May 6, 1920. She was the wife of Mr. Albert J. Ferguson, of Beauregard, Miss., who died August 16, 1886. She was the mother of nine children, four sons and five daughters, all of whom were reared to mature manhood and womanhood. Three of these children, two daughters and one son, preceded her to the heavenly land. The above dates and facts make the principal epochs in a life. But it would be hard to write her biography. Those who knew her best refer to her as a noble and indulgent wife, a fond, self-sacrificing mother. For the past fifteen years it was the happy privilege of the writer not only to know her but to be regarded as one of her best personal friends, and I knew her to be a most devoted Christian. She was a Methodist of the old type. She believed in prayer, and by trusting in God, and by precept and example she was able, single-handed, to guide her large family of children toward God and heaven. The children are all grown up, and are now advancing toward middle life. A nobler family of men and women it has never been my privilege to know. One of her sons, the Rev. W. J. Ferguson, has been for thirty years a most useful member of the Mississippi Conference. She considered her preacher boy with the very highest regard, believing that God had not only saved him, but had called him to the ministry in answer to her prayers. For many years she lived with her three sons, J. D., George, and Albert. They were true, noble, devoted sons. Oh, how she prayed for their salvation! And God has answered mother's prayers; a little more than a year before her death Albert was called, and he was ready to go. He told her she would find him in heaven, and then in a few days a daughter was called. She was also ready. And I feel sure, as one by one the others are called, they will go home to mother. Oh, what a priceless treasure is the memory of a good Christian mother! And to live right and love God and meet mother should be the ambition and aspiration of us all. Her devoted friend,

J. E. WILLIAMS.

Hattiesburg, Miss.

ELBERT R. DAY was born, November 29, 1833, in Holmes County, Mississippi, and died at his home in Stoneville, Washington County, July 19, 1920. A good man has gone to his reward. Brother Day was a native Mississippian. He was married to Miss Martha Ratliff, of Holmes County, about fifty-five years ago. To this union were born eleven children; seven died young, three survive the father—a son, E. N. Day, Mrs. L. E. Johnson, and Mrs. D. E. Reinhold, and five grandchildren. He has been an active member of the Methodist Church at Leland for a long time, but of late years has shown an increased and growing interest in religion. The writer of this memoir has known him since last December, and his activity and spiritual growth seemed to become a real passion with him until he was stricken, I think, in February; then his resignation and patience under great suffering were so unusual that his many friends were greatly exercised and charmed by his spirit of faith, patience and full consciousness that life end was at hand. He was a spiritual uplift to all who visited him. His good wife preceded him about three years. She was born in the same year that he was, so they lived long together. When about 65 years old he was planting some big-shell pecans in each corner of the yard and his good wife said, "Mr. Day, what are you doing?" He said, "Planting pecans." "Don't you know they will do you no good?" He said, "I expect to live to climb the trees and frail off pecans for you to pick up." This actually took place. He died in his 87th year full of years and grace.

W. M. YOUNG.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

Forschler's
Dual Frame Motor Truck

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

IN YE OLDEN TIME

Hoop skirts were worn by those who first asked the druggist for, and insisted on having, the genuine Golden Medical Discovery put up by Dr. Pierce over fifty years ago. Dress has changed very much since then! But Dr. Pierce's medicines contain the same dependable ingredients. They are standard today just as they were fifty years ago.

Dr. Pierce's Golden Medical Discovery for the stomach and blood cannot be surpassed by any remedy today.

Dr. Pierce's Favorite Prescription for weak women has never been equalled for the distressing complaints incident to womanhood. What others say:

NEW ORLEANS, LA.—"Ever since I can remember Dr. Pierce's medicines have been used in my family. When I was quite a young girl I had my first experience with them. I was in a miserable condition when my father gave me the 'Golden Medical Discovery,' but my cough soon stopped, and it completely restored my health. Then, when it came to the critical time of life I depended entirely on the 'Favorite Prescription and it brought me thru in remarkably good health."—MRS. CARRIE DIODENE, 1818 Baronne St.

BOYS' INSTITUTE IN HOUMA, LA.

An Institute week for boys was held at the MacDonnell Wesley House and School at Houma, La., under the auspices of the Woman's Missionary Council during the last week of July, 1920. There were fifteen boys enrolled, three from Houma, one from Montegut, and eleven from Bayou Blue, all of whom belong either to our church or Sunday school. Mrs. Laura M. White and Miss Ella K. Hooper, who occupy and have charge of the MacDonnell Wesley House, were the promoters and supervisors of the work of the institute. Revs. E. V. Duplantis, Jas. A. Knight, and Edgar Dufrene, ministerial students of Centenary College, were requested to assist in the work and were appointed as leaders over the boys. And it would be a grave injustice not to mention the indispensable service of a good cook who entered heartily into the spirit of the institute and who faithfully did her part of the work of feeding the boys, because, as you know, it is some big job to feed boys. The foregoing details comprise the organization of the institute with which it operated.

The purpose of the institute was to teach the boys the fundamental principles of physical, intellectual, spiritual, and social development, based upon the fourfold development of our Lord's life as given in St. Luke 2:52. The physical, and intellectual training was given in the afternoon and the spiritual in the forenoon; the social training also was not overlooked in all the activities of the boys. The physical training consisted mostly of baseball and tennis games, the intellectual of classes in English, mathematics, spelling and penmanship, and the spiritual of morning and evening devotions and Bible and mission study classes conducted by Miss Ella K. Hooper and Mrs. Laura White.

A hike to Southern Plantation and dairy farm Thursday morning and a social given by the Christian Endeavor Society at the MacDonnell Wesley House on Friday evening were two interesting events of the week and both proved to be splendid sources of recreational and social enjoyments.

In all these activities there was perfect harmony and co-operation between the leaders and the boys. In fact, it would have been hard, if it could have been done at all, to find fifteen boys anywhere who would have behaved better than those fifteen boys. And not only did they behave well, but they also took great interest in their class work and showed remarkable aptitude for learning.

The concensus of opinion of the promoters and leaders of the institute is that it was a week of great achievement with respect to the fourfold purpose of the institute and that the boys are now better prepared to make themselves useful in God's Kingdom. Would to God that similar institutes may be held from year to year with an ever increasing number of boys attending them.

JAS. A. KNIGHT,
Secretary.

HOW IS CHRIST "UNVEILED" IN US?

What the Lord Jesus Christ would like, if he lived on earth to-day, the world should be able to tell by observing the everday conduct of his followers. Would a description of our daily doings turn one's thought instantly to the Master? That was the effect upon some Christians recently when a friend who had worked in China with Hudson Taylor told some intimate stories of the great missionary, how he went to every length in caring thoughtfully for the needs of others, never considering self; and, with all his greatness, he was so simple that an old-time friend naturally ended his relation of these incidents with the word: "He was truly the servant of all." One of the listeners observed: "He just reminds you of the Lord Jesus; and if we should have the Master come in and talk with us now, I believe one of the most surprising things to us would be his simplicity and naturalness." Christ's living in us is not a figure of speech, but a literal reality!—Sunday School Times.

Cato said: Wise men learn more from fools than fools from the wise; for the wise avoid the error of fools, while fools do not profit by the examples of the wise.—Selected.

God never does things by halves. He is always a bountiful giver—"wont to give more than either we desire or deserve." When he feeds a famishing multitude with bread and fish, there remain of fragments twelve baskets full. "Open thy mouth wide," says he to the petitioner who draws nigh to his throne of grace—bring me a large void to fill, and a large expectation of its being filled—"and I will fill it."—E. M. Goulburn.

Suffer, if you must; do not quarrel with the Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.—Brooks

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

How Nuxated Iron Feeds The Blood

Helps Restore Wasted Tissues and Give Increased Strength, Power and Endurance

"Without iron there can be no strong, sturdy men, or healthy rosy-cheeked women," says Dr. Ferdinand King, New York Physician and Medical Author. Iron is red blood food, and when the iron in your blood runs low your red blood corpuscles die by millions, the strength goes from your body, the color from your face—that mirror of yourself—and your every action lacks in power.

Actual blood tests show that a tremendously large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron. Iron deficiency paralyzes healthy, forceful action, pulls down the whole organism and weakens the entire system. A pale face, a nervous irritable disposition, a lack of strength and endurance and the inability to cope with the strong vigorous folks in the race of life—these are the sort of warning signals that Nature gives when the blood is getting thin, pale, watery and literally starving for want of iron.

THE TEST THAT TELLS—

If you are not sure of your condition, go to your doctor and have him take your blood count and see where you stand or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

By enriching the blood and creating new red blood cells, Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

Unlike the older inorganic iron products Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Houston took the blue ribbon for attendance upon the Training School from a distance. Hurrah for Brother Shaw and his church! Four came from this church who did credit work. When Mrs. Alexander stood to receive her well earned certificate with her babe in her arms, she and the youngest attendant were greeted with a round of applause.

Grenada did the fine thing all the way through. Her hospitality was well expressed through Rev. J. R. Countiss, Rev. W. W. Woollard, Mr. H. H. Heath and others. Ten students, including two from the Presbyterian Church, did excellent work in the school besides looking after household affairs. Grenada is great.

Think of it, forty-nine students took credit work out of sixty who enrolled for study. First and last eighty-three enrolled as students and visitors. Eight signified their intention of becoming trained teachers subject to the call of the church. We count this as only the beginning of greater things to come. Mark it, this is a new day for the church in the North Mississippi Conference in learning how to teach religion.

Some remarks picked up at random: "I am getting more out of this school than I received at Junaluska." "Is this not an ideal place for our school?" "I have found out that I know nothing about Sunday school work; I am going to continue my study until I receive my complete diploma." "How I wish our superintendents would come here and get the vision." "We are truly upon the mount of transfiguration." "This is a great revival and it is the happiest week of my life." "Oh, how grateful I am for such privilege as this, my dream is realized." "I am going to bring all my teachers here next year or have a big row with them." "I never knew before that grown people could have such a good time." And so on.

The lectures by Dr. Hume were classics: Dr. Milden warmed our hearts as he gave an exposition of the supremacy of Christ; Mr. Leftwich, the lawyer-prophet, spoke of the value of the organized Bible class; Rev. John Chambers gave a witty and wise message on the necessity of food for the soul; Brother Carley delighted us with his message on ideas and ideals; Rev. Carroll Varner gave a helpful sermon on faith.

Among the teachers, French stirred not only his class, but put the entire school to discussing the amusement question; Mrs. Wyatt magnified her office as teacher of Adult Methods; Mrs. Smith's brightness scintillated; Mrs. Ferguson made the impression upon her class that she had learned a lesson from the angels; Ruff and Stephens made a big place for themselves as teachers of marked ability. All in all, it was a great school. Don't you wish you had been there?

JEFFERSON STREET, NATCHEZ.

The work of Jefferson Street Church is holding a fairly good average during the summer. During part of July, all of August, and part of September, the Presbyterians, Baptists and the Methodists have been, and will, hold union services on the Bluff, and thus far the results have been very gratifying.

In the early part of June the pastor had the pleasure of spending a week with Brother Chas. Downer and his good people at Seminary. All who know Charley need not be told that he is one of the best-hearted men in the Mississippi Conference, and is a faithful pastor, a good and growing preacher, and is winning his way into the hearts of his flock.

I had the pleasure of spending a good part of the time in the home of Brother Conner and his delightful family, who know how to make a preacher feel at home. In fact, every home I went into was abounding in hospitality, and I shall never forget that delightful week. Especially was I pleased to be associated with Brother Ellis, one of the saintly superannuates of the Conference, and I enjoyed the hours I spent with him and his faithful companion.

Over at Hickory, with Brother Blackwell and his delightful people, I spent a week, and we had a real good meeting, and I feel the church was built up in faithfulness and some in membership also. To speak of all the homes into which I was delighted to be is beyond the space of a letter like this, but it was as cordial as hospitality could be, and made us feel we were appreciated beyond our merits.

Brother Blackwell knows how to make a fellow feel at home, and make him feel glad that he had been there after he is back in his own charge. Brother Blackwell is a faithful, preaching pastor, and is doing a good work at Hickory, and the people love him and are standing by him.

The week following the fourth Sunday in July I was with Brother McKeown at Learned, and had a most delightful week. The people attended the preaching of the Word, and a very gratifying interest was shown by our people and by all the denominations in the village. The people were abounding in their hospitality, and have a high appreciation of the church and its place in the life of a community. The pastor has a good hold on the situation, and is surely making good in the charge.

Of course, Brother McKeown is one of the pastors in the Conference holding over the fifth year in this pastorate, and I can say that it will not be necessary to move him at the end of this year, as his popularity is not failing, but growing, and the people are very fond of him and brag on his delightful preaching and his work in general.

It is always a treat to me to be associated with the preachers and do all I can for the cause of the Master.

W. H. SAUNDERS.

Natchez, Miss.

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly.—Hurlstone.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Jackson, Galloway Mem., Sept. 12, 11 a.m.
Jackson, Capitol St., Sept. 12, 7:30 p.m.
Sharon, Sept. 16, 11 a.m.
Canton, Sept. 16, 7:30 p.m.
Flora and Bentonia, at F., Sept. 19, 20.
Satartia, at Mt. Olivet, Sept. 23 (Thursday).
Mendenhall, Sept. 24.
Harrisville, at Wesleyana, Sept. 25, 26.
Florence, at Braxton, Sept. 26, 27.
Terry, at Byram, Sept. 28.
Edwards, Sept. 30.
Bolton, at Bolton, Oct. 1.
Benton, at Benton, Oct. 2.
Lintonia, at Bethany, Oct. 3.
Eden, at Eden, Oct. 3, 4.
Vaughn, at Ellison, Oct. 5.
Camden, at Camden, Oct. 6.
Fannin, at New Prospect, Oct. 8.
Brandon, Oct. 10, 11.
Jackson, Rankin St., at Pearson, Oct. 17.
Jackson, Millsaps Mem., at Brownsville, Oct. 24.
Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov. 1.
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.

J. M. MORSE, P. E.

Newton District—Third Round

Bay Springs, at Holder's, Aug. 21, 22, a.m.
Rose Hill, at Paulding, Aug. 22, p.m., 23.
Montrose, at Montrose, Aug. 24, p.m.
Raleigh, at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.

J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Scotland, at Gallatin, Aug. 21.
Barlow, at Blue Hill, Aug. 22.
Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Third Round.

Mayersville, at ———, Aug. 22.
Roxie, at Greendale, Aug. 25.
Oak Ridge, at Porter's, Aug. 29.
Rolling Fork, at ———, Sept. 5.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Moseow, at Hopewell, Aug. 22.
Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Gulfport, Aug. 22, 23.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 25.
Logtown, 7:30 p.m., Thursday, Aug. 26.
Pleayune, 7:30 p.m., Friday, Aug. 27.
Carriere, at Byrd's Chapel, Aug. 28, 29.
Biloxi, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Baxterville, Sept. 4, 5.
Wiggins, at Stillmore, 7:30 p.m., Sept. 5.
Americus, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

MEDICINAL ROOTS, HERBS, BARKS AND BERRIES

And other alteratives, tonics and health-giving ingredients that are recommended in the best medical books, are combined in Hood's Sarsaparilla. It builds up the blood, improves the appetite, invigorates the digestion, tones the stomach and gives nerve strength so as to promote permanent good health. Has merited and held the praise of three generations. You should give it a trial.

As a gentle thorough cathartic many recommend Hood's Pills.

Hangs Crepe on Mosquito Net

User of Sweet Dreams Pays Final Tribute to Once Useful Commodity.

"Once useful but now forever laid aside," reads, in part, the obituary.

With fitting ceremony, a druggist at Montgomery, Ala., placed in his window a mosquito net drawn aside and tied with crepe.

In this window were also placed a few bottles of Sweet Dreams.

And clearly he showed to his trade that mosquito nets had become things of yesterday—that Sweet Dreams had taken their places.

Thousands are learning the same lesson daily, for Sweet Dreams is the greatest mosquito remedy ever made.

Sold by all druggists, everywhere. Liberal bottles, 35c.—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

MR. THOMAS JEFFERSON SCOTT.

Thomas Jefferson Scott, son of William J. Scott and Elizabeth Meredith, was born near Meadville in Franklin County, Mississippi, December 28th, 1870. Concerning his childhood and youth the writer is not informed.

He was converted and joined the Methodist Episcopal Church, South, in a revival meeting in Magnolia, Miss., conducted by Rev. W. M. McIntosh, in 1897, and he endeavored ever after to conform his life to the will of God, as expressed in the pattern set by Christ Jesus, and to be loyal and faithful to his church.

On April 15, 1900, he and Miss Edna Johnson were most happily united in wedlock at the home of the bride's parents, near McComb City, Miss.

On the morning of April 15, 1920—the twentieth anniversary of his wedding day!—after long illness, heroic struggle, great suffering, but beautiful resignation, he closed his eyes on this world to open them on the glories ineffable.

But the above meager outlines reveal little of the real worth of our translated brother. That was found in the noble qualities of his quiet, consistent Christian life, known so well to all his many friends. He had been long confined to his bed when I visited him first and, during my many after visits as his pastor, I came to know him well and appreciate his many fine qualities.

His faith in God was unwavering and implicit. There was no questioning the Heavenly Father's loving-kindness and no complaint of His mysterious providences. He trusted Christ, committing all to Him, and left Him to say whether he should go or stay. God loved him, and God knew best.

He was a man of deep sincerity. Truth and candor were native to him. Deceit and pretense he despised. The soul of honor himself, he could not understand the lack of it in others.

Brother Scott was a modest, gentle man, ever courteous and considerate. He thought well before he spoke. His views and statements did not run to extremes, but took the sane and safe position. His judgments of his fellows, when expressed at all, were lenient and charitable.

He was a true and loyal friend, and therefore he had not failed to make many and strong friendships. I was often struck with the fact that of the many persons who spoke to me of him all expressed themselves in terms of high appreciation. His unassuming, straightforward, Christian life, his sympathy and charity for all, won for him a place in the hearts of his fellows.

No words can express the beautiful devotion between himself and his faithful wife. Several times he spoke to me most feelingly of what she had been to him, and how harmoniously the years had been spent by them. Her presence in his sickroom, her voice, her touch meant everything to him. And certainly no wife could have been more tenderly attentive, more heroically faithful. The twenty years of pilgrimage together thus must have stored up many blessed memories to cheer her future.

And then the twentieth anniversary of their marriage dawns. How better could be celebrated it than by stepping out of that diseased and wasted shell of mortality, that had tortured him so long, and sweeping into the raptures eternal, that Jesus his Savior had gone to prepare? The wife, the mother and dear ones would be lonely, 'tis true, but he was leaving them the assurance of a glad reunion in the city that hath foundations, whose maker and builder is God—where all tears are wiped away, and where there is no death.

H. M. ELLIS.

TETTERINE

For the Complexion

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

RESOLUTIONS.

In the sudden death of Miss MITTIE DOTY in the early hours of Saturday, July 24, 1920, the Woman's Missionary Society of the Kosciusko Methodist Church has lost one of its most devoted, helpful and earnest members. It is with sorrowing hearts that we record the death of this valued member of our organization, as she has been so intimately associated with this society from its beginning, serving for years as agent of our magazine, The Missionary Voice, and at all times one of our most faithful workers.

We desire to express our love and esteem for a friend and associate whom we shall hold in affectionate remembrance; therefore, be it

Resolved, That in her death our society and church have lost one of our most loyal and consecrated members; that our entire community has lost a friend whose life was a real inspiration, whose deep love and sympathy for humanity fairly shone in her serene, sweet countenance. She was truly one of the world's quiet, refined gentlewomen, for whose life the home and community are better.

Resolved also, That we extend our sympathy to her relatives and friends, trusting that they may find comfort in the sweet assurance, "Blessed are the dead who die in the Lord."

Resolved also, That these resolutions be spread upon the minutes of our society, and a copy be sent to our town paper, and one to the New Orleans Christian Advocate, and one to the Missionary Voice.

IN MEMORIAM.

"God's finger touched her and she slept." At the home of her daughter, Mrs. M. N. James, at Boyce, La., MRS. EMILY MARSTON, aged seventy-eight years, nine months, and twenty-six days. Hers was a well spent life, endeared to all alike, the rich and poor and the humble. Her memory will long be cherished by those who knew her. She also leaves two sons, Messrs. Henry and John Marston, twelve grandchildren, and four great-grandchildren; her son-in-law and two daughters-in-law she regarded as her very own. Her faithful daughter with whom she was when the message came, was a part of her life, and it was to her she gave the words, "I am ready to go." To her bereaved children no sweeter consolation than this can be offered; it prepares them to receive the solace which faith and divine love will bring at last. Her remains were brought to Coushatta and, just at twilight, interred by the side of her husband in Springville Cemetery. Her grave was lined with flowers, placed there by loving hands, and many were the tears shed when the impressive service of the Methodist Church, of which she was a member for the past 40 years, was conducted by Rev. J. W. Lee, of Natchitoches, and Rev. J. C. Price, her pastor.

"I do not know where the country lies,
The place where our dear ones stay,
But this I know, as the swift days go,
It is not very far away."

• • •

MISSED BLESSINGS.

What various forms of good come to us from our fellow creatures brought in contact with us! What happiness flows from their connection with us! This we are aware of as a familiar truth. How much of this we may have lost by our willfulness, negligence, indifference, by not caring enough about our neighbor, by selfish habits! We cannot tell how many blessings may have been breaking upon us, ready to give a happy turn to our lives; but we ourselves have stopped the kindly hand that would have turned the stream upon us. It is impossible we can know how often we have intercepted blessings. I am far from saying that mankind is governed mainly under this dispensation of temporal rewards and punishments; but yet it is evident that these do enter into the system of our government here, and that we thwart, by negligence, bad temper, indolence, insolence, the intentions of God's natural providence for us. We go along with the stream; we follow our humor; we take no pains with our conduct. Doubtless, did we know our history, which is largely hidden from us, we should find this to be the case to an extent we were not prepared for. The secret causes that have been about our path had a variety of blessings within their compass, if we had only helped them in their operations, or rather, if we had not placed gratuitous obstructions in their way. You did not indeed see this at the time. You went on unconsciously, simply looking to your own convenience for the moment. But though you were unconscious of it, still the exclusion from blessings was going on.—J. B. Mozley.

There are people who use their friends as dumping grounds, and unload on them any choice bits of scandal they may chance to pick up, as though they were conferring a favor. As long as human nature is what it is, there will be plenty of such unloading to be done; but what noble mind wishes to be put to such ignoble uses, and to have made in any part of his spiritual domain a scavenger heap?—Christian Age.

Centenary College of Louisiana
SHREVEPORT, LA.

THE COLLEGE OF THE LOUISIANA CONFERENCE FOR MEN!

PEOPLE ARE TURNING TO CENTENARY COLLEGE BECAUSE OF:

1. THE RICH HISTORY.
2. THE NEW ORGANIZATION AND EQUIPMENT.
3. THE SPIRIT OF GROWTH.
4. THE SPLENDID FACULTY.
5. THE CHRISTIAN INFLUENCE.

MORE THAN $100,000 SPENT THIS YEAR.

ENROLLMENT THIS YEAR FIFTY PER CENT INCREASE.

BUDGET OVER DOUBLED FOR NEXT YEAR.

SEND US YOUR BOYS, AND THE RESULT WILL SPEAK FOR ITSELF.

Write for Catalog and other Bulletins.

WILLIAM R. BOURNE,
President.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOST!

LOST—A young girl between the age of sixteen and twenty. Left home in small town to find work in city, after searching for place to live, found room where she had no home protection or influence, remuneration for work insufficient for natural needs. Missing, one day, lost! May not be found!

This is a real life story being enacted in many cities at this time. It is to prevent such loss that missionary women are turning their thoughts toward Co-operative Home enterprises for working girls. We read with interest of two such homes in the making: one in Winston-Salem, North Carolina, and the second in Washington, D. C. In cities of all sizes there should be these life preserving stations, the church-women must be busy about this matter, the times demand it.

COUNCIL BULLETIN.

The Vashti Industrial School has recently become the beneficiary of a donation or $1,571.84 from a very unique source. Some fifty years ago Maj. Remir Young, a man of large means and great benevolences, bequeathed by his will the sum of $40,000 to female education in Thomas County, Georgia. The money was invested hy the trustees in a school for the education of girls. This institution, after many vicissitudes, was sold a short while since, and after all debts were paid the remaining amount, by a special act of the legislature of Georgia, was directed to be given to the Vashti Industrial School, that institution being the only one in Thomas County, Georgia, distinctly devoted to the education of females.

MISSISSIPPI CONFERENCE.

Biloxi Wesley House.

Did you ever visit the Wesley House at Biloxi, Mississippi? Well, be sure to treat yourself to a nice visit the very next time you have the chance. Surrounded hy giant oaks, with their festoons of waving moss, and looking out at the vast waters of the sea, the Wesley House stands like a sentinel for the King's army, and as a lighthouse for those who are tossed on the treacherous sea of life; here the sallor may find a welcome, and oftimes haven of rest.

The institutional work reaches many, here in the Gym the boys enjoy their daily bath, with all of the accompanying fun. Here the girls also have their baths and sports. Here, in fine weather, the outdoor playgrounds are thronged with happy rollicking, youngsters, who enjoy the swings and see-saws and shoot-the-shoots, provided hy some kind-hearted tourists, while visiting Biloxi. Of the 3,200 educable children of the city of Biloxi, the Wesley House reaches and blesses more than 500; or about one-sixth.

There are about 75 per cent of foreign-horn parentage and are composed of Austrians, Poles, Russians, Spanish, Mexicans, Cubans, Italians, and French. And yet they work and play and worship together in harmony, for they are all the Master's little ones and His Spirit has made them ONE in heart and purpose.

The sewing school, the cooking classes, the day nursery, the club for boys and girls are well attended. But the most successful work of the Wesley House is the worship hour, the Sunday school, and the prayer meeting—did I say "prayer meeting?" Yes, I mean that very thing, what do you think of the attendance of 109 on a hot July night, at the Wednesday night prayer meeting? Well, that's the number we had, and listen, the service lasted from 7 to 8:40 p. m. But enough of this, let me mention the workers and let you go. Miss Lois Tinsley, Deaconess, Miss Mary Chapman, Community Visitor, Miss L. Freeland, Nurse Deaconess, and the other workers are skilled laborers in the Master's vineyard.

LOUISIANA CONFERENCE.

St. Mark's Hall News.
New Orleans, La.
June, 1920.

Be strong and of a good courage.—Joshua 1:6.

A few words of explanation seem to be necessary. This unassuming sheet has a new editor, Miss Berta Ellison. who was appointed to St. Mark's Hall at the last Council meeting. Miss Gibson was transferred to Chattanooga, Tenn. It is rather difficult to introduce one's self on paper but by beginning an acquaintance in this way we soon can become friends.

In assuming the responsibility of the work I realize my predecessor was a strong, capable, faithful leader. She is also a personal friend and the quotation ahove seems appropriate for several reasons. A crisis had been reached in the history of the children of Israel. The promised land stretched out before them ready to be possessed, grave difficulties even giants were in the way, the leader was new and untried so it took an unusual amount of courage to go forward but Jehovah made some wonderful promises and He also commanded them to GO, it was not left optional with them. Surely this field is "white unto the harvest," the land is here for us to possess, it will not be given to us without effort on our part; certainly there are difficulties in the way, and the leader is new at this time, but if we muster courage and go forward at His command this promise is ours, "As I was with Moses, so I will be with thee; I will not leave thee nor forsake thee."

At present we are trying to "spy out the land" by finishing the Interchurch Survey begun a few months ago. One block recently canvassed contained three white Protestants. One of them confessed she had not been to church for more than a year and a half, the other two kept quiet. In this same block were found French, Spanish, Irish, Italian and negroes.

The three prayer meeting groups of St. Mark's church, English, Spanish and Italian, have been consolidated for the summer. Last Wednesday night there was an attendance of forty.

Miss Byerly's Missionary Club gave a splendid program at their mite box opening last week. The boxes were found to contain $6. The prize went to a little girl who had $3 in her box.

Miss Breeden's boys are spending much time taking shower baths these hot days. Camping trips are being planned for the boy scouts and campfire girls.

Miss Rickie is spending her vacation at home, Gihbon, Minn. Miss Laura Farley is substitute nurse in her absence.

Donations from out of the city came from Mansfield, Kentwood, Shreveport and Felicity Auxiliary in the city. Thanks.

Statistics:

Visits made, 381; visits received, 200; institutions visited, 20; letters and cards sent, 65; shower baths, 132; meetings attended, 25; clinics held, 11; new patients, 50; number of patients, 243; telephone calls, 228; boy scouts enrolled, 46; Campfire girls enrolled, 14. Receipts—Clinic dues, $9.25; Supply Store, $3.60.

LEARN THE TRUTH

EXTRA ADDED
Attractions
ALL THIS WEEK AT
Spanish Fort Park
"Where the Lake Breezes Blow"
Hair-Raising, Daredevil Stunts in Mid-Air.
FREE TO PUBLIC
Every Friday Night Is Masked Carnival Night

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

A TIDE THAT LIFTS EVERY BOAT.

In the past there have not been wanting those who opposed any special missionary effort on the ground that more for missions would mean less for pastoral support and other local causes. This, of course, was a very short-sighted view, but nevertheless there were many who held it. In the light of the Centenary results, it must be abandoned utterly and forever. Here was an outpouring of missions without a parallel even in our wildest thinking—five times as much as we had ever before attempted. Surely here was a supreme test of the effects of missionary giving upon local support. What have been the results?

They are not all in yet. They never will be, for they will go on and on. But enough has been seen to prove a thousand times the statement that "the missionary tide lifts every boat." This was evident in the Centenary financial drive itself, which in many cases resulted not only in the over-subscription of the Centenary allotment, but in the clearing away of long-standing church debts, the launching of new building enterprises, and the like. At the Annual Conference it was found that many pastoral salaries had been increased—a general promotion of the general increase that was to follow.

At the beginning of the new conference year the full effect began to be felt. From every quarter come reports that pastoral salaries have been greatly increased. One district reports aggregate increases amounting to more than $14,000.

In addition, the Centenary at the beginning of the new year distributed to the several annual conferences $395,000 to be used in supplementing the salaries of underpaid preachers. Thus it appears that, for the first time in our history, we are in the way of paying our preachers a living wage, largely as a by-product of the great missionary tide that has swept over the church, raising its whole status, financial and spiritual, to a higher level.

The spiritual results, of course, cannot be tabulated, though they have been clearly and increasingly evident throughout the entire Centenary period. Spiritual growth, deeper consecration, a fuller sense of stewardship, increased activity in religious work—by far the most general in our history—and we confidently look for glorious results, immediately and for all the future.—Missionary Voice.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y

810 Broadway Nashville, Tenn.

BACK HURT ALL THE TIME

Mrs. Hill Says Lydia E. Pinkham's Vegetable Compound Removed The Cause.

Knoxville, Tenn.—"My back hurt me all the time, I was all run down, could not eat and my head bothered me, all caused by female trouble. I was three years with these troubles and doctors did me no good. Your medicine helped my sister so she advised me to take it. I took Lydia E. Pinkham's Vegetable Compound and the Liver Pills and used Lydia E. Pinkham's Sanative Wash and now I am well, can eat heartily and work. I give you my thanks for your great medicines. You may publish my letter and I will tell everyone what your medicines did for me."—Mrs. PEARL HILL, 418 Jacksboro St., Knoxville, Tennessee.

Hundreds of such letters expressing gratitude for the good Lydia E. Pinkham's Vegetable Compound has accomplished are constantly being received, proving the reliability of this grand old remedy.

If you are ill do not drag along and continue to suffer day in and day out but at once take Lydia E. Pinkham's Vegetable Compound, a woman's remedy for woman's ills.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc —Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Montpelier, Aug. 19.
Buena Vista, Aug. 21, 22.
T. H. DORSEY, P. E.

Winona Dist.—Third Round.

Minter City at Minter City, Aug. 22.
Swift Town, at Lotus, Aug. 29.
S. L. POPE, P. E.

Sardis District—Third Round.

Tyro, at Tyro, Aug. 21, 22.
Como, p.m., Aug. 22.
Cockrum, at Hebron, August 28.
Coldwater, at Brooks Chapel, Aug. 29.

Pastors are respectfully urged to consult the Discipline and see that the several reports called for this quarter are prepared. R. A. MEEK, P. E.

Durant Dist.—Fourth Round.

Pickens, at Goodman, Aug. 29, 30.
Vaiden, at Hebron, Sept. 4, 5.
Duck Hill, at Gore Springs, Sept. 11, 12.
Ebenezer, at Ebenezer, Sept. 18, 19.
Lexington Station, Sept. 19, 20.
Sallis ct., at Spring Grove, Sept. 22.
Carmichael, at Salem, Sept. 25, 26.
Ackerman, at Salem, Oct. 2.
Kosciusko ct., at Salem, Oct. 3.
Louisville ct., at High Point, Oct. 10, 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge, at Center Ridge, Oct. 14.
Hesterville, at Salem, Oct. 16, 17.
Kosciusko Station, Oct. 17, 18.
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at pleasure.

Brethren, we have only about ten weeks now until Conference; therefore we must go to it and stay with it if we make a good report at Conference. Nothing short of everything in full will be satisfactory, and you can make this kind of a report if you will try hard enough. Will you do it? Don't forget your Centenary and Hospital.

A. C. McCORKLE, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Amite, Aug. 22.
Kentwood, at Mt. Hermon Revival, Aug 23 to 29.
Hammond, Sept. 4, 5.
Ponchatoula, at Lee's Landing, Sept. 6.
Pine Grove, at Pipkins, Sept. 11, 12.
ALBERT S. LUTZ, P. E.

Monroe District—Third Round

Oak Grove, August 22.
Midway, August 22.
Calhoun, at Wilhite, August 25.
Chatham, August 29.
Eros, at Oak Ridge, August 29.
Bastrop, at Humphries, Aug. 10.
C. D. ATKINSON, P. E.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Crown and Bridge Specialist

Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is prepared by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Blood Poisons, and as a System-Builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

THE HOME AND THE MINISTRY.

There is a good deal said in these days about the dearth of ministers. It is well for us to remember that the best recruiting station for this work is an earnest Christian home. Some men have gone into the ministry who never knew the joy of a prayerful home until they had one of their own, but the majority of those who obey the call have come from homes of piety and prayer. Many a bright young man has had his heavenly vision at the family altar.

Sometimes it seems as if some of our good people were going at this question from the wrong end. Brighten up the altar fires and young men will see the opportunity to help save the world by preaching. It would be a wise investment to make the effort to bring the best ministers as guests in the homes, that boys and young men may see the naturalness and strength of their lives.

After all, it is heroism that makes the great appeal, and there's a deal of heroism in the ministry in these days and when seen it makes its impression in character and devotion. Better pastoral work would make the ministry more attractive, and a warmer welcome for the ministerial guest would have its influence in the life work of the young people in the home.—Zion's Herald.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

What of Your Boy?

His education and training, and the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

NO ROOT IN THEMSELVES.

In the parable of the sower, as explained by Christ, reference is made to the hearers who receive the Word on stony ground, with a seeming gladness, and show of sensibility, who nevertheless soon wither away, the reason being that they have "no root in themselves." This appears to be surprising, and yet it is not. Why should that which has no root in itself be expected to amount to anything? A rootage is necessary, for, as is asked in the Book of Job, can the rush grow up without mire? But where must the root be found? When we ask that question of infinite beings there is only one answer—in the Divine. The plant strikes down into the friendly and favoring soil. Its rootage is not in itself but in a suitable element which will afford it nourishment, and assist it to growth. Only he who is rooted and grounded in Christ and His Word will endure when the sun of a scorching worldliness is risen but a little way. There need be no confusion of thought or camouflage of doctrine along this line. Those pretentious substitutes for Christianity which exist today, spreading themselves like a green bay tree, are not green bay trees, but mushroom growths, having no root in themselves—nor anywhere else. Perversions of pure gospel teaching, which delude many, change their form year by year, even day by day, being soon succeeded, one after another, by heterodoxies that have in their loins no power of reproduction. We know that thistles will continue to spring up, but we are not interested in briars and brambles, but in cedars of Lebanon. Fads and fancies flourish—for a time only. There are things that abide, but they are the verities of God's Word, and the experiences of a vital Christian faith. Christ's words shall not pass away, for they are rooted in eternal reality. Let us, then, get back to God, up to God, down to God. God is everywhere about us, and we must catch hold of His mighty power and redemptive grace if our higher life is to emerge and to endure. Let each soul ask itself, in the first quiet hour it can secure, Is my apparent "root" in my own morality, pride of opinion, or set of habits, or is my life impulse and inspiration derived from the Christ of God, and the powers of an endless life? There are many questions in life which men are asking, but this is the only one that needs answering.—Zion's Herald.

Do to-day thy nearest duty.—Goethe.

Genius is eternal patience.—Michael Angelo.

REV. R. H. B. GLADNEY.

Rev. R. H. B. Gladney is the well known Field Secretary for the Sunday School Board of the North Mississippi Conference. He has just completed a splendid piece of work at Grenada College. Whatever is due for that successful school goes to Brother Gladney. For quiet self-forgetfulness and self-sacrificing labor Brother Gladney surpasses them all. He has never done better work in his life than he is doing at the present time.

E. S. LEWIS.

Greenville, Miss.

Desire first to become good. That is the first and great end of life. That is what God sent you into the world for.—Hurlstone.

Every flower is a hint of God's beauty; every grain of wheat, a token of his beneficence; every atom of dust, a revelation of his power. In and through all things he is attracting our regard.—Furness.

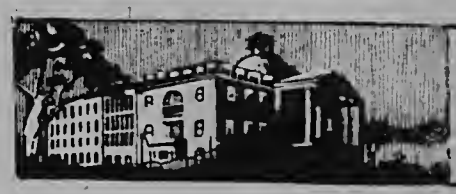
Starkes University
Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.
For further information write
J. M. STARK,
Montgomery, Ala.

EMORY UNIVERSITY
ATLANTA
BISHOP W. A. CANDLER, D.D., Chancellor.
EMORY UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:
THE SCHOOL OF LIBERAL ARTS, offering the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Medicine, Bachelor of Philosophy. Theodore H. Jack, Ph.D., Dean.
THE SCHOOL OF MEDICINE, offering the degree of Doctor of Medicine. William S. Elkin, M.D., Dean.
THE SCHOOL OF THEOLOGY, offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean.
THE SCHOOL OF LAW, offering the degree of Bachelor of Laws. Judge Samuel C. Williams, LL.B., Dean.
THE GRADUATE SCHOOL, offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph.D., Dean.
THE SCHOOL OF BUSINESS ADMINISTRATION, offering the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph.D., Dean.
THE EMORY SUMMER SCHOOL, offering regular course for degrees and for professional school work.
THE EMORY UNIVERSITY ACADEMY (the old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements and for training in citizenship. J. A. Sharp, Head-master.
The New Emory Catalogue is Ready for Distribution. Apply to
THE REGISTRAR, EMORY UNIVERSITY, GEORGIA.

MILLSAPS COLLEGE
Jackson, Miss.—A. F. Watkins, Pres.
A HIGH GRADE COLLEGE
Situated at the Capitol of the State. Location high, dry and healthful. Entrance requirements and curriculum same as other leading colleges and universities North and South. The very finest moral and religious influences. Courses leading to B. A.—B. S., M. A., and M. S.

Millsaps Academy
Under separate faculty and dormitory management Unsurpassed training for college.
Twenty-Ninth session begins September 15, 1920.
For catalogue and other information, address:
J. REESE LIN, Sec'y, Jackson, Mississippi.



ALABAMA CENTRAL FEMALE COLLEGE
Starts second year opens Sept. 8 1920. All College courses, Preparatory courses, Specials: Music, Art, Expression, Domestic Art and Science, Red Cross work. New sleeping porches. All Business courses one full year. Thousands of dollars spent on improvement. Rates reasonable. Fine climate, high-est health record. For catalog, address,
W. M. HATTON, Tuscaloosa, Ala.

Advantages in Attending Asbury College

A Spiritual Atmosphere, maintained with the old landmarks.
Association with one of the largest groups of ministerial and missionary students on earth.
Choice of Six Majors leading to A. B. degree, in standard college work, with "A" grade rating.
A Theological Department, second only to a seminary, with electives of collegiate and graduate value.
A school whose graduates have made a reputation which puts them in demand the world over.
H. C. MORRISON, D.D., President.
For catalogue and particulars, address
DR. JOHN PAUL, Vice President, Wilmore, Ky.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.
Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address E. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3366

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 26, 1920. CHAS. O. CHAL[illegible]S, Manager.

EDITORIAL COMMENT

A NEW ERA.

With the ratification of the Nineteenth Amendment to the National Constitution by the Legislature of the State of Tennessee, thus making the Amendment effective, a new era dawns in American political life. Whether a majority of them wanted it or not, approximately twenty-five million women have the right to express their opinions concerning men and measures that are asking for public approval, in a way will be highly effective. Women now have the ballot upon exactly the same conditions that men have it; henceforth, in a sense never realized before, ours is a government by all the people who care to have a part in it.

It is impossible to estimate at this time the influence the emancipation of this host of citizens will have upon public affairs, but no one can doubt that it will be immediate and far-reaching. Thousands of women will not, of course, avail themselves of their new privileges; but thousands of others, some with eagerness, some with trepidation, will be found at the polls in approaching elections prepared to register their views upon questions that hitherto have been left to men to settle. Already the national political parties have taken into account this tremendous accession to the ranks of the voters, and almost feverish activity is being shown by campaign organizations to enlist this new force in their behalf. It is confidently predicted by each of the great political parties that it will receive the bulk of the new votes thus to be released in November—displaying an amount of assurance that is at least refreshing to those who have thought it a hopeless task to predict with any degree of certainty which way the feminine mind would turn when great issues are at stake.

Since the right of suffrage has been conferred upon the women, it is to be hoped that they will take it seriously, and that they will at once begin to prepare themselves—if such preparation is necessary—for the proper discharge of the heavy responsibilities that are now resting upon them. The duties of citizenship are too sacred to be regarded lightly, and the opportunity of rendering distinguished service to the political welfare of the nation is too magnificent to be tossed aside. The reproach has been cast—and too often upon good grounds—that otherwise estimable men have been content to allow the disreputable elements of a community to control its political life; we cannot believe that the same reproach will lie against the women. We earnestly hope that they will not throw themselves without restraint into the turmoil of political fights, but we do hope they will take advantage of the opportunity, now that it is unquestionably theirs, to inject into our political life a stream of pure patriotism, high moral purpose, and invincible determination to uphold the right that will purify the whole current of political thinking and acting. In this new era the welfare of the nation is very largely dependent upon what our good women do with the ballot.

THE MAKING OF CHRISTIAN CHARACTER.

The goal of individual growth in the religious life, is the development of Christian character. While "character" is one of the words that are almost indefinable, it is sufficiently explained for all practical purposes by the statement that it "represents what one actually is, instead of what one seems." Christian character, therefore, means the incarnation of the essential teachings of Christ in the person of an individual man or woman.

Christian character is the goal of religious development because it determines the destiny of the individual. Apart from the teachings of revelation concerning the subject, it is perfectly reasonable to suppose that the type of life lived in this world will give color to the life in the world to come. Sin, which produces unhappiness here, certainly cannot be supposed to eventuate in Heaven hereafter. "As the tree falls, so shall it lie."

Since destiny depends upon character, it is of the utmost importance that every person who is desirous of attaining the full fruition of his divinely-inspired longings for eternal bliss, should know what are the influences that enter into the making of Christian character, in order that he may "go on to perfection" himself, and in order that he help others in their struggles in the upward way. Christian character does not come by chance; it is the result of a definite determination to comply with all the conditions that insure its development. Without hoping to do more than merely suggest a profitable line of thought, we call attention to some of the forces that must be taken into account as we undertake to make our lives what they really ought to be.

It is a well-known fact that physical and intellectual characteristics are transmitted from parent to child. It is not an unusual thing for a child to be recognized by a person who has never seen it before, by its resemblance to its father or mother; children often show, in a marked degree, the same intellectual bent that has enabled a parent to achieve distinction in a chosen field of activity. Since this is true, it is no more than a reasonable presumption that spiritual characteristics are transmitted as well as physical and intellectual—and this presumption becomes a practical certainty upon investigation. Heredity, then—"the law through which the child receives from his parents, by birth, his chief vital forces and tendencies, his physical and spiritual capital"—is one of the forces that must be reckoned with in the development of Christian character. It is true that we cannot determine what we shall receive from our parents—but we can determine what we shall hand down to our children. In a very real sense, we can make our children what we want them to be.

More powerful, however, than the law of heredity, is the influence of environment—"the sum of the influences that affect an organism from without." In spite of a heritage that may tend to weaken the spiritual nature, it is possible so to offset that force by influences from without as to overcome altogether the downward tendencies and enable the developing life to realize its highest possibilities in the spiritual realm. Strongest among these influences are the home, the school, and the social habits of the community. This suggestion opens a line of thought that carries us to the very center of our religious problems to-day.

More powerful, though, than heredity and environment combined, is the will. No mean monarch, this, that governs the activities of life. In spite of inherited tendencies and unfavorable surroundings, this imperial power can triumph over all the forces that fight against it, and in the end, win a triumphant victory that will establish unmistakably its supremacy in all the realms of life. The man who really wills to do it, can overcome completely the world, the flesh, and the devil. He who will not, cannot.

Add to these—heredity, environment, the will—the grace of God, and we have, in brief review, the chief forces that enter into the making of Christian character. In their operation, as they are brought to bear upon the individual life, we may see all the phenomena of conversion, and in their culmination we behold the perfected product of the gospel of Christ. In the development of a social order that will be synonomous with the Kingdom of God, we need to bequeath to the world a heritage of pure living, to labor with all our might for the establishment and maintenance of right conditions, to arouse the will-power of those who have felt themselves all but helpless, and to rely at all times and under all circumstances upon the grace of God, administered to men in multitudinous ways through the compulsion of infinite love.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 20, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE TWENTY-THIRD PSALM.

If the Lord is my Shepherd, then I am his sheep,
O! the thought fills my soul with delight,
For we pasture together by still waters deep
And we shelter together by night.

Yes, the Lord is my Shepherd and I am his sheep,
O! my cup runneth over the brim,
For I'm persuaded he's able to keep
That which I have committed to him.

I was once a lost sinner (and sadly it's told),
I rejected his infinite grace,
But he bought me and sought me and brought me to fold,
Safe enwrapped in his loving embrace.

I'm the very same sheep that went very far wrong
In that beautiful story of old,
He's the very same Shepherd that sought me so long,
Ere he carried me back to the fold.

And through my whole life my good Shepherd he's been,
And his constant protection he gives.
He has loved me and saved me in spite of my sin;
And will do it as long as he lives!

Yes, the Lord is my Shepherd, and I am his sheep.
O! the thought fills my soul with delight,
For we pasture together by still waters deep,
And we shelter together by night.

—Charles D. Meigs.

REPORT OF THE COMMITTEE ON FINDINGS, ADOPTED AT THE FIRST SET-UP MEETING OF THE EDUCATIONAL CAMPAIGN, HELD AT BLUE RIDGE, N. C., AUGUST 10-12, 1920.

Who thinks at all must be acutely aware that we have come to an historic hour in the life of the South, the nation, and the world. Even a partial understanding of the moral and spiritual wreckage that the experiences of these recent years have wrought, of the dimmed ideals and lowered standards that give such a depressing sense of loss, and of the confusion and uncertainty with which thoughtful men and women are looking into the future, must make us realize that our world is immeasurably in need of something that will enlighten, steady, and lead it into security, and hope, and happiness, and along the road of a worth-while progress.

From the cries that come out of the day's tragic chaos it is wholly clear that this something which the world needs is, not so much new systems of political, financial, industrial, and social organization as it is a more real, a more complete, a more vital application of the ancient spiritualities of the Christian Gospel,—its faith, its sense of justice, righteousness, sacrifice, service. Into the most agonizing, the most appalling school of experience into which the Master of the ages has ever put mankind the world has entered, and, it seems, providentially, in order to learn in the bitterness of suffering that the whole structure of human life must at last be built upon no other foundation than that which is laid in Christ Jesus. All else is shifting sand, and this only is the rock of permanence and security.

This has been the faith of the church in all ages—that the spirit of Jesus and the principles of His Kingdom must finally be the world's only resource, and that one day this spirit and these principles will be practically applied as the governing forces in all that men think and do, individually and collectively. To bring precisely this thing about has been, is, and always will be the one business of the Christian church. It can have none other if it is loyal to its Master, understands His teachings, and is obedient to His commands.

And the church never had such a time as now to show its understanding and to express in a conquering way its loyalty and obedience. With the bruised heart of the world, heavy with sorrow and rent with hate, and distrust, and suspicion, and prejudice, and needing supremely to be cleansed and healed, with the mind of the world bereft of the ancient convictions that have steadied its thinking, and of the faiths that have stabilized its processes, sorely confused and baffled and not knowing whither to turn, the church must surely be overwhelmingly conscious that all life is calling to it as with one voice of universal human need.

If its ears are open, it must therefore recognize that this, above all other days, is its great day of opportunity, of privilege, of duty, and in this recognition it must search itself on its knees in order to take the measure of its faith, its resources, spiritual and material, its understanding, the reality and vitality of its consecration, and its power practically to deliver itself in such a way as to accomplish effectively the ends of its mission to the world. In this conception, we believe that the first measure of its understanding of present conditions and their needs is to be found in its realization that nothing is now more important than to transform the whole process of human training through the spirit of Jesus and to conform its motives with the essential principles of his kingdom, and that, therefore, the world we need to reconstruct can only be reconstructed by taking life at its source and training it all along the way in this spirit and according to these principles.

Holding to this as fundamental in our thinking, we cannot avoid the conviction that the General Conference, meeting in Atlanta, in May, 1918, sensed with something like prophetic insight and understanding the needs of the hour to which we have come when it ordered a great church-wide intensive campaign for our schools, colleges and universities in the second half of the quadrennium. This is our conviction because:

1. The body of the church has never before been in a position where it could better understand the meaning and supreme importance of Christian education, and never was there such an opportunity offered for making its meaning clear and its importance of the nature of a real necessity—a necessity to the whole system of education and to the church itself in the matter of training and developing its own leadership. He must be blind indeed who does not now see that unless the religious motive and the Christian ideal become the controlling factors in education, we can face the future with but small hope, and that unless the church provides adequate training in a congenial atmosphere for its own youth and its own leadership, it cannot quite fulfill its mission nor meet the duties of its day of opportunity.

2. We believe that the General Conference was prophetically wise in isolating the Educational Campaign from all others, because it thereby furnished the occasion to bring before the whole church, as could not have otherwise been done, the meaning of Christian education, the need for it, the history and service of our institutions in the past, and the necessary part they are to play in the life of the church in the future. By thus ordering this campaign, we are enabled to do in a large, church-wide way what has not only not been done before, but what must be done if the church is ever to meet its full obligations, not so much to the institutions themselves as to the church and the world they are established and maintained to serve.

3. It is further our judgment that the revelations of the Centenary also justify the action of the General Conference. (a) If the Centenary has emphasized anything for us, it is that, while we may have everything else—the great purpose, the ideas, the plans, the money—we are halted and hampered if we have not the men and the women to carry them out. Without a supply of these trained men and women we get nowhere, and this supply the church, if it ever gets it, must secure chiefly from its own institutions of learning.

(b) The Centenary again revealed to the church in unblurred clearness that there must be co-ordination of the forces of the church to continue certain great essentials of permanent and effective progress—the intercessory purpose, the stewardship of wealth, the stewardship of life, the special training for special service. If these essentials are to be made practically available and kept so, it can only be done by co-operation of the Centenary forces and all the educational agencies and activities of the church—the home, the Sunday school, the pulpit, the church press, the school, college, the university.

(c) Finally, the Centenary revealed in nothing less than a spectacular way the capacity of the church to respond to a great conception of its duty when properly presented and its generous willingness to respond financially when it was brought to see what was needed in terms of money. We are heartened to believe that the same church which responded to the call of the Centenary will make even a larger response to the call of the Educational Campaign if its leadership will only exert themselves to the extent of enlightening the intelligence of our people as to the significance of the task we have in hand and of placing upon their consciences the unavoidable nature of the obligations which the task imposes.

4. It is our conviction, moreover, that never before were our people in a position to understand, not only the service which all our institutions, schools, colleges, and universities, can and must render at this time, but also the relation between the quality and extent of this service and adequate material, equipment and resources. They have only to look around at the institutions of the state and to what is required from the treasury of the state for the on-going to realize that the sums asked for their own institutions, while they may appear large in the aggregate, are still, as a matter of fact, not sufficient for the supreme business in which they are engaged. They must be, therefore, and they can be, brought to understand how dollars invested in instructors, buildings, libraries, laboratories, endowments mean only increased service to the church and to the world it is set to minister to.

In view of these considerations, considerations that reveal the essential needs of the world and the nature of the church's privilege and duty, we call upon all our people, preachers and laymen, men and women, upon every organization, board and interest, connectional and local, to join together in a whole-hearted, undivided effort to carry through this great task which the General Conference has placed in our hands. We make this call in the faith that the whole church will see as we see and believe as we believe, and that each Annual Conference will not only loyally accept its allotment but will generously add the suggested increase in the askings of each institution and thus meet the demands of greater needs and greater service.

Further, we would urge with all emphasis that, in view of the supreme importance of the enterprise we are projecting and in view of the fact of the explicit orders of the General Conference, this campaign is entitled everywhere to an unobstructed right of way and neither directly nor indirectly may any other interest divert the thought and efforts of the church from now on to the end of the quadrennium. To succeed in what we are undertaking it is necessary that we loyally keep faith with what the General Conference has commanded us to do.

THE MISSING $7,000,000.

By Bishop James Cannou, Jr.

Very interesting are the figures of the report of the treasurer of the Centenary Fund up to June 30. These figures show that of $14,800,000 due on June 30, $7,341,500, not quite one-half, had been paid. The $14,800,000 is the record of the impression made by the Centenary appeal upon the subscribers when the appeal was made. The amount paid is somewhat of an indication of the permanent effect made by the appeal. But the figures are not as discouraging as they may seem to some to be at first thought, for there are so many of our church people who are still in the habit of paying their special church obligations about the time of the meeting of the Annual Conferences. A fair estimate of the situation can be made when the fall Conferences have all met and the reports are given out.

In the meanwhile it is important for the church to realize what the Centenary offerings mean to our Mission Fields, and how serious it is for the treasury of the Board of Missions to be short $7,000,000 included in its estimates and needed to carry out our great program in all our fields.

First hand information is always interesting and certainly the facts concerning the meaning of the Centenary to Mexico will cause every Centenary subscriber to realize that his offering is marking a new era for our work among the Mexicans, who have for three hundred years been under the blighting idolatrous teaching of the worst form of Romanism.

Pumping The Life Blood.

The treasury of the Board of Missions is like a great heart pumping a stream of blood into every part of the body that it may properly perform its functions, and do the work set for it. So our workers among the Mexicans have been given new life and power to do their work in this fruitful field by money which has been made available by the Centenary offerings to the Mission Board treasury. At conferences held by the writer the middle of July with the presiding elders of the Mexico Conference and of the Western Mexican Mission, and by personal inspection of many of the places where the work is being done, some estimate of the value of the Centenary to the Mexican people can be made.

A large, finely-built house with ample grounds and in the best part of the city of Chihuahua has been purchased at a cost of $25,000, of which the citizens of Chihuahua have given $5,000, and will be opened as a hospital, as soon as a good Christian physician and surgeon can be secured; $10,000 additional will be spent in equipment and additions. A lot and building has been purchased for $12,000 in which will be opened our Book and Tract Depository, and to which will be removed our printing plant which is now in the basement of the Boys' Dormitory. This building is near the center of the business life of the city on the same broad Avenue Independencia on which our handsome church is located, and only a stone's throw from El Centro Cristiano (our social settlement work). The Centenary money has enabled us to establish and strengthen all the branches of service at Chihuahua-Palmore College with separate dormitories for boys and girls, book store and printing plant for propaganda work, the hospital and the Centro Cristiano for social betterment, and a strong, well-organized Sunday school and church, paying all its expenses, and showing its vitality by nearly one hundred professions of faith during the year.

In Saltillo, a large lot covering practically a whole square facing the principal park of the city has been purchased and on it will be erected the new buildings of Collegion Ingles at a total cost of about $250,000. At Monterey a new boys' dormitory for Institution Laurens to cost about $30,000 is made necessary by the increased boarding patronage which has overflowed the present buildings, although all girl students have been transferred to the new school for girls which was opened last fall, and which has had a most successful first session. The Monterey Hospital has been reopened and refitted and under the management of Dr. Hugh White seems to be entering upon a new era of its successful career. The Mexican congregation here and the one at Saltillo also are both self-supporting, and services are also held for Americans every Sunday.

Church buildings are being planned or are under construction for Allende (Coahuila) to cost $12,000, to which the local church contributed $6,000, and also supports its pastor; at Torran, where its congregation also will pay a large proportion of its cost and one-half of the support of its pastor, and at Villadama; school-chapels for Herreras, Ramos, Arizpe, Lampacitas, Monclova, three for Sabinas and the neighboring mines; a school teacher for grade schools at these school-chapels, and also at San Jose, Llamo, and San Pedro. The settlement work including clinic and dispensary are in successful operation at Piedras Negras, and, more important, about ten new workers have already gone to Mexico to "intervene" in the only helpful way—namely by giving living demonstration of real desire to serve these revolution-torn, uneducated, untrained, but most interesting and responsive people.

In the Western Mexican work, good parsonages have been bought at Phoenix and Roswell, a lot and house at Tucumcari and plans adopted for buildings at Marfa, Alpine, and Toyah. An unusually good purchase has been made at Magdalena and Miss Jessie Burford will open a day school there this fall. The money has been appropriated for purchase of suitable property at Juarez, Cannanaea, and Pitiquito. At El Paso the work has been remarkably strengthened. A well-located house has been purchased in East El Paso and regular Sunday school and church services established with social features of various kinds. The large colored school building, located in the heart of the Mexican population, within two squares of Lydia Patterson Institute, has been purchased from the city and will be remodeled and organized to do the work of a model institutional church. New buildings have been bought in a good residential section for the Effie Eddington School for Girls and finally for El Paso the contract has been let for the Mitchell Annex to Lydia Patterson Institute to cost about $110,000, including furnishings.

In the Texas Mexican work, $12,000 has been spent for a church in Fort Worth, $12,500 has been appropriated for a church in Houston, and work has begun on the new $35,000 church and Sunday school building for our active congregation at San Antonio, and a chapel will be built in another part of the city. The work at Los Angeles cannot be handled in its present buildings, and a new building for church and settlement work is a necessity.

And it is exceedingly encouraging to report that six young men have gone out from Lydia Patterson Inst into the evangelistic work this summer, of which number three will remain in the work, and the others return to school.

Surely this a record of work made possible by the Centenary, which must convince every subscriber that he has not given or subscribed in vain.

But this great work in Mexico and the other Mission Fields is dependent for its completion and its performance upon the meeting of all pledges made by the Centenary subscribers. The plans are made, the program is outlined and the work will go steadily forward if the subscriptions are paid regularly to the treasury of the Board of Missions. There are $7,000,000 now due. Will not the lay leaders, pastors and presiding elders bring these facts to the attention of our Centenary subscribers that the missing $7,000,000 may reach the treasury of the Board of Missions at an early date?

Quebec, Canada, July 28, 1920

SAFETY SIGNALS.

By Rev. S. J. Davies.

Tired, worn, weary. Two days [illegible], and the rush, clash and crush of the city. Sweating, sweltering, hurrying crowds, noise and rattle of cars, trucks, buses, wagons, push and pain on [illegible] and get accentuated by fur[illegible] heat brews on [illegible] and [illegible] never quit until death. The [illegible] days [illegible] upon them. Call it a narrow dog [illegible] you may, yet I hold it true. God never made [illegible] Country preacher-[illegible] behind the times. I know it and I want [illegible] be real. Men and women [illegible] need their love and [illegible] money and [illegible] time. [illegible] until many [illegible] broken, bartered and [illegible]. No wonder the world is [illegible], or it's dog days. Satan may have an evil influence, but I think the world, the flesh, and the devil have this star of evil potent hand-[illegible].

But in the country side, the meadows are waving grassy slopes of verdant splendor, the forests with beckoning leafy branches are calling to the [illegible] rush of crystal brooks over shining beds of pebbles, fields and orchards laden with fruitage, flowers are laughing to earth and sky—all the wealth of summer crowns the land. But you must know it to love it. Your civilian, the real city bred, I fear, hasn't the vision—and more is the pity. Yet he may learn how good old Mother Nature can lay a hand of healing on fevered pulse and brow, if he is young enough and not set in his ways

* * *

My banker friend judged that I showed some business acumen. He remarked, "You should be a business man, not a preacher." I replied, "My business is so far ahead of yours that the two are not to be compared." When God calls a man to preach, His gospel he is highly honored. There is no vocation open to the young men of this time that offers greater rewards in the real things of life. If we measure life by opportunity for doing real and lasting good, surely this is his; if great privileges are asked for study for intellectual and social prestige—a wider field one would scarcely care to enter. To join hand in hand with every movement for a larger and broader vision of civic progress, and to use every effort to forward these, are his by virtue of his recognized office as leader and shepherd of his people.

No life investment pays a more remunerative salary in the end or during the years when the shadows lengthen and the evening twilight falls. My millionaire friend died the other day. His house of clay and marble no man envies. He was not a miser, he did some good things with his money as he passed this way. God trusted him with much money but He entrusted the dawny-faced youth with his Word—the royal treasure of his kingdom—and made him ambassador to the entire world. Wherein doth true greatness lie? Quit your everlasting whining about the old preacher. He is rich in the best things of life. Farms, stocks, bonds, trusts, and all the babble of the market-place are strange tongues to him, yet in his declining years food, raiment, and shelter are his. To these are added love, respect, and honor from the best people of the land.

* * *

And now the Spirit of Wisdom led me to the pathless woods. Great trees stood like sentinels, towering above brake and brush, so stationed by Him who created the majesty of forest depths. The magic of Nature's virginal, fashioning hand, tender in its touch, mighty in its power, was there, on fern and flower, in grassy glades and amber shimmering branches, which mellowed and softened the flood of light from above. The wealth of summer's tide of fulsome life was all about. Shy rabbits, busy squirrels, flitting birds, whirring, droning bees and beetles, all the busy, restless movement of forest life, and the din of call and answer from bird and beast rang in discordant cries, or glad notes of tender music. It was a revel-

ry of sound. an orchestra in which nature, mighty musician. was sweeping all her lute strings.

A swift shadow, glancing through the interlacing boughs above, swept onward. and a shrill, piercing shriek sounded high above the babel of other voices of the woodland. It was an eagle's call for prey. and at its cry a hush fell. Wisdom, with eyes serene and fair, met my look of wonder, with a smile and spoke:

"So it is among the sons of men when the King commands. There are ten thousand dissonant, wild. discordant voices, until he speaks."

"And who, pray, is this King? Can he still a tempest, or bid the haunting spectres flee?"

"Yes, and more, for he is God's witness on earth. His name is Truth."

And then I knew that he alone could heal the hurt and save the souls of all the race. who were crying like lost children in the greater woodland.

CENTENARY STATEMENT, NORTH MISSISSIPPI CONFERENCE, TO JULY 20. INDIVIDUAL PLEDGES ONLY.

Aberdeen District.

Charge—	Quota.	Paid.
Aberdeen	$ 11,500.00	$ 5,210.30
Algoma Ct.	2,500.00	506.51
Amory and Nettleton	12,500.00	3,580.50
Buena Vista Ct.	3,750.00	853.90
Calhoun City Ct.	4,100.00	213.65
Fulton Ct.	1,750.00	186.25
Greenwood Springs Ct.	3,000.00	824.00
Houlka Ct.	4,000.00	254.80
Houston	6,000.00	1,549.25
Montpelier Ct.	4,900.00	312.60
Nettleton Ct.	4,250.00	488.40
Okolona	7,000.00	1,109.00
Pontotoc	6,000.00	874.50
Prairie and Strongs	2,750.00	2,271.90
Shannon Ct.	4,500.00	1,333.16
Smithville Ct.	3,750.00	675.72
Tremont Ct.	2,750.00	259.90
Tupelo	20,000.00	6,796.90
Vardaman Ct.	2,500.00	186.05
Verona Ct.	4,500.00	775.50
Total	$112,000.00	$28,263.02

Columbus District.

Artesia Ct.	$ 7,416.00	$ 1,255.50
Bellefontaine Ct.	3,178.00	218.60
Brooksville Ct.	7,400.00	1,649.95
Cedar Bluff Ct.	2,220.00	777.75
Columbus, Central	6,690.00	3,292.25
Columbus, First Church	18,000.00	3,298.96
Col. Murrahs Chap. & N. H.	1,310.00	64.00
Caledonia Ct.	3,488.00	568.60
Crawford and Schaeffers	6,000.00	1,054.25
Eupora and Maben	6,053.00	1,049.37
Longview Ct.	2,500.00	112.19
Macon	10,600.00	1,533.25
Macon Ct.	5,500.00	481.74
Mashulaville Ct.	2,698.00	261.00
Mathison Ct.	2,721.00	310.10
Mayhew and Sessums	2,700.00	460.00
Shuqulak Ct.	5,650.00	400.00
Starkville	12,300.00	2,800.95
Sturgis Ct.	2,700.00	30.00
West Point	14,566.00	3,498.69
Total	$123,690.00	$20,117.75

Corinth District.

Blue Mountain Ct.	$ 1,000.00	$ 202.50
Bocneville	15,000.00	2,522.50
Booneville Ct.	3,000.00	42.50
Burnsville Ct.	1,200.00	148.50
Chalybeate Ct.	3,300.00	725.60
Corinth, First Church	15,000.00	1,949.00
Corinth, South Side	1,925.00	261.50
Corinth Ct.	4,000.00	316.98
Dumas Ct.	3,300.00	367.80
Golden Ct.	2,700.00	162.00
Guntown and Baldwyn	8,000.00	1,917.00
Hickory Flat Ct.	1,515.00	224.00
Iuka	6,600.00	1,841.38
Iuka Ct.	2,225.00	84.40
Kossuth Ct.	5,000.00	249.25
Mantachie Ct.	2,585.00	36.20
Marietta Ct.	1,515.00	291.00
Mooreville Ct.	1,925.00	128.50
Myrtle Ct.	5,375.00	759.00
New Albany	14,000.00	6,681.44
New Albany Ct.	5,000.00	839.75
Ripley Ct.	12,115.00	2,852.48
Rienzi Ct.	6,400.00	950.00
Sherman Ct.	4,350.00	760.86
Silver Springs Ct.	450.00	.....
Tishomingo Ct.	2,200.00	317.00
Wheeler Ct.	3,300.00	142.00
Total	$133,980.00	$24,773.64

Durant District.

Ackerman	$ 5,638.65	$ 1,025.66
Acona	3,464.36	1,185.40
Chester Ct.	3,803.00	142.00
Coila Ct.	1,350.00	.....
Duck Hill Ct.	493.00	234.00
Black Hawk Ct.	3,015.50	229.00
Durant	5,544.00	1,195.25
Ebenezer Ct.	2,815.00	201.01
Hesterville Ct.	4,063.00	75.75
Kilmichael Ct.	5,510.00	507.00
Kosciusko	6,713.00	.....
Kosciusko Ct.	1,895.00	174.00
Lexington	7,142.00	2,736.30
Louisville	4,985.00	347.35
Louisville Ct.	7,142.00	41.00
McCool Ct.	3,220.00	110.56
Noxapater Ct.	4,166.00	267.00
Pickens Ct.	5,051.00	1,237.65
Sallis Ct.	4,447.00	361.00
Sidon and Cruger	5,247.00	683.00
Tchula	4,954.00	560.50
Vaiden and West	4,684.00	1,048.75
Total	$ 89,088.51	$12,412.24

Greenville District.

Benoit and Beulah	$ 5,900.00	$ 958.00
Boyle Ct.	6,300.00	1,064.00
Clarksdale	9,989.00	2,565.00
Cleveland	7,694.00	.....
Coahoma and Lyon	6,623.00	2,709.50
Duncan	5,390.00	585.50
Friar's Point	6,100.00	1,120.00
Glen Allen Ct.	4,851.00	2,048.50
Greenville	9,889.00	2,202.50
Gunnison	6,576.00	2,194.00
Hollandale and Arcola	6,192.00	1,172.00
Jonestown and Rich	7,169.00	795.00
Leland	5,616.00	1,355.95
Lula and Dundee	4,326.00	2,523.25
Merigold and Alligator	5,668.00	1,397.00
Rosedale and Hillhouse	5,616.00	324.00
Shaw	5,113.00	656.00
Shelby	6,510.00	1,296.75
Total	$115,437.00	$26,803.95

Holly Springs District.

Abbeville Ct.	$ 3,000.00	$ 605.35
Ashland Ct.	2,775.00	306.20
Byhalia Ct.	7,500.00	1,755.00
Coffeeville and Beth	5,000.00	961.30
Grenada	14,250.00	2,713.55
Holcomb Ct.	.....	533.25
Holly Springs	14,000.00	2,511.00
Lamar Ct.	3,375.00	753.00
Mt. Pleasant Ct.	1,575.00	441.00
Olive Branch Ct.	4,000.00	1,278.30
Oxford	11,000.00	948.50
Oxford Ct.	1,000.00	75.00
Paris and Tula	2,300.00	211.70
Pleasant Hill Ct.	625.00	225.00
Potts Camp Ct.	1,675.00	556.95
Randolph Ct.	1,850.00	202.80
Red Banks Ct.	1,000.00	1,139.00
Toccopola Ct.	2,200.00	193.50
Waterford Ct.	1,500.00	247.00
Wall Hill Ct.	1,300.00	242.00
Water Valley, First Church	13,250.00	3,855.75
W. V., Main and Taylor	3,500.00	335.00
Total	$ 96,675.00	$20,203.40

Sardis District.

Arkabutla Ct.	$ 2,875.00	$ 210.95
Batesville	7,500.00	.....
Cockrum Ct.	5,000.00	555.00
Charleston	10,000.00	1,285.50
Coldwater Ct.	6,750.00	861.20
Como	7,500.00	1,550.00
Courtland Ct.	4,000.00	742.45
Crowder and Darling	1,400.00	135.30
Crenshaw and Sledge	4,750.00	1,003.36
Eureka Ct.	2,495.00	119.86
Evansville Ct.	3,000.00	500.75
Hernando	7,500.00	1,276.00
Horn Lake Ct.	3,525.00	188.50
Lake Cormorant and Robinsonville	2,725.00	507.50
Longtown Ct.	5,125.00	556.75
Oakland Ct.	5,070.00	786.75
Sardis	7,500.00	2,508.10
Sardis Ct.	2,500.00	408.50
Senatobia	8,000.00	461.00
Tunica	4,500.00	355.00
Tyro Ct.	4,375.00	735.39
Total	$106,090.00	$14,717.86

Winonna District.

Belzoni	$ 5,632.00	.....
Carrollton Ct.	4,161.75	$ 700.45
Drew	8,500.00	2,083.00
Duck Hill Ct.	1,710.00	22.00
Dublin Ct.	4,000.00	579.00
Greenwood	9,975.00	4,989.44
Indianola	6,200.00	.....
Isola	1,395.00	809.50
Inverness	4,255.00	.....
Itta Bena	6,275.00	569.00
Lambert Ct.	5,023.25	141.20
Minter City and Philipp	7,125.00	4,477.51
Moorehead	4,205.00	.....
Ruleville (incomplete ret.)	500.00	2,602.00
Schlater	5,650.00	883.00
Sunflower Ct.	3,700.00	921.00
Swifton Mission	.....	.....
Tutwiler and Glendora	5,650.00	471.25
Webb Ct.	7,744.00	1,053.75
Winona	5,670.00	1,216.45
Winona Ct.	3,777.00	354.11
Total	$ [illegible]	$22,172.66

S. J. HIGH, Treasurer.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

While I was at Hines Chapel I went into Memphis, and went to the First Baptist Church, where a man named Collins was pretending to carry on a "divine healing" work. He did not impress me favorably. All the effects which I saw, and heard described during the meeting, could be explained by natural causes, and were largely hypnotic. This, of course, does not mean that they were not "divine," for hynotism is only a part of natnre, which is all divine. But to claim such results as miracles like those Jesus wrought, and special answers to prayer, will not bear investigation. Broadly speaking, religion would cure many ailments if we were only really religious. As far as this man is doing real work, and I don't deny that many persons were benefited by his rather sensational methods, it was because he was able to get them to "believe." Blessed is he who can get another really to believe something. My attitude to all such work as this is the attitude of Gamaliel to the Apostles in Jerusalem: Let it alone. If it is of God, you can't stop it; if it is of man, it will fail. The pastor, Dr. Cox, was fully endorsing it, which a little surprised me.

Another thing surprised me, and that is that Horn Lake Circuit has to receive an appropriation of $200 from the Conference fund. When I was a member there fifty years ago it was wholly self-supporting, and was one of the most desirable circuits in the Conference. Land sold when I was a boy around there for $25. Now it is held at from $100 to $200 an acre. So while material values have increased many-fold, and the people are better off in this world's goods, the church is poorer. Something is wrong. Those brethren there ought not to allow that state to continue. From all prospects they are going to make a bumper cotton crop this year. It would be a fine thing if they would raise that extra $200, and let the Conference know that they can take care of themselves. Why, Jim Hudson's pigs could pull them out. Such rooters as he has! Polands with pedigrees longer than their curling tails. And they are the Lord's pigs, too, for he gave me one, and that will be a starter for my smokehouse. If those big-hearted Methodists, who were so clever to me, would give the Lord every tenth row of cotton, and every tenth pig, and every tenth cow's produce, Guerry would not know what to do with the revenue! My, what cotton Andy Nail has near his house! Up to a man's shoulders in July, and fruiting heavily, with no danger of boll weevil. It was a great pleasure to take Mr. Nail's hand at the closing service in pledge of a better life, henceforth to be lived with Christ as the guide. God bless him! His father frequently came down into the swamp where we lived, and borrowed my dogs for a bear hunt, and would leave a leg of venison as they returned from the hunt for our table. By the way, speaking of dogs, Mr. Nail has a little dog that interested me. Maybe it was because the little fellow took up with me so promptly and seemed so friendly that he won me. They had to shut him up to keep him from going to hear me preach. Smart! He would delight a naturalist as a subject for the study of animal intelligence. I am not much on dogs, but I took to Sport, and while I was at Mr. Nail's we formed a sort of mutual admiration society.

After my week at old Hines Chapel, reviving the memories of my boyhood, I ran up to Monteagle, the noted summer resort on the Cumberland Mountain, about halfway between Nashville and Chattanooga. I was one of the pioneers of Monteagle, one of the first speakers on its now famous Assembly platform. Soon after it was opened,

and while the roads and walks were as yet mere trails through the woods, a young man from New Orleans came up there to see his sweetheart. She was at a cottage over on the grounds. He stopped at the hotel near the station, fixed himself up primped and put on his best. As he followed the path over to the grounds, he saw a pretty little spotted animal in the path before him. It was so pretty, and seemed so gentle, he thought it would be a nice pet to give his sweetheart. But when he stooped to pick it up, it let him have it straight in the face, as it bounded away in the bushes. The poor fellow fainted, and finally getting on his feet, he returned to the hotel, vomiting all along the way. As he entered the hotel, everything fled from him holding their noses. He started to the barber shop, and the barber broke and ran. The doctor backed away, holding his nose, but finally, out of compassion, disinfected him, fumigated him, and by degrees brought him back to normal. He had to shave his head and burn his clothes and bathe repeatedly before he could rid himself of the odor of the pretty little pet! As soon as he could travel he returned to the city, satisfied that skunks are not exactly what they seem.

Monteagle is now a little city in the woods, and this year it has a very large attendance, more people than have been there for some years past. It is an earthly paradise for ladies and children, especially old ladies. There are so many white-haired dames there this season, that some ungallant man who looked over the audience in the big auditorium said it reminded him of a cotton field white unto the harvest, just ready to pick! But the mountain air for the body, and the moral and intellectual atmosphere for the soul, make it a delightful place at which to spend a vacation. I had only a day or two to spend there, but thoroughly enjoyed the brief stay, for it was there that I found Sister Steel! I was pastor of McKendree Church in Nashville, and she was a "Co-ed" in Vanderbilt University, before that institution fell from grace. So all the crags and cliffs of Monteagle, beautiful in themselves, are mantled with romantic associations for me. Yonder is where I first saw her; there is the path where we took our first walk together; there is the spot where she let me tie her shoe; yonder is Sunset Rock where we sat together—and so on all around the mountain! She evaded my address, said she did not want to get married, wanted to go to Germany and study and then write a book! I won, and after some years of happy wedded life, I said one day: "Dear, what ever became of your idea of writing a book?" "I wrote it," she quietly replied. I was surprised, and said, "What have you done with it?" "There it is," she said as she pointed to our noble boy, now a soldier in Germany and a fine Christian man. She has written five volumes, and I am proud of my wife as an authoress. Didn't Paul say of his work: "Ye are our epistle written in our hearts, known and read of all men * * * written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart?"

Carley, I am gathering the fruit of a long life of honest effort to be a good man. From the Potomac to the Rio Grande, from the Nebraska to the Peedee, wherever I ramble now, I meet the smiling goddess, Mnemosyne, and pluck the flowers of memory that bloom profusely all along the way; and every spray of mountain laurel, and every wild rose in the glen, reminds me of the modest maiden I met on the heights.

I heard some fine speaking at Monteagle. Just as I was leaving President Bobbitt and family arrived from Mansfield. If you need fresh ideas, steal Bobbitt's notebook when he comes home. He isn't going to loaf up there; and if he talks, as he likely will at their conferences, somebody else will do well to have a notebook handy, for he says things worth remembering. I am spending a week at Winchester, near Monteagle; giving a course of lectures on the Bible. Mrs. Steel writes me that she has moved into our little "Bide-a-wee Cottage," the home given to us by the kind people of Mansfield, and I am anxious to get back to the Pelican Pines and enjoy it with her.

Mansfield, La.

FROM "A MISSISSIPPI METHODIST."

It is with a feeling of trepidation that I undertake to answer Rev. T. W. Adams's article, criticising an article written by me and signed "A Mississippi Methodist," because I recognize his superiority in years, intellect and spirituality.

I appreciate the kindly part of his criticism and if what I wrote was "unfair to those who are criticised," I most humbly beg their pardon, but I fear my apology is very much like one a little boy made to his grandmother. He had called her a fool, and when his mother heard of it she scolded him and told him to go right over and apologize which he immediately did, in these words: "Grandma, I is sorry you is a fool."

Doubtless those who use the term, "old, worn-out preachers," think it sounds all right, and if you dear superannuates like it and find in it "a suggestion of deepest veneration and love," I would by no means deprive you of the epithet, but my feelings about the matter remain the same.

I agree with all that Brother Adams says about the duties of the Conference toward its old preachers and those who are threatened with a breakdown, and I do hope they may be successful in raising a large endowment fund to provide for them.

But on one thing we do not agree. However it is just a difference of opinion. A lady of my acquaintance once said to her sister, "Why, Sis, if every one thought as I do, every one" (meaning all the ladies) "would want John." Now as far as her neighbors were concerned, I am sure she was welcome to "John." So the superannuates are welcome to be called "old, worn-out preachers." But I do not like it.

"Convince a woman against her will,
She's of the same opinion still."

Mrs. S. C. NEWMAN.
Germania, Miss. A Mississippi Methodist.

THE LOUISIANA METHODIST ORPHANAGE CAMPAIGN.

Quite a number of our friends are asking about the final result of our campaign for funds and have requested that I publish a statement regarding same. I beg to state that the campaign has not yet been concluded; owing to the summer months, when most people of means are away from home, but little is being done just at this time. Quite a number of places, however, have done splendidly, and we feel very confident when we have completed our work we will have secured the full amount we have asked for. We hope to complete the effort early in the fall or winter. Owing to the fact that work is incomplete in many localities, we have not received reports so that we can make a detailed report at the present time, but as soon we receive the final reports from the communities that have already made their effort we will report on these.

We would ask that all monies that have been raised for the Orphanage should be sent in to the Orphanage at Ruston, and made payable to the Louisiana Methodist Orphanage.

Thanking our friends for their help, and trusting we may be able to make a most encouraging report in a few weeks, I am, Cordially,

ROB'T W. VAUGHAN.
Supt. Louisiana Methodist Orphanage
Ruston, La., August 20, 1920.

PROGRESS AT CENTENARY COLLEGE.

To the Board of Trustees of Centenary College.

As Chairman of the Board of Trustees of Centenary College I desire to submit for your information the following facts, which I trust will be gratifying and satisfactory.

Our two new buildings on Centenary campus, costing about ninety thousand dollars, are about finished and ready for occupancy.

The necessary equipment for the laboratories and class rooms, the necessary furnishings for the class rooms and dormatories have been authorized and much of it ordered, and we hope to have it all in and ready for the opening of school.

A complete faculty for the College and for the Academy has been secured and contracted with.

Certain repairs on the old building have been ordered which are needed to put the same in first-class condition and make it adaptable for the requirements of the enlarged programme which has been put under way.

In order to pay for these additional demands it was necessary to have additional money immediately, and I have in my possession a subscription list amounting to $19,000, with more in sight if needed, payable on demand, which was secured this week by members of the Board, the major part of the work being done by Dr. Geo. S. Sexton and Mr. E. A. Frost, both members of our Board. It may be interesting to know that this list contained one subscription of $5,000, and only one as small as $500.

I am giving you this information in order that you may know that we are in dead earnest in our determination to make of Centenary an A-grade College, and to solicit your cordial assistance, your sympathy in the undertaking and your confidence in our integrity.

Respectfully yours,
JOHN L. SCALES.
Chairman Board of Trustees.

THE BEAUTIFUL LIFE.

"Tell me about the beautiful life," said a Japanese to Dr. Leighton Parks.

"Do you want to talk about religion?" said the preacher.

"No," answered the Oriental, "I want to know about the beautiful life."

"Have you read the Bible?" continued the preacher still more interested.

The enquirer said, "I have read the Bible, but do not like it; I do not care for the church. I do not want your religion. I want what I call the Beautiful Life. I saw a man in a boarding-house in San Francisco—a poor man, not an educated man like myself—a carpenter, but he had what all my life I have wanted. I have thought it might be in the world, but I have never seen it in my own country. I call it the Beautiful Life. How can I find it? The old man went about helping everybody; he was always happy; he never thought about himself."

Dr. Parks read the thirteenth chapter of First Corinthians and asked, "Is that it?" The man replied, "It is like it; how can I get it?" Then Dr. Parks told him the wonderful story of Jesus, told him to follow the one beautiful life. He gave him the New Testament.

A year or two later Dr. Parks had a sudden visit. The man burst into the room very abruptly, saying, "My train leaves at two o'clock. I must take the train to catch the steamer at San Francisco to go back to my country. I have something to tell you." But his story was written on his face. He proceeded: "Sir, I have found the Beautiful Life. I have found Jesus." Then he went away almost as suddenly as he had come. He went back to pagan Japan with the consciousness that across the waste of the centuries one life walked that was filled with the beauty of God.

—J. Frank Smith.

If religion gave you the entire Lord's day, what is one hour, that you should begrudge it to religion?—Dr. J. A. Holmes.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

THE SECRET OF A STRONG PERSONALITY.

By the Rev. James L. Gordon, D.D., Pastor First Congregational Church, San Francisco.

There are many echoes, but few voices; many islands, but few continents; many mountain ranges, but few great, towering mountain peaks; many parties, but few leaders; many captains, but few generals; many politicians, but few statesmen; and millions of people, but few strong, outstanding personalities.

What Personality Is Not.

1. Personality is not the measure of a man's social standing or the reflection of any honorable position, social, political, or ecclesiastical. When George IV sat on the throne of England, Sir Walter Scott reigned in the hearts of the British people. Who was the monarch? Who was the sovereign? Who was the king? Which of the two possessed personality? The most unsatisfactory member of the race is the man who possesses social position and yet lacks personality.

2. A strong personality does not depend on material prosperity or commercial success. Job reached the highest point in personality when his money had disappeared, when his property had been swept away, when his children had died, when his wife had lost all hope for him, and when his neighbors were convinced that he was a hypocrite—then he rose superior to "fate," and circumstances. Listen to his words: "I have no hope, nevertheless I will maintain my ways before Him."

3. A strong personality is not the result of fame, notoriety, or popular reputation. A person may be "noted" without being notable. A newspaper reporter said to "Sam" Jones: "Mr. Jones, you ought to treat us reporters well—you owe a good deal to the newspapers—the newspapers made you." The Southern evangelist replied, with a knowing twinkle in his eye: "If the newspapers made me, tell them to go ahead and make another 'Sam' Jones just like me." In the last analysis no newspaper can write a man "up" or write a man "down." If a man is right, the newspapers can't keep him down, and if a man is wrong, all the newspapers in Christendom can't hold him up. Character will out.

4 Personality is not a matter of health or splendid physical proportions. Robert Murray McCheyne used to thrill Scotland with his eloquence when he had hardly physical strength sufficient to stand up in the pulpit. God very often puts big brains into a slender skull. There are frail men who think in every joint and inch of their anatomy. Men must be weighed as well as counted, and the part that must be weighed resides just over the eyes and between the ears. Give me a pair of brain scales, and I will tell you who the strong men are. There are physical heavyweights who never suffered from mental nervousness. The mind is the measure of the man. The man who can put two thoughts together and produce an intellectual sulphur point sufficient to strike a flame into the fuel of circumstances is the child of genius we are looking for.

5. Personality is not merely a pleasing face and an attractive smile. A certain American college professor, of international reputation, has said that "the world will never be saved by tact." Why should we aim to be popular? There are a score of things better than popularity. Stanley the explorer was never popular with his men. Grant was not popular as a general. Wellington was never a "hail fellow well met." Popularity is a good dessert but a poor article of diet as a steady staple. To the ash can with vain longings for the approving smile of an unthinking world!

What Personality Is.

1. Personality is a superabundance of intellectual life. We live in our heads, not in our heels. We live in the spirit, not in the flesh. Life is personality. Personality is life. William the Conqueror, even in his dying hour, is feared by his servants. Even up to the moment when the scepter falls from his dead hand they have a healthy dread of his power. But mark the moment when the scepter drops—then his servants begin to rob his person and empty his treasury. A strong personality indicates a superabundant life. Charles Lamb wrote to the poet Wordsworth, saying: "Coleridge lives about four miles from here, and the presence of such a man is equal to the influence of fifty persons of ordinary culture and ability." A living man standing before living men will always be mightier, for an immediate effect, than black ink on white paper.

The Ladder of St. Augustine is the ladder of personality: "I am. I know. I can. I ought. I will." This is the ladder of personality: "I am"—Consciousness. "I know"—Intellect. "I can"—The will. "I ought"—The moral sense. "I will"—Decision of character. St. Augustine climbed that ladder. So may we.

2. There has never been a man of strong personality without intense convictions. A conviction is a belief which grips the reason, crystallizes the will, and fires the heart. A man's convictions are of small value unless they are intense. The man of strong convictions is possessed by real love and real hate. In the soul of this man the light is bright and the shadows are dark. Good does not merge into evil or right shade into wrong. The psalmist was possessed of convictions which were clear, distinct, and deep-rooted when he declared, "Ye that love the Lord hate evil."

You may criticize a man for being too positive, but it is only the positive man who wins.

Most successful men, in their immature years, were charged with being conceited. Conceit is not a bad characteristic. We may have too much of it or too little, but time will grind down your organ of conceit if it should be too conspicuous amid the phrenological hilltops. Better a bump on your head than a hole in your skull. Better too much self-reliance than too little. Have an idea or two of your own. Drive the nails deep into the platform of your creed. Don't be afraid to make good use of the personal pronoun. Remember you have many noble examples. Paul, for instance: "I know whom I have believed."

3. The man of strong personality is always characterized by feelings which are deep and emotions which are profound. The difference between man and man is very largely a matter of feeling. A man's feelings are more intense than his neighbor's, therefore he is more plain, explicit, and outspoken.

Dwight L. Moody once said to a friend of mine: "James, did you ever feel, when listening to a sermon, that you could rise, enter the pulpit, and do the thing better yourself?" My friend confessed that he had never felt the pressure of an inward conviction strong enough to make him wish that he could exchange places with a dry-as-dust theological expert occupying the pulpit, but evidently Mr. Moody had felt that he would like to exchange places with the sleeping pulpiteer on more than one occasion. Perhaps it was that sensation of a divine dissatisfaction which crowded young Moody out into the highways and hedges in order to reach the unsaved. Moody was the greatest illustration of pent-up enthusiasm which the world has seen in two hundred years.

Thomas Carlyle once remarked: "Had I but two shillings in the world and one great idea, I should regard it as my duty to part with one shilling for paper and ink, and live on the other shilling until I had expressed that idea." Only a man possessed of strong personality could speak that way. Depth of feeling and strong personality go together. It is the touch of life—we call it "depths of feeling."

4. The man of strong personality, if he would bide the test of time, must be clear in his thinking. The greatest creative force is thought. One great idea in the soul of one great man means a new era for the race. You can carry a small, fine-print New Testament in your vest-pocket, but the original ideas which it contains have revolutionized the world. Jesus is supreme to-day not because men have claimed that he was this or that, but because his thoughts, ideas, and convictions have revolutionized the thinking of the race.

5. There has never been a commanding personality who was lacking in decision of character. Melancthon said concerning Martin Luther: "In the midst of uncertainties he alone knew just what should be done." The lawyer who can find as many reasons against his client as he can in his favor had better not enter the courtroom. An "open mind" may be a good thing in a philosopher, but it is a poor thing in a judge, for the business of a judge is to reach a decision. They told General U. S. Grant that he could not advance on the enemy and at the same time hold his base of supplies. Grant replied that if the enemy advanced on him and routed his men, there would not be much need for "a base of supplies." They also charged Grant with sacrificing his men by his aggressive war measures, but Grant told his critics that men did not engage in war to "save lives," and proved that in the inaction of a sluggish campaign more lives were sacrificed through disease than by bloodshed.

7. A powerful personality, in order to be broad in its sweep, should be permeated with sympathies which are world-wide and universal. Why should we be strong for ourselves? Why should we build a pyramid to the memory of our selfishness and then be buried in the heart of it? Why should we gather bonds and notes, gold and silver, diamonds and pearls, and then leave them to mark the place of our departure? Why not be strong for some divine purpose? Brain without blood and intellect without love—how cold; Charles Kingsley's words are sweet and sympathetic, "I love the world, I love it now, and I shall love it always." When the Apostle exhorts, "Love not the world, neither the things which are in the world," he is not trying to curb our love and affection for poor, wayward, sin-stricken humanity. The world needs our love. The men who have moved the world have been the men who have wept over it.

Personality is the great driving force. It is the throb in the pulse, the fire in the eye, the blood in the vein, the quicksilver in the brain, the lightning in the nerve, the electricity in the touch, the transfiguration in the face, the motion in the limb—the soul in action. How shall we develop personality? What is the secret of its power? Where shall we kindle its fires? What are the sources of its strength? Where are the unseen rivers of its supply? Personality is life, heart, mind, soul, spirit—God.

Do you not feel the thrill and throb of a divine pulsation in your own soul? Personality? You have it! Personality? You possess it. The driving force is within you. Are you not conscious of it? Disraeli makes one of his literary characters say (what doubtless he must have said of himself): "It seemed that I felt within me a power by which I could influence mankind!" And Margaret Fuller was striking the same note of universal experience when she cried out: "I feel within myself an immense force—oh, that I could express it!"

There is a driving force which is human and there is a driving force which is divine. We should consecrate one and ask for the other.

Mark this: The greatest driving force is transmitted force. The greatest thing in prayer is not to get God to do something for you which you can not do for yourself. The greatest achievement is to live so that God can work through you—to be the channel for the transmission of spiritual power. That's better than asking God for health, or friends, or increased compensation, or a better house to live in, or material prosperity for your children. Ask God for whatever you feel you need—but, believe me, I am about through asking God for things. If I can get the highest blessing, even harmony with the Most High, I shall have everything below the highest. If I seek the first and the highest, I shall certainly possess the last and the lowest. I wonder sometimes if God does not grow tired of our cry, "Give! Give! Give!" especially when we ask for small things and things which we desire for ourselves and our children. Why not ask for the all-inclusive first thing. Would you know the secret of power, "be strong in the Lord and the power of his might." Would you be strong in the Lord and the power of his might, "seek first the kingdom of God." The greatest achievement is to live so that God can work through you.—Western Christian Advocate.

The Home Circle

A PHANTASY.

By Willie Conger Page.

Children, do you know where the fairies sleep?
Lend me your ear and I will whisper low:
On the ferny cliffs; on the dream-stair steep,
Where the moonbeams sift and the soft winds blow;
Curled in the depth of the lily's heart;
By the rill in the meadow; in the daffodil's cup;
In the spray of the fountain where the gold-fish dart;
In a baby's pink palm when 'tis fast closed up;
Under the dewy rose-petals they drowse and nod,
Till the robins wake them as they sing to God.

Lexington, Miss.

ROVER.

"I guess he'll have to be shot, Sid. He isn't fit to have around in that shape any longer"

"But—father—"

"I know you think the world of him, my boy. He's been a good, kind playmate for you, but he's gone blind, or good as blind, gets under our feet and runs into things and smashes them. His hair comes out all the time, and he isn't pleasant to smell, and your mother's tired of having him around under foot, and—the fact is, he's had his day, and I think you'd better take your gun and shoot him. Do it to-day, Sid. It's a holiday and you can take him off into the woods, where nobody will see you. Remember, now, I expect you to do it to-day."

Big, fourteen-year-old Sidney Marsh, who an hour before would not have believed it possible that he could cry like a girl, hid his face against the wall as his father went out, and sobbed as if his heart would break. Kill Rover!—dear, loving old Rover! And his hand, of all the hands in the world, to do the dreadful deed. It all seemed like a frightful dream—that stern, unexpected order of his father's that had come upon him like a thunderbolt out of a clear sky.

As he stood, shaken with sobs, something moist and cold was pushed into his hand, and, looking down through the blur of tears, he saw Rover's dim eyes raised to his, and heard the dog's tail heavily thumping the floor.

"Oh, Rover! Poor, poor old fellow!" cried the boy, falling on his knees and clasping his arms about the old dog's neck. "You little know what's got to be done to-day. Oh, but I can't, I can't!"

The old dog licked his master's streaming face and whined softly. He did not quite know what the matter was, but he realized that Sidney was in trouble, and his faithful dog-heart was distressed.

"Yes, I know you'd like to help, Rover, you good fellow," sobbed Sidney. "But there's nothing you can do, poor Rover—just nothing."

The boy rose and walked unsteadily to the hat-rack, half-blinded by tears, and took down his cap.

"Come—old fellow!" he choked. "We will go out—and have one more look around the place, anyway. We won't go off into the woods until afternoon—not, not till 'most night this time, Rover boy."

Sidney's little sister, Lucy, was playing in the summer house as he and Rover went out. She had all her dolls around her—such a collection of them, of all colors, sizes and shapes! Sidney almost smiled through his tears as he looked in and saw that curious house party. They were all grouped around in a minature kitchen—a playhouse within a playhouse—and in this three-walled kitchen was the cunningest little range, with tea-kettle, frying pan, and even a set of tiny flatirons. The sunny-haired child seemed so happy among her dolls, it would be too bad, Sidney thought, to say anything to her about the tragedy that had just come into his life. Besides, she wouldn't understand—not as he understood.

Sidney and Rover passed on and went into the garden. There was a big sage bed Sidney had been raising that to pay the cost of Rover's license. It was doing finely, but the boy turned away with a lump in his throat. What difference did it make now whether the sage thrived or not?

Suddenly old Rover raised his head and sniffed the air. For a moment he stood irresolute and dimly comprehending. Then he bounded heavily away toward the summer house, crashing through slender trellises and trampling flower-beds. In vain Sidney shouted after him to stop him. The old dog for once paid no heed to his master's voice. Then, all at once, a gleam of understanding came to Sidney, and he dashed after the dog.

He could see it now—a little thin veil of smoke floating out of the summer house! Rover's keen sense of smell, that even age had not dulled, had detected it while it was still but a puff, a pale little ghost of the fire, and had distinguished its odor from the familiar smell of burning wood.

Just as Sidney started to run, he heard Rover crash blindly against the side of the summer house; but he did not see the old dog pick himself up, smell for the doorway, and stumble in.

Not until that moment did a child's scream ring out on the air. The fire Lucy had been lighting and playing with at that instant ceased to be a wonder and beauty for her, and became pain. It had spread from the little range and the scattered paper and the doll's dresses to her own light frock, and, quick as a serpent's strike, had stung her!

Sidney slipped off his coat as he ran. There was a piece of burlap lying across the top of a barrel in his path, and he snatched that, too. He saw his mother rushing from the house, but he was nearer than she, and was the first to burst into the summer house.

Lucy lay on the floor, where the leap of the old dog had upset her. Only a small part of the front of her dress was burned—merely a charred strip under Rover's body, as he lay across her legs. Sidney lifted the dog off, and saw that his sister was safe. Then he threw the burlap over the burning dolls, and smothered the flame. The whole thing was over in a minute, and mother and son carried the sobbing child into the house. Rover following behind, with a strong smell of singed hair about him, and his tongue lolling out of his mouth.

When Mr. Marsh returned from his office in the evening and heard what happened, he caught up little Lucy and strained her to his bosom for a long time. Then he went over to where old Rover was lying on the rug, stooped down and patted the grizzled head.

"If anyone ever harms a hair of that dog," he said, "I'll—I'll—" Then he broke down.

And Sidney stole out into the shed and hugged himself for joy.—James Buckham, in Boys and Girls.

DAVE'S AWAKENING.

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the head of the class," said the master, "and see that you stay there. You can, if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

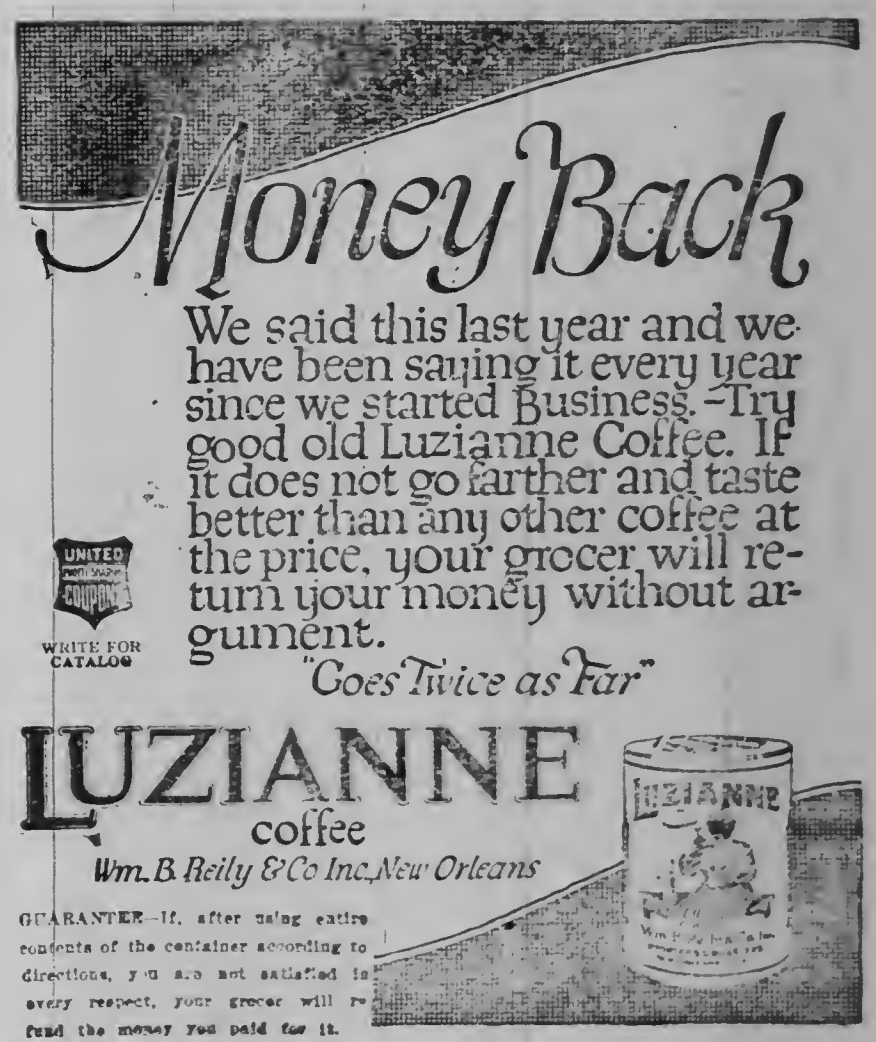
"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school; and I go over them in my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way, and you'll do."

Dave is to-day the manager of a large company, and he attributes his start to the words: "Go up to the head, and see that you stay there. You can, if you work hard."—Presbyterian Advance.

He is all truth in his words, and justice in his actions, and if the whole world should disbelieve his integrity, dispute his character, and question his happiness, he would neither take it ill in the least, nor turn aside from that path that leads to the aim of life, toward which he must move, pure, calm, well prepared, and with perfect resignation to his fate.—Marcus Aurelius.

The years write their records on men's hearts as they do on trees—inner circles of growth which no eye can see.—Saxe Holm.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
UNITED COMPANY
WRITE FOR CATALOG
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B. Reily & Co Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feltz, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AN EDITOR'S VACATION.

Recalling a recent bit of advice to such of our readers as might need it—"Take a vacation, or go to work"—we took the matter so seriously to heart that we decided to follow it ourselves in a kind of compound fashion—taking the vacation with work.

At Grenada, Miss.

An invitation to preach at Grenada, Miss., on Sunday morning, August 8, during the session of the North Mississippi Conference Training School, was the occasion of a delightful visit to that delightful college town. Upon arrival, about 4 o'clock Saturday afternoon, we were met by President J. R. Countiss, of Grenada College, who took us, bag and baggage, to his home on the college campus, where we were the recipients of as delightful hospitality as can be imagined by the most fastidious itinerant. As fellow-guests we had Rev. E. S. Lewis, Rev. R. H. Ruff, Rev. R. P. Neblett, Hon. G. J. Leftwich; Mr. E. E. French, and several others, with whom association was as delightful as it was profitable.

The Training School we found in full blast, doing a work that will mean much for increased efficiency in the Sunday school activities of the North Mississippi Conference. It was an auspicious beginning of what we confidently predict will become one of the great annual gatherings of that section of the church. No one could visit the classes in session and listen to the enthusiastic presentation of methods of church work by thoroughly equipped teachers, without feeling that the earnest students gathered there were receiving such inspiration as would make them increasingly efficient as they went back to their various fields of activity. Rev. R. H. B. Gladney, the Conference Sunday School Field Secretary, has a vision of his field of labor that is inspiring him to the most devoted and unselfish efforts to establish the highest possible standards in the religious training of our youth. In the work of the school he was assisted by as able corps of assistants as it has been our good fotune to run across in any undertaking.

In spite of a steady rain, we had the privilege of facing a splendid congregation at the Methodist church on Sunday morning—a congregation which greatly pleased the preacher by its close attention to the message he tried, with indifferent success, to deliver. Even so good a preacher as Rev. W. W. Woollard, the pastor, must feel the inspiration that comes from such a devout and cultured people as he ministers to them Sunday by Sunday.

At the evening hour it was our privilege to listen to a helpful and inspiring message delivered by Rev. Carroll Varner, our gifted pastor at West Point, Miss.

We cannot pass from our visit to Grenada without making mention of the magnificent new Administration Building of the College, just completed. We wish every Methodist in North Mississippi could see it, in order that his just pride in that fine institution of learning might be intensified, and that his faith in the purpose of the church to meet every educational requirement might be strengthened. If there is another such building in the State, we do not know where it is—and we have not found a finer one for its purposes in any State. It is literally "a thing of beauty," and so substantially is it constructed of vitrified brick and stone that it will be "a joy forever." President Countiss and Commissioner Brownlee, with the help of the friends of Christian education, have wrought an achievement that is as remarkable in its physical aspects as it is significant of the new conception of education into which we have entered.

Blue Ridge, N. C.

On Monday afternoon, in compapny with Rev. and Mrs. J. R. Countiss and their fine young sons, John and Eugene, and Rev. W. W. Woollard, we left Grenada for Blue Ridge, N. C., to attend the first "set-up" meeting of the Educational Commission. We had to change trains at Grand Junction, Tenn., and at Morristown, Tenn. That Grand Junction is a junction, we could easily see; but its grandeur did not impress itself upon us during the two or three hours we had to wait for our train. We did get a good supper there for seventy-five cents, though—an item worth mentioning, perhaps, in these times of "get-while-the-getting-is-good." We proffer this small flower of appreciation to the unknown proprietor of the restaurant where we appeased our appetite. We could wish that the gentlemen who fix the prices in the dining cars might be trained in the school of this Grand Junction restaurateur.

At Morristown we had time enough between trains to have seen a little of the beauties of the place, but an incessant drizzle kept us close to the railroad station. We did notice that Brother Woollard managed to get far enough away to find a shop where he could purchase a box-lunch—the wisdom of which we keenly perceived some hours later; when noon came, it was just twelve o'clock for the rest of us, but it was mealtime for him. He did generously propose to divide—but "what is one box-lunch among a man?" Upon our arrival at Asheville, somewhat delayed, we quickly made amends for our egregious blunder at Morristown.

It would take a poet, with plenty of time, to describe that trip along the French Broad River into Asheville; being neither the one, nor having the other, we shall content ourselves with saying that he who has not yet taken it still has something worth while to look forward to in the way of scenery that beggars description. The only fault we had to find was the fact that heavy rains had made the water very muddy—and an angler's heart has a tendency to grow heavy at such a sight.

Blue Ridge is an institution developed and owned by a board of trustees, under the title, The Blue Ridge Association, for holding conferences of Christian workers under the auspices of the Y. M. C. A., the Y. W. C. A., the Missionary Education Movement, and such other gatherings of similar character as may be found practicable. The property embraces 1,191 acres, which, with the buildings, is valued at more than $200,000. Its situation in the Blue Ridge Mountains is surpassingly beautiful. Such views, experienced travelers have said, are not to be found elsewhere this side of Switzerland. The same limitations that prevented our attempting to describe the French Broad trip prevent our trying to describe the views that greeted our eyes from the porch of Robert E. Lee Hall at Blue Ridge.

The Educational Conference.

The report of the Committee on Findings, which we print this week on another page, will give our readers a comprehensive knowledge of the aims and purposes that lay back of this great gathering of the educators of our church in preparation for the campaign to raise a sufficient amount of money to provide adequately for the pressing needs of our educational institutions. We hope it will be read carefully. Bishops, secretaries, connectional officers, directors, college presidents and professors, pastors—and editors—were there in large numbers, and the whole educational situation was gone into thoroughly. There was no disposition to ignore the difficulties in the way of a great financial campaign at this time, but so urgent are the needs revealed and so tragic is the danger of delay, that there was unanimous agreement that our people, when the facts are made known to them, will enter into the campaign with enthusiasm. Our own feeling, after listening to the presentation of the case from beginning to end, is that we are entering upon a movement so momentous in its consequences that failure is not even to be thought of. We confidently expect the church at large to be brought to a keener realization of its responsibilities and opportunities in connection with this movement than it was even in the Centenary; and we are as fully confident that the results will exceed even the most optimistic expectations. We cannot but feel that whatever opposition may have existed in the minds of some of our people to this campaign at the present time, will be swept away when all the facts in the case become fully known.

The Southern Methodist Press Association.

Practically all the editors of our church periodicals were in attendance at this meeting, and the opportunity was taken advantage of, through the courtesy of the Educational Commission, to hold a meeting of the Southern Methodist Press Association, organized at Birmingham, Ala., last year. Dr. J. H. Reynolds, the director of the Educational Campaign, and Drs. Clark and Chadwick, the directors of publicity, met with the Association, and discussed fully the use of the church press in connection with the approaching campaign. It is significant that there was, on all sides, emphatic recognition of the fact that the church papers are indispensable in carrying out any great program in the church, either at large or in restricted areas. In some way or other, provision must be made for the maintenance of the church press upon a basis that will enable it to function efficiently in carrying forward the work in which it has such a large part.

Lake Junaluska, N. C.

Through Dr. L. C. Branscomb, editor of the Alabama Christian Advocate, who is also serving as director of the program at the Southern Assembly, the Assembly extended to the editors a cordial invitation to visit the grounds while so near. Several of them accepted the invitation, among them ourselves, and it is a pleasure to express appreciation of the many courtesies received at the hands of Dr. Banscomb, Mr. A. E. Wells, manager of the Terrace Hotel, Mr. W. H. Stockham, who is putting thousands of dollars and untiring energy into the development of the Assembly, and others who joined in making our brief stay thoroughly delightful. Our pleasure was greatly heightened by our meeting there several friends and acquaintances of other days and places—Mr. and Mrs. Buie and Mrs. Green, of Jackson, Miss., and Mrs. Williams and Mrs. Gaddis, of Belton, Miss., come immediately to mind. Lake Junaluska has already become one of the great gathering places of Methodist people; it is destined to become even greater as its charms and attractions become better known.

Asheville, N. C.

We had planned to spend three or four hours in seeing the sights of Asheville—but alas, the rain! We walked around the Square, went on a street car to see a famous inn which bears the name of a well-known medicine for chills—ugh!—rode through the village of Biltmore, where we had the good fortune to run across our good friend, Rev. R. P. Fikes, formerly of the Mississippi Conference, but now pastor at Biltmore, whose hospitality and that of his good wife we enjoyed for a half-hour or so, and then, in company with Brother Fikes, rode back to the Square

and walked around to the beautiful First Methodist Church, where the General Conference was held some years ago. It was a part of our plan to eat supper in Asheville, but a glance at our watch showed that we had just enough time to reach the station in time to take the train for Atlanta. We fondly hoped that we could get something to eat on the train, but inquiry of the porter revealed the fact that that particular train carried no dining car—so supperless to bed we went. We cannot refrain from commending the example of Brother Woollard to all travelers—have a box-lunch handy in case of emergencies.

Atlanta and Emory University.

Since it is only a night's run from Asheville to Atlanta, Ga., we took advantage of the opportunity to visit that second city of the South in size, with the special object in view of seeing Emory University. The train schedules enabled us to arrive at 5:30 a.m., and leave at 6:40 p.m.—an ideal arrangement for the traveler who is limited as to time—and money. Of course we called at the office of the Wesleyan Christian Advocate, where we were so fortunate as to meet its distinguished editor, Dr. W. C. Lovett, and an honored member of the North Georgia Conference who dropped in for a little visit at the same time, Rev. W. G. Crawley. We are under special obligation to Dr. Crawley for seeing that we got safely on the street car that would take us to Emory University.

We were prepared to see a great institution when we reached Emory—but the reality was beyond our dreams. It still has the air of newness, but it is easy to see that here is the beginning of one of the great American universities if the plans of its founders can be carried out. And they will be carried out, for the more than two millions of Southern Methodists will see to it that the money is forthcoming for all its present and future needs. The buildings that have already been erected—a noble group of them—would adorn any campus in the world; and they are only a token of what is to be.

It was a keen disappointment that we did not get to see Rev. Thos. H. Lipscomb, a North Mississippian who is rendering distinguished service as a member of the faculty and as pastor of the University Church. We did meet, however, Rev. J. B. Cain, a member of the Mississippi Conference, who showed us appreciated courtesies. We had the privilege, too, of meeting Dr. Boyd, of the faculty, of whom we had pleasant recollections from Vanderbilt days.

Back to town, to the train, and off for New Orleans! Thus endeth our vacation—but not our work.

PERSONAL AND OTHER NOTES.

A note from the secretary, Brother C. M. Moody, of Waynesboro, Miss., informs us that the Frost Bridge Holiness Association will hold its twenty-fourth annual camp meeting, August 20-29.

Dr. S. H. Werlein, pastor of the First Methodist Church, Alexandria, La., after spending part of his vacation in the mountains of North Carolina, is visiting friends and relatives in New York.

We greatly appreciated a call by Mr. R. C. Forman, a member of First Church, Alexandria, La., on Thursday of last week, in company with Rev. F. M. Freeman, pastor of Parker Memorial Church, this city.

It was the editor's privilege to preach last Sunday, morning and evening, to splendid congregations at our First Church, Baton Rouge. The popular pastor, Rev. N. E. Joyner, is enjoying a short stay at Blue Ridge, N. C.

Rev. M. R. Jones informs us that two more Mississippi Conference preachers have made contributions to help rebuild the church at Rose Hill, Miss.—Rev. M. M. Black and Rev. A. A. Simms. He is greatly appreciative of their assistance.

Rev. Geo. A. Baker, North Mississippi Conference evangelist, informs us that, owing to a cancelled engagement, he has an open date for the first week in September. Any brother who desires his help at that time may address him at Myrtle, Miss.

We learn from a press dispatch that the meeting under the auspices of the Hennington Camp Ground Association, Crystal Springs, Miss., conducted by Rev. George Tucker, the Industrial evangelist of our church, resulted in 49 conversions and additions to the church.

The Senior Epworth League at First Church, Baton Rouge, La., under the presidency of Mr. A. R. Wallis, is a thoroughly live and aggressive organization. The quota of that church for the Louisiana Methodist Orphanage—$1,000 has been more than subscribed through the activity of the League.

A note from Rev. A. C. McCorkle, presiding elder of the Durant District, North Mississippi Conference, informs us that Rev. J. C. McElroy, pastor of Chester circuit, is seriously ill in the hospital at Memphis, Tenn. We are sure that many prayers will ascend in behalf of this faithful servant of the church.

A post card from Dr. I. W. Cooper, dated Paris, France, August 6, informs us that he had completed his visit to Italy, Switzerland, and France, and was leaving that day for a tour of Belgium, Holland, England, and Scotland. He expects to be at his post of duty at Whitworth College, Brookhaven, Miss., about September 10.

Rev. Jno. L. Sutton recently held a fine meeting at Bethel Church, near Minden, La., in which there were 16 additions to the church. There were some remarkable conversions during the meeting, and the whole community was greatly blessed. This is the second meeting Brother Sutton has held at that church within two years—and he is invited to return for a third meeting.

At the recent meeting of the Commission on General Conference Entertainment, invitations were extended from Asheville and Lake Junaluska, N. C., Houston, Texas, and Hot Springs, Ark. In view of the difficulty of making satisfactory arrangements two years in advance on account of unsettled conditions, it was decided to postpone the selection of the place until next June.

It is with great sorrow that we learn of the death of Mrs. W. J. Hutchinson, of Caspiana, La., at the home of her son, Mr. Trigg S. Hutchinson, in Shreveport, La., on Wednesday afternoon, August 18. The funeral services were conducted by Rev. Jno. F. Foster, of Franklin, La., a long-time friend of the deceased. A truly great and good woman has gone from us, but her memory is as ointment poured out. The Advocate extends sincere sympathy to the sorrowing family.

Port Gibson Female College, at Port Gibson, Miss., will open on September 8. The opening address will be delivered that morning at 10 o'clock by Miss Nell Drake, missionary to China. Miss Drake is a native of Port Gibson and an alumna of the College. It will be a great privilege to the old friends, as well as to the students, to hear her. Students should arrive in ample time for the address. Two of the students of the College are preparing for foreign work. The indications are that the attendance the approaching session will be larger than usual.

One of the largest and most aggressive Sunday school classes of this city is the Wesleyan Bible Class for Young People of our First Methodist Church. Mr. L. A. Hines, 421 Whitney Central Bank Building, is president of the class, and Mr. C. F. Niebergall, vice president of the Canal-Commercial Bank, is teacher. If our pastors and friends throughout the church would send the names of young people who are coming to New Orleans as students or to enter employment, to either of the addresses above, it would enable the class to get into touch with them and help make their stay in the city both pleasant and profitable. The class itself would appreciate the opportunity of rendering all possible service of this kind.

A recent number of the Oxford Eagle, Oxford, Miss., contained a full account of the forty-eighth camp meeting held at the Old Oxford Camp Ground, written by Mrs. A. F. Galloway. The preaching was done principally by Rev. L. M. Lipscomb and Rev. T. J. Hopper. Rev. L. P. Wasson also assisted in the services. There were present during the meeting eleven people who attended the first meeting held, in 1872, five of whom have been present at every meeting during the forty-eight years of the camp ground's history. Plans have been made to repair and beautify the grounds and buildings before the next annual meeting.

With the development of Lake Junaluska, N. C., into a great church assembly ground, the feeling has grown that there should be a similar place west of the Mississippi River. Recently a group of Western people at Lake Junaluska discussed the matter, and took steps to initiate a movement looking to the establishment of such an assembly to serve the church especially in Missouri, Oklahoma, Texas, Louisiana, and Arkansas. Drs. H. A. Boaz and A. J. Weeks, of Texas, Dr. Forney Hutchinson, of Oklahoma, Dr. R. L. Russell, of Missouri, Dr. Geo. S. Sexton, of Louisiana, and Dr. A. C. Millar, of Arkansas, were asked to present the matter to their respective Annual Conferences and request each to appoint a preacher and a layman as commissioners to consider the whole subject and to endeavor to find a suitable location. It will probably take several years to work the plan out fully.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

NOTICE.

All who are writing papers, or planning to write such, to be read at the meeting of the North Mississippi Annual Conference Historical Society, will please apply to me for type-writing paper. There is a loose-leaf record book filled with regular sized paper for this purpose.

W. R. LOTT, Secretary.

Holly Springs, Miss.

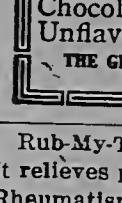
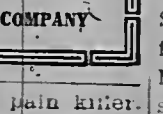
When a man once gets the taste of flattery, a craving for more is created. If he does not watch, it will warp his judgment and greatly injure his sense of self-respect.—Exchange.

The man who tries to keep all he gets is always the poorest man in the world, at least if you hear him tell it.—Exchange.

WHEELER
Business College
BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write For Free Catalog

Ladies Keep Your Skin Clear, Sweet, Healthy With Cuticura Soap and Cuticura Talcum

Sore Eyes Cured without pain by Dickey's Old Reliable Eye Water. Doesn't burn or hurt, feels good. Once used always wanted. Good for children or grown people. Get GENUINE IN RED BOX—25 cents.
DICKEY DRUG COMPANY
Bristol, Virginia

NO JOKE TO BE DEAF
—Every Deaf Person Knows That.

I make myself hear after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address, GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

Medicated Ear Drum. Dat. Nov. 3, 1908.

PALMER'S
"BLOOD-SUCCESS"
Tablets
A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.
For eczema, tetter splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with the tablets. A wonderful combination for good health and good looks. Ask your druggist. Sample will request.
THE MORGAN DRUG CO.,
4521 Atlantic Ave. Brooklyn, New York City

Did You Ever
It used to be an awful task to make ice cream. Did you ever try it?
Now you will find it easy enough if you use
Jell-O
Ice Cream
Powder
Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of about two cents a dish.
Five kinds: Vanilla, Strawberry, Lemon, Chocolate, Unflavored

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv

HOLMES
is a
Reliable Store

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN JOHNSON GRICE was born January 25, 1848, and departed this life November 3, 1919. He was old enough to serve but a short while in the Army of the Confederacy, but as soon as he became of military age he enlisted and saw some active service. Returning soon after the struggle was over he became the bread-winner for his mother's widowed family, and well discharged those responsible duties. In the early seventies he loved and married Miss Elizabeth Virginia Knight. Their union was blessed with nine children—eight of whom, together with their great mother, "Aunt Bettie" as she is popularly known, still survive. John Grice was never a member of the church—due to peculiar circumstances. His people were all Baptists. His wife's people were all Methodists, and being an exceptionally conscientious man, he could never quite subscribe fully to the doctrines and usages of either. His religious life, however, was, with that exception, most beautiful. The poor of the community were his beneficiaries. I testify emphatically that I have never known a man to do more according to his resources for the poor than did he. Also he had a knowledge of God in that vital sense which gives peace. More times than I can recount have I heard his voice in family prayer. With the hearty co-operation of his dear wife he was able to rear his children in the nurture of the Lord and rejoiced as one by one he saw the last one received into the Methodist Church, and two of his noble boys became members of the Mississippi Conference—Revs. J. H. and R. H. Grice. Besides, he contributed no little of wholesome influence over this scribe. There existed a peculiar tie between him and me almost as vital as between father and son. His funeral was attended by a large concourse of friends and loved ones, and after a most beautiful address by Rev. W. M. Sullivan, we tenderly laid his body to rest in the cemetery at old Bahala Chapel, where his wife and all the children were converted and joined the church. Surely a good man is gone and many "rise up now and call him blessed." Some day in a better world we expect to see him. Amen!

J. EARLY GRAY.

VIOLA MAY HILTON, daughter of Brother and Sister Drury Hilton, was born April 26, 1917, and went home to her Heavenly Father June 30, 1920, after a very short but severe illness. She went out to the field with her father Tuesday morning, following him until he sent her to the house to stay until dinner time, when she would come back, as was her custom, to ride the pony to the house. She started to the house, but fainted before she had hardly gone half way, lying there in the sun for nearly two hours before her father found her. She told her father that she would be all right soon, and never spoke any more. She went home to be with Jesus early the next morning, where she awaits the coming of her loved ones. The remains were laid away in the Rexford Cemetery, Simpson County, the services being conducted by the Rev. J. L. Smith, of Mendenhall, assisted by the writer. May God comfort and keep her loved ones until the family is reunited with Him, never to be broken again.

I. H. SELLS, P. C.

Harrisville, Miss., Aug. 10.

Brother ELEAZAR HOFFMAN, of Pineville, La., died, Sunday, August 8, and was buried on the 9th inst., leaving two brothers, two sons, and several grandchildren to mourn their loss. He was blessed with the ripe old age of 87 years. Under the preaching of a Catholic priest, Pat Galvin, brought from New Orleans by Rev. Christian Keener in 1885 to the Pineville Methodist Church, he joined the Methodist Church. During the thirty-five years since, he has always held his membership in the same church. His death was sudden. We are hopeful he has gone to rest. Rev. Jackson Vallery officiated at the funeral.

JAS. H. WALKER.

RESOLUTIONS.

Whereas, the hand of death has entered our midst and removed our much esteemed and greatly beloved Mrs. T. M. Kimbrough; therefore be it resolved:

That the members of the Woman's Missionary Society at Union, Miss., do hereby extend to her bereaved husband, daughters and sons, our deepest sympathy and love in this hour of sorrow.

That while we must bow to the will of our Heavenly Father, at all times acknowledging His supreme power and wisdom, our beloved sister will be greatly missed from among us.

That we pray that this sorrow may only sweeten and mellow the hearts of those left behind, and that her consecrated Christian life be the biggest monument erected to her memory.

That a copy of these resolutions be sent to Mr. T. M. Kimbrough, to the New Orleans Christian Advocate for publication, and a copy be entered on the minutes of our society.

Signed by: Mrs. J. M. Smith, Mrs. E. J. Edgar, Mrs. E. H. Collier, Committee.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

ART GLASS
For Churches and Residences
Memorial Windows
Catalog and Special Designs Sent Free Upon Request.
"The South's Oldest Manufacturers of Art Glass."
F. J. COOLEDGE & SONS,
Atlanta, Ga.

TETTERINE
ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Forschler's
Dual Frame
Motor Truck
Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse. Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.
Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

HERE IS A DESK THAT *Stays Rigid*
because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.
SOUTHERN DESK COMPANY, HICKORY, N. C.

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100
College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A. M., Principal, Box C.

DEPENDED UPON IT 20 YEARS

Lydia E. Pinkham's Vegetable Compound Has Been This Woman's Safeguard All That Time.

Omaha, Nebr.—"I have used Lydia E. Pinkham's Vegetable Compound for over twenty years for female troubles and it has helped me very much. I have also used Lydia E. Pinkham's Sanative Wash with good results. I always have a bottle of Vegetable Compound in the house as it is a good remedy in time of need. You can publish my testimonial as every statement I have made is perfectly true."—Mrs. J. O. ELMQUIST, 2421 S. 20th Street, Omaha, Nebraska.

Women who suffer from those distressing ills peculiar to their sex should be convinced by the many genuine and truthful testimonials we are constantly publishing in the newspapers of the ability of Lydia E. Pinkham's Vegetable Compound to restore their health.

To know whether Lydia E. Pinkham's Vegetable Compound will help you, try it! For advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman, and held in strict confidence.

A woman's fondest hope is to stay young. She often resorts to paints, powders and cosmetics to hide her years. Some women pay large sums to so-called "Beauty Doctors" in the belief that money will buy youth. Others wear girlish dresses, thinking they can fool the world about their age. But no one is deceived. The more you try to hide your age, the more it shows.

There is but one thing that holds old age back, and that is health. Sickness and weakness bring old age early in life. Dr. Pierce's Favorite Prescription is a building-up medicine for women. It makes them healthy and strong when they suffer from women's troubles. It keeps them looking young by keeping them well. It is a woman's tonic for the frail, the delicate and those who are nervous, dizzy and who have backache and dragging pains. Favorite Prescription is altogether vegetable and without a particle of alcohol. It is safe to take. Try it *now*. In tablet or liquid form at all druggists, or send 10c for trial package of the tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

ANOTHER SUNDAY AT MONT. EAGLE.

By Rev. Payton A. Sowell.

Between Sundays the past week, the "god" of clouds and flood has had unhindered reign on the mountain. Sunday brought a rift in the clouds and a bit of sunshine.

Another Louisianian stood in the pulpit in the vast auditorium in the presence of a large audience. Personally, my pleasure was enriched in hearing Dr. J. C. Barr because years ago, when he was a student in Southwestern University, Clarksville, Tennessee, I was pastor of Madison Street Methodist Church, and I knew him personally.

At the evening hour, after he had been obedient to a rule of the university in attending worship at the Presbyterian Church, he frequently came to our church. A number of times in Louisiana and again to-day I received compound interest for the sermons he came to hear them.

As a Methodist it is not difficult to be reminded of Bishop McTyeire, by the splendid physical form, and even in the facial outlines, and in the "two-story" head. As a Methodist, I must admit that, even as a Presbyterian, he has come to be an effective and versatile preacher. I nevertheless fancy, if he had had an itinerant experience on a Methodist circuit and district, and the free air of a camp meeting, he, too, might have been, as McTyeire, a bishop. From Isaiah xxvi:3—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee," his sermon was refreshing in its doctrine, in its simplicity of utterance, and clear as the waters of a mountain stream in the time of long absence of rain, in its meaning.

While the assembly has drawn largely, no disappointment has occurred, even when they appeared seemingly incidentally, for Dr. S. A. Steel sustained his wide reputation on an appearance of that kind.

Drs. Summey and Carre are yet to come.

FROM THE MAGEE CHARGE.

Dear Mr. Editor: I think we pastors should make mention of our country work on our respective charges more than we do. I have had my memory jogged by several of my country members. They say they have never been interested in the Advocate because there is scarcely anything said about the work and progress of a country church. For this reason I am giving you a word concerning two meetings held in two of my country churches on the Magee charge.

We had our meeting at Rial Creek the fourth Sunday in July, Rev. W. H. Lane doing the preaching. This meeting was said to be the best meeting the church has had in several years. Practically everybody belonged to some church. Brother Lane preached to the church. The people were revived. This was the second year for Brother Lane in a meeting at this place, and at the close of the meeting the church extended an invitation to him to assist in the meeting another year. Brother Lane is a plain Gospel preacher, easy to work with and agreeable to all.

The other meeting was at Sharon Grove church, Rev. M. K. Miller, from Louise and Holly Bluff charge, doing the preaching. Brother Miller is a good singer and preacher, he too being very adaptable to general conditions in small country churches. The results of this meeting were that we had a revival in the church with two additions to the church, one on profession of faith and another coming from the Baptist Church, who was received by vows of our church. We closed this meeting out by celebrating the Lord's Supper. I feel that the Lord has wonderfully blessed us on this work this year, and the outlook already is very promising for another year.

May God bless all the country churches, for God is depending on them to go forward in the same measure as he depends on the town churches. Yours in His work,

S. W. JOHNSON, Pastor.

Magee, Miss.

THE PRAYER MEETING AT AMITE, LA.

After reading different ideas about the prayer meeting, I wish to say that we think we have solved the problem.

We have a laymen's prayer meeting, and we have so many volunteers for conducting that we have a male conductor one Wednesday and a lady member the next.

We have grown in this way from 6 or 8 to 68 at the last meeting.

We are interested in our prayer meeting and have an interesting meeting.

If the prayer meeting is the index to the church, then we have a live church.

Let some of the lame meetings try this plan and be astonished at the growth. Fraternally,

C. S. STEWART.

A GREAT REVIVAL AT VAIDEN, MISS.

On Wednesday night, July 28, we closed a ten-days' meeting which was one of the greatest revivals I have ever attended. Evangelist W. M. McIntosh and his singer, Mr. R. L. Cooper, led in this great meeting, and surely they were led of God. The old-time power came upon the people and strong men, women, boys and girls wept, repented, believed, and were saved. Christians rejoiced in hope of the glory of God. All denominations attended the meeting and many were greatly blessed of God. As to the results of the revival, 28 joined the Methodist Church, 5 joined the Baptist Church, and 3 joined the Presbyterian Church. Great crowds of people came for miles from the country, and the attendance was good. The spiritual life of the community has been quickened very greatly, and we have a much better religious atmosphere. All praise belongs to Him who giveth us the victory through our Lord Jesus Christ.

J. A. Patterson, P. C.

MARRIED.

At the residence of the bride's father, Mr. P. R. Lamkin, August 14, 1920, Mr. JAMES M. BEATTY to Miss FANNIE LAMKIN, Rev. H. J. Boltz officiating.

Better Than Pills For Liver Ills.
You can't feel so good but what NR will make you feel better.
Get a 25c. Box.
Nature's Remedy
NR-TABLETS-NR
A. H. LEWIS MEDICINE CO.
ST. LOUIS, U.S.A.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

Sunday School

MISSISSIPPI CONFERENCE NOTES

The reports of Sunday School Day have been very gratifying. We trust that many of the schools that have not reported will do so. The Brandon charge was the first to report an offering from each church.

Are you planning for Promotion Day? The programs are ready. Be sure to get your order in in ample time. Prepare for the biggest day you have ever had. If you have any items of interest, let us know them; and if we can help you in any way, let us know.

We spent five days at Mt. Olive, devoting the entire time to the work of instruction. We feel that the time was well spent and that good will come of the work done. Our next visit was to Howison. We feel that the school at Howison will reorganize, beginning with a better basis and strive to do efficient work. While at Howison we had the pleasure of baptizing five babies and receiving one young woman into the church by baptism. They promised to hold Sunday School Day and organize a Worker's Council, pledged to support the Orphan's Home and reorganize their Cradle Roll. This is a fine, loyal school. People from McHenry and Saucier were present and perhaps some influence of the meeting will be felt in these schools.

We also had the pleasure of spending one day at the Standard Training School of the North Mississippi Conference, held at Grenada, Miss. This was a great school and will be felt in the life of the North Mississippi Conference for days to come. I trust that we will be enabled to have a Standard Training School at Jackson next year for the whole Conference. We could hold it in the Millsaps College buildings and there is no reason why we could not have one hundred picked Sunday school workers from the Conference to spend six days here, studying, praying and working over their problems to together.

We had the privilege of being with Rev. R. H. Barr at Sandy Hook. This is a one-half Methodist school. They are doing fine work. We had the pleasure while there of baptizing four babies and receiving four into the church on profession of faith. While this is a small church, it is a most loyal and thrifty one.

So far as our record goes, the following charges have sent in an offering from each Sunday school on the charge: Camden, Meadville, Fayette, Brandon, and Benton.

The following charges have sent in amounts from the charge. We do not know if it means each Sunday school in the charge or not: Adams, Purvis, Mathersville, Nebo, and Van Cleave.

I trust that the brethren will pray for me and the work.

Yours in Him,
JNO. C. CHAMBERS,
Field Secretary.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

We are pleased to announce that the Louisiana Conference Sunday School Board has added a new member to its staff of workers. The elementary department is most vital in our educational activities, and for this reason the first department to have a Conference Superintendent for full-time service is this division. Miss Caroline Hess, of Sikeston, Mo., will fill this position with credit and efficiency. Miss Hess will be glad to serve any of our schools by writing and, where possible, by making a visit. Write her at 306-15th Street, Alexandria. You will find Miss Hess fully equipped for Sunday school work; make use of her to build up your school and especially your school below the Intermediate grades.

We are making ready now for our annual Sunday school reports and are going to send you blanks to fill and when they come to your school please make a full report in the space left blank. We will appreciate this very much as we desire to have the best report for the Annual Conference.

It is pleasing to note the interest in our denominational Sunday school work. It takes a Methodist Sunday school to make a Methodist church and we must be making more Methodist Sunday schools.

ALONZO EARLY,
Field Secretary.
306-15th Street, Alexandria, La.

Sometimes there will dawn a joyous day, when the fragile body, reunited with the glorified spirit, will be triumphant over sickness and death. For one of the promises of the risen life is that there will be no more pain. But now, here upon earth, suffering is a stepping-stone in the upward march of the spirit.—Selected.

Sleeplessness. You can't sleep in the stillest night, if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Fourth Round.

Booneville Station, Aug. 22, 23.
Corinth, First Church, a.m., Aug. 29, 30.
Corinth, Southside, p.m., Aug. 29, 31.
Ripley Station, Sept. 5, 6.
Sherman Ct., at Sherman, Sept. 11.
New Albany Station, Sept. 12, 13.
Iuka Station, Sept. 19, 20.
Wheeler Ct., at Hodges, Sept. 25.
Guntown and Baldwin, at Guntown, Sept. 26, 27.
Booneville Ct., at Blythe's Chapel, Sept. 28.
Myrtle Ct., at Union Hill, Oct. 1.
New Albany Ct., at Union Hill, Oct. 2; 3.
Hickory Flat Ct., at H. Flat, Oct. 3, 4.
Blue Mountain Ct., at Brownfield, Oct. 7.
Chalybeate Ct., at Camp Ground, Oct. 8.
Dumas Ct., at Jacob's Chapel, Oct. 9, 10.
Kossuth Ct., at Kossuth, Oct. 12.
Corinth Ct., at Boxes Chapel, Oct. 14.
Rienzi Ct., at Bethel, Oct. 16, 17.
Silver Springs Ct., date to be supplied.
Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct. 25.
Burnsville Ct., at Causell Hill, Oct. 26.
Mooreville Ct., at Mooreville, Oct. 30.
Mantachie Ct., at Mantachie, Oct. 31, Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.
W. W. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Jackson, Galloway Mem., Sept. 12, 11 a.m.
Jackson, Capitol St., Sept. 12, 7:30 p.m.
Sharon, Sept. 16, 11 a.m.
Canton, Sept. 16, 7:30 p.m.
Flora and Bentonia, at F., Sept. 19, 20.
Satartia, at Mt. Olivet, Sept. 23 (Thursday).
Mendenhall, Sept. 24.
Harrisville, at Wesleyana, Sept. 25, 26.
Florence, at Braxton, Sept. 26, 27.
Terry, at Byram, Sept. 28.
Edwards, Sept. 30.
Bolton, at Bolton, Oct. 1.
Benton, at Benton, Oct. 2.
Lintonia, at Bethany, Oct. 3.
Eden, at Eden, Oct. 3, 4.
Vaughn, at Ellison, Oct. 5.
Camden, at Camden, Oct. 6.
Fannin, at New Prospect, Oct. 8.
Brandon, Oct. 10, 11.
Jackson, Rankin St., at Pearson, Oct. 17.
Jackson, Millsaps Mem., at Brownsville, Oct. 24.
Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov. 1.
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.
J. M. MORSE, P. E.

Newton District—Third Round

Raleigh, at Cedar Grove, Aug. 28.
Laurel, First Church, Sept. 2, p.m.
Laurel, West End, Sept. 3, p.m., 5, a.m.
Laurel, Kingston, Sept. 2, p.m., 5, p.m.
Shiloh, at Forest Hill, Sept. 11, 12.
J. A. MOORE, P. E.

Brookhaven Dist.—Third Round.

Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. G., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.
J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Leakesville at Winburn Chapel, 11 a.m., Aug. 21, 22.
Lucedale, at Shipman, 8 p.m., Aug. 22, 23.
Collins, at Ora, Aug. 26.
Williamsburg, at Good Hope, 11 a.m., Aug. 27.
Magee, at Sharon, Aug. 29.
Taylorsville, at ———, Aug. 30.
New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.
W. B. JONES, P. E.

Meridian Dist.—Third Round.

Enterprise, at Concord, Aug. 29.
Quitman, Sept. 5.
Waynesboro, Sept. 5.
Waynesboro Ct., at Big Rock, Sept. 6.
DeKalb, at Pleasant Ridge, Sept. 12.
Porterville, at Mount Hebron, Sept. 13.
GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Carriere, at Byrd's Chapel, Aug. 28, 29.
Biloxi, 7:30 p.m., Wednesday, Sept. 1.
Brooklyn at Baxterville, Sept. 4, 5.
Wiggins, at Stillmore, 7:30 p.m., Sept. 5.
Americus, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.
W. M. SULLIVAN, P. E.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

FROM CHULAHOMA CHARGE.

Dear Brother Carley: We have just closed one of the greatest revivals this country has known for many years. For some time the different congregations had been having special prayer for the coming meeting. Three congregations, consolidated in purpose, and concentrated in effort, met together "of one accord" to tarry till the power came; and according to His promise Jesus was there to own and bless. The big tent made by the loving hands of those cumbered by the cares of staying by the stuff, was provided with electric and gas lights, plenty of seats, cool water, and music well arranged for, which bespoke the earnestness of the people. From first to the very last service we had a feast of good things.

Rev. L. W. Cain came to us Monday night and preached the gospel of Christ, in that original way peculiar unto himself, with such power and directness that every one guilty of sin felt that "Thou art the man," and the angels were caused to rejoice when sinners repented.

The climax came Thursday when Rev. J. J. Brooks, pastor of this congregation half century ago, came to us with the assurance of the conquering power of Jesus as he sees it when nearing the summit of the mount where he will get his last earthly vision before he is taken from us.

At last our eyes have seen and our souls feasted on a sure-enough revival, the greatness of which eternity alone can reveal.

H. H. WALLACE, P. C.

FROM HOLLANDALE AND ARCOLA CHARGE.

Dear Advocate: will you please publish the fact that Brother A. S. Raper, of Coldwater, Miss., assisted me in a revival at Murphy, Miss., an appointment on my charge, the Hollandale and Arcola charge, recently, in which we had a great outgrowing of the Holy Spirit? The Christians were helped and there were 17 additions to the church—14 by profession of faith and 3 by letter. We went into all the homes and had family prayer. Brother Raper is fine and has a pleasing personality. He preaches with unction and power. He lives close to God. He is one of the coming young men of our Conference in my mind. Everybody fell in love with him.

As I have stated before, I am serving one of the very best charges in the North Mississippi Conference. I love the people better every day. If it is possible. The charge is in good condition. We have had in all 54 additions to the church this year—39 by profession of faith and 15 by church certificate. Fraternally,

J. A. GEORGE, P. C.

MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

FROM MONTGOMERY, LA.

Rev. J. O. Bennett, assisted by Mrs. F. G. Wardlow, has just closed a revival meeting here that excelled any that we have had for many years. He decided to use some talent and secured the help of Sister Lula Wardlow of this place. They fixed the date to begin and organized the laity into a working force and we went to work talking and praying for a revival. When the time came for the meeting, it had behind it a consecrated pulpit and pew, and it was not long until the prophecy of Joel was fulfilled—Joel 2: 28-29—and indeed the Holy Spirit was poured out, and the sons and daughters began to prophecy to the extent that the message was taken from the preacher, and delivered to the congregation by the laymen. This demonstration of God's power was not confined to one service, so Brother Bennett and Sister Wardlow, being thus inspired, did some of their best preaching, and the great congregation that gathered at each service listened with undivided attention not unmixed with tears of penitence by even stalwart men and tears of joy by believers.

The best order and interest prevailed from first to last, and at times the stillness, even in a crowded house, could almost be felt. Nine were added to the church and a good many indifferent members of the church were reclaimed and others converted, who will, no doubt, connect themselves with some other church.

There is no doubt but prayers that were made years ago were answered in this meeting in the conversion of children in Christian homes.

At the beginning of the meeting, the departure of Rev. Jno. F. Wynn from this life, was announced and the pastor, Brother Bennett, Sister Wardlow, and some laymen paid beautiful tribute to the memory of that dear man of God, all of whom, with others present, knew him personally. Brother Wynn served this circuit, at intervals, three full terms and condolences were extended to the members of his family with such affectionate terms.

Yours truly,

JNO. I. McCAIN

THE CHRISTIAN SECRET OF A HAPPY LIFE.

By George W. Ridout, D. D.

Where can happiness be found? Money answers, "It is not in me." Art says, "It is not in me." Fame testifies, "It is not in me." An ancient emperor said once, "You gaze on my purple robe and golden crown; but did you know what cares are under it, you would not pick it up from the ground to have it."

Charles Wesley sings:

"Happy the man who finds the grace,
The blessing of God's chosen race,
The wisdom coming from above,
The faith that sweetly works by love."

And again he sings:

"How happy are they who their Savior obey,
And have laid up their treasure above!
Tongue can not express the sweet comfort and peace
Of a soul in its earliest love!"

The happiness of the Christian is due to his relationship to Christ. He is born again into a new life and this life is:

1. A life of assurance. "My beloved is mine and I am his" is the language of the soul. Like Thomas, the soul exclaims, "My Lord and my God." Doubting has ceased. The night of suspense has ended. Fear changes to faith. Faith brings joy. Assurance brings courage. Bishop Latimer said, "When I have the assurance of faith I am bold as a lion. I can laugh at trouble." The soul can say in the joy of assurance:

"Not a cloud doth arise to darken my skies
Or hide for a moment my Lord from my eyes;
In Him I am blest; I lean on His breast.
And lo! In His love I continue to rest."

2. A life of fellowship. Fellowship with God! What a glorious privilege! It means walking with God. "Enoch walked with God." It was fellowship the two disciples on the way to Emmaus had when they walked and talked with Jesus and their hearts did burn within them as they conversed. A life of fellowship with Jesus means walking with Him, leaning upon Him, keeping in sweet communion with Him, doing His will, pleasing Him in all things, making Him "All in all." Fellowship with Christ implies as one has put it, "A state of settled and complete satisfaction in God; a state of rest from the former servitude of doubts, fears and inbred sin." It is a state of rest in which the tumult of the heart has been hushed into calmness, and fear and discord give place to quietness and assurance; a state of deep and permanent quietude; a "state of sweet rest from all conflicts between the will and the conscience."

3. A life of love. What expressions of love are found in this song of Solomon! "Behold thou art fair, my love." "His banner over me was love." "It is the voice of my beloved." "I am my beloved's." The religion of Jesus is a religion of love. The greatest commandment is to love. The highest attainable grace this side of glory is "perfect love." We may be perfect in love, thank God, though imperfect in all else. Imperfect in body and mind and conduct, but the believer may be perfected in love. Nothing higher, nothing deeper does our Lord require than our soul's deepest and fullest love. The life of love is the life that glorifies him best.

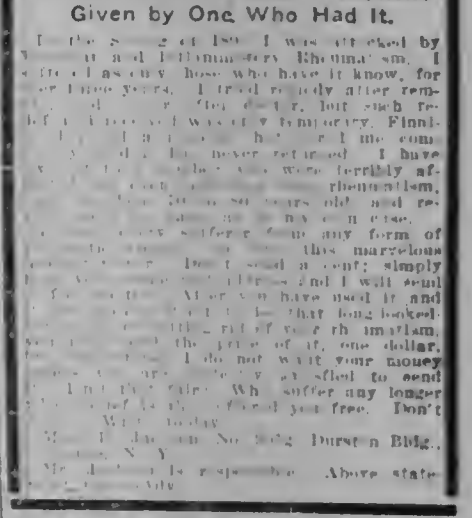
"This is the rest, the life, the peace
Which all thy people prove;
Love is the bond of perfectness,
And all their soul is love."

—Central Christian Advocate.

Men who are content to be mere negatives in a world of action sin against the light. * * * Men glory in difficulties that test their strength in the affairs of everyday work; why run away from like difficulties in work for God? It all resolves itself into the question whether a man is dead in earnest.—Charles Fiske.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.



A Fairy Godmother

couldn't do more for your skin than

Ka-Dene

REG. U. S. PATENT OFFICE TRADE MARK

Ointment

Keeps skin clear. 25c at your druggist. Ointment, 50c and $1.

Rest for the Weary

Sweet Dreams Mosquito Remedy Insures Restful Sleep.

Once upon a time even the idea of restful sleep seemed a myth. But one fine morning Sweet Dreams came. Rest that is free from the annoyance of mosquitoes is now possible.

It isn't now necessary to fret all night. A million users say that Sweet Dreams mosquito remedy is fine, so why can't you too join the big crowd? For your convenience Sweet Dreams is sold everywhere.

When mosquitoes are troublesome, give Sweet Dreams a trial. No offensive odor. No stain.

The greatest mosquito remedy ever made—Sweet Dreams.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

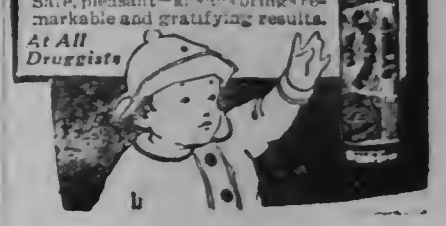
MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.

Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



ALL RUN DOWN AND WORN OUT.

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, dull headache, broken sleep, backache, eruptions and humors and other troubles.

Take Hood's Sarsaparilla, the medicine that renovates, strengthens, tones—it will build you up, make you feel better all over.

Hood's Pills help as a stomach-toning, digestive cathartic.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.
At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

"Diamond Dyes" Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

BRING US THE LIGHT.

By John Oxenham.

I hear a clear voice calling, calling,
Calling out of the night;
O, you who live in the Light of Life,
Bring us the Light!

We are bound in the chains of darkness,
Our eyes receive no sight.
O, you who have never been bond or blind,
Bring us the Light!

We live amid turmoil and horror,
Where might is the only right,
O, you to whom life is liberty,
Bring us the Light!

We stand in the ashes of ruins,
We are ready to fight the night,
O, you whose feet are firm on the Rock,
Bring us the Light!

You cannot—you shall not forget us,
Out here in the darkest night,
We are drowning men, we are dying men,
Bring, O bring us the Light!

—Selected.

COUNCIL BULLETIN NOTES.

McTyeire Fete Rouses Shanghai.

All Shanghai has taken notice of the fete held by the Sorority of McTyeire School May 21, .22. The sororlty, which is composed of former students of McTyeire, secured the former German Club buildlng on the Bund and drew thousands to a celebration that included more specialized methods of making money than have been seen in Shanghai for many a day. Just what the attendance was, or what the final profit, has not yet been disclosed, but it seems that the goal set, 12,000 taels for the building fund of the school, will be more than surpassed.

The fete was remarkable as showing the place which McTyiere has won in the Shanghai community. Not only were there many forelgners present, but in wandering through the halls one might bump into Sun Yatsen one moment, turn around to face Tong Shao-yi, and in the next room encounter C. T. Wang. Prominent merchants not only donated freely many of the articles that were for sale, but bought them.—China Christian Advocate.

An Incident From the Homer Toberman Clinic.

Maria Duenos has been with the mission from the beglnning, ten years ago. She makes her living by washing. Every Sunday she gives twenty cents to the church. For eight days' work at one time during the Centenary Drive she received $4. Of this amount, she gave half to the Centenary. For two years she was buying three chairs on the installment plan. One day she called in Miss Alfter, our worker in charge of the mission, and presented her with these chairs for use in the Sunday school. The missionary, knowing her financial condition, refused to take the chairs, feeling that it would not be right to deprive her of the only chairs in her poor little house. Maria was sorely hurt. "Take them," she said, "please do. I knew you needed them so bad, and it has been such a joy to me to save the pennies and buy them for you little by little, knowing how surprised you'd be. I do not need them. See here, this board stretched across this plank makes a perfectly good seat for me. Then, if you do not take them now, when I am dead somebody might get them, somebody that I do not care to have them, and I have really been buying them as a gift to the Lord. It is so little that I can do for him." Do you wonder that the missionary took them?

Third Annual Meeting of the China Mission Conference.

The third annual meeting of the China Mission Conference, Woman's Missionary Society, was held in Sungkiang, April 21-25. Eleven Conference officers and sixty-four delegates were in attendance. The total number of auxiliaries in the Conference was forty-one, and thirty-five of these had delegates at the annual meeting. Besides the delegates, there were forty-five visitors attending the Conference, who came at their own expense for the privilege of attending the Conference to listen and learn.

The disbursements from April, 1919, to April, 1920, were as follows:

To Yunnan Mission	$ 768.25
To Woman's Missionary Council for Africa	109.76
Administration, travel, and literature	309.86
Self-support of Chinese Church (Centenary)	11.00
Total.....	$1,198.87

Mrs. Maude Henderson, of the North Alabama Conference, was an honored guest at the meeting. A fitting tribute was paid her by the Chinese officers, who raised the money and made her a life member of their society. Miss Frances Burkhead was also made a life member.

CLIPPINGS FROM CENTENARY BULLETINS.

Cuban Woman Has Big Gift For Centenary.

Senora Maria Luisa Sosa, a member of our Central Church at Havana, Cuba, recently made one of the most notable Centenary offerings in the history of the campaign which is now progressing in that mission field. The offering was $200 in cash.

This lady, who is in very moderate circumstances, some time ago informed her pastor, Rev. Luis Alonzo that when she realized on a piece of property she desired to give $200 to the Centenary cause.

When the sale was made the $200 was forthcoming in cash. The letter to the church which accompanied the check read as follows:

"My Dear Brethren: This is for the purpose of saying, let us be more faithful to our Lord Jesus Christ today. Every day I am more and more at his service. I am not what I used to be, for I am in my Lord's service."

SPECIALS.

According to Miss Porter and Mr. Shipley, the church grows more enthusiastic daily over the educational and financial value of the specials idea.

"Our special is the biggest, broadest thing we have ever had a part in, and strange to say, it hasn't in any way interfered with our regular missionary contribution through the church—one is an obligation, the special is a privilege," says Mrs. Clara Hamrick, of Staunton, Va.

Mrs. J. W. Robinson, of Roanoke, Va., declares: "We find our Sunday school missionary collections are going over our pledge for specials and feel that we can assume another one. Will you please let me know as soon as possible what you have left? We will be able to raise $100 additional if we keep on as we are going now?"

LEARN THE TRUTH

EXTRA ADDED Attractions

ALL THIS WEEK AT

Spanish Fort Park

"Where the Lake Breezes Blow"

Hair-Raising, Daredevil Stunts In Mid-Air.

FREE TO PUBLIC

Every Friday Night Is Masked Carnival Night

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FROM COALVILLE CHARGE.

Dear Brother Carley: In review of the months of this year's work, will say that the Coalville charge has made some progress. Our Sunday school at Coalville has developed into a real live Sunday school, also the one at Cedar Lake. Both observed Sunday School Day with splendid success. The Ladies' Aid has done splendid work, and we are praying that before the year closes we will have organized into a missionary society.

In March we organized a splendid Epworth League at Coalville and a finer crowd of young people cannot be found anywhere. They are willing to help in every way they can for the betterment of church, parsonage, sick and strangers, in any way assisting the pastor. They are determined to bring up every department. To show that they are wide-awake, they sent two delegates, also the pastor and his wife, to the Epworth League Conference in June.

On the third Sunday in July Brother J. E. Williams, of Broad Street, Hattiesburg, came down and assisted in a few days' meeting; also, the valuable assistance of our superannuated preacher, Brother G. W. Huff, was with us. In spite of the daily showers, we had a splendid meeting, and only time can prove the good done. Brother Williams has certainly helped us in many respects. He is a pastor's friend, fearless in his denunciation of the many evils of the day.

Brother W. M. Sullivan assisted us in a few days' meeting at Cedar Lake in May. A finer series of services we have never listened to. Large crowds were at every service. This mill town is developing fast now, as Mr. Dantzler encourages his people in church and school problems. As yet we have not held revival meetings at the other churches. We hope to have a good camp meeting at Palmer in September, led by Brother J. V. Bennett. Pray for us that the last of the month may be the best in our lives.

Yours sincerely,
MRS. E. J. COKER.

Biloxi, Miss.

FROM BAY SPRINGS CIRCUIT.

Rev. W. D. Bass, the well known evangelist of Corinth, Miss., came to me on July 26 and went out in the country to Holder's church and spent a few days with me in a meeting. The church was unusually dead. Brother Bass's long experience was effectually drawn from after he quickly diagnosed the case, and the results were: a quickened church, the reclaiming of backsliders, and several additions to the church.

From this church we came into Bay Springs and began a meeting, August 1, closing August 9. A man of ordinary evangelistic ability would have likely failed, but Brother Bass, as Jacob of old, would not let the Spirit go until He blessed us. Brother Bass lays a solid foundation upon which to build a meeting that will last. It is my candid opinion that Brother Bass, with a half showing, can have a great meeting. I can not give the condition my church was in, only to say it was in a cold state and untrained in spiritual religion. There are no better people anywhere. The strangers who move to this place say it is the best place they ever lived. However slow a people may be to respond to personal work in revival, Brother Bass will finally put them to work. Brother Bass's Bible messages, always full of the Holy Spirit, convict in the "old-timey" way; and when he invited penitents to the old mourners' bench, and solicitations to sinners were made by Christians, there were always some who came for prayer, and then the real Christians knelt around them and prayed for them and talked to them. Many have said here that they never saw such before. Such an evangelist leaves us with 11 members, nearly all on profession of faith. Many are now praying and testifying to God before men.

Those who want their church revived, and conversions will do well to secure the services of Rev. W. D. Bass, of Corinth, Miss.

E. D. SIMPSON, P. C.

Bay Springs, Miss.

REVIVAL ON BELLEFONTAINE CHARGE.

The Holy Ghost descended with old-time power last week in our revival services at Lebanon, Bellefontaine charge, North Mississippi Conference. Brother B. F. M. Bullard, of Houlka, Miss., did the preaching, which was stirring, forceful and full of the redeeming love of Jesus Christ.

Baptists joined Methodists in shouting and singing the praises of their Master in the old-time way. Although there were only six additions to the church, there were quite a number of backsliders reclaimed, also several family altars established. We feel that great good has been done, such as only eternity can tell the value of.

R. B. CRAIG, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Cockrum, at Hebron, August 28.
Coldwater, at Brooks Chapel, Aug. 29.

Pastors are respectfully urged to consult the Discipline and see that the several reports called for this quarter are prepared. R. A. MEEK, P. E.

Durant Dist.—Fourth Round.

Pickens, at Goodman, Aug. 29, 30.
Vaiden, at Hebron, Sept. 4, 5.
Duck Hill, at Gore Springs, Sept. 11, 12.
Ebenezer, at Ebenezer, Sept. 18, 19.
Lexington Station, Sept. 19, 20.
Sallis ct., at Spring Grove, Sept. 22.
Kilmichael, at Salem, Sept. 25, 26.
Ackerman, at Salem, Oct. 2.
Kosciusko ct., at Salem, Oct. 3.
Louisville ct., at High Point, Oct. 10, 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge, at Center Ridge, Oct. 14.
Hesterville, at Salem, Oct. 16, 17.
Kosciusko Station, Oct. 17, 18.
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at pleasure.

Brethren, we have only about ten weeks now until Conference; therefore we must go to it and stay with it if we make a good report at Conference. Nothing short of everything in full will be satisfactory, and you can make this kind of a report if you will try hard enough. Will you do it? Don't forget your Centenary and Hospital.

A. C. McCORKLE, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Kentwood, at Mt. Hermon Revival, Aug 23 to 29.
Hammond, Sept. 4, 5.
Ponchatoula, at Lee's Landing, Sept. 6
Pine Grove, at Pipkins, Sept. 11, 12.

ALBERT S. LUTZ, P. E.

Monroe District—Third Round

Oak Grove, August 22.
Midway, August 22.
Calhoun, at Wilhite, August 25.
Chatham, August 29.
Eros, at Oak Ridge, August 29
Bastrop, at Humphries, Aug. 10.

C. D. ATKINSON, P. E.

B[illegible] Booksellers, and [illegible] Bryades St., New [illegible] ball Goods, Re[illegible] Tackle, Perf[illegible]

Bad Colds
Can be "nipped in the bud" if you will, right at the start, use
RAMON'S LIVER PILLS

FERRALINE
"THE BLAMELESS PHYSICIAN"
DEMONSTRATES
"The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithia and other health-giving minerals. It is made [illegible] Ferraline Mineral Earth, and it contains no drugs nor [illegible]

It has long been recognized as most effective [illegible] of Indigestion, Stomach Troubles and Rheumatism, and is a [illegible] those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet telling the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

ROCHE'S HERBAL EMBROCATION FOR
CROUP OR WHOOPING COUGH
120 YEARS OF SUCCESSFUL USE
RELIEVES PROMPTLY AND SAFELY
ALSO FOR BRONCHITIS, LUMBAGO, RHEUMATISM.
W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.
ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST. N.Y.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

THE HOGG MEETING AT RULEVILLE, MISS.

My Dear Brother Carley: We have recently closed one of the most interesting meeting here in the history of the town. Rev. W. B. Hogg, of Winfield Memorial Church, Little Rock, Ark., did the preaching, and although he did not remain with us on Sundays he found a great congregation waiting for him on his return Monday night. He filled his own pulpit on Sundays. Not only the town, but also the surrounding country and other towns felt the uplifting influence of this most remarkable meeting. Banks and all business places closed for services and great crowds came out to hear the Gospel preached by one whom every one seemed to like.

Forty members were added to the Methodist Church and quite a number to the Baptist Church. Brother Hogg is a very attractive and convincing preacher, and he knows how to put the Gospel where the masses see and feel its power. He made many lasting personal friends while here, and had many invitations to come again. One wealthy planter wanted to give him some Delta land and get him to live with us; but this Hogg is in great demand and can't settle down, and I doubt if he stays in the pastorate long. Indeed, I am of the opinion that one endowed with the evangelistic gifts that he has, will accomplish more for his Master holding protracted meetings than in the settled pastorate; in fact, you can't keep him there, so "loose him and let go" where he can do most.

W. S. SHIPMAN,
Pastor.

REVIVALS ON THE GLOSTER CHARGE.

Having a break in my revival campaign, I will take advantage of it and send a few lines to your columns.

We began the campaign on this charge the first Sunday in July. We have now held meetings at Woodland, Mt. Vernon, Mt. Carmel, and Liberty. I had intended to begin at Mt. Olive August 15, but sickness in the family broke into the plans. I had been asked to hold all the meetings on the circuit, but by the time I got to Liberty I saw I was needing some help, so secured Rev. F. B. Gray, a local preacher of the Meridian District, a railroad engineer, who came to my assistance, preaching once a day for me, and helping much in personal work, song and prayer. He is pure gold, wonderful help, and ought to be kept busy in the work all the time. The Lord has unusually blessed and answered prayer in these meetings, and let me see the brightest, most definite, and clearest conversions I have seen in at least ten years. Oh! how I do thank Him for the blessed manifestation of His mighty power in the genuine conversion of precious souls! During these meetings we have had thirty-three accessions—sixteen by profession of faith, three by restoration, and fourteen by certificate. Most of these additions were at Mt. Carmel and Liberty. All the additions by certificate, and eight on profession of faith, were at Liberty. We found some good, solid, substantial people who had moved down South from the North some years ago and brought their church letters with them and had kept them in the trunk, but they brought their letters and came in with us at Liberty and we gave them a hearty reception.

We want to hold the meeting at Mt. Olive the week following the fourth Sunday in August, and we are to begin at Gloster the fifth Sunday, running through the first Sunday in September. This will wind up our campaign on my immediate work, but want to help on the other part of the circuit as time and opportunity afford.

Our third quarterly conference convened at Mt. Vernon the last day of the meeting there. We had a bright conversion in the morning service at the conclusion of Brother Jones' good sermon, and a large crowd at conference in the afternoon. Finances for presiding elder and pastor were up to date, but the other finances were not up to where they should be; however, they are gradually being paid and would have been up to date if it had not been not for the multifarious other duties the pastor has had that have made it impossible to look after this end of the work as it should be. I feel very sure they will all be paid finally, but it would be so much better for all concerned if they were paid as they came due.

Brothers Hastings and Stokes are faithfully doing what they were asked to do in the beginning of the year. We three pastors have under our charge 22 monthly appointments. I am due to preach 14 times a month besides my revival work. You see we have plenty to do. And, thank God, I love my job!

J. A. WELLS.

Gloster, Miss.

RESOLUTIONS ADOPTED BY THE NORTH MISSISSIPPI CONFERENCE TRAINING SCHOOL.

Greatly appreciating and rejoicing in the success of the training school for Sunday school leaders, now being conducted at Grenada College, and realizing the growing need of the work being done, therefore be it resolved:

First—That we do hereby request the Sunday School Board of the North Mississippi Conference to make provision for the continuance of this training school next year; and,

Second—That we request the Conference, through the Sunday School Board, to make larger financial appropriation for its maintenance, and that an open field be given the Secretary and officers of the Board to carry out the plans and program now before the church.

Signed by: Miss Ellie Willingham, R. P. Neblett.

Grenada, Miss., Aug. 9, 1920.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment Butthe Man Makes the Difference.

Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert G. Morgan, who has been principal for 26 years.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalog and full information about this school.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever. Fine Tonic.—Adv.

Port Gibson Female College.

The oldest college for girls and young women in Mississippi.
Owned by Mississippi Annual Conference of Methodist Church longer than any other institution in its possession.
Situated in a beautiful, historic old town, which is an educational center.
Has graduated some of the most famous and useful women of the South.
The superior quality of its girls and young women the past session a matter of general comment.
The health record a marvel.
A home-like and cheery atmosphere.
Innocent amusements and entertainments.
Teachers distributed throughout all parts of the dormitories.
Ample corps of loyal and qualified teachers.
For catalogue write REV. ROLFE HUNT, D.D., President, Port Gibson, Miss.

Starkes University
Home School

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.
For further information write
J. M. STARK,
Montgomery, Ala.

EMORY UNIVERSITY
ATLANTA
BISHOP W. A. CANDLER, D.D., Chancellor.
EMORY UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:
THE SCHOOL OF LIBERAL ARTS, offering the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Medicine, Bachelor of Philosophy. Theodore H. Jack, Ph.D., Dean.
THE SCHOOL OF MEDICINE, offering the degree of Doctor of Medicine. William S. Elkin, M.D., Dean.
THE SCHOOL OF THEOLOGY, offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean.
THE SCHOOL OF LAW, offering the degree of Bachelor of Laws. Judge Samuel C. Williams, LL.B., Dean.
THE GRADUATE SCHOOL, offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph.D., Dean.
THE SCHOOL OF BUSINESS ADMINISTRATION, offering the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph.D., Dean.
THE EMORY SUMMER SCHOOL; offering regular course for degrees and for professional school work.
THE EMORY UNIVERSITY ACADEMY (the old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements and for training in citizenship. J. A. Sharp, Head-master.
The New Emory Catalogue is Ready for Distribution. Apply to
THE REGISTRAR, EMORY UNIVERSITY, GEORGIA.

MILLSAPS COLLEGE
Jackson, Miss.—A. F. Watkins, Pres.
A HIGH GRADE COLLEGE
Situated at the Capitol of the State. Location high, dry and healthful. Entrance requirements and curriculum same as other leading colleges and universities North and South. The very finest moral and religious influences. Courses leading to B. A.—B. S., M. A., and M. S.

Millsaps Academy
Under separate faculty and dormitory management Unsurpassed training for college.
Twenty-Ninth session begins September 15, 1920.
For catalogue and other information, address:
J. REESE LIN, Sec'y, Jackson, Mississippi.

ALABAMA CENTRAL FEMALE COLLEGE
Sixty second year opens Sept. 8, 1920. All College courses; Preparatory courses; Specials; Music, Art, Expression, Domestic Art and Science, Red Cross work. New shepherd heating plant. All Business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, highest health record. For handsome catalog, address,
W. M. HATTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.
Girls taken from ages of twelve and up Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address R. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3367.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 2, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHRISTIAN EDUCATION MOVEMENT.

The Methodist Episcopal Church, South, has never undertaken a more important task than that of raising, in round numbers, $33,000,000 for the cause of Christian Education within the next five years. At last it has come to a realization of the fact that Christian education is the foundation upon which must rest all permanent progress in the development of Christian civilization, and it has set to work to provide a system of schools, colleges, and universities, properly endowed and equipped, that will meet the most pressing need of this and succeeding generations.

As we enter into this movement, we should have a clear understanding of what Christian education means. Before we can gain that, however, we must know what education means. Education is not an acquirement, but a process. It is such training of the mind as will enable it to grasp facts, assimilate knowledge, co-ordinate values, solve problems, establish ideals, and proceed to the orderly and symmetrical development of all the powers of life. It is not the successful completion of the courses of study of an educational institution that gives a man an education; it is the acquirement of a method of work, of the ability to think into and through a subject, of a sane outlook upon life, of a purpose to achieve and to become, that differentiates the educated man from the uneducated.

Christian education means all this, and more. It means that all the processes employed in training the mind are processes that grow out of the full acceptance of the fundamental fact that God is, and that he rules the universe; that these processes are employed by teachers—men and women—who, themselves, have come to know God through the perfect revelation of himself in Christ, and who are faithful proponents of the Christian ideals in conduct and character. It means that Christian doctrine and Christian experience are emphasized as essential facts in every fully developed life, and that Christ himself is the supreme fact in human history.

The mere fact of church ownership does not make a college a Christian institution of learning. If we have not learned this truth, as a church we are absolutely without justification in undertaking to establish an educational system. The State has resources upon which to draw for the support of its institutions that make it folly for the church to undertake to compete with it unless it offers something that the State cannot offer. This something that the Christian college offers is an atmosphere favorable to the development of Christian character, a positive influence in favor of the Christian life, and a definite purpose to make operative Christian principles in all the activities in which men engage.

For such institutions as these, Southern Methodism can well afford to invest many times the $33,000,000 that it is asking for in the present epochal movement.

OBLIGATIONS OF CITIZENSHIP.

In a sense it is true that the people have as good government as they deserve, since it is in their power to make such changes in office as will insure the carrying out of their will. It is a strange thing that any public official should ever come to think of himself in any other light than as a servant of the people, whose instructions he is under obligation to carry out. Even when those instructions are not specifically issued, they are easily ascertainable from the public sentiment prevailing in a given community, and are as binding as though laid down in black and white, assuming, of course, that they are in keeping with the law.

Public office is a public trust—a statement so true that it has almost lost its force in the saying—yet it is no unusual thing to find those who have been honored by their fellow-citizens by election to important positions so puffed-up by their delegated authority as to arrogate to themselves powers that are altogether out of keeping with the restrictions placed upon them by the terms of their election, and the promises they themselves made when they were seeking preferment. Their own welfare is the highest consideration in deciding their course of action, and the normal order of things is reversed—the public has become the servant of the office-holder.

Under our form of government, the people themselves are the ultimate source of authority. Since this is true, it is the duty of every citizen not only to keep himself informed as to the conditions of public welfare, but also to take such an active part in the administration of affairs as will insure the election to office of those who will have regard for the real interests of the community. The citizen who persistently refuses to vote has very little ground upon which to base a criticism of the government under which he lives. The obligations of citizenship are both heavy and sacred.

IT HAS NOT PERISHED.

The following incident may prove cheering to some who have begun to feel that the practice of unaffected kindliness is almost a lost art in these times of the inevitable quid pro quo:

By rare good fortune, we had got off for a day's fishing in a stream not far from New Orleans. The weather was fine, the water was in perfect condition, and the bass were in a striking humor. After several hours of exhilirating sport, a part of which was the cooking of some of the fish in a primitive but most appetizing way, we returned to a near-by village, where we had to spend the night in order to take an early morning train back to the city. We had some fish that we wanted to take home, and knowing that they would not keep unless we could put them on ice, we went to the ice-house and asked the proprietor to allow us to leave them there during the night. He readily consented, but when we told him that we wanted to get them in time for the early train, he said that the house would not be open at that hour. However, he immediately said that he would give us his keys and we could get them as early as we pleased, his only request being that we leave the keys in a designated place. In addition, he told us to take as much ice as would be necessary to keep the fish in good condition until we got home. When we asked him how much we owed him, he said, "Not a cent—I'm glad to be able to accommodate you."

We had never seen each other before—and we may never see each other again—but we gratefully record this simple act of kindness by way of tribute to an unknown friend who mightily cheered the heart of a stranger in a strange land. Unaffected kindliness has not yet perished from the earth.

LUCK.

It is not unusual for some shallow-minded individual to attribute the success of an acquaintance to a combination of luck and "pull." The pernicious idea that the Fates—themselves relics of a superstitious age—dispose of the fortunes of men and women to-day by a system which takes no account of deserts, strangely persists. The error of this idea has been pointed out again and again, but it seems to be too deep-rooted to be destroyed altogether. Some time, however, it will be settled to the satisfaction of all concerned that luck is four-fifths pluck, and that about the only "pull" that is worth while is that which a man gets when he ties himself to a big idea.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

WHEN WE CROSS THE TIDE.

By Willie Conger Page.

Will the deep water engulf as it rushes onward,
And carry us away to some fathomless deep?
Tell me, my soul, will thou fear to go forward,
Across the ebbing tide where the dark billows sweep?
No, for there is a Friend on that dim, distant shore,
That will send a beaconlight to guide me safely o'er.

Will the friends we love bid us adieu forever?
Are faith and hope dreams, empty and vain?
No, God teaches that death will only sever
The soul from its clay—we will all live again.
Be glad, rejoice, O soul, soar away to thy haven,
For only to thee, is the gift of immortality given.

Lexington, Miss.

SEED SOWING.

By Wm. C. Allen.

A farmer-friend of mine in Australia, a few months since, showed me some splendid wheat and spoke of its ancestry. The first year he planted 64 grains, which yielded 1 pound and 13 ounces. The second year he had 43 pounds; the third year 15 bushels; the fourth year 280 bushels; the fifth year over 2,000 bushels. Then I had a vision of how our Lord wants us to sow the wheat of His Kingdom. If we would sow and harvest it with equivalent earnestness, there would be a mighty fruitage to His praise and to the joy of His workers. Why do we fail—what is His seed?

There are many kinds of seeds in the world—but whatever their exteriors may indicate, all possess one vital quality; they carry the life—they are the life!

In the glowing pages of the Psalms we read. "A seed shall serve Him." How true has this been in all the ages! How full is the promise! This spiritual seed of the Kingdom has been manifested in every generation. God committed the custody of it into the hands and hearts of faithful Abraham and his descendants. Many of them proved totally inadequate to their trusteeship, but there were always a loyal few, who, amidst afflictions and persecutions, bore witness to God. The passionate words of the prophets burned like fire. They spake and sang of the coming of an Anointed One—of His redemptive love—then Jesus came!

Jesus taught us more about this seed. He told us that it is the Word of God. He likened the smallest seed to the fadeless Kingdom of Heaven. From the mysterious germ, which the human intellect cannot duplicate or create, springs forth beauty, strength, life. Even so is the hidden operation of the Spirit of God on the reason and affections of men. When this little seed has been planted in the soul—and all have some of it—there is given us a sacred treasure which, if cultivated, will develop into a more precious harvest than the finest wheat. Are we fostering this spiritual life within us? Do we pray that showers of blessings may descend upon it? Do we ask that the overflowing waters of divine love may be poured over it, that it may germinate and yield bloom and fruit to Jesus' praise?

Our Lord requires more than this. He desires us to carry joy to every race and clime. He wants us to become distributors of this seed—to tell others of the pardon there is with Him and of the love ineffable that hung upon the Cross. He wants us to tell of the gracious Comforter whom men and women need so much to-day. Are we ready to do this? Is not arable soil all around us, and is not the sweet-scented seed within our grasp? Shall we be prompt to sow by all waters, as the prophet bids? Shall we cast abroad the fluttering, falling seed into the fragrant fields, as the Teacher taught?

Let us commence to-day!

IS THE EDUCATIONAL MOVEMENT TIMELY?

By Bishop H. M. Du Bose, D.D.

Urgency in the higher concerns of men increases with the increase of general enlightenment. Opportunity impinges upon opportunity, and action overruns action, in proportion as life is quickened and its vision widened. The leisurely movements of the old ages were the correlate of their backwardness and dearth. Time is an element whose significance is in proportion to its present value and use. In turn, the timeliness of any transaction is to be determined by its general or particular importance, and by the logic of its relations to a present need. The Educational Movement now on in the church bears all the signs of a prophecy of urgency, all the tokens of a call of necessity. It is a transaction whose appositeness is beyond cavil or question. The very terms of its statement carry conviction; but I have accepted the agreeable task of setting forth the arguments which lead to this conclusion.

And, first, education is a paramount concern of the church. In the command, "Go, teach all nations," the church has received a commission in terms, and one in the discharge of which it cannot delimit, in which it dare not attempt to delimit, the sphere of the intellectual. The Spirit has fixed no releasing boundaries between the culture of the soul and the culture of the mind, and the church dare not do so. Upon these deductions rests the church's charter to educate, and from these deductions comes the urgent call to present action. In the truest sense, education is ethical and spiritual. The church must live by that doctrine, or perish in rejecting it. That being true, has not the set time come for putting the church's educational program in the way of a large carrying out? Is not this the acceptable year; the one in which the Methodist Episcopal Church, South, shall undertake to meet its self-worthy and heaven-imposed obligation to education? Time was long ago, but was permitted to go by unimproved. The reflection is, however, unprofitable, except as a rebuke. Providence and history alike must work regardless of the past. The present alone indicates the engagements between God and men. This is provocative of a reminiscence which becomes a warning.

The Methodist Episcopal Church, South, has barely missed a calamity in its educational record. The pall of lack in educational equipment has impinged its life with fearful threatenings. Continued escape has been only one of the many miracles of its story. But Methodism cannot risk the future on the educational bottom which has brought it to the present. The future which is at hand is making a large demand! It cannot be denied; it cannot be exchanged for a time more propitious. Our educational need is expressed in one tremendous word—NOW. All questionings, all reasonings, all devisings must begin there. What is otherwise taken is of misdirection. It is lack of faith and courage.

The Educational Movement not only represents a present necessity, it also stands for a great churchly aspiration, the effort to realize our hitherto unrealized ideals of Christian culture. The people are able to give what is asked, though the giving may involve sacrifice, which has a value of its own. Moreover, the people have found out that they can give, and will listen to instruction and exhortation. These premises constitute a syllogism whose conclusion should be no less than success. Only now is needed leadership and faith.

But, in addition to the considerations above submitted, there are others which should be exhibited for their value and as a means of completing the case in hand. They appreciably increase the validity of the argument for the pertinency and timeliness of this movement.

The Educational Campaign was endorsed and ordered by the General Conference of 1918, the session whose acts are at present fully in force. The time and the manner of prosecuting the campaign thus became the subject of a judgment rendered by the church as a whole, a mandate of its supreme legislative council. So far as the legal and canonical aspects of the case are concerned, they are settled in the letter of this action. Report No. 5 of the Committee on Education (which was adopted), page 284, Journal General Conference, 1918, contains the following:

"That a church-wide educational campaign to raise thirteen million dollars (augmented by ten millions for the two church universities) for our schools and colleges—is hereby approved and endorsed."

Report No. 1 of the Committee on Campaigns, Journal, page 288, directs "that the right of way be given to the Centenary Movement during the first two years and to the Educational Campaign during the second two years of the quadrennium."

Thus was it written; and the writing constitutes the conditions not only of a supreme obligation but also of an alluring opportunity.

The alternative course may be studied to instruction. Sharply defined, it would amount to the abandonment of a trust on the part of the educational officials. To take such a decision would be to assume a responsibility larger than that of putting the campaign on in the face of obvious difficulties. The Educational Department could hardly feel that it is sufficient to annul the action of the General Conference or adjudge the call of providence as having lapsed. Furthermore, the real educational constituency of the church would offer irreconcilable objection to such a course. This objection must be anticipated.

An educational leader of the church, one whose name is synonymous with success, writes: "Should the Educational Commission presume to set aside the action of the General Conference and postpone the campaign to the next quadrennium, at once there would be begun seventy-five individual college campaigns throughout the church, instead of the one general campaign ordered." This would bring confusion, and would make unworkable for decades to come the very fine plans which have been devised. Worse still, it would demoralize the splendid liberality engendered by the world war period, as also the active grace which came of the Centenary; and would discount that order of church life which works in harmony with divine suggestions. This is a statement of the case which cannot fail to appeal to those to whom our educational ideals have become either a vision or a consciousness of great need.

A consideration which should stir the church's sense of justice, and widely provoke the spirit of sacrifice, lives in the fact of the attitude of waiting and self-renunciation accepted by the cause of education in deference to other interests. That the Centenary might have the field uncontested, the schools and colleges did not enter upon the work of solicitation at a time when it was easiest to get money; and thus, while the purchasing power of money has decreased one-half, the endowment and income of these schools remain the same, if indeed serious inroads have not been made upon their capital funds. But little discernment is needed to read out the consequences to these institutions, if they be not now given the

relief provided in the action of the General Conference. Many will be seriously embarrassed; not a few may become bankrupt.

The aftermath of the war, and the new times which have come with it, have increased the responsibility of our schools without correspondingly adding to their resources and efficiency. What has appeared to be prosperity has added to their distress. Patronage has increased until their capacities are over-taxed, and their teaching forces are over-worked. Many applicants for matriculation are being turned away, which fact, even if the institutions were coining money, clamors for enlargement and advance. The quickened life and higher ideals of the times demand a higher standard of teaching. But the schools are confronted with the facts already adverted to, namely, static endowments, if any at all, and incomes which, notwithstanding increased demands upon them, yield scarcely more than fifty per cent on the dollar of a former basis. More than appears on the surface is written in this record. Our soldiery fought a war for mankind, and won a great victory for civilization; but our schools and our school-teachers are contributing a monumental sacrifice to preserve that civilization and to make its larger promise effective. That sacrifice is expressed not alone in insufficient salaries, but also in the scant means supplied the teacher for doing his work. To the conscientious teacher this last is the bitterest of his sacrifices, because it is demanded of his work rather than of his comfort. The time has come for the church to do its part in relieving the acuteness of this sacrifice by distributing its burden to all its members.

It is a fact that the church's missionary program, and its need of a trained ministry, have far outgrown the possibility of supply offered by our schools and colleges; and it is from this fact that the challenge and reflections indulged in near the opening of this paper get their significance. Having escaped, in our middle history, the so great peril which threatened us through lack of the means of education, shall we now, through misdirected counsels of delay, drift backward to fall upon the rocks we have escaped? We cannot much longer suffer the need now being suffered for more and efficient workers on the foreign field; nor can we much longer go forward with our present means of producing and educating a ministry from our pulpits. The endowment of our schools and colleges is the only answer we can make to the voice of this juncture. And the answer must come now and in the way appointed by constituted authority.

Epictetus, in his day, desired to see a city full of wise men. For my own part, and for Methodism, I pray for a church full of wise and sacrificing men and women to offer tribute to the cause of education.

A rather common, if not so serious, objection to an early putting on of this campaign, is that the people have already given in the Centenary, and therefore will be slow to respond to this call. There are three very direct answers to this objection, which objection in itself underrates both the willingness and ability of the church's membership. First, there are thousands who gave to the Centenary with the intelligent understanding that this campaign was coming on in its order, and therefore, in giving to the former cause, they made mental provision for this. Second, as short as the time has been since the Centenary drive it has been sufficiently long to have developed many incipient fortunes in the South and West. The fabulous prices received for cotton and other plantation and farm products, and the prosperity of those manufacturers peculiar to these regions, have developed many new holdings and produced many new balances since the height of the Centenary call. To be added to this class of accessible givers is the new contingent of the ever increasing army of tithers. Then, finally, there is the goodly fellowship of those to whom education has its peculiar appeal; and that sentiment, in a way, extends to the father and mother of every home. Thousands of small gifts should come of this parental interest, where large gifts are an impossibility. But it is only a reasonable venture that the average gift to this campaign will be larger than to the Centenary; and that some gifts will become conspicuous because of their generous figures. Even some are reported as having reserved all their benefaction for this cause. It is easy to believe that each school of those in the askings will have certain friends to whom its cause comes home in a way that the general call of the Centenary did not and could not.

Will my church compatriots listen also to this? The effect of a reversal of the order of the General Conference in fixing the date and details of this campaign would be to depress all the activities of the church. It would decrease its morale and lessen its faith in its own enterprises. When these are diminished, courage sinks; and when courage and optimism decline, the dead level appears. Is Methodism prepared to mix the two splendid years of Centenary activity with two years of inertia? The output will be like the years of the locusts. But one says, "The Centenary is at stake." Truly; but the way to put the Centenary into assignment is to fall down on Education. We may already count ourselves experts at falling down. Let us now try the grace of standing.

I have met a cavil inspired by the experience of the Interchurch World Movement. The cases are as dissimilar as two evangelical enterprises could possibly be. One was organized and conducted without the lines of church administration: the other is within the church's border and under the letter of the church's administration. One was general and, more or less, indefinite in its call; the other is clear-cut and homely fashioned, as to the use of its asking. In the case of the Interchurch Movement, the whole organization failed with the failure of its financial plan. With us, in this campaign, the amount of money to be raised is not the paramount consideration. Of course, that is important, and is an integer of success; but the larger advantage will be the church's self-testing process, and the new educational spirit to be awakened. Failure on the financial side is not thinkable; but I dare affirm that failure with honest and spirited effort would be far preferable to failure through doubt and inaction. The cause is worth all risk, all effort, all sacrifice.

REV. M. G. JENKINS.

By Rev. Jno. T. Sawyer, D.D.

Rev. M. G. Jenkins was born in Atlanta, Ga., July 7, 1838; and on July 27, 1920, he passed to his heavenly home, thus ending an earthly career of 82 years and 20 days. He joined the Georgia Conference of the M. E. Church, South, at Rome, Ga., in December, 1859. He was ordained a deacon in 1861, and an elder in 1870. His first year's service was on the Eatanham and Calhoun charge, beginning there his long, self-sacrificing and fruitful ministerial life. Afterwards he served the Calhoun circuit and was pastor at Isabella. Then he was transferred to Texas by Bishop Kavanaugh and stationed at Navasota. Afterwards he served in succession Texareana, Leesburg, Weiner, Huntsville, Colorado City, Mineola, Gatesville and Detroit. In December, 1893, he was transferred to the Louisiana Conference and appointed to Calhoun for 1894. He served Bastrop the two following years—1895-96—and was pastor at Calhoun the second time in 1897. Subsequently, his charges were Covington, Logansport, Mooringsport and Plain Dealing. Brother Jenkins at one time served the church in California, but we have no account of his labors there.

On December 18, 1902, at the Conference held in Alexandria, La., Brother Jenkins became a superannuate and made his residence in Dallas, always afterwards living in Texas. Rev. J. D. Scott, assisting at his funeral service, read the following: "Brother Jenkins was fortunately and happily married to Miss Susan Monroe, of Thomasville, Ga., in 1865. She was of the best and highest type of Christian womanhood and a true helpmeet on all the ground, but she preceded her husband a few years to the glory land. There were born to this union two daughters and one son. Miss Mabel and William lived to be grown, but each passed away in the prime of early life. Mrs. Lula Harris, the elder daughter, with her sons, Marshall, Lawrence, and Thomas, lives at 519 W. Georgia Avenue, San Antonio, Texas. The oldest grandson, Alexander M. Harris, is married, and, with his wife and little Mary Virginia, the only great-grandchild, resides in Fort Worth. Brother Jenkins, like a well ripened shock, was seasoned in character and ready to be garnered. He lived and went away in the consciousness of a rich and full inheritance through Christ, and so expressed himself a short time ago when, together with a friend, we worshiped at his bedside. The last audible words he spoke in bidding good bye to loved ones were these:

'Bright angels are from glory come,
They are around my bed, they are in my room.
They have come to waft my spirit home.
All is well! All is well!'

"I commend to the bereaved family and all, the exemplary life and character of our friend and brother."

I was intimately associated with Brother Jenkins during the years he labored for the Master in the Louisiana Conference. I was his presiding elder, and often with him in religious efforts, and we became close friends and brethren beloved. He ranked among the best as a pulpit man and diligent pastor, and was blessed of God in his winning for the Savior very many precious souls. Of strong and brilliant mind, cultivated and refined, with a loving heart that sought to help and save the lost and comfort the troubled and afflicted, he was a true soldier of Jesus Christ and was careful to preach only the Gospel of the Son of God. Throughout the years of his residence in Texas we have been correspondents, much to the delight and profit of each of us. He has gone home; and, having been "faithful unto death," he wears the "crown of life" in the perfect bliss and fadeless glory of the better world.

New Orleans, La.

"TIME TO LAY BY THE CROPS."

By Rev. T. B. Holloman, D. D.

A paragraph in the Advocate, of late date, referring to this writer, used the above familiar phrase. Now, only the farmer's boy fully understands its significance. February 15, when the plowing begins, to August 15, when the last "lay by" furrow is run, marks a six-months designated by our forebears as from "kin to can't," which meant from earliest dawn to hoot of the owls, and "how long seemed the days and how weary our feet," wondering if the sun would never set (Sam and Bunk both know—unless!)

Some years before his death, Bishop Galloway said to me, "Tom, what are you planning to do when superannuating time comes?" "Why, settle down on the old farm, raise cotton, breed fine stock and drive fast horses," and then he quoted what some town gay said about getting the country out of a man. Well, I confess it's still there, however not such as I had in mind when I replied to the Bishop.

There have been changes—radical changes—wrought in Southern farm life since Appomattox. It's no longer, "Come, and he cometh, go, and he goeth." Again I would warn those who dream of flowery beds of ease on the old plantation that those are "dies non" now. When I returned to the old home, by the way an inheritance from my maternal grandfather who died before I was born and who, with his family, lies in the cemetery near by, an old friend said, "Certainly you have a good bank account after so many years of preaching." "Yes, my bank book shows deposits of $255." "That won't go far in running a plantation;" and verily too soon I found the correctness of that statement.

Those money lenders who enjoined the farm loan banks broke my "sugar dish all to smash;" so, on the first of August, I announced to the people of Lake City that as all first-class appointments give their pastors a vacation, I'd take mine

now. So, while Sam goes up and down the country delivering his lecture on Dixie, and Bunk attends district conferences and writes up in glowing terms and complimentary phrases their personals and doings, this superannuate is vacationing by repairing houses, upsetting fences, opening ditches and doing his bit, hoping to make two blades of grass grow where only one has hitherto found place. Yes, the crop's laid by and I'm taking—vacation.

Yes, the country is in me by a large majority and the good Bishop was right in his diagnosis, but the big crops of cotton, and the thoroughbreds are a long way in the future unless business picks up mightily.

I defy Sam and Bunk to get more out of their superannuation than I; truth is, Henry, I didn't ask for the honor; my request was for honorable location, but the boys said "No," so here I am trying to play pastor on vacation and farmer laying by the crop at the same time. When I read of Bishop McMurry's afflictions, I sent him a letter of condolence and at the same time advised him that Long Beach was not on the way from St. Louis to Brookhaven, to which he charged me with lack of sympathy, adding a threat as to what he might do with me if it were not for the fact that I am beyond his jurisdiction. For once I felt like patting myself on the back that I could dare to sauce back at the biggest bishop in the connection. The boys at McComb had no thought of bestowing such power upon me. Well, the Bishop so construes, and it is my privilege to say to my two old chums, or you can do it, too—whoop'em up, boys!

Doubtless when your readers see this, if at all, my vacation will have ended and the laid-by crops will be in process of gathering. Good bye till—well, when I get another half-holiday.

A DEFINITE PROPOSITION CONCERNING SUPPORT OF THE MINISTRY.

Dear Brother Carley: As Conference Lay Leader and Conference Chairman of Minute Men, I am urging our District Lay Leaders and District Minute Men and our presiding elders to make a great big effort to secure a living wage for our ministry in Louisiana.

The inadequacy of the salaries paid our preachers is known to all. We are actually starving them and their families. Dozens of them are working on the side to get enough to feed and clothe their families, and for this they are criticised.

Much has been said and written concerning a fair wage for school teachers, for mechanics, for labor of all kinds, for janitors. Nearly all have obtained large increases. The wage of an unskilled workman is far more than that of the preacher. Have we a right to expect God to call men into the ministry if the church membership is too stingy or too busy to see that they have bread and clothing? Are not their wives entitled to something besides drudgery? Are not their children entitled to an education and to a fair chance to live a normal life? Aro they not entitled to buy and read a book sometimes if we expect of them all that we do expect and demand?

Are there not members in nearly every church living smugly in plenty and luxury while their ministers are in want? If all our members gave one-tenth of a tenth to the support of the ministry, and another one-tenth of a tenth to Conference claims, and another similar amount to religious education, and another to special matters, wouldn't it give us far more for all of these purposes than we get and still leave us with six-tenths of our tithe?

Consider the following: Seventeen charges in the Alexandria District last year (omitting Alexandria) paid their preachers an average of $978.50, about $5 per member. The lowest amount in a well-to-do sawmill circuit, with three big mills, was $394.

The Ruston District, including Ruston and Minden, which paid a bare living wage, paid an average of $1143 per charge. This was a little over $3 per member.

The Baton Rouge District gave for all church purposes, including the Centenary, Sunday schools, buildings, insurance, everything, a little less than $10.12 per member. Draw your own conclusions! Take out the city churches and the extra Centenary effort, and the average is much lower.

Can't it be put upon the hearts of our people to raise the salaries of our preachers? A very small increase has come to them to meet H. C. L. I want to propose that the boards of stewards of the Louisiana Conference make for next year a minimum salary of $1800 on every charge in the Conference. Let's remove the disgrace that attaches to this deplorable condition. When we do, God will bless us.

T. WYNN HOLLOMAN.

Alexandria, La.

SOME MORE FUN.

By Rev. Ben P. Jaco.

It has been told that a fellow remarked to his companion that a certain lady smiled at him, whereupon the companion remarked that that was nothing, "for," said he, "I laughed out aloud when I first saw you." Well, that reminds me. When I read in the report from our Conference Centenary Treasurer that Cunningham and Carlisle had raised and paid in $5,210.30 on a pledge of $11,500 I smiled big. Then ran my eye along the lines and found New Albany had rounded up Stephens and Rodgers to the amount of $6,681.44 on $14,000 pledges. Then I laughed out loud when I saw that Richard Townes had taken a Caln to his folks and got $4,477.51 on $7,125 pledges.

But when I saw that that young preacher, Daniel Babh, on the Prairie and Strongs charge had sent in $2,271.90 on pledges for $2750 I just had to take off my hat and shout. I was not surprised to see that Ed Wilburn and Mounger had let Lexington pay $2,765.36 on $7,142, about what is due on two installments; also, Wasson had sent over two-fifths from Glen Allen. I shall always expect those good people to do the very best things. They can afford to feel grateful. I only stayed two years when I might have been there longer. Tupelo is also close to two-fifths. When those people are Pound-ed some more, no telling how much will be paid in. Durant, Amory and Nettleton, Houston, Shannon charge, Artesia, Brooksville, Starkville, West Point, Guntown and Baldwyn, Iuka, Ripley, Acona, Pickens, Vaiden and West, Benoit and Beulah, Clarksdale, Coahoma and Lyon, Greenville, Gunnison, Leland, Merigold and Aligator, Shelby, Abbeville circuit, Byhalia circuit, Olive Branch circuit, Potts Camp, Water Valley, Como, Crenshaw and Sledge, Sardis, Drew, Isola, Sunflower, Winona, have sent in one-fifth or more. What do you think about Red Banks charge that has paid $1,139 on $1,000 pledged!

That beats everyhody. Brother Porter may be asked how to do this good collecting. All who are getting along slowly, write him and I'll furnish the stamps for reply.

But Greenwood is in the front rank. Tucker has let them pay in one-half. If he would just get out of the way and let those folks go, they would pay all their pledges this year. But look at my good friend, Brown, at Lula and Dundee. He looks innocent, but he has sneaked around quietly and has sent in more than one-half of his pledges.

I want to laugh again in two weeks. So let every pastor audit all the Treasurer's records and report to me on the blanks I sent. I can't cry or cuss about it if you do not. I intend to have a laugh.

Winona, Miss.

WILL OUR CHURCH DO ITS PART, OR LAG BEHIND?

By Bishop Warren A. Candler.

For a time it seemed that secular education might overcome, and exclude from our country, religious education.

Very large and wealthy institutions, enriched by the gifts of men who had little interest in religion and controlled by Boards of Trustees who were not responsible to church or State, became far stronger than any college or university belonging to a Christian denomination in America. At the same time the universities of some of the States became very rich and powerful.

All these institutions continue to hold their wealth and position, but the colleges and universities of some of the churches in the United States will not long lag behind them. These denominational schools are being greatly enriched by wisely directed policies of the churches to which they belong.

The Northern Methodists have, through their "Educational Jubilee," added many millions to the possessions of their colleges and universities. The Southern Baptists will increase their educational properties during the next few years by more than $20,000,000, this sum having already been subscribed, and much of it paid during their campaign for their Seventy-five Million Dollar Fund. The Northern Baptists have done nearly, or quite, as much, for their institutions of learning. Of course, the Roman Catholics have added many millions to the equipment and endowment of their educational enterprises; and they will add many millions more.

The churches named, to say nothing of the Presbyterians and Episcopalians, will invest no less than $125,000,000 in Christian education during the next few years. At least $50,000,000 of this amount has been collected and invested already.

In view of all these facts, it is evident that Christian education is not going to porish from our land; hut it is not so evident that the Methodist Episcopal Church, South, is going to do its part of this great work. The Educational Campaign, into which our church is about to enter, will reveal the mind of our people on the subject. If we do not then strengthen our educational institutions by at least $25,000,000, we will fall far behind other denominations, and we will lose our educational opportunity. The issue before us is clear and urgent.

We must cease to talk vaguely of our colleges and universities becoming great "in time." They must be made great very soon. There is nothing in the mere flowing of the tide of time to enrich an institution. Colleges and universities may be

(Continued on Ninth Page)

"Will You Love Me in the Wintertime of Life"

Is the very latest song hit. Everyone who appreciates pure, clean sentiment should have a copy. The music has no rag or jazz but is also clean and wholesome. Price 30 cents.

SPECIAL

Church Societies or Sunday School classes can make big money selling this song.

Order copy to-day from

J. B. HOLLAND, Meridian, Miss.

HARTWELL

HOUSE OF GIFTS

FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES

213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream

The Cream of Quality

Made of Fresh Jersey Cream and Milk

Phones, Jack. 1080 or Main 3530

1081 3531

Your Boy or Girl Can Settle With the World on their Own Terms....

Young men and young women can lay down their own proposition to the modern world—and the modern world will accept.

How?

By getting the thing that the world most needs and has the least of.

That thing is Education. The supreme need of the world—and the scarcest element—is College trained men qualified for leadership. Church and State, industry and government, business and the professions, all clamor for them.

Only 1 per cent of the American population are College graduates. Yet from that 1 per cent come 59 per cent of the leaders in all sections of our national life. And 14 per cent of the others are College men, but not graduates.

The 99 per cent of untrained people supply only 27 per cent of the Nation's leaders.

Study the lists of leading men and women---the Presidents, the Governors, the Senators, the Congressmen, the Inventors, the Authors, the great Business Men, those prominent everywhere.

College men all—very few exceptions.

College attendance fell off 25 per cent during the war. It is still nearly 18,000 short of normal, but rapidly increasing. In four years America alone lost 100,000 years of College attendance. And when we consider the whole world, the supply of educated men is 75 per cent below the normal.

College training, then, is the thing that the world needs most and has the least of. See that your sons and daughters get it. Then let them dictate terms to the world.

But there is Education and Education. Some forms of training are unmoral and Godless. Some polish the intellect and deaden the spiritual sense. The last state is then worse than the first.

The M. E. Church, South, maintains schools and Colleges which are thoroughly Christian. They believe that the Soul of Education is the Education of the Soul.

The emphasis is on the Christian note. Moral character, spiritual insight, Christian integrity—these are the supreme values which the Christian College—and no other---adds to the curriculum. Thus they produce the people best fitted to shoulder the world's responsibilities.

SEND YOUR BOY—YOUR GIRL—TO THE COLLEGE OF YOUR CHURCH.

CHRISTIAN EDUCATION COMMISSION, M. E. CHURCH, SOUTH, NASHVILLE, TENN.

ONE HUNDRED AND SIXTY-FIVE YOUNGER BROTHERS.

By Bishop Walter R. Lambuth.

The time of refreshing has come in Japan. It is a deep religious awakening, and bids fair to spread in a healthful and permanent way. It began where we desired it to begin—among the students of our Kobe College. Our missionaries and Japanese have been praying for a deepening work of grace and expected large things. God always honors us when we honor him. The earnest study of his Word never fails to yield results. Brother W. A. Davis, who gives an account of the revival, has, himself, been most devoted and painstaking in his efforts to get the students in his classes to give themselves to diligent searching of the Scriptures. His efforts have been rewarded.

"One hundred and sixty-five younger brothers!" What a unique plan to introduce the younger students to the older as such! Who but a Japanese would have thought of it? But it worked, and worked well. The awakened sense of brotherhood and responsibility brought the two classes face to face in a new relationship, and led, under the Spirit of God, to a heart-searching, and a new experience. The man who did it was Professor Y. Tanaka, one of the soundest, sanest men we have. He was one of our early converts, is one of our most reliable administrators, and has for years been a tower of strength to the mission and the church. What follows is an extract from a personal letter from Brother Davis:

"There is a great awakening in our Academy, and I trust it is the beginning of a great revival in our school. It began on the practical side, but with a tone that indicates a deep spiritual awakening.

"I fully believe it has its roots in the study of the Bible which was introduced four years ago. It is difficult to trace all the causes of a religious movement. In this, as in all, the personal element cannot be disregarded. One of these is the new principal, Brother Y. Tanaka. He is more a pastor than an educator, but he is putting elements into the school that we have needed some one to put in. When the new class entered, he lined them up, and introduced them to their 'elder brothers.' He had them bow to the older students, and then said to the older students, 'You have now 165 younger brotbers; it is your duty to lead tbem in the right way.'

"They took him at his word, and proceeded to call a meeting of the new students and gave them earnest talks as to what this school stands for. They began to realize that in order to measure up to the high ideals they had presented they needed to reform themselves; so they had a class-meeting to consider their own condition. One after another got up with tears in his eyes and told of his shortcomings and sins, and a determination to live a better life. They passed a resolution that they would do their best in their school work, and would consider the hour of prayer the most important hour of the day. The teachers hearing of this meeting, decided to have a meeting with the students and give them an opportunity to express themselves freely. This the students did, and told the teachers that since they were resolved to do their utmost, they would like for the teachers to do their best to give them the best teaching they could.

"Among other specific requests, they said that they would like for the teachers to regard the hour of prayer as seriously as the students had resolved to do. They said they had noticed some of the teachers loitering around the grounds at that time. This brought one of the teachers to his feet, first with a confession that he was the man who had done it; then, with an explanation, he promised to respond to their challenge. His talk was pathetic and inspiring. He said, 'I am not a Christian, and in my school-boy days, had no such privileges as you enjoy, and do not know how to enjoy this hour of prayer as you do, but since I have come to this Christian school I have realized more and more my sinful condition. When I stand before the first-year students, as I do daily, and look into their innocent faces, I feel unworthy of being their teacher. After teaching them an hour, the hour of prayer comes and my heart is too full of sadness and contrition to be with others in worship, so I go away and spend the hour in humble meditation.' He then told of the sad condition that existed in the home of his boyhood. He spoke fluently, but almost choked with emotion. He said, 'I am with you in all that is best in your new movement, and in the spirit of the school.'

"Another teacher got up and said that he had come to this school with the hope that he would get help in his spiritual life, and that he had not been disappointed. He had thought that he could never do without his sakl, but that he had come to the place where he did not have the slightest desire for it. This he attributed to the Christian influence.

"We are organizing and conserving and directing these influences to the best of our ability. The systematic Bible study which we organized five years ago gives us a fine opportunity to develop the religious life of the students and to take advantage of this rather unusual condition to direct our students to Christ."

SOUTH AMERICA: THE UNDEVELOPED CONTINENT.

By Rev. A. C. Millar, D.D.

XII.

Panama: The Cross Roads of the West.

While Panama is now considered a country of Central America, it was, as a part of Colombia, formerly included in South America. It now has the distinction of connecting the North and South Americas and by its Canal it also connects the Atlantic and Pacific Oceans. It is cut in twain by the Canal Zone, which is a part of the United States, and as Panama City and Colon are in the Canal Zone, Panama's capital and its second city are inside United States territory. These anomalies are due to the fact that the Republic virtually came into existence because its people wanted the Canal, and then they adapted their conditions to the requirements of the Canal.

It is a little country, its area being about that of South Carolina and its population less than that of St. Louis. Its importance grows out of the fact that, with the exception of Nicaragua, it has the lowest and narrowest land in the Continental Divide, and hence is the natural cross roads for the Western Hemisphere. It was one of the first lands discovered, having been visited by Columbus himself, and yet it is the youngest of American republics. It is, outside of the Canal Zone, one of the least developed, and yet in the Canal it has the latest and greatest engineering achievement of the ages. Once its chief cities were among the pest holes of the world, now they are among the health resorts. Its people speak Spanish, yet desire to know English. Its common currency is United States money. Its principal source of public revenue is the ten millions paid by the United States for the possession of the Canal Zone and $250,000 paid annually as rental. It has only a few miles of railroad, and yet in the Panama Railway, operated by the Canal Zone authorites, it has one of the best. It has few good roads, but in the macadam road from Panama City to Colon, it has one of the finest in the world. While its own people grow bananas in the most primitive way, the United Fruit Company in its big plantations has the finest banana properties in all the world. Without protection its government would be almost helpless; backed by the United States it is the most stable of Latin-American republics. It is a place of paradoxes. It is a land of possibilities.

Its unique location and its relation to our own country make it the intermediary between the English-speaking and the Spanish-speaking Americas. Here is a fertile field for the cultivation of a better understanding between these two civilizations—civilizations which must act and react upon each other, and through which the future of humanity is to be greatly influenced. Panama is the opportunity of our civilization, by fair dealing and helpfulness, to impress itself favorably upon all Latin America.

As we sailed through the Canal on our outward voyage, we were made to realize its intrinsic magnitude. On our return, after visiting the best ports of the Pacific Coast, we were able to appreciate not only its magnitude, but, by comparison, its modernness and advantages. At every South American port there were numberless annoying delays. In the Canal Zone there was promptitude and absence of red-tape. In their harbors were no appreciable conveniences for loading and unloading and taking water and coal. At the Canal ports the latest and best machinery ministered quickly to every need. The deep water at the docks, the breakwaters protecting the harbors, the lights and buoys for guidance, the marvelous machinery of the coaling docks, the provision for ship supplies and repairs, the absolute cleanliness of the cities, the hotels, the hospitals, the Y. M. C. A. for army and navy, the perfect policing, the model barracks—all speak in language understood by all without words. These things tell the great nations that send out their ships on every sea, as well as the little nations of Latin America, what the United States has done and is capable of doing. The Canal and everything connected therewith stand out as object lessons.

To be sure, the Canal was constructed primarily because the United States desired to strengthen her defenses by shortening the distance for battleships from one coast to the other; but in constructing and now in operating the Canal, our country has demonstrated practically many things worth while and heretofore only imagined. Every ship that passes through pays not merely its toll for the service rendered, but pays a tribute of admiration and respect to the country that could so mightily achieve.

The Canal itself has been so often described that its dimensions and devices are known to every school child, and yet they must be seen to be fully appreciated. The extensive breakwaters, the fine harbors, the deep channel the immense steel gates at the locks opening as easily as a closet door, the prodigious cuts, the gigantic dam, the extent of the artificial lake, the water power and electricity generated—all combine in their magnitude and perfection to overwhelm with wonder and admiration the most thoughtful reader about these things. They also provoke the suggestion, if we can do these things in a foreign land for mere commercial advantage and protection from a possible foe, why can we not do even better for ourselves at home?

It would almost pay our government to send down every year a group of leaders so that they might return filled with new ideas and fired with greater ambitions for civic progress. Patriots should organize pilgrimages to Panama. If to see the Canal Zone is not a liberal education, it is at least a liberalizing experience, and will send each observant visitor home a wiser and more progressive patriot. Quickened by contact with the Canal, which by dividing the land unites the peoples, let us cultivate a closer acquaintance with Latin-America, and combine our resources and influences for the betterment of humanity. The three Americas, unlike in many particulars, but alike in forms of government and new-world ideals, need each and all the others, and are under the highest obligations to cultivate closer relations for mutual happiness and progress. Every reader is urged to become a student of Latin-America. It is an enlarging and helpful process.

Let us not forget that the driving impulse of the gospel of evangelism is the discovery of a faith that there is sufficient evidence that repentance is possible at the last hour and that conversion is frequently instantaneous. If a man refuses to accept these two elements of the Christian faith, he can never win men to Christ.—Western Christian Advocate.

The Home Circle

AT SLEEPY TIME.

"Oh, dear!" the little Tin Soldier cried,
"I've marched this whole day long,
Though my gun is heavy and hard to hold,
And my legs are far from strong.

"And now I should like to take some rest;
It certainly can't be right
To expect a veteran like myself
To stand on guard all night."

The little Toy Horse, in great distress,
Called: "Who will attend to me?
I want to be in my nice neat stall,
And be given some oats for tea.

"I've been to the market-town and back
To-day at my fastest trot;
And now I am lying upside down
With my harness tied in a knot."

Cried Jack-in-a-box, "I've jumped and bounced
Till I'm quite worn out to-night;
Will somebody please shut up my house,
And fasten the roof down tight?"

"I'm hoarse as a crow!" said the Barking Dog;
"I'm tired!" sighed the Woolly Sheep;
"We are all of us that," cried Jumping Jack,
"And we need some rest and sleep.

"We should like to go to our beds at once,
And shut up our eyes quite tight.
Will our dear little Master please to come
And settle us all for the night?"

But Mother it was who put them up
In a row on the nursery shelf;
For never a word the Master heard—
He was fast asleep himself!

—Eilen Manley, in Little Folks.

THE MOUSE TRAP.

The day after she became one of the stenographers at Wilkins & Arnold's, Janet Weatherby pinned up a little card in the front of her desk. It was rather a custom of Wilkins & Arnold's stenographers to pin something up in the desks. Estelle Morey had the photograph of a popular actress in hers; Emma Frailey had a fancy head; Bess Jamerson, a row of postals, most of them supposed to be comic. Janet's card contained merely a familiar quotation from Emerson:

"If a man can write a better book, preach a better sermon, or make a better mouse trap than his neighbor, the world will make a beaten path to his door."

Estelle, strolling across to read it, began to laugh.

"Nothing nervy about that!" she remarked.

"Which are you planning to be," Bess asked, reading it over Estelle's shoulder, "an author or a preacher."

"You couldn't get W. & A. to try your new mouse trap if you invented it," Emma contributed. "They're fifty years behind the times, and always will be."

"Let us know when the world begins to come your way," a fourth cynical voice remarked. "It will be interesting to watch. Maybe you'd give us reserved seats."

"Certainly I will," Janet retorted good-naturedly. Her color had risen a little under the teasing, but she did not take down her motto.

One morning Billy stopped at her desk. Billy was the office boy, and the two were often the first ones there—Billy by urgent request, and Janet by free will.

"Say," he demanded, "do you believe that?"

"Certainly, sure," Janet answered very promptly

"Aw, I don't. Ain't any chance for a feller jest opening doors."

"I don't know why not. I'd open doors so that people would like to have me do it for them. I'd do it so that W. & A. would think you the best office boy they ever had."

"Guess you'd like to try it a while," Billy grumbled.

Janet picked up a letter she had just copied.

"Isn't that a pretty piece of work?" she asked. "There isn't a correction, not even a comma; and look at that margin!"

"Nobody'll know the diff," Billy declared.

"I shall know the difference. Whom do you suppose I'm doing this for? W. & A.? No, sir. First of all, I'm doing it for Janet Weatherby, and she's a very exacting chief."

"Aw, stuff!" said Billy.

A month later Janet received a promotion. It was Mr. Arnold who explained it. There was a pleasant twinkle in his eyes.

"We like your motto," he said. "Still better, we like the way you are living up to it. Our attention was called to it by a young man by the name of Perry."

"Billy!" Janet exclaimed.

"A young man of discernment, Miss Weatherby. Also he bids fair to make a really satisfactory office boy. A motto that will react upon an office boy is a valuable asset."

"But I never thought of Billy; I meant it only for myself," Janet protested.

The smile in Mr. Arnold's eyes deepened. "Precisely, Miss Weatherby," he replied.—The Youth's Companion.

WHAT BERT'S HIDING COST HIM.

By Anna D. Walker.

"Bert! Bert!" called a piping voice. And after a pause the call was repeated. No answer came.

It was in a village, and the call came from Bert's playmate, Billy. Billy was in hiding in the barn. He did not want to answer, did not want to see Billy that morning nor try to entertain him. He had been greatly disappointed. His father had expected to take him to the big city, and now had found it best to go off without him, and the boy chose to brood and grieve rather than to come forth and amuse Billy and himself in pleasant games.

After repeated efforts at gaining a hearing, Billy went home, saying as he turned to leave, "I wanted Bert for something awful nice." When Bert came out from his hiding place he muttered "Something nice, eh. Billy need not think he can do anything to make up for my disappointment. He just wants to play little baby games that I don't care for. He's a little fellow."

Bert went around mournfully, and spent a lonely day, not pleased with anything or any person. He was still moping when Billy, with bright eyes and rosy cheeks, came running to him. "Bert, Bert," he cried, "where were you this morning? I did want you so much." "And what did you want me for, kid?" cried Bert, patronizingly. "Anything in particular?"

"I guess it was something particular. You know I'm ten years old today,—"

"And I'm past 'leven," interrupted the other.

Billy did not reply to the interruption, but went on to tell his story. "Papa was too busy to help me celebrate my birthday, but Uncle came with his auto and said he would take me to Central Park, and I could take one of the boys with me, and I tried to find you, so I could take you."

"Oh, oh," exclaimed Bert, "and did you go?"

"Yes, indeed, and we went to the Zoo and saw all the animals, and we got ice cream and other things to eat at a hotel, and it is too bad you didn't go. I'm so sorry," and Billy's looks showed regret.

"You needn't feel sorry for me," answered Bert. "I wouldn't come out nor answer you just because I was fretting,—because I was fretting over papa's not being able to take me to the city with him. I am just served right." And then the two went at a game with a zest.—The Intelligencer.

INDIANS AND FRYING-PANS.

Some years ago the Government furnished to the Sioux Indians on the Rosebud Reservation, Montana, supplies to carry them through the winter. Among the cooking utensils were many frying-pans with four-foot handles, made of solid iron. When it came to giving out the frying-pans, the Indians grunted and would have none of them—all but one or two members of the tribe. A little while later, one Indian came back to the agency and asked for a frying-pan. Then came another Indian asking for a frying-pan, and in an hour the last frying-pan was gone. The agent, curious about the sudden demand for frying-pans, went over to the wigwam settlement, but not an Indian could he find. Following a trail which led to a hillside still covered with snow, he found every Indian and every frying-pan. Seated in the frying-pans, with the long handles between their feet, all the Indians were gayly coasting down hill. To be sure the frying-pans spun round and round in their descent, and many a coaster landed wrong side up in a snowdrift, but all seemed to enjoy the sport. It is always interesting to find a perfectly new and exciting use for a humdrum article.—The Christian Register.

Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
COFFEE
Wm B. Reily & Co. Inc.
UNITED PROFIT-SHARING COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG

Cost of living higher? Be a thoughtful buyer—try old Luzianne. At your dealer's you can buy it—at our risk we urge you "try it"—good old Luzianne

LUZIANNE coffee

• Goes Twice as Far

WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WORKING OUT AN INVESTMENT—A THREE-MINUTE TALK.

We recently read this true story: An Alahama man, very poor in this world's goods, but rich in faith and zeal for the cause of the church, made to the Centenary a subscription of $3,000. This amount seemed to the friends of the man to be so out of proportion to his income that its payment would he an impossibility, and many urged him to reduce the subscription or to cancel it altogether. His pastor gave this advice; and his hanker, who, perhaps, knew more of the man's financial circumstances than any other person, made a special effort to dissuade him from making a promise which apparently he would be entirely unahle to keep. To all these dissuading voices the man had hut one reply: "I am doing this on my faith alone. I have the utmost confidence that if I attempt this sacrifice for the cause of missions, and am steadfast in prayer and consecration to God, He will enable me to meet the ohligation which I have incurred." Having thus faith in the work of the church and in God's promises to sustain those who put their trust in Him, this man went to work with all his might to redeem the pledge he had made. In a remarkable way his business ventures were successful, and, month by month, he is paying his Centenary subscription in full.

We do not call attention to this story to commend or encourage a reckless assumption that God will honor a blind faith that takes no account of the reasonahle conditions upon which men are to base their actions; hut we mention it to emphasize the great truth that through prayer and consecration to God we may lay hold of the infinite resources of Heaven in carrying forward the work of the Kingdom of God on earth when we really invest our money and our energies in so glorious an enterprise. The performance of an outwardly religious act for the sake of material henefits we hope to receive, is a species of hypocrisy that cannot he too strongly condemned; hut the unselfish consecration of oneself and of all one's possessions to the task of saving the world will hring hlessings in return that will far exceed our expectations. When we invest our all in the work of the Kingdom, we may be sure that we shall receive rich returns in the things we have need of—both temporal and spiritual.

PREACHERS' SALARIES.

We desire to call special attention to the article in this week's issue of the Advocate by Mr. T. Wynn Holloman, Louisiana Conferenco Lay Leader and Chairman of the Louisiana Conference Minute Men, concerning the urgent necessity, as he sees it, of increasing preachers' salaries for next year to a minimum of $1800. It is a clear, forcible statement of a situation that must he remedied before the church can hope to reach the highest degree of efficiency in any department of its work.

We agree with Mr. Holloman that the time has come for the laymen of the church, as represented hy the official hoards, to take such steps as will remove the reproach that has too long held against the church with reference to the support of its ministers. In pioneer days, when the membership of the church was much smaller than it is now, and when living conditions were altogether different from what they are in these times, there may have heen some excuse for the meager provision that was made for the support of those who dedicated their lives to the service of the church; hut no such excuse is valid now. The work has developed, our people, as a rule, are prosperous, and the congregations that are actually unahle to support their preachers adequately are few and far between.

If we may he allowed to look at the situation purely from the standpoint of the husiness man, we would say that no church has a right to expect a higher grade of service than it is willing to pay for. No reputahle business organization expects to hold a $5000 a year man at an $800 salary. In commercial life, the monetary value of a loyal, well-equipped, efficient manager of an enterprise is so well recognized that there is a constant willingness to make the position as attractive as possible on the salary side; and, to a large extent, the measure of success of a husiness concern is determined by the grade of men it is ahle to attract to its service.

In answer to this, the coldly selfish business man in the church might say, "Give us the right kind of preacher, and we will give him an adequate salary." This might be a good answer were it not for two facts: In the first place, the facts show that comparatively few charges do pay an adequate salary, no matter how well-equipped and efficient the preacher is; and, in the second place, the logic of such answer is faulty in that it assumes that the church has a supply of high-grade preachers in reserve, to he let to the highest hidder. It is very much as if a hanker should say to a poor young man just beginning business, "If you will put up $10,000 of your own money, I will lend you $1000." The young man might thank him for the offer, but he could not comply with its conditions.

Continuing our view from the standpoint of the business man, we must face the fact that the ministry is not attracting to its ranks to-day the necessary number of men of ability to carry on the work of the church with the largest success. Many things may enter into the explanation of this fact, hut certainly one of them is the less-than-living wage that the ministry offers in comparison with other lines of activity that appeal to the young man of gifts. We are not among those who hold that this fact constitutes a flaw in the integrity of young men who would otherwise think favorably of the ministry as a life-time calling; it is a reflection, rather, upon the church which has denied the fundamental law that "the lahorer is worthy of his hire." We helieve we may say, with all reverence, that God will not call men in any large number in this age to a form of service in hehalf of their fellow-men the very nature of which requires a degree of self-sacrifice that is altogether unnecessary. As it appears to us, men are not refusing to ohey the call to preach hecause they want more money than they are likely to get if they do ohey, but God is not calling men to the ministry because He will not honor a people who are too selfish, or stingy, or thoughtless, or indifferent to take care of His servants. He may "wink at"—overlook—times of ignorance and poverty, hut in these days of plenty and knowledge His demands are inexorahle.

But we do not like the purely husiness way of looking at the work of the ministry; we like to think of it from the standpoint of privilege and opportunity. When a man has dedicated his whole life, with all the powers he possesses, to the service of God and humanity, where is the congregation that would he willing to profit by his labors for less than a living wage? It is an exalted privilege to be co-lahorors with God in saving the world—and we can lahor with our money as well as with our hearts and hands. We earnestly hope that Mr. Holloman's appeal for a minimum salary of $1800 for preachers will be responded to, not only by the official boards of the Louisiana Conference, hut also throughout the church. It is both economically and morally sound.

DEATH OF DR. T. C. WIER.

Press dispatches on Monday of this week announced the death of Dr. T. C. Wier, an honored supernannuate member of the North Mississippi Conference, on Saturday, August 28, at the home of his daughter, Mrs. A. E. Bonnei, in Muskogee, Oklahoma. This announcement will bring great sorrow to the many friends of the deceased in Mississippi and throughout the church. Dr. Wier was in his ninety-third year, and was the oldest member, in years of service, of the North Mississippi Conference, having been admitted to membership in 1854. He had served as presiding elder, and had filled some of the most important pastorates in the Conference.

According to the press dispatches, the funeral services were held at the Methodist Church at Starkville, Miss., on Tuesday morning, being conducted by Rev. W. L. Duren, presiding elder of the Columbus District, assisted by Rev. J. T. McCafferty, the pastor.

It was not our privilege to have a personal acquaintance with Dr. Wier, but from many sources we have learned of his great ability, his noble life, and his conspicuous service to the church. We join with relatives and friends in sorrow at his passing. We shall expect a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

Rev. Paul H. Grice, of Meadville, Miss., writes that the prospects on his charge indicate a successful wind-up of the year's work.

Rev. B. E. Miegs, our pastor at Picayune, Miss., spent a recent Sunday in New Orleans, worshiping at the Felicity Methodist Church.

Rev. T. M. Brownlee, commissioner of Grenada College, recently assisted the pastor, Rev. F. H. McGehee, in a good meeting at Tyro, Miss.

Rev. R. P. Neblett, of Como, Miss., recently assisted Rev. W. O. Hunt, of the Crowder and Darling charge, in a good meeting at Bethel.

Rev. J. T. Leggett, presiding elder of the Brookhaven District, Mississippi Conference, assisted Rev. Hilary S. Westbrook in a meeting at Montrose, Miss., last week.

Dr. R. S. Satterfield, assistant editor of the Christian Advocate (Nashville), was in a railroad wreck recently, in which he received painful, though not serious, injuries.

Rev. H. J. Maddox, our pastor at Silver Creek, Miss., reports that he has held four of his revival meetings and that they have resulted in the accomplishment of much good.

Rev. A. I. Townsley, pastor of Felicity Methodist Church, this city, is assisting Rev. L. A. Darsey in a meeting at the Wesley Memorial Church, Biloxi, Miss., this week.

Mrs. Ida B. Foster, of Eastland, Texas, has recently become matron of the Memorial Home, this city, a position for which she is splendidly qualified by training and religious experience.

Mrs. Laura M. White, connected with the work of the MacDonell Wesley House, Houma, La., paid the Advocate office an appreciated call on Monday

of this week. She is spending several days in the city for medical treatment.

The Book Committee of the Methodist Episcopal Church has recently fixed the salary of bishops at $6000, with $1500 for house rent and $1000 for secretarial help.

Rev. C. C. Wier, the faithful pastor of our Algiers church, this city, returned recently from a visit of two weeks to his mother and other members of his family in Houston, Texas.

A personal note from Rev. J. R. Jones, presiding elder of the Port Gibson District, Mississippi Conference, gives us the good news that the work moves along well. There have been gracious revivals in most of the charges in the district.

Rev. E. J. Coker requests us to announce that the Palmer Creek Camp Meeting will be held, September 12-19, and a cordial invitation is extended to the public generally to attend. The preaching will be done by Rev. J. V. Bennett.

We regret to learn that the little daughter of Rev. S. L. Pope, presiding elder of the Winona District, North Mississippi Conference, has been seriously ill in the hospital at Winona. We earnestly hope that she is on the road to recovery.

Dr. Jno. T. Sawyer preached at 11 a.m., last Sunday, at the M. E. Church, South, in Algiers. He reports a large and attentive congregation present. He learned that the building of their forty thousand dollar new church will begin in the near future.

We announce with sorrow the death, on August 23, of Mr. E. C. Rook, a twin brother of Rev. E. H. Rook, a supernumerary member of the North Mississippi Conference living near Como, Miss. Brother Rook passed away suddenly at his home in Lonsdale, Ark.

Our First Church at Corinth, Miss., has enjoyed a year of great prosperity. There have been forty-eight additions to the membership thus far, and congregations are large. The board of stewards has recently increased the pastor's salary to $3000. Rev. O. W. Bradley efficiently serves this fine charge.

We learn from the secular press that Rev. Robt. Selby, Conference Secretary of Education, has been chosen to direct the work of the Christian Education Movement in the Mississippi Conference. If Christian education has a more ardent advocate in the church than Brother Selby, we do not know where he is to be found.

The "Millsaps Preachers' League Quartet," consisting of Revs. E. A. King, M. L. McCormick, R. T. Hollingsworth, and C. W. Alford, will conduct a revival meeting at Anding, Miss., beginning Sunday, September 5. Rev. E. A. King will do the preaching. They request the interest, prayers, and presence of all good people to help make the meeting a success.

We regret to learn that Rev. H. M. Ellis, our vigorous and efficient pastor at Centenary Church, McComb, Miss., has been laid up for nearly a month with a sore foot, resulting from a slight operation followed by infection and blood poisoning. He has had to preach the last two Sundays while sitting. In spite of his affliction, the work is moving along splendidly.

A personal note from Rev. W. L. Duren, presiding elder of the Columbus District, North Mississippi Conference, informs us that the affairs of the district are in good shape. Finances are well up to date in most of the charges, and there has been a gratifying number of additions to the church on profession of faith, with a good many meetings still to be heard from.

Sister T. S. Randle has recently attended a good meeting at Indian Village, where, she writes, the pastor, Rev. W. W. Lantrip, did some soul-stirring preaching. Old-time shouts were heard, and sinners were converted at the mourners' bench. Sister Randle, as usual, spoke a good word for the Advocate and secured a goodly number of subscriptions, for which she has our thanks.

We extend our thanks to Mr. J. B. Holland, of Meridian, Miss., for a copy of a song recently composed by him and set to music by Mr. August Halter—"Will You Love Me in The Wintertime of Life?" An appealing sentiment runs through the song, and so far as we are able to judge, the melody is altogether pleasing. Brother Holland is one of our most active and useful laymen in the Mississippi Conference.

The fifteenth international congress against alcoholism will convene in Washington, D. C., from September 21 to 26, inclusive. It meets in this country at the invitation of the Government, issued by the Department of State, this being the first meeting of the congress held outside of Europe in a life of more than thirty-five years. It is a governmental, scientific body for the discussion of alcoholism as a disease, and is without prejudice for or against any particular method of dealing with the problem.

Rev. A. W. Langley, our pastor at Cedar Bluff, North Mississippi Conference, is now in the fiftieth year of his itinerant ministry. He has done a splendid work on his present charge and is greatly beloved by his people. He has announced his purpose to retire from the active ranks at the approaching session of the Annual Conference. We think it is not out of place to say that the Conference has not a purer or better man, or a more faithful pastor than is Brother Langley. What a noble record he has made!

The people of Amory, Miss., enjoyed an unusual musical treat on Sunday, August 22. Mr. Alvin Roper, the distinguished pianist who has delighted music lovers around the world with his playing, made a visit to his long-time friend, Rev. E. R. Smoot, with whom he had been associated in religious work in former years, and lent his talent to the church at both the morning and the evening services. The evening service was a musical recital, in which Mr. Roper was assisted by Brother Smoot. The Amory newspaper, from which we glean this information, speaks in highest terms of this occasion. From other sources, we learn that our church at Amory is doing a great work under the leadership of Brother Smoot. There have been 116 additions to the membership thus far, with more to follow.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

O no, no, no! Carley. I wrote that Sister Steel was a "Coo-ed" of Vanderbilt University when I met her on Monteagle heights, not a "Co-ed," as you printed it. Will I never get you editors to understand that I take pains with what I write for the papers? There is nothing to a "Co-ed," but my, my, a "Coo-ed!" I'm sorry for you, Carley, if you made that change, for it means that the sentiment is all dead in your soul, and your wife need expect no more flowers or candy from you. Maybe you were away on that vacation, and left some dry-as-dust substitute on the tripod, who either cannot appreciate humor, or thinks it is out of keeping with the dignity of the Advocate. Just so. Ahem.

You are not the only fellow that attempts to improve my scrawl. I wrote for Brother Weeks' paper that our great Southern scientist, Commodore Maurry, when Lincoln invaded the South, was offered by the Tzar of all the Russia's a "palace" on the Neva and unlimited resources for carrying on his scientific work, and it came out "a place" on the Neva!

But you are a clever scamp to print what I write, if you do change a charming "Coo-ed" into a plain matter-of-fact "Co-ed."

Mansfield, La.

JUST LOOK.

If it's been "raining rain" for you
Just look up through the mist,
And see if yonder mountains blue
Are not by sunbeams kissed.
For always when it thunders loud,
Somewhere the sun is shining,
And many times the darkest cloud
Will have the brightest lining.

—The Intelligencer.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

WILL OUR CHURCH DO ITS PART, OR LAG BEHIND?

(Continued From Page 4)

endowed "in time;" but somebody has to do the endowing. Time, alone, endows nothing. A running stream may go on forever without turning a wheel or grinding an ounce of grist, and so may time flow on without improving our educational conditions, unless human hands and hearts devise and execute plans for our schools.

Many of our people have been intending to do something for education "sooner or later;" and in that case they always do it later. The postponement of the discharge of any obligation to an indefinite future amounts to the repudiation of the obligation.

The hour has struck when we must postpone this matter no longer. It is not the private and personal interest of the individuals to whom we have committed the management of these institutions—it is the interest of the whole church and involves the welfare of the church and the welfare of the country. Our people must come to realize that this obligation is upon them, and that its discharge or neglect will involve their well-being, and the well-being of their children for generations.

It is to be feared that most of our preachers have not had any deep conviction upon the subject of Christian education. They have been zealous for missions and other enterprises of the church; but most of them have been quite indifferent to the educational work of the church. They have regarded a member of an Annual Conference who was appointed to service as the president or as a professor in one of our colleges, as if he had retired from the itinerancy.

Our people will wake up to the importance of this great interest when our preachers are aroused on the subject; for, in the end, our people do what their preachers impress upon them should be done.

The question now for our preachers and people to decide is, "Will our church do its part in the work of Christian education for our country, or will it lag behind all other denominations, and thereby discredit itself in the present and defeat itself in the future?"

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. H. H. THACKER (nee Miss Catherine O. Vance), was born in Iuka, Miss., in 1834, and died in Meridian, Miss., at the advanced age of 86. She was converted at the age of 16 and united with the church at that time. She was married to the Rev. H. H. Thacker, September 4, 1865. From that time on, for 21 years, she shared with her husband the joys and trials of an itinerant life in the North Mississippi Conference. During these years, eight children came to them, six of whom are still living. Then her husband was promoted from earth to glory. Rallying from the heart-breaking blow, she addressed herself to the task of caring for herself and children. Her faith in God was strong, and the way opened. She was a devout handmaiden of the Lord and often rejoiced aloud as she thought on the goodness of God. In recent years, she was much afflicted in body, but serene in faith and happy on the way. She was fortunate in having the care of her younger daughter, who lovingly ministered to her during her last illness. Sustained by an unshakable faith and rejoicing in an all-sufficient Savior, she passed from this earth to the better world, July 15, 1920. She lived long and well and her works do follow her.

A FRIEND.

MRS. EMMA HALTON NORMAN, daughter of the late Alfred and Margaret Haltom, of Tyro, Miss., and wife of J. M. Norman, now of Memphis, Tenn., was born in February, 1851, at Tyro, Miss., and died at Memphis, Tenn., May 21, 1920. She lived the greater part of her married life at Red Banks, Marshall County, Miss. She was of a modest, retiring disposition, and those who knew her best, loved and appreciated her most. Hence, her true womanly virtues and her Christian character impressed themselves the most upon her family, her neighbors and her intimate friends. Her husband and their three sons and one daughter survive her. Of these, John and Fred Norman and Mrs. Hope, with their father, reside in Memphis, Tenn., and Mal Norman, in San Antonio, Texas.

Her pastor,

T. H. PORTER.

Victoria, Miss., Aug. 19, 1920.

LYNCH PEYTON COCHRAN, son of Mr. W. O. and Mrs. S. J. Cochran, was born November 5, 1847, and died February 19, 1920. He spent his entire life, from his birth until his death, near Holly Springs, Miss. He married Miss Mollie McWilliams, Feb. 22, 1877. To them were born four children—Leon R. Cochran, Andrew Cochran, and Mrs. C. A. Sigman, of Holly Springs, Miss., and Clifton R. Cochran, of Memphis, Tenn., all of whom, with their mother, survive him. Brother Cochran joined the M. E. Church, South, in early manhood and lived a consistent member of the same until death. He was a public man the greater part of his life and knew almost everybody in Marshall County. He had a genial disposition and carried sunshine with him wherever he went. He was a good and true man and everybody loved him who knew him.

His pastor,

T. H. PORTER.

Victoria, Miss., Aug. 19, 1920.

A GOOD MEETING AT PLEASANT RIDGE, MISS.

On the second Sunday in August our meeting at Pleasant Ridge commenced. Brother H. J. Moore, our pastor at Ellisville, was with us. Brother C. E. Downer, the pastor, had engaged Brother Moore to do the preaching. The congregations were large and the interest good. Nineteen were received into the church, and the members greatly revived. The preaching was excellent. Brother Downer, the pastor, is in the work with all his heart. We love him.

B. H. RAWLS, Superannuate.

Moselle, Miss.

Worry gives the doctor half his work.—Exchange.

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything afterwards.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

No Soap Better
—For Your Skin—
Than Cuticura
Sample each (Soap, Ointment, Talcum) free of Cuticura Laboratories, Dept. V, Malden Mass.

Tired Eyes Dickey's Old Reliable Eye Water, is cooling, healing and soothing to a sore or tired eye. Doesn't burn or hurt, feels good—once used always wanted. Get Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

WHEELER Business College R
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

HOLMES
is a
Reliable Store

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co.,
New Orleans, La.

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 (hot)	*cupful (5 fl. oz.)*	*1.54 gr.*
Green tea—1 (cold)	*glassful (8 fl. oz., exclusive of ice)*	*2.02 gr.*
Coca-Cola—1	*drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)*	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

SPIRITUAL AND MATERIAL GROWTH IN THE TEXAS MEXICAN MISSION.

By Rev. F. S. Onderdonk.

In June we had an "Upper Room" meeting with all our workers and for a week we talked about the Holy Spirit and prayed for His power and presence and He came upon us afresh. It was a wonderful season of refreshing. Men and women wept for joy and returned to their fields with new determination and power. As a result of these meetings some fine revivals have been held in different parts of our Mexican field and many souls are being saved and brought into the church.

We are in the midst of a building program which is to mean much for the future of the work among the Mexican people. Our new church and parsonage in San Antonio will be under construction within thirty days. The new girls' school for our young women in the Lower Rio Grande Valley will soon be a reality. We are starting several day schools. The assessments for the Conference year, from present indications, will be paid in full. The second year's Centenary collections are coming in right along. We feel confident that the coming year in our Wesleyan Institute, our training school for preachers and general educational institution for Mexican boys, will be full to overflowing when we open on September 1. We are short of workers, but the Lord will supply this need.

HOME MISSIONS AT YBOR CITY, TAMPA, FLA.

By Rev. R. L. Russell.

On my recent visit to Ybor City, I found a most interesting work going on among the Italians. Mr. Picone, the pastor, has organized a new Sunday school. They now have a Sunday school in the morning and one in the afternoon. He is also conducting a day school during vacation. Two rooms of their parsonage have been turned over to this Sunday school and day school.

One evening I attended a lawn fete, which consisted of a program prepared by Mr. and Mrs. Picone. At least five hundred Italians were present and a splendid program was rendered in English.

Mr. Picone has received a large number of adults into the church this year. Bids are now being received on the $15,000 church for these congregations. Miss Lorraine Bisplinghoff, of Bismark, Missouri, has been sent down as his assistant. We expect to have another young woman there within the next few weeks.

One of the most interesting things I found in Ybor City was a day nursery, which Rev. J. D. Lewis took over from a city organization some months ago. The building has been deeded to the Methodist Episcopal Church, South, and the day nursery is now being run by an old Cuban gentleman and his wife and his sister. He teaches them history of Methodism, reads the Bible to them, has prayers with them every day and directs them to the Cuban Sunday school on Sunday evenings. I do not know of anything in a small way which is doing so large a service for the Kinkdom. This day nursery now becomes a part of the Home Department of the Board of Missions. There is nothing I am prouder of than the work down there.

A $15,000 church will also be built for the West Tampa Cuban congregations. This contract will also be let within the next few weeks.

THE HENNINGTON CAMP MEETING.

Dear Brother Carley: The Hennington Camp Meeting closed on the 16th of August very successfully as far as large crowds and attention to the preached Word were concerned. Rev. George Tucker, of Jackson, Tenn., did the preaching, with C. B. Wiatt, of Barlow, Ky., as singer. Brother Tucker is a God-called man, and preaches with power and eloquence, though very direct and pointed in his denunciations of present-day evils of conditions.

The meeting was held in the town of Crystal Springs, and not at the Camp Ground, as has been the custom. This closed the 48th session of the camp meeting, and will be the last, as plans are under way to sell the camp ground, tabernacle, etc. Many regret to see the property pass from the church, but conditions seem to indicate that it has served its usefulness and must pass on.

MRS. J. S. PURCELL.

Crystal Springs, Miss.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢. 30¢ & 60¢

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv.

"I am well!" - your chickens and stock well?"

If not- give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!
199

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

When You Feel Shaky. WINTERSMITH'S CHILL TONIC Will Tone You Up.
For Malarial Fevers and a General Tonic
If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

Facts for Sick Women

Reliable Information

All American women know of the great success of Lydia E. Pinkham's Vegetable Compound in restoring to health women who suffered from ailments peculiar to their sex, yet there are some who are skeptical and do not realize that all that is claimed for it is absolutely true—if they did, our laboratory would not be half large enough to supply the demand, though today it is the largest in the country used for the manufacture of one particular medicine.

The Facts contained in the following two letters should prove of benefit to many women:

Buffalo, N. Y.—"I suffered with organic inflammation and displacement. When lifting I had such pain and bearing down that I was not able to stand up, and it hurt me to walk or go up or down stairs. I was going to a doctor without any results and he said the safest thing would be to have an operation. I met a lady who told me she had three operations and was not well until she took Lydia E. Pinkham's Vegetable Compound.

I felt relief after taking two bottles of Vegetable Compound and I kept on with it until I was cured. I always use Lydia E. Pinkham's Liver Pills and they are fine. Everything used to turn sour on my stomach and the Liver Pills relieved that."—Mrs. A. Rogers, 593 Fargo Avenue, Buffalo, N. Y.

Sacramento, Calif.—"I had organic trouble and had such terrible pain and swelling in the lower part of my side that I could not stand on my feet or even let the bed clothes touch my side. I gave up my work thinking I would not be able to go back for months. My mother advised me to take Lydia E. Pinkham's Vegetable Compound as it had saved her life at one time, and it put me in a wonderful condition in a couple of weeks, so I can keep on working. I work in a department store and have to stand on my feet all day and I do not have any more pains. I surely recommend your Vegetable Compound to all my friends and you may use these facts as a testimonial."—Bertha J. Parker, 3320 M St., Sacramento, Calif.

The fact is, the Best Medicine for Women is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Byhalia Circuit leads the Conference in Sunday School Day offering so far. Brother Floyd sent in a check for $60 recently. It is not too late to observe the day. You can combine the Rally Day program and accomplish a double purpose. The main thing is to want to do the work.

Promotion Day will be more generally observed this year than at any time in the past. That is a good sign of progress. Order your programs of Smith & Lamar at once and make the day one of profit to your entire school.

Miss Ione Mansker, of Holly Springs, has been accepted by the Board to help do institute work. We are fortunate in securing the services of this excellent young woman, who has had experience and fine training in religious education.

Our next step to promote religious education will be to get volunteers among the preachers, and those who have had training at Lake Junaluska and Grenada Training Schools, to teach a class for one week, giving two lessons a day until twelve lessons have been learned. If we can secure fifty such teachers, we ought to be able to have at least two hundred and fifty students to do credit work by the first of January. Who will be the first to volunteer to do this most important work?

Recently I had the pleasure of spending a week with Rev. J. M. Guinn, at Sledge and Crenshaw. The teachers of Crenshaw met with the teachers of Sledge two afternoons and the teachers of the latter place met with those of the former to the profit of both schools. We got them fairly organized and enlisted and supplied with books and several of the best helps. The two groups of teachers have challenged each other in a contest as to which school will make the greater progress by the first of January. Their aim is to put the beginners, primaries, juniors, and intermediates in the third rank standard. Under the leadership of Brother Guinn, we expect to see some excellent work done in these two schools. By the way, the parsonage lot in Crenshaw is the prettiest spot in the town.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is harmed.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments. No assessments; legal reserve for protection of policy-holders same as stock company. All that you have guessed about mutual insurance may be wrong. Get the facts. No agents. Deal direct.

Write to HENRY P. MAGILL, Sec'y. & Mgr. 1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Greenville, Sept. 5, a.m.
Benoit, Sept. 5, p.m.
Cleveland, Sept. 12, a.m.
Shelby, Sept. 12, p.m.
Lula, Sept. 19, a.m.
Coahoma, Sept. 19, p.m.
Friars Point, Sept. 26, a.m.
Jonestown (Birdie), Sept 26, p.m.
Merigold (Alligator), Oct. 3, a.m.
Duncan, Oct. 3, p.m.
Boyle, Oct. 10, a.m.
Shaw, Oct. 10, p.m.
Hollandale, Oct. 17, a.m.
Rosedale, Oct. 24, a.m.
Glen Allen, Oct. 24, p.m.
Leland, Oct. 31, a.m.
Clarksdale, Nov. 1, a.m.
Gunnison, Nov. 14, a.m.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

Tupelo, Aug. 29, 30.
Okolona, Sept. 5, 6.
Amory and Nettleton, at Amory, Sept. 12, 13.
Houston, Sept. 19, 20.
Pontotoc, Sept. 26, 27.
Verona, at Verona, Sept. 29.
Aberdeen, Oct. 3, 4.
Nettleton, at Gradys Chapel, Oct. 5.
Shannon, at Shannon, Oct. 6.
Algoma, at Troy, Oct. 7.
Smithville, at Greenbriar, Oct. 9, 10.
Vardaman, at Derma, Oct. 16, 17.
Calhoun City, at Calhoun City, Oct. 17, 18.
Houlka, at Vanvleet, Oct. 19.
Buena Vista, at Boones Chapel, Oct. 20.
Greenwood Springs, at New Hope, Oct. 23, 24.
Fulton, at Van Buren, Oct. 26.
Tremont, at Tremont, Oct. 27.
Prairie and Strong, at Prairie, Oct. 28.
Monepelier, at Sparta, Oct. 30, 31.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round.

Ripley Station, Sept. 5, 6.
Sherman Ct., at Sherman, Sept. 11.
New Albany Station, Sept. 12, 13.
Iuka Station, Sept. 19, 20.
Wheeler Ct., at Hodges, Sept. 25.
Guntown and Baldwin, at Guntown, Sept. 26, 27.
Booneville Ct., at Blythe's Chapel, Sept. 28.
Myrtle Ct., at Union Hill, Oct. 1.
New Albany Ct., at Union Hill, Oct. 2, 3.
Hickory Flat Ct., at H. Flat, Oct. 3, 4.
Blue Mountain Ct., at Brownfield, Oct. 7.
Chalybeate Ct., at Camp Ground, Oct. 8.
Dumas Ct., at Jacob's Chapel, Oct. 9, 10.
Kossuth Ct., at Kossuth, Oct. 12.
Corinth Ct., at Boxes Chapel, Oct. 14.
Rienzi Ct., at Bethel, Oct. 16, 17.
Silver Springs Ct., date to be supplied.
Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct. 25.
Burnsville Ct., at Causell Hill, Oct. 26.
Mooreville Ct., at Mooreville, Oct. 30.
Mantachie Ct., at Mantachie, Oct. 31, Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Artesia (preaching), Aug. 29.
Bellefontaine, at Bellefontaine, Sept. 4, 5, a.m.
Eupora and Maben, at Maben, Sept. 5, p.m., 6.
Mayhew, at Curtis Chapel, Sept. 11, 12, a.m.
Brooksville, Sept. 12, p.m., 13.
Sturgis, at Big Creek, Sept. 18, 19.
Longview, at Longview, Sept. 25, 26, a.m.
Starkville, Sept. 26, p.m., 27.
Cedar Bluff, at Cedar Bluff, Oct. 2.
Columbus, First Church, Oct. 3.
Mashulaville, at Mashulaville, Oct. 9, 10, a.m.
Columbus, Central Church, Oct. 10, p.m.
Macon ct., at Salem, Oct. 16.
Shuqualak, at Ridgeway, Oct. 17, a.m.
Macon, Oct. 17, p.m., 18.
Crawford, at Shaefers Chapel, Oct. 23, 24, a.m.
Caledonia, at Andrews Chapel, Oct. 24, p.m.
Mathiston, at Mathiston, Oct. 30, 31, a.m.
West Point, Oct. 31, p.m., Nov. 1.

W. L. DUREN, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

Harriston, at Mizpah, Oct. 3.
Fayette, 7:30 p.m., Oct. 3.
Hermanville, Oct. 10.
Utica, 7:30 p.m., Oct. 10, 11.
Centerville, at Stephenson, Oct. 17.
Natchez, Oct. 24.
Washington, 3 p.m., Oct. 24.
Woodville ct., at Macedonia, Oct. 31.
Woodville, 7:30 p.m., Oct. 31.
Silver City, at Midnight, Nov. 7.
Louise and Holly Bluff, at Louise, 7:30 p.m., Nov. 7.
Vicksburg, Gibson Memorial, 7:30 p.m., Nov. 8.
Natchez, 5:30 p.m., Nov. 10.
Nebo, Nov. 12.
Anguilla, at Delta City, Nov. 14.
Rolling Fork, 7:30 p.m., Nov. 14.
Mayersville, Nov. 15.
Rocky Springs, Nov. 17.
Port Gibson, 4:30 p.m., Nov. 17.
Gloster and Liberty, at Mt. Olive, Nov. 21.
Oak Ridge, Nov. 24.
Vicksburg, Crawford St., 7:30 p.m., Nov. 24.
Roxie, at McNair, Nov. 28.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Jackson, Galloway Mem., Sept. 12, 11 a.m.
Jackson, Capitol St., Sept. 12, 7:30 p.m.
Sharon, Sept. 16, 11 a.m.
Canton, Sept. 16, 7:30 p.m.
Flora and Bentonia, at F., Sept. 19, 20.
Satartia, at Mt. Olivet, Sept. 23 (Thursday).
Mendenhall, Sept. 24.
Harrisville, at Wesleyana, Sept. 25, 26.
Florence, at Braxton, Sept. 26, 27.
Terry, at Byram, Sept. 28.
Edwards, Sept. 30.
Bolton, at Bolton, Oct. 1.
Benton, at Benton, Oct. 2.
Lintonia, at Bethany, Oct. 3.
Eden, at Eden, Oct. 3, 4.
Vaughn, at Ellison, Oct. 5.
Camden, at Camden, Oct. 6.
Fannin, at New Prospect, Oct. 8.
Brandon, Oct. 10, 11.
Jackson, Rankin St., at Pearson, Oct. 17.
Jackson, Millsaps Mem., at Brownsville, Oct. 24.
Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov. 1.
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.

J. M. MORSE, P. E.

Brookhaven Dist.—Third Round.

Bayou Pierre, at Pleasant Ridge, Sept. 4, 5.
Hazlehurst, Sept. 5, 6.
Monticello, Sept. 12.
McCalls, Sept. 18, 19.
Bogue Chitto and Norfield, at B. C., Sept. 19, 20.
Foxworth, at Sandy Hook, Sept. 25.
Pleasant Grove, at Tilton, Sept. 26.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

New Augusta, at Cross Roads, Sept. 4, 5.
Heidelberg, at Philadelphia, 11 a.m., Sept. 9.
Eucutta, at Boyles Chapel, Sept. 11, 12.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Wiggins, at Stillmore, 7:30 p.m., Sept. 5.
Americus, at Hurley, Thursday, Sept. 9.
Escatawpa, at Caswell Springs, Friday, Sept. 10.
Poplarville, Sept. 12, 13.
Pass Christian, 7:30 p.m., Wednesday, Sept. 15.

W. M. SULLIVAN, P. E.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens laid through the moulting season," writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually got eggs during moulting! You, too, can make your hens moult fast, get eggs sooner and more eggs all fall and winter. This scientific tonic has been tried, tested and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his iron clad money-back guarantee of satisfaction.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 8259 Reefer Bldg., Kansas City, Missouri, and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days, on request. So there is no risk. Write to-day for this special free package offer. Profit by the experience of man who has made a fortune out of poultry.—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

TO THE OFFICIALS OF THE DURANT DISTRICT.

Did you know that we are now entering upon the fourth round for this Conference year?

Therefore I am prompted to write this letter for the betterment of the work as well as the encouragement to you for bigger things. The third round was far better than the third round last year in almost all of the charges; however, we have much to do yet before we can make a report that will do our district credit, and your elder is expecting you to see that the work on your charge is carried on to the extent that your report at the fourth quarterly conference is equal to the best. Will you do it?.

No district has a more loyal set of layman than the Durant District; therefore I know that I can depend on you, with the help of your pastor, to have every thing in full. in order for us or you to be able to make this kind of a report, you will have to begin now and work hard until the task is done, and, after all, nothing short of this kind of endeavor is worthy of the name of Christ.

I shall not only ask you to see that your pastor's salary is paid in full, but lend all the help that you can for the payment of the benevolences in full, as your record will be all that I have to go by or to stand up on in securing you a pastor this fall; and no charge or pastor can expect a better pastor or a better place until the one in hand is made better. It can be done and it must be dono in the name of Christ. We should never forget that all we have is the gift of Almighty God and belongs to him; therefore, we should give to the church the very best that is within us.

I insist that at the fourth quarterly conference every official be present, so that we may have a face-to-face talk as to our work for another year, and may I ask you to be ready to report in full at this quarter as we will not have time for a fifth stewards' meeting; in fact, to me this idea is a mistaken one of no use.

I request that each pastor read this letter from his pulpit in order that the officials may be sure to get it, as I am quite sure, if they do so, they will be sure to make things come to pass as never before in this district.

I will state further that our district is second to none in the Conference, and is fast coming to the front and will be classed, in the near future, with the best in the whole church. Can your elder depend on each official's helping to make this record true this fall?

Last but not least, don't forget your Centenary and Hospital, as both are very important and demand our consideration. A. C. McCORKLE, P. E.

REV. J. H. BELL AT DODDSVILLE, MISS.

My Dear Brother Carley: Since sending you an account of the great meeting at Ruleville, in which I was so ably assisted by Chaplain Hogg, Brother Bell has been with me at Doddsville in a meeting of unusual interest; out of our hearts we thank Brother Bell for the great uplift and spiritual impetus he gave us with the help of the Holy Spirit.

Brother Bell is, as I suppose most of your readers now know, the field man of the North Mississippi Conference to raise two hundred and sixty-five thousand dollars for our superannuates, the first fifteen thousand to be used to meet the immediate needs of the these claimants, the other two hundred and fifty thousand to become a loan fund, the interest only to be used in helping these dear old folks in being comfortable the remaining days of their lives. Do they not deserve it? If any one can discover one who is not worthy, the Board of Finance will appreciate it if you will furnish the evidence. During the meeting Brother Bell gave this matter consideration, and got in subscription and cash three thousand, two hundred and sixty-five dollars.

My dear brethren, will you not give Brother Bell a chance? Just let him in and he will do the rest. The thoughtful laymen believe in this fund; they know who made this country fit, and are astonished at the little interest some of the pastors are taking in this good and worthy work.

Brother Bell believes the Lord will help him to raise five hundred thousand; God grand, that he may, and that the boldness of his faith may not be discouraged. Very cordially,

W. S. SHIPMAN, P. C.

REVIVALS ON THE NEBO CIRCUIT.

Dear Brother Carley: I wish to occupy just a little space in the Advocate, to tell of our revivals which have been held on the Nebo circuit.

We began at Nebo on the third Sunday in July with Rev. H. A. Gatlin doing the preaching. The preaching was well done, as all who know Brother Gatlin and have heard him preach can testify. We closed our meeting on Thursday evening with two accessions on profession of faith, and the church greatly revived. It was the best meeting that the church has had in ten years. After we closed, I went into the dining room and found the table loaded with all sorts of provisions for the pastor and his family.

Our next meeting was held at Cool Springs, beginning the second Sunday in August, with Brother P. H. Grice doing the preaching for us, and it was well done. The visible results of this meeting were 11 members received by profession of faith and 3 by certificate, and the church members greatly revived.

Our next was held at Oak Grove, beginning the fourth Sunday in August, the pastor doing his own preaching on Sunday, Brother W. H. Saunders coming to us on Monday and remaining until Thursday evening. In spite of the rain that continued all the week, the attendance was good. People would come to church in the morning that lived only a mile away and in the evening they would get to the creek and have to turn back and head the stream in order to get home; but they would be back the next day only to have the thing repeated that day. But the best of all was, God, the Father of our Lord and Savior Jesus Christ, came to us in the person of the Holy Spirit, and the visible results of this meeting were 10 members by profession of faith, and two by vows. To God be all the glory.

We have organized one teachers' training class with about 12 or 14 members at Nebo and they love the work. Brethren, pray for us.

C. H. HERRING, P. C.

RESOLUTIONS.

Memorial resolutions passed by the Methodist Missionary Society of Fayette, Miss.

Whereas It has pleased our Heavenly Father to call from our midst one of our most faithful co-workers, Mrs. J. H. McBride, we, the members of this Society, wish to express our love and appreciation of the life of service of our dear friend whom we will greatly miss; therefore, be it resolved:

1. That as a Society we know we have lost one of our best members. We shall miss her words of encouragement and ready sympathy.

2. That we, her friends, extend to her sorrowing family our unbounded sympathy and trust that the knowledge of her long and useful life of service will alleviate the grief with which their hearts are filled.

3. That these resolutions be published in the Fayette Chronicle and the New Orleans Christian Advocate, a copy sent to the family, and that they be placed on the records of our Society.

Signed by: Mrs. W. H. Lewis, Mrs. M. A. Coffey, Mrs. N. A. Killingsworth.

Fenelon says that "pure religion resides in the will alone." As the will is the governing power in the man's nature, if the will is set right, all the rest of the nature must come into harmony. By the will I do not mean the wish of the man, or even his purpose, but the deliberate choice, the deciding power, the King, to which all that is in man must yield obedience.—Selected.

50 Eggs a Day

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting your hens will need "More Eggs" to hasten the moult, revitalize their organs and put them in fine laying condition. Letters from many users tell how they actually GOT EGGS WHILE MOULTING.

If you wish to try this great profit maker, simply write a posteard or letter to E. J. Reefer, the poultry expert, 7259 Reefer Bldg, Kansas City, Mo., and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write to-day for this special free package offer.—Adv.

All Need Treatment.

The blood, the nerves and the liver—there are cases in which they all need treatment at the same time, the blood being impure and deficient in iron, the nerves weak and unsteady, and the liver torpid and sluggish. In these cases such a combination of medicines as Hood's Sarsaparilla, the great blood purifier, Peptiron, a real iron blood and nerve tonic, and Hood's Pills, the gentle yet thorough cathartic, is of signal service.

The many effective and highly approved ingredients of these three successful medicines cannot all be included in one medicine because of incompatibility, but they are practically combined by taking the medicines in conjunction—Hood's Sarsaparilla before eating, Peptiron after eating, and Hood's Pills as needed. It was a happy thought of Mr. Hood's to suggest that they be so combined in the treatment of such cases as are referred to here, which nowadays seem to become much more common. —Adv.

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to thoroughly clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A RECORD THAT SHOULD CONVINCE YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit to you if you will give it a trial.

As a good cathartic, Hood's Pills.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

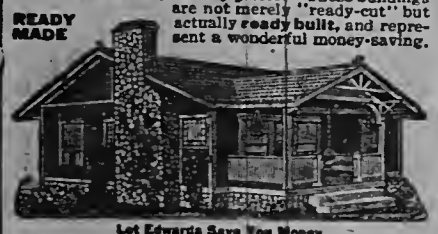
Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE



Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. [illegible]

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO., 2313-2363 Pike St. Cincinnati, O.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

The Shreveport District Secretary Tells This Interesting Story of the Half Year's Work:

First of all, we are glad to report three new adult auxiliaries organized during the second quarter, and we are very proud of them. At the district meeting we had a pressing invitation from the pastor and one of the delegates of Cedar Grove charge to visit their "Ladies' Aid" the following Tuesday. We were there on time and were delighted to find 30 energetic women, who were anxious to learn of the aims and obligations of the Woman's Missionary Society. After a brief talk giving, without detail, the general scope of the work, there were 20 names enrolled as charter members of Cedar Grove Missionary Society. There were some subscriptions to the Voice, and a number of babies' names given for the Baby Division. The corresponding secretary of this new society sent in her report on July 1.

The members of Belcher Ladies' Aid, through interest created at the district meeting, decided among themselves to bring their organization into the ranks of the Woman's Missionary Society. They started with a membership of 19. Their corresponding secretary also sent in a report at the end of the second quarter.

Queensborough is the last of the trio. By invitation some of the members of Shreveport First Church auxiliary met with the Aid, and a transformation was effected. We know that the officers of Queensborough have entered whole-heartedly into their new work, for we have had several letters from them showing their interest. Number of members, 18.

One day, early in May, four of the women of Keithville auxiliary accompanied the district secretary on a visit to the regular meeting of the Bossier City society. We found a goodly number already gathered at the church and received a hearty welcome. The Voice program for the month was presented by the visitors, and at the close of the service there followed a pleasant social hour. The Bossier City auxiliary had a 100 per cent increase in membership this year, and is interested in both Bible and mission study classes.

In May, several of my friends went with me to Greenwood to attend a social meeting of their auxiliary. This was held at the beautiful new home of Mr. and Mrs. Scott. A literary program was rendered by the Greenwood ladies. Social fellowship and delicious refreshments made us forget, for the time being, the 28 mile ride between us and home. The Greenwood society has a large membership which comes out in full force. They support a special and have a flourishing Junior Department.

First Church, Shreveport, society, late in June, shared with the auxiliary of Noel Memorial a most interesting and inspiring program. Mrs. Stockwell's talk of her work in Africa, and exhibition of curios from that country, furnished the central feature of the afternoon. Four of us from Keithville availed ourselves of this opportunity to hear Mrs. Stockwell, and counted ourselves most fortunate that we had been invited. After the program we repaired to the church parlor for a social time. Dainty refreshments were served to all present.

Two of my co-workers enjoyed with me a visit to one of the regular meetings of Stonewall this quarter. We arrived after the program was over, but as that society had sent a representative to the district meeting, she could give them a report of the womens' conference. We had also an informal presentation of the 1920 standard of excellence, and plans were made for their mission study class.

During May we had the pleasure of being present at a meeting of the Texas Avenue (Shreveport) auxiliary. After the Bible lesson, a beautiful program on Child Welfare was given. Many of us might profitably meet as does the Texas Avenue society. Four Tuesdays out of each month finds them with a meeting at the church—first Tuesday for business and Voice, second and fourth Tuesdays for Bible study, and third Tuesday for Mission Study. This arrangement leaves no room for any one to get mixed on what is the date of the society meeting. During the first week in July, Texas Avenue effected an organization of the young people. We are very happy over this news.

A forty-four mile drive carried two of us recently on a visit to Pelican. We talked with several of the officers of their former missionary society, and are daily listening to hear of a re-organization there.

Flournoy auxiliary has a distinction rivalled by no other society in this district. They report every member a subscriber to the Missionary Voice. It is needless to state that the result is a progressive auxiliary, interested in all departments of the work.

I believe we have quite a number of societies from this district on the honor roll. If I am not mistaken, Oakdale Juniors will have some rivals from this part of the State for that cup when Junior credits are counted up at the end of 1920.

While vacation time is here the Junior superintendents have had a golden opportunity of organizing Junior divisions. Those who have a Junior division and a Baby Roll should inspire the Juniors to organize one, also to increase the subscription list for the Young Christian Worker, while the price is still 25c.

Mrs. O'Pry, of Longstreet, is doing good work with the children.

Last Thursday afternoon, Mrs. Klingman, of Keithville, and the district secretary entertained the three societies of this charge. We had an attendance of 50 or more. For the program, seven 5-minute talks about our 7 foreign fields were given, as told in the Mission Study book just out. For review of home work, we had prepared maps of every State where we have institutions, giving the

(Continued on Page 16)

LEARN THE TRUTH

ONE WHOLE WEEK AT

Spanish Fort Park

"Where the Lake Breezes Blow"

Chas. H. Laubach, one of the world's greatest high-divers, will leap from the 100-foot flag pole into 4 feet of water. See his fancy diving.

TWO PERFORMANCES DAILY

7:30 and 9:30 Evenings

BEGINNING

TUESDAY NIGHT, AUGUST 31

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

REVIVAL MEETINGS ON THE CARTHAGE CHARGE.

We are now in the midst of our revival meetings, and would be glad for you to make mention of them.

The first Sunday in August, we held our Conway meeting. We had with us the Rev. J. S. Purcell, of Crystal Springs, part of the time, long enough to preach five most excellent sermons. We had a very successful meeting and received 4 members on profession of faith.

The second Sunday in August we held our Simpson meeting, assisted by Rev. H. R. McKee, Homewood, Miss. We had a good meeting. The spiritual life of the church was greatly quickened and we received one on profession of faith. McKee did some fine soul-searching that pleased the people very much, who said to the pastor that after this they were willing to leave in his hand the right to select the helper. We closed the meeting in a most unusual way, the pastor being made glad by a splendid "pounding." As we stood at the altar, just before the final benediction, the church, led by Luther McKee, placed around our feet some $15 or more worth of nice and good things to eat, for which we were indeed grateful to them and to God.

The third Sunday in August we opened with Mt. Horeb church, assisted by Rev. C. A. Schultz, of Gallman, Miss. Brother Schultz, too, did some real Gospel preaching of the old type. He endeared himself to the hearts of our people and many testified to having received the greatest blessing they ever experienced in any meeting. We received 3 on profession of faith, and the church was greatly revived. Here again we had another very unusual experience. Just before we were dismissed, after everything had been said and a liberal offering had been made to Brother Schultz, he stood before the congregation and announced that as we sang our last hymn if any one wanted to make a free-will offering to the Lord, for them to bring it to the table, and some $15 or $20 worth of groceries and nice things to eat, that had been brought by the people, were deposited on the table, and the pastor was asked to be the recipient. We praise God for these men, these meetings and for what the people did.

T. B. WINSTEAD, P. C.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Hammond, Sept. 4, 5.
Ponchatoula, at Lee's Landing, Sept. 6.
Pine Grove, at Pipkins, Sept. 11, 12.

ALBERT SCHLUTZ, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Fourth Round.

Vaiden, at Hebron, Sept. 4, 5.
Duck Hill, at Gore Springs, Sept. 11, 12.
Ebenezer, at Ebenezer, Sept. 18, 19.
Lexington Station, Sept. 19, 20.
Sallis ct., at Spring Grove, Sept. 22.
Kilmichael, at Salem, Sept. 25, 26.
Ackerman, at Salem, Oct. 2.
Louisville ct., at Salem, Oct. 3.
Louisville ct., at High Point, Oct. 10, 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge, at Center Ridge, Oct. 14.
Hesterville, at Salem, Oct. 16, 17.
Kosciusko Station, Oct. 17, 18.
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Shlon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at pleasure.

Brethren, we have only about ten weeks now until Conference; therefore we must go to it and stay with it if we make a good report at Conference. Nothing short of everything in full will be satisfactory, and you can make this kind of a report if you will try hard enough. Will you do it? Don't forget your Centenary and Hospital.

A. C. McCORKLE, P. E.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y
310 Broadway Nashville, Tenn.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193

NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

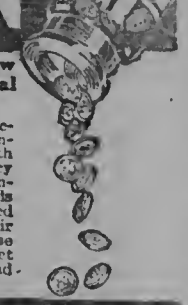
Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

BLYMYER CHURCH BELLS.
SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O

NUXATED IRON



Dr. Ferdinand King, New York Physician and Medical Author, says:

"It is my opinion that in practically nine times out of ten, unstrung nerves and failing strength and vitality are due to deficiency of iron in the blood. I am convinced that there are thousands who, simply by taking Nuxated Iron, might readily build up their red-blood corpuscles, increase their physical energy and get themselves back to vibrant and vigorous health."

DO NOT ACCEPT SUBSTITUTES

Pleasant To Give — Pleasant To Take

Thoughtful parents are having most gratifying and astonishing results by using this old-time reliable preparation which quickly stops baby's indigestion and regulates bowel movements. It is a fact that babies and children like to take

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

A few drops of Mrs. Winslow's Syrup keeps baby's bowels regular. This sweet [illegible] overcomes diarrhoea, relieves [illegible] disorders—especially good at teething time.

The open [illegible] know what you give your baby. Mrs. Winslow's Syrup [illegible] you no more than ordinary baby laxatives. All druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York
General Selling Agents: Harold F. [illegible] London—Toronto

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of circulating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-Builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 4, DEMOPOLIS, ALABAMA.

yBible
Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 4.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
812 Camp Street NEW ORLEANS, LA.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 14)

name of city or place where located, and name of institution. Each map was cut into many pieces and sealed in an envelope, with small United States flags stuck in the corners. One puzzle was given to every two guests; when they had pieced it out, each read aloud the name of her findings. After this we enjoyed a social hour, including refreshments.

In addition to holding the quarterly rally, we have written 85 letters and 30 postcards, have attended 3 auxiliary meetings, and visited several officers in their homes at different towns.

Mrs. J. B. WOOLWORTH.

Report of Conference Corresponding Secretary for Quarter Ending July 1.

Adult auxiliaries 125, new 1; members 3394, new 501.

Young People's societies 22, new 4; members 224.

Junior Division 31, new 1; members 424, new 57.

Baby Division 21, members 201, new 29.

Subscriptions to Voice, 861.

Subscriptions to Young Christian Worker, 117 (not all reported).

Auxiliaries reporting the presentation of stewardship, 19.

Schloarships paid, 2½.

Bible women, 2¼.

Amount sent Conference Treasurer, $4,735.11; total sent first two quarters of 1919, $7,712.27; total sent first two quarters of 1920, $10,016.92.

Mrs. A. P. HOLT.

An Explanation.

Dear Mrs. Snelling: Your letter of 18th to hand. The apparent discrepancy in the report comes from the fact that my totals give the net gain. Every quarter we have some auxiliaries that are lost to us temporarily, and are reported by the secretaries as disbanded. I have always held that we ought to count an auxiliary for a year after organization. The new societies feel that if they have not a big membership and a good attendance at all meetings that the effort at organization has failed in its purpose. "Despise not the day of small things." Some woman in an auxiliary in the making, will write, "we have no society now," while the real fact is that for the lack of one woman, the key woman, activities are held up for a while after an organization has been in existence, been at work, and has sent money to the Treasurer. I have no alternative but to drop the one that the secretary says drop, as she has to drop the auxiliary where the corresponding secrerary, or some one else writes, "we have no organization now."

I have just had a letter from Miss Iles on board the Aquitania, in which she says that they are having a delightful voyage, not a one of the party at all sea sick. They hope to reach Southhampton August 26, will stay in London a couple of weeks, then go to Belgium where they will stay until October before they can get a boat. They are planning to study French and Batetela and get a good start while there. Her address for a while will be 75 Houndsditch & Bishopsgate, London, England. Mail will later be forwarded from there as they will have the Belgium address.

With my love,

BERTHA G. HOLT.

A GOOD MEETING AT HOLLY SPRINGS, LA.

Rev. J. C. Price has just closed a splendid revival at Holly Springs, La. There were 55 additions to the church, one by letter, one by vows, and the remainder by profession of faith, and also a number of testimonies that the meeting had been a great blessing. He was assisted part of the time by Brother J. L. Lay, of Calhoun, whose preaching was very helpful to the community. C. L. KENNINGTON.

Coushatta, La.

FROM FRANKLINTON, LA.

Dear Brother Carley: We just closed a great meeting at Fisher church, Franklinton circuit. Rev. R. A. Bozeman did the preaching and Mr. Paul Templeton the singing. Many were strengthened in their spiritual life, several family altars erected, and 35 received on profession of faith. The most of this class were young men. It was the best meeting that has ever been held at that church. To God be all the praise. We begin at Franklinton, the 26th inst. Pray for us. F. N. SWEENEY, P. C.

METHODIST BENEVOLENT ASSOCIATION—ITS PLAN OF WORK.

In spite of the fact that the Methodist Benevolent Association has been in active operation for more than seventeen years, its increasing business brings constantly new inquiries about this agency, which is operated solely for the members of the Southern Methodist Church. We deem it proper, therefore, to take this method of outlining in a very brief way the general purpose of the work.

The Methodist Church in its doctrines and polity stands for taking care of the sick and poor and dependents of its household of faith. The Methodist Benevolent Association makes its strongest appeal on the basis of pure religion, which is to "visit the fatherless and widows in their afflictions."

The Association began its work seventeen years ago on a plan, in the main, which the Board of Finance is authorized to adopt for the same purpose. The Board of Finance has investigated the policy of the Association and declares its attitude toward the Association to be one of considerate friendliness and such cooperation as it may be able to give.

Three important conditions and facts inhere in the foundation and success of the Association—namely, a great need, an adequate plan, and good management.

1. The need is shown by the constant and bitter cry of the multitudes of worn-out preachers and suffering and dependent widows and orphans of our household of faith.

2. The plan is one of self-help and is the steady growth of seventeen years. Constant investigations and direct application have resulted in the unique and practical plan of giving safe life insurance at actual cost to all who are eligible for membership.

3. Its good management, carefully and conscientiously adhering to safe and sound business rules, is attested by an appreciative and satisfied membership and by its grateful beneficiaries.

What more is necessary? Can our ministry and other benefactors of our church render a greater service than to create an estate or its equivalent adequate to take care of our afflicted and otherwise comfortless loved ones? This, in simple, is the work of the Methodist Benevolent Association. As it labors for the welfare of the church, it bespeaks the support of every loyal Southern Methodist.

J. H. SHUMAKER,
General Secretary.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

Have a suspicion about that hard, crude, unromantic circumstance which seems to take joy and purpose and adventure out of your life. It is probably the Cross, and round its foot is spread the glorious garden of the Lord.—Derwyn T. Owen.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Jena, at Jonesville, Sept. 12.
Rochelle, 4 p.m., Sept. 15.
Trout, 8 p.m., Sept. 16.
Marksville, 11 a.m., Sept. 19.
Bunkie, 8 p.m., Sept. 19.
Lecompte, 8 p.m., Sept. 22.
Glenmora, 8 p.m., Sept. 24.
Hopewell, 11 a.m., Sept. 26.
Oberlin, 8 p.m., Sept. 30.
Longville, 11 a.m., Oct. 3.
Campti, 8 p.m., Oct. 6.
Colfax, 11 a.m., Oct. 7.
Standard, 11 a.m., Oct. 10.
Melville, at Melville, 11 a.m., Oct. 13.
Tioga, at Tioga, 8 p.m., Oct. 15.
Natchitoches, 11 a.m., Oct. 17.
Provencal, at Provencal, 8 p.m., Oct. 17.
Carson, at Luddington, 8 p.m., Oct. 21.
DeRidder, 8 p.m., Oct. 22.
Merryville, 11 a.m., Oct. 24.
Oakdale, 8 p.m., Oct. 24.
Boyce, at Boyce, 8 p.m., Oct. 27.
Alexandria, 11 a.m., Oct. 31.
Pineville, 8 p.m., Oct. 31.

HARRY W. MAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—Fourth Round.

Lambert, at Lambert, Sept. 5.
Greenwood, Sept. 8, p.m.
Ruleville, Sept. 12, a.m., at Ruleville.
Drew, Sept. 12 p.m., at Drew.
Winona Sta., Sept. 15, p.m.
Itta Bena, Sept. 19, a.m.
Moorehead, Sept. 19, p.m.
Belzoni, Sept. 20, p.m.
Sunflower, Sept. 26, a.m., at Sunflower.
Indianola, Sept. 26, p.m.
Minter City, Oct. 3, a.m., at Phillip.
Tutwiler, Oct. 3 p.m., at Glendora.
Schlater, Oct. 10, at Schlater.
Dublin, Oct. 13, at Mattson.
Webb, Oct. 17, at Strathmore.
Winona circuit, Oct. 23, 24, at New Hope.
Swift Town, Oct. 25, at ———.
Carrollton, Oct. 30, 31, at Valley Hill.
Inverness, Nov. 7, at Inverness.

S. L. POPE, P. E.

666 has proven it will cure **Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe.** It **kills the germs** that cause the fever. **Fine Tonic.**—Adv.

EMORY UNIVERSITY
ATLANTA

BISHOP W. A. CANDLER, D.D., Chancellor.

EMORY UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:

THE SCHOOL OF LIBERAL ARTS, offering the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Medicine, Bachelor of Philosophy. Theodore H. Jack, Ph.D., Dean.
THE SCHOOL OF MEDICINE, offering the degree of Doctor of Medicine. William S. Elkin, M.D., Dean.
THE SCHOOL OF THEOLOGY, offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean.
THE SCHOOL OF LAW, offering the degree of Bachelor of Laws. Judge Samuel C. Williams, LL.B., Dean.
THE GRADUATE SCHOOL, offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph.D., Dean.
THE SCHOOL OF BUSINESS ADMINISTRATION, offering the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph.D., Dean.
THE EMORY SUMMER SCHOOL, offering regular course for degrees and for professional school work.
THE EMORY UNIVERSITY ACADEMY (the old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements and for training in citizenship. J. A. Sharp, Head-master.

The New Emory Catalogue is Ready for Distribution. Apply to THE REGISTRAR, EMORY UNIVERSITY, GEORGIA.

ALABAMA CENTRAL FEMALE COLLEGE
Sixty-second year opens Sept. 8, 1920. All College courses; Preparatory courses. Specials; Music, Art, Expression, Domestic Art and Science. Red Cross work. New sleeping porches. All Business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, highest health record. Fine handsome catalog, address,
W. M. HATTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address **E. E. BOBBITT**, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3363.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 9, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

NO ESCAPE FOR THE SINNER.

A news item the other day told of the troubles of a man who had been haled before the court on the charge of vagrancy and fined twenty-five dollars; he protested that he was unjustly dealt with—that he was engaged in the legitimate occupation of driving a taxicab. Investigation showed that he was doing this without a license, and he was promptly fined twenty-five dollars for his failure to comply with the law in that respect. He had simply accomplished the uncomfortable feat of "jumping from the frying pan into the fire." The sinner will find, when he comes to judgment, that his excuses and explanations will avail him naught; and the more he tries to escape the penalty of his sins, the more likely is he to realize that exact justice is being meted out to him.

THE LAW AND LYNCHING.

Recent occurrences in various parts of the country have again called attention to the fact that a spirit of lawlessness is abroad in this land which is directly threatening the safety of our most highly cherished institutions. Lynching is not a sectional evil, directed against a particular race, but it is a widespread infection that breaks out in violent acts wherever the passions of a mob happen to be aroused. It is a denial of the elemental rights of unconvicted prisoners, and a direct threat against the life of law-abiding citizens. It is an evil that must be sternly dealt with if we are to establish and maintain a Christian civilization. We can understand how the feeling of a community can be wrought into a frenzy by an atrocious crime; but we cannot understand how good men can sit complacently by and allow that feeling to vent itself in unrestrained acts of criminality. If lynch law is to supplant the orderly processes of the courts, we have little to boast of and very much of which to be ashamed and afraid. All honor to those communities whose citizens have determined that those who inflict punishment without the law shall be made to suffer by the law!

POOR TEACHERS.

It is amusing, rather than exasperating, that the American Dancing Masters' Association should undertake to instruct the Methodist Church in a matter of morals. A simple comparison of the products of the two organizations will satisfy even the morally indifferent that the dancing masters are trying to teach what they have not yet learned.

LABOR DAY.

Last Monday was observed as Labor Day throughout the nation. While there may be some slight question as to the propriety of stopping the wheels of industry for a whole day to pay tribute to organized labor as a factor in our national greatness, there can be no question as to the right of labor to receive the recognition to which it is entitled as the fundamental agency in promoting industrial prosperity. It is work that makes the world a habitable place, and it is the workers who furnish the products upon which the welfare of the people depends. As is well known, organized labor to-day enjoys privileges that have long been fought for—the right to determine almost absolutely the hours of work, the rate of pay, and the conditions under which it shall operate. Especially is it true in the cities and in great industrial centers that labor organizations are in control of the machinery of production. We can find no fault with this state of affairs if, at the same time, organized labor will recognize the responsibilities that rest upon it, and respond with a conscientious determination to follow the principles of justice in making its demands and carrying out its program. Unscrupulous capitalists have brought upon themselves the execration of the world by their conscienceless profiteering in the face of appalling need; if the workingmen yield to the influence of radical agitators, they will find themselves without the sympathy of the masses which they may now so easily secure by straightforward dealing. It is a time for sober reflection and sane action.

EDUCATION ITS OWN REWARD.

We have already heard a great deal, and we shall hear a great deal more, to the effect that education pays because it enables a man to earn more, to hold positions of responsibility, to assume places of leadership, to receive a larger share of the good things of life. All this is true, and it is a valid argument in favor of strengthening our educational institutions and inducing our young people to attend them. But we should never forget that education, in a very real sense, is its own reward. It does enable a man to get, but—what is infinitely more important—it enables him to be. It gives him a sense of comradeship with all the great spirits that have gone before; it gives him the capacity to enjoy things that are meaningless to the uneducated—art, literature, music; it opens to him realms of thought and feeling that are inaccessible to the ignorant and untrained; it enlarges his soul and quickens his mind, so that he can utterly enjoy the things of the spirit. The educated man may have to labor with his hands to earn a livelihood; even so, he is vastly better off than the man who can only labor with his hands.

BEAUTY IS NOT THE TEST.

We recently had occasion to make a trip through a section of Louisiana where many of the streams, bayous, and canals are covered with a solid mass of water hyacinths in full bloom—a sight that, to the passer-by, is beautiful beyond description. From bank to bank, and as far as the eye could see, the lustrous green leaves shining through the spikes of bell-shaped flowers made a picture that one could scarcely believe to be real. Yet we learned that this luxuriant growth, instead of being regarded as a thing of beauty by those who live in that section, is looked upon as a pest to be got rid of at all costs, because it impedes navigation and interferes with commerce. It is hard to realize that so beautiful a thing can be a curse—yet such is the case. So it is too often in the moral realm. That which from outward appearance is altogether desirable, has within it the germs of destruction. In "thinking God's thoughts after him," we do well to remember that while "man looketh on the outward appearance, the Lord looketh on the heart."

HUNGER STRIKES.

World-wide attention is centered just at present on unhappy Ireland. The reports that come to us from that distracted country are so conflicting that it is impossible for us, at this distance, to form any very clear idea of the actual situation. One incident, however, in connection with the attempt to bring about a settlement of the trouble—the hunger strike of the Lord Mayor of Cork, thrown into prison by the English authorities for violation of the law—has been brought so prominently before the public as to make it almost the occasion of international complications. If it were not for the tragic consequences involved in the probable death of the misguided patriot, we should be inclined to pass it by as the insane attempt of a fanatical man to overthrow the orderly processes of government by a childish act—an act deserving contempt rather than pity. If the principle should be established that a refusal to take nourishment on the part of a prisoner is sufficient cause to secure his release, all prisons throughout the world would soon be emptied, and justice would be cheated in numberless cases where guilt was beyond question. It is a tragedy that a man should deliberately sacrifice his life in protest against constituted authority, but it is an absurdity to suppose that voluntary starvation constitutes an indictment against the administration of justice. If men who can eat, will not—well, they have become their own executioners.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE ETERNAL TABERNACLES.

By William J. Hart, D.D.

Some of the changes made in the Revised Version of the Bible immediately arrest attention as they are first noticed, and occasionally one captivates the imagination. Very beautiful is the rendering in Luke 16:9, where we find the translation as given at the head of this article—"the eternal tabernacles." The still more correct rendering, according to Dr. David Smith, is "the eternal tents." He remarks that "it is an eloquent contradiction in terms. A tent is a frail and unenduring thing, pitched by the traveler at nightfall and struck at break of morn when he fares onward. And when our Lord speaks of heaven as the eternal tents, he means that the eternal life will be at once a perfect rest and an endless progress. The soul will be satisfied, but it will discover ever more of the glory of the Lord and drink ever deeper of his inexhaustible grace."

A somewhat similar suggestion is found in the hymn of James Montgomery where he sings:

Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high,
Home of my soul! how near,
At times, to faith's foreseeing eye,
Thy golden gates appear.

Lying on his deathbed, calmly awaiting the summons into the rewards of the other life, was one of saintly character whose days had been earnestly devoted to good works. His son, whose churches were twenty miles away, was somewhat reluctant to leave his father for his preaching appointments when Saturday came. The venerable minister thereupon said: "My son, I feel a little stronger, and you had better return and fill your appointment to-morrow. If, while you are away, John, I should happen to slip off, you know where to find me." The good man was assured of a residence in the eternal tabernacles, and he was ready, with hope and confidence, to move skyward.

A devoted Sunday school worker and helpful writer, William H. Ridgway, once remarked that he went to see many dying folks. "When they are Christians," he said, "it is no greater job than stopping in to see a friend just before bedtime. The smile, the shake, the word, and 'Good-night, old fellow.' The last thing Jack Bastian said to me was, 'If I'm not here when you come again, you'll know where I am. * * * Give my love to the other Iron Rose boys, and tell them to be comin' along, for I'll be expectin' them.' * * * To the friends of Christ, death is only saying, 'Good morning' in heaven." Thus serenely does the soul pass into the eternal tabernacles.

Tennyson used a different figure for the translation of the soul, and spoke of the time when he should "put out to sea." In like manner has Nancy Byrd Turner spoken in "The Last Voyage:"

Some silver night this barque, my soul,
Will spread a sudden sail,
When the worn anchor gives at last
And the old moorings fail;

Without a word, without a cry,
Wide-winged, elate and free,
No doubt or fear for fright, or pain,
Will put to open sea.

I shall not mind me if my prow
Be pointed north or south,
So there are wild winds on my brow
And salt spray on my mouth.

I shall not reckon how the miles
Go flinging down my wake,
If, brittle on my questing brow,
The pungent brine shall break.

So shall I sail and sail and sail,
Till, in the whistling foam,
The sea's God and my soul's shall say,
"Good mariner, put home!"

Then, through the gate of some gold dawn,
Strong helmed and straightly driven,
My ship shall make that ancient port,
The happiness of heaven!

The eternal tabernacles lie on the other side of the narrow sea of death. A minister preached on a certain Sunday, though he was not feeling well. Holding the Bible in his hands he said: "Closing up life's work is like closing this book. There can be no fear." He closed the Bible, and the following Sunday he joined the church triumphant. The Rev. W. C. Bitting once stated at Chautauqua Assembly that President W. R. Harper said to him shortly before his death, "The God about whose business I have tried to be busy will not forget to look after mine in any other world to which I may go." That great scholar also told his wife that he felt less anxiety in going out into the great beyond than he felt when he was leaving Yale to assume the presidency of the University of Chicago. These men were simply leaving this earthly house for the eternal tabernacles.

"God and I have been like Father and daughter in this world," said a trained nurse, "and we cannot be less closely related in any other." That is a fine statement of the relation of the Christian to God both in this life and in that which is to come.

Comfort comes to the bereaved as they feel assured that their departed ones are dwelling in the eternal tabernacles. The house they now inhabit is one not made with hands, but it is eternal in the heavens. Three children were taken in one week from one home by diphtheria. Only the little three-year-old escaped. Margaret Slattery, who knew the family and who has related the incident, tells us that when Easter came the parents and their little child were at church. The mother taught her class of girls that day; and the father went to the superintendent's desk, led the school in worship and read the Easter story with only a break now and then in his fine voice. "Amid the faces lined by suffering, rebellion, and despair, amid the badges of sorrow and mourning and the silent voices of the Easter congregation, they had seemed a miracle. 'How can they?' men said to each other as they left the church.

"A fifteen-year-old boy, walking home with his father from the Sunday school hour, said hesitatingly—for he did not talk much with his father—'Dad, I guess Mr. and Mrs. L. really believe it, don't they?' 'Believe what?' asked the father, for he thought slowly. 'The whole big thing, all of it, Easter, you know.' 'Of course,' answered the father, 'all Christians believe it.' 'Not that way,' replied the boy, who began to whistle lest his father should say more."

One who hesitatingly believes that those who have gone from us are forever with the Lord whom they here served speaks thus to those who have "loved and lost." "The bereaved heart can never quite cease to ache for and yearn after the vanished till it follows them through the * * * gates of death. But let us never lose them. Let us seek to trim our love for them so that it may not wane. * * * We should make them our joy and pride. They should link those of us whom they have left as we were never linked before. So by-and-by we shall be able to look on the old familiar faces with eyes purged and know our dear ones for what they were and are."

Several persons said to one who had been bereaved, "You have lost your brother." The answer, however, which was invariably given was: "Oh, no, he is not lost; only departed from us for a little while." He felt that we do not lose that which we are going to have again. And in the family of God we are going to have again, in richer, dearer measure than we have ever yet known, those who for the present are taken from us by the agency of death. Emily Dickinson has a suggestion for us in her lines:

If tolling bell I ask the cause,
"A soul has gone to God,"
I'm answered in a lonesome tone;
Is heaven, then, so sad?

That bells should joyful ring to tell
A soul has gone to heaven,
Would seem to me the proper way
A good news should be given.

—Christian Advocate (N. Y.)

A SUPERANNUATE AT CAMP MEETINGS.

By Rev. T. W. Adams.

I have been attending camp meetings, off and on, for 65 years. They still remain occasions of great interest to me. I have just returned home from the meeting at Shiloh, Rankin County. Almost continuous rains greatly interfered with the attendance; but in spite of this, the crowds were good, and the meeting was fine. The greater part of the preaching was done by Rev. J. A. Smith, the greatly-loved pastor of our church at Philadelphia. I had heard that Smith was a good preacher; now that I have heard him, I am free to say the half had never been told me. He is a very fine preacher. In several points his pulpit work is not excelled in my knowledge of preachers. I am mighty sorry he is going to leave us for California. We need him.

I went to the meeting at Shiloh last year. The first day at supper, I got choked—wasn't that a foolish thing for an old preacher to do? Chicken bone? No, it was a piece of steak. It was from lack of sufficient mastication. My theory is that teeth are not needed for chewing meats—cut small pieces and swallow whole, and the digestive organs will do the necessary work. I have been practicing on that line for about three years. It has worked well; but I can't prevent getting choked once in a while. It was five miles to a physician. When he came, he said the thing had gone down. He left me, after getting five dollars, to grunt and gasp for life all night long. I knew he was wrong. A fellow who is choked is a mighty big fool not to know he is choked. Next morning I hurried to Jackson as fast as the train could carry me, and Dr. Atkins took an instrument that looked like a ram-rod, and drove it clean down into my stomach. It removed all the impedimenta, and I was once more able to swallow things. If you were ever choked, Henry, you know how good I felt. I spent a good part of the remainder of the day drinking water and sweet milk. I am never going to get choked again if I can help it.

I was delighted with the Shiloh situation. Every tenter is a member of the Shiloh church. They are a fine class of people, and a hustling and prosperous set of farmers. With a citizenship of this type the country will be safe.

Thinking of camp meetings calls up the first I ever attended. The grounds were located in the northern part of Madison County, about twenty miles from Canton. I was about five years of age. My father tented with his family. Only two happenings of the occasion remain in my memory. I remember that I hustled myself running over the hills and hollows near the grounds hunting gooseberries. I am sure I have never since eaten any berries comparable to them. Why are not berries good now as they were when I was a boy? Echo answers, "Why?"

The other matter is the inglorious part I played in one of the night services. I got very drowsy

under the lengthy sermon (they didn't deliver sermonettes then, but preached sermons) and dropped down on some hay. I was soon unconscious in the embrace of "tired nature's sweet restorer, balmy sleep." When my parents returned to their tent, they discovered that they had lost their promising (?) little son. They sent out searchers who soon found me cuddled up on some straw, sound asleep. That pretty well cured me of sleeping at church. It is mighty ugly to sleep under a sermon. The people who see you do so, laugh at you, and it almost takes the life out of the poor preacher. Don't let's do it any more.

Thirty years ago I attended a camp meeting at Salem, Jackson County. I was invited by the association to come and share with the presiding elder in the preaching at the 11 o'clock and night services of the meeting. There was no "pep" in it. Enthusiasm was lacking. Not a soul had been converted up to and including Saturday night and the meeting was to close Sunday night. It was to some of us a painful and humiliating situation. Are we going to lose out, and confess defeat? All of our hopes of victory centered in the work of Sunday. That was our last day. The three services during the day were without power. The pulpit entertained the crowds, but did not grip a soul. No tears of penitence were shed; no confessions of sin were made; no hearts were moved by the power of the truth. It looked as if we were doomed to go down in defeat. I have never forgotten the anguish that filled my soul—it was indescribable. I hope I may never have another such experience.

When the preacher for the night service announced his text, it was easy to see that he was greatly burdened and there were a goodly number in the immense congregation in sympathetic touch with him. In solemn and trembling tones he uttered the awful words of the text, "And in hell he lifted up his eyes, being in torments." The sermon was hot, the preacher was hot, and the hearers were hot—metaphorically speaking, the glare of the fire was seen, the crackle of the flames was heard, the shrieks of the damned were piercing. My, what an awful hour it was! The preacher held in absolute contempt the quibbles and criticisms of all the heresies of the ages, and accepted the Christ of God as the source of authority, and the only one knowing the truth, as he was "the Truth." He was truth speaking. Jesus believed—knew—that there was a hell and startlingly warned people against it. Why should we doubt? Doubt and be damned; believe and be saved.

The congregation was tremendously stirred. Tears streamed from the eyes of penitents; cries for mercy went up to God; a large number were converted, and seventeen joined the church. The victory was complete. A man went to the pastor at the close of that service, and asked him if he believed in hell like the man who had just preached—"Why, sir, his picture of hell made ice-cold chills run up and down my back," he said.

My notion is, Henry, that if we would quit arguing about the matter and preach hell, and keep on preaching hell and never stop preaching hell, we would have better times mighty soon. Our Methodist people would kneel at prayer, and not "squat over." They would not run their autos so industriously on Sundays, pleasuring, but would fill the churches. I am sure cries for mercy would be clear and strong, constantly going up from our altars. Let us try it, my dear brethren.

Our present problems are menacing. The old ship of Zion looks as if she is in danger of losing her moorings. As preachers, let us stop diluting the gospel, and preach the fundamental and eternal truths. It will not make our preaching popular, but it will save the situation.

Brookhaven, Miss.

CHURCH MEN IN POLITICS.

By Rev. Christian F. Reisner, D.D.

It is interesting to note that all of the leading men of the two political conventions recently held are connected with the church. While some of the so-called "bosses" are not Protestant, yet the men who have been put forward as committee chairmen, as spokesmen, and as nominees are uniformly active members of the Protestant Church.

In the Republican convention former Governor Frank B. Willis, who nominated Senator Harding, is an active member of the Methodist Episcopal Church and was district chairman of the Minute Men of the Delaware District of the Northeast Ohio Conference. Governor Henry J. Allen, who nominated General Wood, was also a Minute Man and has been for many years an active Methodist, having been converted under Evangelist W. A. Sunday. He was for many years the leader of the gospel team which led many men into church membership, including his intimate friend, William Allen White. While General Wood is a Protestant Episcopalian, his wife is a very active member of the Methodist Episcopal Church. Senator Lodge is a well-known member of the Protestant Episcopal Church. W. H. Hays, the national chairman of the Republican party, is an elder of the Presbyterian Church in his home town and regularly teaches Sunday school class there. As is well known, the Republican candidate for President is not a nominal member, but a very active official and worker in the Baptist Church. The candidate for Vice President, Calvin Coolidge, never misses attendance at his church, which is the Congregational. He has been a member from young manhood and takes his family with him when he attends. Senator James W. Watson, who was chairman of the Platform Committee, is an official member of the Meridian Street Methodist Episcopal Church in Indianapolis, to which also belong ex-Governor Hanly and ex-Senator Beveridge, and which was the church home of the late Vice President Fairbanks.

In the Democratic Convention Governor Gardner of Missouri, who was a very active delegate, is a closely interested member of the Methodist Episcopal Church in Missouri. Vice President Marshall, as is well known, is an elder in the Presbyterian Church. Bainbridge Colby and William G. McAdoo belong to the Protestant Episcopal Church. Mr. McAdoo attended the service, as was his custom, on the Sunday during the critical time of the nominations. Attorney-General Palmer is a vital and well-known member of the Quaker Church, or Society of Friends, and is a graduate of their college, Swarthmore. Senator Carter Glass, like the chairman of the Republican Platform Committee, is also a Methodist, and was a Minute Man in the Southern Methodist Church. The candidate for President, Governor James M. Cox, was raised in the Methodist Episcopal Church, since both of his parents were members of that church, and he himself joined the United Brethren, which is quite generally known as practically the same as the Methodist Church in doctrine and organization. While his wife is a Protestant Episcopalian, he has never taken his membership from the little country United Brethren Church which he joined as a boy. The nominee for Vice President, Franklin Roosevelt, is a member of the Protestant Episcopal Church and attends regularly. His wife, who is a niece of the late Col. Theodore Roosevelt, being the daughter of his only brother, until her marriage was a member of the Reformed Church.

It is a notable fact that while many people neglect the church, it in some way always leads into leadership strength the men who are related to it. Roger Babson, after a personal interview with one hundred leading men in the business world, said recently that every one of them was religious. He further emphasized the atmosphere in which they had been raised by noting the fact that 5 per cent of them were sons of bankers, 10 per cent sons of merchants, 25 per cent sons of men in other professions, and 30 per cent sons of clergymen.

The young man must learn that as he stores up physical strength which may be used at times of need, and equips his brain for varied problems that arise, so he must fortify and feed his character by public worship and Bible reading and prayer, so that he will be strong enough to meet the character tests, when he must settle what is right or wrong, wise or unwise. Religion as vitally furnishes man for everyday decisions as sunshine flavors fruit. We can enter any realm of life and find that the men who lead it are church-trained men. In the recent war the three leading generals, Foch, Haig and Pershing, were all active members of the church. Surely "godliness is profitable" in the very best sense.—Zion's Herald.

WHO WAS AKINDRUM?

By Rev. T. B. Holloman, D.D.

Some time since, while visiting in a home, I heard the children repeating this nursery rhyme:

"And my name is Akindrum,
For to do your work I'm come;
A bit to eat, a bed of hay,
You may give, but nothing pay."

"Who was Akindrum?" I asked, to get reply, "He was an old man who went about helping people without pay." And the youngster went on to tell of one person who insisted upon paying the generous old soul, which so insulted him that Akindrum never went there again.

That this character and incident were a figment out of the child's brain, I do not believe, but it was one of those stories handed down by some Uncle Remus, intended to teach a moral—that there are some things which are above monied consideration and whose value is in the principle of "more blessed to give than to receive." In this day of exacting unions, crying like the daughters of the horseleech, "Give, give," when no service is contemplated in the interest of humanity, when the man with public spirit has ceased in the land, we are wont to ask, "What has become of Akindrum?"

I recall a story of the long ago, when there gathered great men in a great convention reciting their great achievements in the different fields of endeavor. There sat one in the assembly unrecognized and modest of mein, who, when asked for his right to be in such a gathering of literati and nobles, made reply, "These are all my pupils." The dominie had received scant pay for his services, and scanter recognition, but this was the hour of his greatest triumph. "And their works do live after them."

The old district school masters may have "boarded around, and taught for nothing;" but they were the Akindrums of our earlier civilization; such even was Irving's Ichabod Crane. In a certain old Book I read of one who chose rather to suffer with his people than wear a royal crown, and of others who forsook all to follow the Master. Within the century just past we read of like sacrifices by our fathers in their zeal for their Lord and his sheep in this Western wilderness. Have their manties all been folded and put away as keepsakes only? It has been said of Lord Shaftesbury, England's great philanthropist and statesman, who reached beyond the four-score years, that his only regret at his going was that there was so much sorrow and want in England that he would relieve if possible.

For some reason, I know not why, that last paragraph in the 25th of Matthew has impressed me as none other, from my childhood up, and no lesson in it more than the thought that to keep books with the Lord is fatal to our best selves and most coveted rewards. And I am ready for Dr. Steel's addition to our Creed—"Who went about doing good."

In repeating the doggerel of the nursery, the little three-year-old said, "And my name is Akindrum." Yes, Akindrum. As Solomon has written, so must it be: "Let another man praise thee and not thine own mouth; a stranger and not their own lips."

Will some of the nursery folks answer, "Who was Akindrum?"

Religion is the best armor in the world, but the worst cloak.—Bunyan.

THE PROBLEM OF IRELAND.

By Rev. F. B. Hill.

At the Annual Conference of the Wesleyan Methodist Church, recently held in Hull, England, one of the most remarkable scenes ever witnessed in such an assembly took place. The significance of it was profound. Representatives from other lands made their report in the open session, and the Irish Deputation came last. The representatives were, Rev. Hy. Shire, Vice President, Rev. W. Moore, Rev. E. G. Young, M. A., and a layman, Mr. Ernest Mercier, J. P. There were two varieties of opinion, but the Conference listened to both with an overwhelming sense of impending calamity. It was a gentle reproach made, that among all the prayers offered for a distracted world, no special prayer had been made for Ireland. The appeal touched all hearts, and many tears were shed, and by invitation the Conference gave itself to prayer. The Conference was as the heart of one man, and never was there a more hallowed supplication of those who cry, in a dark day, for light from on high. There were no politicians, only an assembly smitten of God and afflicted for a land that was dear to all, and a people, our brethren in faith and practice, beset on every side. There were those who passed over the incident, or did not appreciate, it may be, at the moment its full value.

But it may be donbted whether the condition of Ireland is a question closer to the fortunes of religion, the churches, the empire and the world than most questions that were debated. It is pitiful and futile to go back and apportion blame. Things are what they are, and the distracted land is drifting to an appalling abyss. Mr. Ernest Mercier said it was difficult for any two Irishmen to agree on anything; he said that in contradiction to what the Rev. Hy. Shire had said, excepting that the Irish Methodists were never so loyal to their church as to-day, and valued the sympathy and help of their English brethren. Nor did they have the least desire to break one link of association with their English brethren, their aims were one. Both were confronted with problems, yet different. In England they were fighting against a gross materialism, which had spread over the community, an aftermath of the Great War. In Ireland they were contending with an ecclesiasticism which had been the bane of all social and moral development for many years. The Roman Catholic priest had always been supreme.

The Englishman's side of the case is put by the Rev. Wm. Bradfield in this manner: The average Englishman thinks of Ireland as a country towards which we have wished to be generous, fair and brotherly, throughout the whole lifetime of this generation. We have sought to heal the wounds of the past, and to meet liberally the needs of the present. We have desired that the Irish people should take their place side by side with us as equals, comrades, friends in all the great tasks of Empire. From time to time we have certainly been wearied with the necessity of attending to Ireland when we wanted to attend to other matters, but we have tried to do our duty. And we are bitterly disappointed with the results of it all. That is our side of the case. But when an Englishman goes to Ireland he is often extremely surprised to realize that practically all Irishmen, however deeply divided on all other points, agree in denouncing whatever Government is in power. They do not believe that it ever even meant well, and they think its performances inept, perverse, ineffective and unprincipled. They never think of themselves as having any part in it, or responsibility for it, although they have been and still are citizens of the "United Kingdom." What matters is, that we should realize that it has created a situation in which negotiation and compromise and a "fair deal" are quite impossible? Sinn Fein for instance wants complete separation and independence. It claims this as a natural right. It is not prepared to make any bargains until it is put in a position of complete isolation. It does not recognize that it is breaking up a family, but says, "Give me the portion of goods that falleth to me," as its undeniable and equitable claim. And Unionist Ulster denies with equal peremptoriness our right, or anybody's right, to cast her off from the United Kingdom of which she desires still to be an integral part. It seems to many of us that the Government with Parliament will have to decide rather than negotiate. And for such a decision freedom from anger and irritation is vital. We were never in greater danger of having our vision beclouded, at the very moment when it is essential that it should be clear. The murders and outrages form a terrible element in the situation.

At this distance I have no right to criticise the English Government. The conscience of England can make no sort of terms whatever with them, except to its own shame. Does it prove that Ireland is not ripe for self-government? Many think so. There are enough law-abiding men in Ireland to put down and eradicate these terrors of the night, if only these "men of good will" were themselves united and able to act together. But the terrible division between Roman Catholic and Protestant at present entirely prevents this, and this division has come to be accepted as a kind of inevitable fate.

The penalty of accepting its inevitability is being inflicted inexorably. So long as the people who desire good are divided, they are powerless to prevent the domination of the secret societies, and are doomed to live under their terror. England cannot drive away that hobgoblin for them, but they themselves could banish it promptly and effectually, if they, the men of good-will in all camps, would trust one another and bring their united power to bear.

Jackson, La.

MILLSAPS COLLEGE OPENING.

Millsaps College will begin its twenty-ninth session on September 15.

The next session promises to be one of the most successful in the history of the College. The campaign for students during the past summer has been more extensive in that several members of the faculty have been engaged in canvassing. At the present writing almost all of the space in the new dormitory has been reserved and additional applications are coming in every day.

Faculty Changes.

The College has sustained a great loss in the resignation of Dr. A. A. Kern, who has been at the head of the Department of English for the past sixteen years. He goes to Randolph-Macon Woman's College, Lynchburg, Va. The vacancy has been filled by the election of Professor M. C. White, of Austin College, Sherman, Texas. Professor White is a graduate of Southern University, Greensboro, Ala., and has the Master's Degree from Harvard. Professor White was a student at Southern University during Professor Hamilton's student days there and while Professor Key was a member of the faculty.

New Buildings.

The frame building constructed for the Preparatory School during the S. A. T. C. has been moved and divided into two parts: one for the book store, the other for the rest room for young ladies in attendance at the College. Heretofore the young ladies have had to use one of the reading rooms at the Library for a study room. The new arrangement will be much more satisfactory for all parties concerned.

James Observatory.

During the session the James Observatory will be open one night each week for visitors. It is hoped that the people of Jackson will take advantage of this opportunity to take a look into the heavens. The larger observatories provide a night for the general public and it is the desire of the Director of the James Observatory, Professor G. L. Harrell, to give the people of his community the same advantage that those near the other observatories have. The people of Jackson do not realize the opportunity that they have right in their midst for making a study of the stars, sun, moon, planets, nebulae, and comets. After the opening of college a day will be selected and it is hoped that all who feel so inclined will take advantage of the opportunity.

Football.

The second effort at intercollegiate football during the history of the College will be made during the present session. The first effort was during the session of 1900-'01. A few games were played that year before the sessions of the Annual Conferences were held, at which time football was legislated out of the institution. At the last sessions of the two Conferences the question of playing all forms of athletics came before the two bodies and they voted to put the whole matter of athletics into the hands of the Board of Trustees and the Faculty. As a result of that action Millsaps College will play football during the next session.

G. L. HARRELL.

Jackson, Miss.

DURBAN.

By Wm. C. Allen.

We had been 24 days on the vast and lonely southern Indian Ocean and were weary of it. Storms and leaky cabins and much knocking about had been our portion. Rain on the sea always seems superfluous. The lights of Durban on the distant shore before dawn flashed a vivid welcome. Then a strange thing happened. The officials who came on board to examine aliens did not take our passports away from us as had been—to us—the foolish custom in foreign lands since the war. We involuntarily exclaimed "Enlightened Africa!"

When you look at the map of southeastern Africa and see the name of Durban on it, you wonder what the place is like. Is it a city of beauty and culture, transplanted to the Dark Continent, or is it a community of low-lying houses and almost naked black folk? In a sense it is both and much more. It is a handsome town where riches and squalor mix together.

Durban is a great port. When we were there in February, 1920, it was said that thousands of people were waiting to get away on the numerous steamship lines that normally carry passengers to Australia, the East Coast of Africa, India and the far East. The rich lands of Natal lie behind Durban. The English have developed the city—their warehouses and offices teem with business life—while shrewd Dutch factors, Arab traders and Indian merchants do the rest. The patient natives perform their part—what a debt white peoples owe to the dark-skinned races!

The aggregation of some 75,000 inhabitants lies close to the water front, and backs over the neighboring hills. A beautiful Esplanade clings caressingly to the bay. An excellent two-decked tram service conveys passengers to the pretty homes in the suburbs. The architects of Durban have done good work. The Town Hall and Post Office are fine structures and face onto a lovely little park in the center of all things. The Durban Club reveals a charming garden; some of the new office buildings are models of interior beauty; the hotels are excellent and restful. Truly this far-off city on the shores of eastern Africa entices the visitor within her gates!

Our hotel in Durban faced the bay. It was a good hostelry with a strange paucity of fruits on the table when we considered the hot days and abundance of garden stuff all about us. The Indian waiters with their brown skins and flashing black eyes, their white suits with broad scarlet sashes and white turbans surmounting all, made the dining room a gay and picturesque sight. The chamber work was done by negroes who, with naked legs and feet, were clad in white from the knees upward. You do not want to see them "wash out" the pitchers, bowls and tumblers in your room—ignorance, when travelling, is very, very often bliss.

The street scenes of Durban are fascinating. Well-groomed and well-gowned Europeans mingle in the streets with many shades of other races. Coolies from India are clad in their native costumes—the women in shawls and dresses of the most brilliant colors, their noses pierced with curiously wrought jewelry, their ears gay with

marvellous ear-rings. They carry their babies on their backs. The native Africans also have strange ear-rings. The lobes of that part of their anatomy are often distended to an immense size with big round pieces of wood introduced into them. The Zulus are a fine people. Some of the Zulu women have amazing coiffures, their hair being built up in the form of towers fully 15 inches long, and extending aft at an angle of 45 degrees. One day I saw one of these dusky belles much bedecked with beads and bright clothing, and in bare feet, walking down the street with a languid air swinging a little walking-stick—quite a la English woman of fashion, if you please.

Through the blandishments of a young friend who could speak the language, I induced one of these ladies to pose for me. With many giggles the camera clicked and a sixpence closed the transaction. The Zulu ricksha men are the most striking of all. There are many (man-propelled) rickshas all over town. The pullers are physically a splendid type of men. How their bare legs and arms shine and move! They wear short trousers and their coats and decorations are of many colors. Their headgear is extraordinary. Many of them have huge feathers flaring all over their heads, whilst from either side branch great sharp ox-horns. This arrangement indicates that the wearer has the swiftness of the eagle and the strength of the bull. Sad to say, the alternate sweating and cooling down and the reckless manner of their lives make their business a man-exhausting service—tuberculosis or pneumonia all too soon closes the scene.

When you go out into the white people's districts of Durban, you see Zulu "boys" lolling in the shade watching the white children in their baby coaches. These men are declared to be faithful care-takers of their helpless little charges.

I always enjoy the market scenes in foreign cities—there you see "the people" as they really are. Securing an hour or so from work, one morning, we walked through the city market where auctioneers stood on high platforms. These men auctioned off butter, pineapples, potatoes, or anything that grows in any quantities, to the eager purchasers made up of all sorts of breeds of men and women—including white folks—that surrounded them. The coolie-market a few blocks distant is a motley kaleidoscope of shifting sights and color. Hard by is the "Municipal Native Eating House," where sat hundreds of negroes at long, unfurnished tables, not eating, but drinking native beer from huge tin mugs. The din of Kaffir voices was tremendous. This establishment is under the care of the city government and the beer is 2 per cent strength. With glistening eyes and gleaming teeth and tumultuous laughter some of the men—half drunk they seemed—invited me to join them. It was a sorry spectacle.

One of the sights of Durban is the Moslem Mosque. Under its walls I succeeded in gathering a group of Mohammedan children—the lads in red fezs, the girls arranged in gay dresses and oriental jewels. At first the little maids refused to pose, but finally, at the intervention of one of the older ones, they assembled. I had promised a sixpence to my bribed assistant. Immediately after the picture was taken, and the coin handed to her, she rushed off to a neighboring shop. The last I saw of her she was running back to her comrades counting in the palm of her little hand the pennies she had exchanged for the silver which she evidently was intending to honestly divide among them.

Prices are high in Durban. Many things are fully twice as expensive as they are in other countries. Only native labor is very cheap. Business methods are sometimes novel to an American. When I went to "Cook's" to secure railway reservations, one week before I needed them for Johannesburg, I did not simply pay for them and have them assigned to us on the spot. I paid the cash at once, but Cook's wrote a courteous letter to the railway folks asking for accommodation, and in a few days received a dignified reply. No promises were made and we did not know if our request was accepted, or where we might be placed on the train, until within a few hours of its departure. The city must be a watchmaker's paradise. When my faithful old watch, in harmony with the spirit of the age "struck," I took it to a jeweller who desired me to leave it with him until the following day, when he would report on it. When I called, he informed me he was so busy that he could not commence work on it until three months should have elapsed. He seemed to consider his suggestion a perfectly reasonable one.

When we went out to Inanda Mission—some 15 miles from Durban—we intended to make a one-day trip, but did not do so. A kind friend offered to take us in his motor car, but the roads were horrible, we lost our way and floundered among rivers and sandbanks. As a finale, our machine broke down and we walked, hours late, under a broiling hot sun to the mission. It is conducted by the American Board and the students are Zulu girls. This station was founded in 1869, and the venerable and charming Mary Edwards, who was first in charge at that date, still resides on the compound. Our accident ended well—all was for the best—we had a meeting with the young people in the evening. The reverent behavior of the girls was beyond praise and after I had addressed them they sang a few hymns in their native tongue with a dignity and sincerity delightful to behold. They take to music as ducks do to water and their voices have a wide range. The following morning we parted from the staff of the mission with happy memories of its generous hospitality. Our impromptu overnight visit had one unique and blissful feature associated with it—our baggage consisted only of my wife's comb!

South Africa, 1920.

REPORT OF TREASURER OF THE MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD TO AUGUST 31.

The Treasurer reports offerings from the following schools. The charges that did not give the name of the individual schools reporting are listed by the charge. If your school is not on this month's list, be sure it is on next month's. It is not too late to observe the day.

Brookhaven District—Adams Charge, $10; Fernwood, $286.40; Kokomo, $26; Sandy Hook, $15; Magnolia, $6; East McComb, $3; South McComb, $7; Meadville, $12.45; Bude, $12; Monticello, $5.40; Georgetown, $5; Pleasant Grove, $2.02; Tilton, $4.04; Mallelum, $7.64; Scotland, $11; Summit, $7.72; Osyka, $3.30; Wesson, $15; Matthew's chapel, $5. Total, $444.06.

Hattiesburg District—Collins, $11; Court Street, $10; Main Street, $16.71; Petal, $4.57; Terrell's, $3.43; Magee, $8; Mount Olive, $14; Oloh, $7.35; Purvis Charge, $12.72; Williamsburg, $4.30; Santee, $2.70. Total, $94.78.

Jackson District—Mount Pisgah, $3.65; D'Lo, $10; Madison, $25; Sharon, $2.82; Lone Pine, $3.35; Satartia, $15.22; Terry, $2.25; Byram, $3.50; Yazoo City, $25; Bolton, $7.30; Midway, $10.35; Brandon, $4.25; Pelahatchie, $9.80; Greenfield, $2.80; Lodabar, $3.15; Canton, $10.50; Camden, $4.45; Forest Grove, $4.77; Fannin, $13.50; Flora, $8.25; Galloway Memorial, $108.40; Capitol Street, $75; Rankin Street, $10.38. Total, $263.72.

Meridian District—Bucatunna, $4; State Line, $4; Daleville, $2.45; Hopewell, $6.25; Enterprise, $5.40; Stonewall, $5.25; Lauderdale, $14; Lockhart, $5.85; Matherville Charge, $20.38; East End, $9.49; Fifth Street, $6.25; Poplar Springs, $10.55; Seventh Avenue, $8; Pachuta, $9; Quitman, $31; Scooba, $11.20; Shubuta $11.35. Total, $167.42.

Newton District—Forest, $15; Kingston, $8; Montrose, $5; Newton, $7; Philadelphia, $7; Finkbine Camp, $12; Johns, $38; Freeny, $4.61; Zion, $2.33. Total, $98.94.

Port Gibson District—Roxie, $9.25; McNair, $9.25; Holly Bluff, $14.30; Gibson Memorial, $13; Crawford Street, $20; Woodville, $12; Fayette, $14.25; Bell Grove, $7; Gloster, $12; Liberty, $10.82; Woodlawn, $3.52; Mount Vernon, $14.71; Mount Olive, $12.70; Harriston, $9; Natchez, $25; Greendale, $8.55; Nebo Charge, $6.10; Bovina, $12.05; Cullin Academy, $2; Port Gibson, $17.10. Rolling Fork, $20.80. Total, $253.40.

Seashore District—Carriere, $5.65; Beulah, $2.50; Long Beach, $5.08; Logtown, $13.12; Pascagoula, $9; Mentorum, $34; Ocean Springs, $1.20. Vancleave, $28. Total, $101.50.

H. F. TOLLE, Treasurer.

Jackson, Miss.

BEETHOVEN'S PIANO.

A party of American tourists visited the old home of Beethoven a few years ago, many years after the noted pianist had died—but the house, the piano and many other things were still there. A young lady in the party seated herself at the piano and played Beethoven's "Moonlight Sonata." After she had finished, she turned to the guide and remarked, "I presume many travelers come to this famous place every year, don't they?"

"Yes," replied the guide. "Paderewski was here last year."

The young lady was interested to know that such a famous pianist as Paderewski had been there, and, being quite interested, she asked, "And did he play on Beethoven's piano?"

"No," replied the guide. "He said he was not worthy."

Great men and women are very humble. Their desire is not to "show off" or make themselves conspicuous, for there is more important work in this world to do than that. They feel that they are not worthy of much which the world does for them, but all the time they are doing for others.

The truly great person does not have to put himself forward, in fact he will not. He is like John the Baptist, who, telling the people that Jesus was coming after him, said that the Messiah was so much greater and better than he was that he himself was not worthy to unloose the latchet of the Messiah's shoes. And Jesus was even more humble than any other person, teaching a beautiful lesson of humility the last thing in his earthly life, saying he came not to be ministered unto but to minister. That is true humility, a Christian virtue.—Nathan Howard Gist, in the Congregationalist and Advance.

TO FIND OUT GOD'S WILL.

(1) Pray. (2) Think. (3) Talk to wise people but do not regard their decision as final. (4) Beware of the bias of your own will, but do not be too much afraid of it. God never necessarily thwarts a man's nature and likings, and it is a mistake to think that his will is in the line of the disagreeable. (5) Meanwhile do the next thing, for doing God's will in small things is the best preparation for doing it in great things. (6) When decision and action are necessary go ahead. (7) Never reconsider the decision when it is finally acted upon, and (8) You will probably not find out till afterward, perhaps long afterward, that you have been led at all.—Henry Drummond.

TRAINING FOR SINGERS.

Voice course for Beginners, Chautauqua, Lyceum, Evangelistic Solo and Conducting, Church Music. Rates to ministers. Method removes throat trouble in singing and speaking. Address Mrs. Rehekah Ellison Johnston, 1165 N. West St., Jackson, Miss., opposite Millsaps College Library.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

The new Administration Building. Grenada College, Grenada, Miss., a Lasting Monument to the Faith and Zeal of President Countiss and Commissioner Brownlee, and to the Friends of Christian Education in North Mississippi.

SAFETY SIGNALS.

By Rev. S. J. Davies.

We live in an age of organization. So numerous are the churches, lodges, brotherhoods, parties, unions—that their names are legion. These overlap and underlap one another and satisfy the gregarious instinct of the race. Some trace their origin over the bygone years, others spring up like mushrooms in a meadow. The acid test of time declares them worthy of continuance or corrodes them to forgetfulness. Man, by nature, is not only a gregarious, hut also a religious being and this primal element must find expression. Possibly these social gatherings satisfy this elemental call, keep him in touch with others, and provide harmless diversion and amusement.

I now suggest we organize a new society. There is so much unholy criticism, so much biting, stinging sarcasm, so much cynicism—another name for dogishness—that it seems—yes, we need a new union. Let's have a new society. Its motto—"Kindliness." Its principle—"Consideration." Its purpose— "Helpfulness." Its sacred obligation—"Consciousness of Truth." Its constitution and by-laws—"Sincerity and Honesty with God and man." With guarded lips its membership should sometimes keep the golden troth of Silence, and learn when, where, and how to give the great password—"Charity."

I think this society, very much like the one of an elder day founded by the Christ who stilled the fury of a Galilean tempest, might, in some measure, hush the clamorous, envious speech of misguided men and women of a later age.

* * *

Woman now enters into a larger citizenship of civic life. Wby not this privilege granted to her long since? Never a man in any class without a woman heside him. In history she has shaped the destiny of empires; in literature she is crowned with an amaranthine chaplet of lasting fame; in science, climhing the rugged heights of new discovery, she walks hand in hand with the sons of the race; in social functions man has ever been the lesser factor; in the home sbe is queen by the divine right of motherhood. As far as I am concerned, she is welcome to all that citizenship brings to her. She will not trail our flag, nor endanger our commonwealth. All hail, Sister! be true to the fairest and best of the past and we bid you welcome to the greatest citizenship on earth to-day. The restless race needs the strong and gentle touch of some hitherto unknown guiding hand. May there come to you, and to all, a clearer vision with the larger responsibility, for there are tasks confronting us in these parlous times that will tax all combined reason, intuition and ingenuity of men and women to solve. May God, who created one for the other, them, grant to both wisdom, patience and faith to right the wrong and bring peace to a discordant world.

Grand Cane, La.

"FLOWERS FOR THE LIVING."

"You may let weeds grow on my grave, but if you have any flowers, I can enjoy them now," said some obscura persona to me the other day.

The above sentence is no text to justify me in flinging flowers, indiscriminately, but rather an opening sentence to recount some facts regarding an old and interesting preacher wbo still "dwells among us."

The 24th day of August was the seventy-seventh birthday of Rev. W. W. Simmons, who to-day is no more ready to recount the battles, the fortunes and the triumphs of forty years in the ministry in Southern Methodism than he is to discuss intelligently and vigorously the tremendous problems now confronting the American people.

With a past that may enumerate above three years' service in the Confederate Army, nineteen years as pastor, and elght years as presiding elder in the Southern Methodist Church, and that with a keen quick judgment of both men and movements, he is able to throw clear and clarifying light on over half a century of very interesting history.

It was a pleasure indeed to me to hear him recount the story from the days of battle where he was wounded at Port Gibson in '63 down through his early pastorate and presiding eldership. Among some of the most outstanding facts were the large numher of churches he had aided in building, over 2,000 members he had receIved into the church, and innumerable conversions under his preachIng, Including many preachers now filling prominent charges in the church.

Though in my work as travelling salesman it is not economically urgent that I enumerate or itemize the spiritual influences of the past, I could but consider with wonder the social, educational and spiritual influence of this one man on South Mississippi. It may be that it is due to the fact that my early childhood was surrounded by the noonday glory of his flaming ministry. At least it was in the time and place of my childhood that, through his preaching, farmers were put to praying in the fields, clerks behind counters, and young men to preaching the Gospel all over that part of the State. His renown as a strong and godly preacher was familiar to every household of that section of the country.

And his personality to-day bears out this record and reputation. His sentences come from him still with that fearless emphasis that makes one feel he would back them with his life. There is still smouldering in his eyes tbe fire of the fighter, and though his body sometimes trembles under the ravages of his wounds and the touches of his age, tbe spirit and the mind still flame with the vigor and conviction of ambitious youth and decisive maturity.

As one listens to his words, he is filled with a keen desire to see such a mind and spirit harnessed in the body of a youthful Apollo and given a new lease on life and in the pulpit once again. There could come from such a one no tepid discourse on ethics: nothing less than the eternal verities in language as clear as light and with a force and conviction that would drive it home to the heart of man. We can but believe that the Great Creator has a new field of service awaiting him.

We bope the editor will see fit to publish these few lines of unsolicited praise and tbat they may reach bis eyes before tbey are too dim to read, and that they may lift a throb of gladness in his heart before it is too cold to respond witb appreciation to the expression of our love and admiration.

Though he is old and now superannuate and sits at his home in Gloster, Miss., unable to enter into a fight that still calls him and he bungers to enter, we pray that he may have many years among us with the benediction of his rich spirit and the guidance of his sound and wholesome advice.

A FRIEND.

PART OF A GREAT CHORUS.

The last time I preached in Free St. George's, Edinburgh, I noticed something, which, I think, is somewhat exceptional in the arrangement of churches. The organist sits among the congregation. He has a little keyboard in a pew, and the great organ sounds above as he presses the keys below. Apt figure of the Christian's experience! The keys of joy and sorrow are pressed in every faithful human heart, and make harmony in heaven, whence it floods in blessing over the experience of humankind. This is the song of Moses and the Lamb. You are singing it in union with the blood-washed throng whose conflicts are past, but you are singing it none the less really because you are singing it as Moses sang it on the borders of the Red Sea, and as Jesus sang it in the shadow of the cross.

"Do lovely things, not dream them all day long:
And so make life, and death, and that for ever.
One grand sweet song."

—Reginald J. Campbell.

The Home Circle

SIR BUSHYTAIL.

By Louise M. Oglevee.

When we go walking in the park
We often like to play
That we are in some far-off land
That's miles and miles away.

To-day we said, "Now we'll pretend
These trees so tall and grand,
Belong to some great nobleman—
The richest in the land.

"We wish he'd send a little page
To show us where to go,"
And then we cried, "Oh, hero one comes!
How did he over know?

For up there frisked the dearest squirrel
That seemed as if he knew
The game that we were playing,
And was asking to play, too.

Then we forgot the nobleman,
And had the finest play.
We didn't find a palace,
But we had a happy day.
—The Intelligencer.

WHEN POLLY SPOKE.

This is a parrot story told in a paper recently, and good enough to repeat.

Polly was a newcomer in the family. She was a little gray parrot, anything but showy as to plumage, though her former owners laid great stress on her accomplishments. But from the start she made it clear that she had no vulgar desire to "show off." When one after another of the household urged her to express her desire for a cracker, and insinuatingly addressed her as "Pretty Poll," she put her head on one side and looked as if she found the situation amusing. The weeks went by and the silence continued. It began to look as if the change in Polly's surroundings had deprived her of the power of speech.

"Oh, dear," fretted Mildred. "I thought it would be so much fun to have a parrot in the house, and she doesn't talk any more than a Maltese kitten. There's always something wrong with our things."

Mildred's mother sighed. It was her opinion that the chief thing wrong was Mildred's disposition, which made so much of little vexations. She had done her best to cure her, but sometimes she was afraid that Mildred would grow into a discontented woman, making gray skies for herself and others.

Then one morning Polly spoke. Mildred came into the dining room a little late. Polly, on her perch, cocked her head, and then said in a whining, fretful voice, "Oh, dear, dear, dear!"

The family roared, and Mildred stood aghast. She had not paid much attention when her mother had pointed out the rapid progress of her besetting fault. But now it seemed that even Polly had noticed it. Even a gray parrot associated her with the thought of peevishness and fretfulness. She dropped into a chair, too ashamed to make any comment, and Polly eyed her as she ate her muffins.

Polly has never lived up to her reputation for being talkative. Her lapses into conversation are very infrequent. But Mildred's father, noting the struggle his daughter is making against one serious fault, thinks that one speech of Polly's was worth the price he paid for her.—Selected.

THE WHIP-POOR-WILL.

"Before daylight in the morning the whip-poor-will was singing and I counted a hundred and eighty-two repetitions of the word 'whip-poor-will' without stop or hesitation to take breath on the part of the bird," writes Dan Beard in telling of an autumn bird hike in Boys' Life for September. "Two seasons ago we found a whip-poor-will's nest near the Outdoor School camp, that is, if one may be allowed to call any old place a nest when there is no semblance of a nest about it. The eggs, two of them, were laid on the brown leaves in a little open space amid dense underbrush and thickly set trees. The eggs were dull white in color, with indistinct markings of lilac hue and a few foggy gray and dirty brown spots on them.

"The whip-poor-will is a night watchman. He comes on duty when the other birds go to roost, and if it is a moonlight night, he keeps up his song as long as the moon shines, but if it is a very dark night he is quiet until the faint gray light in the east, known as the Wolf Brush, streaks the sky, and announces the coming dawn, then he wakes up with a start and proceeds to wake every one else up also.

"The way to find a whip-poor-will's nest is to walk along through the woods every day for a week at a time—maybe it will be necessary to keep it up for years—but bye and bye you will be startled by a large bird suddenly and silently flying from between your feet, flying with not so much as the sound of a whirr or flap of a wing as the phantom-like bird disappears, leaving you standing there with a creepy sensation because the whole thing is so mysterious. But when you look down between your feet, if your eyes are sharp, you will see the prize for which you have been searching—a real whip-poor-will's nest, marked by two eggs lying on the top of a flat stone in the midst of a path or on the brown leaves.

"This old whip-poor-will of Pike County hatched its young, but, bless your soul, the young were just as difficult to see as were the eggs. The babies are fuzzy little things of a reddish brown color. When the old bird would fly away she would kick her babies over, either accidentally or on purpose, and the little fuzzy brown whip-poor-wills would lie on the brown leaves, sprawled out just as mamma had knocked them! They would not move a feather, if the hairy stuff covering them could be called feathers, nor would they bat an eye. They were as immovable as the dead leaves upon which they sprawled. When one had one's nose almost touching them, it was hard to tell the little birds from the other brown trash strewed on the forest's floor."

SEE THESE FACTS AGAIN.

An investigation of the educational advantages enjoyed by the eight thousand persons mentioned in "Who's Who in America," for the years 1899-1900, brought out the following facts: Out of the nearly five million uneducated men and women in America, only thirty one have been sufficiently successful in any kind of work to obtain a place among the eight thousand leaders catalogued in this book. Out of thirty-three million people with a common school education, 803 were able to win a place in the list, while out of only two million with high school training, 1,215 have exhibited this marked efficiency; and out of one million with college or university training, 5,768 have reached this distinction. That is to say, only one man in one hundred and fifty thousand has been found in America, without education, to become a notable factor in the progress of his State, while the children with common school education have, in proportion to numbers, accomplished this four times as often, and those with high school education eighty-seven times as often, and those with college training eight hundred times as often. If this list had been selected by the universities or school teachers, or if literary leaders only were chosen, it might easily be claimed that the apparently greater success of the educated was due to the line of work from which the leaders were selected. But the selection of the men and women in this book was not in the hands of professors, but in the hands of a firm of business men. They selected leaders in all lines of industry, commerce, agriculture, and other fields of practical endeavor besides the professions, and still this enormously increased efficiency and productivity of those with education was found.

The child with no schooling has one chance in 150,000 of performing distinguished service; with elementary education, he has four times a chance; with high school education 87 times the chance; with college education 800 times the chance.—Boys' Life for September.

To-morrow, when you go into your business and find twenty thousand dollars that can easily be scooped up, and the law on your side—and the devil, too—look into the invisible and see the crown angels have for him who shall say, "Get thee behind me, Satan."—Beecher.

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives, but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

Real New Orleans Coffee

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer is refund the money you paid for it.

UNITED COUPONS

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc., New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 7, at 10 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. Important business is to be transacted, and a full attendance of the Committee is desired.

JNO. F. FOSTER, Chairman.

Franklin, La., Sept. 1, 1920.

AT HOME, AS WELL AS ABROAD—A THREE-MINUTE TALK.

It would be poor strategy that would mass all troops at the front and leave the rear of the line of advance wholly unprotected. A base must be established and maintained, and every provision necessary made for a constant supply of reinforcements and supplies if an army is to go steadily forward without the fear of disastrous defeat.

The church is thoroughly well aware of this elementary principle of tactics in the care it has taken to strengthen its work at home as well as abroad. It has established and is maintaining great centers of work in the needy fields of unevangelized lands; but it is likewise looking carefully to the needs of the situation at our very doors. Thousands of dollars are being expended to give the gospel to the unchurched masses, native and foreign, that live in our own land, and some of the most efficient men at its command have been put in charge of undertakings that are essential to the success of the work of the church as a whole.

These men are faithful and diligent in their work, and the results of their labors are manifest in the progress that has already been recorded. The success of our work among the Italians at Tampa, Florida, is a case in point. The Rev. Leon Picone, the pastor, labors among 10,000 immigrants of his own nationality, many of whom do not yet speak English. Each morning of the week he teaches school, in the afternoon and evening he performs the various pastoral duties which devolve upon him, while late at night he pursues the studies he has undertaken the better to fit himself for his work. Two days in each week he spends at the free clinic which the church has established, and on Sunday he preaches at two places, both morning and night, and conducts two Sunday schools. And he is not alone in this example of unstinted devotion to the cause to which he has consecrated his life. In the great cities, in the mountains, in the industrial centers, other men and women are spending their lives in self-sacrificing service that the whole world may be evangelized.

Those are left without ground to stand on who say that the church should minister to the heathen at home before it sends missionaries abroad; the church IS at work in the home land, and its work is being followed by the most blessed fruits.

GETTING READY FOR CONFERENCE.

In less than two months, the first of our three Annual Conferences will have been held, and the other two will follow in quick succession. The end of the year is almost upon us, and it is not too early to begin to get ready for the full enjoyment of this significant annual gathering. "A stitch in time saves nine"—and the principle expressed in this ancient saying applies to the affairs of the church as well as to the mending of garments. Diligent attention to business now will save many hours of anxiety over the situation just at the close of the year when so many things have to be looked after.

We hope the official boards will not wait until the very last minute to see that their pastors' salaries are provided for in full. If there ever was a time when our preachers needed every cent that was promisd them in the beginning of the year, that time is now. While it is gratifying to record the fact that a great many charges increased their assessment for ministerial support the past year, in no case that we have beard of has the increase been out of proportion to the increased cost of living; and in many instances the increase was not enough to offset the higher prices that have prevailed for many months. As a consequence, many of our most faithful ministers have been financially embarrassed throughout the year, and they will come to its close sadly perplexed as to how to make ends meet even if they receive all that they had a right to expect. Now is the time for the stewards to look into the situation, find out exactly how they stand as to their obligations, and go to work systematically and energetically to meet their pledges in full.

We should like to suggest in this connection that no law of the church would be violated if every board of stewards should present its pastor with a generous bonus at the close of the year's work. Many business institutions have adopted this custom as an effective way of showing their appreciation of the faithfulness of their employes, and the amounts thus distributed are really an investment that pays rich returns in the gratitude of the recipients. Attendance at Conference always entails extra expense for the preacher—and it would be a graceful act for the stewards to make practical provision for this fact.

Then the benevolent collections are to be provided for. Even if there were no higher motive, church pride should insure the full payment of every assesment laid against a congregation. Once in a while it may he true that peculiar circumstances have made it impossible for all claims to he met, hut such cases are so rare as to make them a negligible factor in the work as a whole. These collections can he secured in full in practically every charge if the right kind of effort is made at the right time.

But there is a higher motive than church pride for securing these collections in full. By so much as these collections fall short, hy just so much is the work of the Kingdom hampered. We have inaugurated a great, forward-looking program and we must carry that program out or acknowledge our inability to meet the obligations a new age has brought upon us. Every cause represented by these collections is a sacred cause, and it is our privilege no less that our duty to contribute to them to the full measure of our ability.

In addition to these claims, the second Centenary payment is due and should he in the hands of the treasurers at least before the Conference year closes. These Centenary pledges are definite promises to pay, made hy those who realized the obligations they were assuming, and whose names and subscriptions are on record. The record of the Centenary is a glorious one thus far, and not a single subscriber should cripple its efficiency by failure to meet his obligations a promptly as possible.

In many places there have been other financial obligations assumed, which should, also, be taken care of. Local enterprises have been set on foot that must be maintained, and generous contributions bave been promised for our orphanages, hospitals, etc. A good slogan for all our churches would be, "Everything in full by Conference, with a clean sheet for next year."

We have dealt here only with the financial side of getting ready for Conference; we have it in mind to call attention to some other matters in connection with this subject at a later date.

CHANGING THE NAME OF THE CHURCH.

The suggestion has been renewed lately by influential leaders of the church that the time is ripe for a change of name that will eliminate the word "South" from our official title. Dr. T. N. Ivey, Dr. S. A. Steel, Bishop H. M. Du Bose, and others, have expressed themselves as believing that much is to be gained by such change, especially in view of the changed conditions of these latter days. Among the names that have been suggested, are the following: Methodist Episcopal Church in America; The Methodist Church; The Methodist Episcopal Church, Wesleyan; The Wesleyan Methodist Episcopal Church, or, after a union with several smaller bodies, The United Methodist Church.

We confess that we are deeply attached to the historical associations that made our present name so appropriate, and we treasure the sentimental significance of a name that has been bred into our very blood. There is nothing in it that we are ashamed of, and no part of its record needs to be apologized for. It has a glorious history, a wonderful present opportunity, and a magnificent future.

We cannot but feel, however, that the word "South" has largely lost its significance in a church that has become world-wide in the extent of its operations, and that its elimination would be in keeping with the present extent of our activities and the future enlargement of our program. A territorial designation of a world-wide church at least suggests an anomalous situation

PERSONAL AND OTHER NOTES.

Rev. A. S. Brisco has resigned the pastorate of the Winona circuit to accept the principalship of the Acona High School.

Our First Church, Baton Rouge, La., has had 134 additions to its membership this year under the pastorate of Rev. N. E. Joyner.

Rev. O. S. Lewis has bad a good year at Gibson Memorial Church, Vicksbuurg, Miss. The Sunday school attendance for the summer has been unusually good, nearly 100 per cent better than last year.

We have seen the statement that the reports of the spring Conferences of the Methodist Episcopal Church show a net increase of 68,628 in the membership. Last year there was a decrease throughout the church of 55,881.

Rev. M. E. Scott, of Black Hawk, Miss., reports that there have been good revivals throughout his charge, with several additions on profession of faith, and that he expects to be able to report everything in full by Conference.

Rev. R. F. Harrell, our pastor at Waterproof, La., was in the city last week with his mother, who has been seriously ill. Brother Harrell himself was slightly "under the weather." We sincerely wish for them both speedy recovery.

Dr. J. C. Ballard, a well-known Mississippi layman, who has been stationed at Houston, Texas, in the Federal reconstruction work, has been transferred to New Orleans, where he will continue the same service. We acknowledge the honor of a call last week.

We learn with sorrow that Mrs. M. E. Scott, wife of our pastor at Black Hawk, Miss., has been ill since the first of July. For the past four weeks she has been at Hot Springs, Ark., where her condition is gradually improving. We are sure many prayers will be made for her recovery.

Rev. H. M. Johnson, our pastor at Eden, Miss., requests us to announce that Bishop W. F. McMurry will dedicate our church at Eden on Monday evening, Sept. 20, at 8 o'clock. All former pastors are cordially invited to be present. This will be a great occasion for Methodism in that section.

We regret to learn from a personal note that Rev. J. H. Holder, presiding elder of the Holly Springs District, North Mississippi Conference, has been indisposed recently; we are glad to know, however, that he is now able to go forward with his work. The affairs of the district are in good shape.

Rev. H. W. Bowman, presiding elder of the Lake Charles District, Louisiana Conference, has been on the sick list most of this year, but we are glad to learn that his condition is greatly improved, and the indications are that he will soon be as strong as ever. During his illness, the pastors of the district have assisted him in every way possible in carrying forward his work.

Dr. R. A. Meek, presiding elder of the Sardis District, North Mississippi Conference, has announced the following appointments on the fourth round: Eureka circuit, at Eureka, Sept. 5, quarterly conference, Nov. 6; Charleston, Sept. 12, quarterly conference, Oct. 5; Sardis, Sept. 19, quarterly conference, Oct. 4. The round will be published in full next week.

Fifty-five new teachers have taken up work in the public schools of Lake Charles, La., this year—teachers from "away." Upon arrival, every teacher found a cordial letter of greeting and invitation to attend its services from the First Methodist Church, of which Rev. W. W. Holmes is pastor. It was just such a letter as would make a stranger feel at home, and we are sure it was greatly appreciated by these new teachers.

Rev. John W. Ramsey, the pastor, has just closed, at Lewis Chapel, on the Buchatunna charge, Mississippi Conference, what the people pronounce the greatest revival that has ever been held in the history of the church. The meeting resulted in a revival within the church, and in the addition of thirteen members, all on profession of faith. During the meeting there was some old-time Methodist shouting. To date there have been 65 additions to the church on this charge.

We based our recent statement that Rev. Robt. Selby had been appointed director of the Educational Campaign in the Mississippi Conference upon a news item in one of our secular exchanges from Mississippi. We learn, however, from authoritative sources, that such appointment has not been made. We repeat, though, the statement of our opinion that Brother Selby is admirably equipped for the work of this responsible position.

Just before going to press, we received the following telegram from Rev. S. L. Pope, presiding elder of the Winona District, under date of September 6: "We buried Mrs. J. J. Brooks, wife of our pastor at Dublin, Miss., to-day at Holly Springs. She died at the parsonage in Dublin, Sunday morning." We extend sincere sympathy to Brother Brooks in this great sorrow, and join with his friends in remembering him at the throne of grace.

A note from Rev. C. Norman Guice, one of our general evangelists, informs us that he has just closed a great union tabernacle meeting at Lexington, Mo. His next engagement is at Glen Allen, Miss. He has recently changed his place of residence from Siloam Springs, Ark., to Conway, Ark., where his young daughter will enter the Freshman class of Hendrix College this week. Brother Guice has one or two open dates this fall, which he would be glad to give to the work where needed.

Rev. and Mrs. A. B. Barry, of Coquille, Oregon, are the guests of their daughter and her husband, Mr. and Mrs. T. K. Barefield, Jr., Meridian, Miss. After making his report of a successful year's work to the North West Conference, which met at Spokane, Washington, on August 25, Brother Barry was transferred to the Little Rock Conference. Pending the meeting of that Conference, he will be glad to assist in meetings during the months of September and October. His address will be, Russel, Miss., Route 1.

Rev. S. L. Pope, presiding elder of the Winona District, North Mississippi Conference, while in the city on personal business last week, honored the Advocate office with a greatly appreciated call. We learned from him that Bishop W. F. McMurry is scheduled to be in the bounds of the Winona District, Sept. 19-23, preaching and dedicating churches. His itinerary calls for him to dedicate the church at Itta Bena on the morning of Sept. 19, and at Moorhead on the evening of the same day, and to preach on the evening of the 20th at Belzoni, of the 21st at Indianola, and of the 22d at Marks.

One of the most interesting publications we have come across in a long time is the "Notes" of the Winona District, North Mississippi Conference, issued quarterly by the wide-awake presiding elder, Rev. S. L. Pope. It is full of interesting information, some items of which are as follows: not a charge in the district pays its pastor less than $1155, and thirteen of the nineteen pay $2000 or more; every church in the district has a minute man chairman; every pastor in the district has made a subscription to the Superannuate Endowment Fund; Indianola has something like $30,000 in bank toward a $75,000 church, and Belzoni has subscriptions amounting to about $75,000 for a new church and parsonage enterprise. A picture of Biship W. F. McMurry adorns the first page of the "Notes."

Rev. John L. Sutton, a member of the Louisiana Conference, and for twelve years superintendent of the Destitute Orphan Boys' Home of this city, has accepted the superintendency of the Mississippi Children's Home Society and will make his home hereafter at Jackson, Miss. Brother Sutton has devoted a great deal of time and study to prison reform work, in which field he has made a national reputation, as well as having achieved remarkable success in his management of dependent boys. For the past three years the Home for Destitute Orphan Boys has been located temporarily at Pass Christian, Miss., where Brother Sutton has been actively identified with every good community movement. The Coast Beacon of that place, in its issue of August 28, devotes almost a column to an editorial appreciation of his services.

THE NEW PRESIDENT OF EMORY UNIVERSITY.

The Board of Trustees of Emory University, at the last meeting of the Board in June, decided that thereafter the University should be conducted with a Chancellor, giving it general supervision, and a President to whom was committed the management of internal details under the advice and supervision of the Chancellor. Bishop Candler was called to the Chancellorship, and Dr. Franklin N. Parker was requested to act as President until a suitable man could be found to take the Presidency permanently, he being unwilling to serve except for that time.

Dr. Parker has served during the summer session of the University, and is now succeeded by Dr. Harvey Warren Cox, who, since 1912, has been professor of Philosophy and Education in the University of Florida, and since 1916 the Dean of the Teachers' College of that University. Dr. Cox received the degree of Master of Arts from Harvard University in 1910 and the degree of Doctor of Philosophy in the same institution in 1911. He was the Assistant Professor in the Department of Philosophy of Harvard University until called to the Chair of Philosophy in the University of Florida. He has served successfully in every grade of education as a teacher of rural schools, principal of high schools, and as a professor in universities.

Dr. Cox is a man of the finest Christian character, and is a very earnest Methodist. He brings to his work marked native ability, the most thorough scholarship, and a splendid record for successful work in every field in which he has been engaged. The University is to be congratulated upon securing the services of such a man at this period in its history.

Dr. Cox will enter upon his duties on September 15, and the Fall Term of the University will open under his presidency, September 30.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. E. Scott, Black Hawk, Miss., 3; Rev. H. J. Maddox, Silver Creek, Miss., 3; Mrs. T. S. Randle, Calhoun, La., 6; Rev. Paul H. Grice, Meadville, Miss., 2; Rev. J. T. Abney, Scooba, Miss., 3.

THE TRUE SCHOLAR.

A few years ago, there lived in Oxford a tutor named Nettleship. He was a modest teacher of philosophy, much loved by his own pupils, but comparatively unknown to the world, and indifferent to the world's applause. He was of athletic tastes and physical fearlessness. In 1892 he was climbing Mont Blanc with his guides, and perished there in a snow storm. His last word to the guide was the word of a true scholar. "Forward," he said, and fell dead. On Nettleship's monument in Balliol College Chapel are these words, which any man who wants to be a scholar might well write over his desk and read every day: "He loved great things and thought little of himself. Desiring neither fame nor influence, he won the devotion of men and was a power in their lives; and seeking no disciple, he taught to many the greatness of the world and of man's kind." That was the scholar's reasonable service.—Francis G. Peabody.

The spiritual life of some men is like a long journey on foot through deep sands.—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Saturday, June 5, 1920, at the Vicksburg Sanatorium, Sister ELIZABETH SHARBROUGH fell asleep, to wake beyond the silent river. So quietly, so peacefully, did she face the death angel—serenely conscious and calmly submissive in her last moments—that we are reminded of the poet's words:

"As one who wraps the garment of his couch about him,
And lies down to pleasant dreams."

Sister Sharbrough had suffered for many weary weeks from an incurable disease. She was carried to the hospital early in January, where she underwent an operation about two weeks later; and since that time, although she has had every attention that medical skill and loving hands could render, her strength has gradually ebbed away, until finally relief came to her tired body when her soul took its flight into the Great Beyond. Her remains were carried to Port Gibson, Miss., for interment, on Sunday, June 6. Sister Sharbrough is survived by her husband, Brother F. W. Sharbrough, who is our Sunday school superintendent, steward, and lay leader of our church at Holly Bluff, a brother of Rev. M. B. Sharbrough, our pastor at Biloxi, Miss. Besides her husband, she leaves two sons: Messrs. W. C. and F. W., Jr., and two daughters: Mrs. A. W. Eaton, and Mrs. W. T. Hegman. Scarcely have I ever known a character so universally loved wherever known, as was Sister Sharbrough. Soon after I was appointed to the charge of Louise and Holly Bluff, I began to be impressed with the fact that so many people referred to Sister Sharbrough as "the preachers' friend," and as one who was "always good and kind to everybody." Her life was made up of a chain of kindnesses; and many a grateful heart cherishes the memory of some occasion when Sister Sharbrough extended the gentle, helping hand. Although I knew her only a few days before she was carried away to the hospital, I claim the privilege of bearing personal testimony to the saintliness of her character and disposition. Many hearts were saddened by the news of her death; but we find consolation in the thought that although she can never come back to us, we may go to her in the Beautiful City of God, and there live together in unspeakable happiness throughout the countless ages of eternity.

A Friend,
M. K. MILLER.

On Saturday morning, August 14, 1920, the spirit of Sister MARY CATHERINE MAULDIN, aged 71, widow of William Joab Mauldin, left its tired, pain-racked body and winged its way homeward to God. Sister Mauldin was one of the oldest citizens and one of the oldest and most faithful members of the First Methodist Church in Water Valley. She loved her church devotedly; and though an invalid for five years and confined to her bed for more than two years in intense suffering, she never lost interest in her church and longed to be back at its services. A more beautiful life or a more spotless character one rarely sees. The pain of her sufferings was almost unbearable at times, but she bore it with a beautiful patience, that brought more to light the charm and grace of her Christian character. How rich and ripe that life had become! The rare fragrance of her character arose in beauty and sweetness above the frailties of her body. She outgrew the house she lived in and God called her to a better house on high. Her life still speaks in the lives of her children, W. B. Mauldin, W. J. Mauldin, J. W. Mauldin and Mrs. S. N. Berryhill, to whom she leaves the rich heritage of her Christian character as a sacred trust. It was the crowning joy of her triumphant departure, to receive, from his own lips, statements of Christian faith, and assurance that he would follow her Christian life, of her only child that had not before made profession of faith. She never doubted that it would be so. Of this good woman it might be said, "Heaven was in her before she was in heaven." Blessed are the dead who die in the Lord.

Her pastor, L. P. WASSON.

MRS. ROSA GREGORY GUICE was born April 14, 1861, in Tazewell County, Va. She was the daughter of James Gregory. In early childhood she went to live with her uncle, L. C. Gregory, in Texas. She joined the M. E. Church, South, in 1878, and in 1879 was very happily converted, near Smithfield, Tamar County, Texas. Ever afterwards she lived a faithful, consistent member. She was happily married to Dr. N. A. Guice, November 26, 1879. They moved to Franklin County, Miss., in 1882, and later to Jefferson County. Their home was always the Methodist preacher's home, and they were very careful to bring up their children, two sons and four daughters, in the Sunday school and church. Two other children died in infancy. The other children, with the husband, survive her. In November, 1917, they moved to Vicksburg, and the first Sunday after she came Sister Guice put her membership and that of her family in Gibson Memorial Church. Whenever health permitted, she was faithful and regular in attendance at church. It was always a privilege for me as her pastor to visit her and have prayer in the home. She was greatly beloved by her neighbors, and all recognized her as a strong Christian character. She was a blessing to all who knew her. There are many besides the family who miss her, and the dear loved ones have many friends to share their sorrow. And yet our sorrow is not without hope. On January 2, 1920, her tired, aching body yielded up the spirit to God. The next day we laid her body to rest in the Vicksburg Cemetery. Since then we look up and sing:

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like thee they conquer in the strife
To reign with thee on high."

OSMOND S. LEWIS.

THE COLLINS CHARGE.

Dear Mr. Editor: Pickett, Cottrell, Downer and I are still on the job and happy in our work. Pickett is doing magnificent work on the Williamsburg charge, Cottrell is commanding the love and esteem of the people of Mt. Olive, and Charley is making things hum on the Seminary charge.

The Collins charge is made up of Collins, Ora, and Bethel, and the last named church is composed of the best people (outside of Collins and Ora) on earth. I have a great-hearted people to serve.

We have held all our revivals with good results. Brother B. W. Lewis assisted us at Ora and the young people were deeply impressed, and I believe much lasting good was accomplished. Brothers J. T., H. P., and O. S. Lewis assisted me at Collins, and a profound impression was made on the people of the little city and surrounding country. People were made to see what real home religion will do for a family when all the conditions as required by the Most High are faithfully met. I am here to tell you, Carley, that those dear sainted parents of mine met those conditions. We are what we are by the grace of God through the powerful influence of home religion.

Brother W. B. Jones, our efficient presiding elder, did the preaching for us at Bethel. He did some real heart-searching preaching, and the good Lord wonderfully blessed him; and many people testified to the fact that they were made stronger and many were saved and reclaimed. As a result of our year's effort, with the results from our meetings, we have taken into the church by vows and certificates about 50 souls.

Our Fourth of July service at Collins was very impressive. We took 23 into the church—one grown person and the rest boys and girls. The thing that impressed me in the reception of that large class was, the majority of them were boys. Every one of the class with the exception of the grown person came from the Sunday school.

The Lord is blessing us in more ways than one, and I will not weary you by counting those blessings—they are too many to count. Suffice it to say, I expect to go to Conference with a full report and more.

May the blessings of Almighty God be with all the brethren.

JAS. M. LEWIS, P. C.

"Diamond Dyes" Are Guaranteed

Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY, HICKORY, N. C.

WHEELER Business College BIRMINGHAM, ALA.

WHEELER STUDENTS GET THE BEST POSITIONS

Call or Write for Free Catalogue

Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc. —Adv.

HOLMES is a Reliable Store

For Church Organs and Pianos

Philip Werlein, LIMITED

"Largest Music House South"

ESTABLISHED 1842.

Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information.
Forschler Motor Truck Mfg. Co., New Orleans, La.

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.

Ephraim Washington Flowers—An Appreciation.

Some lives remind us of meteors flashing across the midnight sky, brilliant for a moment but lost to view, and leaving the night the more sombre and chill. Once in a while a life is seen which, though not so radiant, shines through the darkness like a fixed star, with clear, steady and persistent lustre. To-night and to-morrow night and always it beams forth its blessed illumination and sweet influence. It comforts with the sense of stability and awakens unconscious gratitude for some thing to be sure of. Such was the life of my loved and now sainted friend, Ephraim Washington Flowers.

In 1813, or thereabout, Henry Flowers and his wife, Nancy Adams Flowers, came from North Carolina and established their home at what is now known as Smithdale, in Amite County, Miss. They were devout Christians and loyal Methodists, who at once began to make their influence count in the community for the kingdom of Christ. The wife was a member of the Adams family, for whom Adams Camp Ground was named—which must have been established almost immediately after the home-building of these new settlers, as the Mississippi Annual Conference held its third session there in November, 1815.

Ephraim Washington Flowers, the youngest of the ten children who blessed this happy home, was born March 28, 1832, and on December 31, 1919, from the same house where he first saw the light, he was called to the rewards awaiting the "good and faithful."

He gave his heart to God and joined the Methodist Church at Adams Camp Ground when he was but a little boy, and there was never any wavering in his allegiance and devotion. His father died when he was seventeen years old and, at his mother's request, he at once took his father's place in conducting the family worship, which beautiful custom he maintained without a break till the last days of the illness to which he succumbed.

Throughout the Civil War he made a faithful and heroic soldier, leaving the dear wife and five small children in the old home to the care of the heavenly Father. There faith burned bright and the family altar daily wafted its sweet incense up to God. He came out of the mighty and subtle temptations of those terrible years unscathed, and with a character that silently and potently witnessed to the power of the grace of God.

Brother Flowers was a man of clean life, free from the bad habits and inconsistencies which mar the example and pervert the influence of so many "good men." At no time in his life was he ever addicted to drink or the use of tobacco in any form. He was never heard to use even the bywords, which impair the usefulness of many, nor was his conversation made questionable with hyperbole and exaggeration.

He was one of the most reliable men I ever knew. Even under severest provocation he was never hasty in word or act. He took time always to think through the situation, and then his words and actions were as they ought to be.

One of his beautiful characteristics few men attain, namely: the ability at the same time to detest the evil practices of a man and yet love the man. Always the open and avowed enemy of evil, he was yet ever ready to do any kindness for the individual who was at fault. Every one who knew him knew this. One who had been notoriously lawless came to his last, lingering sickness. The Christians were concerned for his soul, and one asked that he allow the cottage prayer meeting held at his house. He replied: "Well, you may have it here if Ephraim Flowers will lead the meeting." He led the meeting, and it is believed that through this meeting and Brother Flowers' subsequent visits that lost soul was led to Christ, for he professed faith and joined the church.

Brother Flowers was a man of dauntless courage. He never boasted, never recited his exploits, but he was incapable of panic or fright. When I was his pastor, thirty years ago, in attempting to settle a community and church quarrel, I aroused the ire of some who would not make peace on any terms, and six or eight strapping fellows set on me to give me a thrashing. Just in the moment of crisis Enoch Carruth (of blessed memory) and Ephraim Flowers happed on the scene and one stepped to either side of me. They said not a word, but Brother Flowers significantly changed ends with the seasoned hickory he always carried. My assailants lost their enthusiasm instantly and remembered engagements elsewhere.

When the White Caps were burning property and running off and killing negro tenants in that section, the good citizens at last got together to devise means for suppressing these outrages. They determined to organize a company of militia, ask the governor for arms and elect a captain who should have full authority. Ephraim W. Flowers was elected captain. He accepted the dangerous post. He organized and drilled his company. Then, accompanied by chosen citizens, he rode to the homes of the suspected White Cap leaders, none of whom were found, and left the message that any further lawlessness would result in serious trouble for the perpetrators. That ended White-Capism in that section.

The Bible, Methodist Hymnal, Christian Advocate and agricultural journals furnished his reading matter. He loved his Bible and spent most of his spare time reading and studying it; and he loved the songs of Zion. Few laymen indeed have as clear and definite understanding of the Holy Scriptures as he had acquired.

His home life was beautiful. His wife and children looked up to him with that reverence, confidence and devotion that only such a life as his could inspire. And his relation with his neighbors was most cordial and hospitable. He never allowed any disagreements or differences of opinion to mar the friendly relations with them.

He was utterly devoid of egotism. As deep as were his convictions, as definite as was his purpose, as steadfast as was his consecration, as courageous as was his spirit, he chose always the inconspicuous place and task. And, though appreciative to the highest degree of the services rendered by others, it never seemed to occur to him that there was also value attached to his own.

He was twice married. His first wife was Mary Foster, who bore him eight children. One died in childhood and two, Mrs. J. B. Wilson and Ephraim W. Flowers, Jr., M.D., late of McComb, Miss., were called to their eternal reward some years ago, each leaving sons and daughters. Those surviving are, Mrs. H. F. Magee, of Smithdale, Miss.; Henry Flowers, M.D., of Brookhaven, Miss.; Mrs. N. R. Quackenbush, of Gloster, Miss.; Miss Florence Flowers, at the old home, and Mrs. S. E. Denman, of Auburn, Miss. All these are living in the faith of their ascended father and showing how deeply his Christly life has impressed their own.

I have known none more worthy to join St. Paul in his declaration: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but unto all them also that love His appearing." (2 Tim. 4:7 and 8). A few swift passing years, and we shall meet again this quiet, faithful saint of God hard by the throne on high.

H. M. ELLIS.

McComb, Miss.

FROM NEW ALBANY CIRCUIT.

Dear Brother Carley: Will you pleaso allow space in our Conference organ for a few words about the meeting just closed at Mt. Olivet, New Albany circuit, North Mississippi Conference? I am sure a number of the Advocate readers, and especially the former pastors of our church, will be glad to hear of the glorious revival we have had.

The meeting lasted one week. The pastor, Brother W. C. Beasley, did the preaching and the singing was directed by Brother Phil Grissom. Both did well their part, as was shown by the results of the meeting. Brother Beasley preached with earnestness and power. I wish to say just here that although Brother Beasley is young in the ministry, he is now a preacher of ability and power and is destined to be one of the really big preachers of our church in the near future.

At one of the morning services Brother Beasley did not preach; he said that was the peoples' service. We held the old-time love feast, which is so nearly obsolete, almost every one of the large congregation participating; and many of them shouted the praise of God in the old-time way. It was truly a great service. At the closing service on Sunday we had a flower service, which was very touching and beautiful.

Another gratifying feature of the meeting, was that the people of the different denominations entered whole-heartedly into it with us. The harmony was beautiful indeed. Taking it all in all, it was the greatest revival that has been held at Mt. Olivet in many years. Twenty-five were added to our church, seventeen on profession of faith and eight by letter. Many Christians were revived and brought into closer relationship with God, whose presence was felt in every service. We feel that the Lord will be glorified in this community in the future as a result of this meeting.

At the close of the meeting it was arranged to re-paint our church, and do other much needed work.

In conclusion, we wish to ask the prayers of all Christians everywhere that we at Mt. Olivet may continue on this high spiritual plane and go forward to even greater things in His name.

Sincerely,

W. M. STOKES.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

NUXATED IRON

"Time and again I have prescribed organic iron—Nuxated Iron—and surprised patients at the rapidity with which their weakness and general debility was replaced by a renewed feeling of strength and vitality," says Dr. H. B. Vail, formerly Physician in the Baltimore Hospital and a Medical Examiner. "I took Nuxated Iron myself to build me up after a serious case of nervous exhaustion. The effects were apparent after a few days and within three weeks it had virtually revitalized my whole system and put me in superb physical condition."

At All Druggists

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

OLD SORES.

Should Not Run on Forever.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema and the many similar forms of skin eruption. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.—Adv

TETTERINE

For the Complexion

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Holly Springs Dist.—Fourth Round.

Chulahoma ct., at Wyatt, Sept. 11, 12.
Red Banks ct., at Red Banks, Sept. 14.
Holly Springs, Sept. 15.
Water Valley, First Church, Sept. 17.
Main and Taylor, at Wyatt, Sept. 18.
Waterford ct., at Asbury, Sept. 25, 26.
Grenada, Oct. 3, 4.
Tie Plant, Oct. 4.
Holcomb, Oct. 5.
Oxford, Oct. 7.
Abbeville, at Union, Oct. 8.
Lamar, at Harris Chapel, Oct. 9, 10.
Pleasant Hill, Oct. 12.
Olive Branch ct., at Mineral Wells, Oct. 13.
Ashland ct., at Liberty, Oct. 16, 17.
Byhalia, Oct. 20.
Potts Camp ct., at Bethlehem, Oct. 21
Mt. Pleasant ct., at New Salem, Oct. 23, 24.
Paris ct., at Pine Valley, Oct. 26.
Coffeeville ct., at Grey Rock, Oct. 27.
Oxford ct., at Pleasant Ridge, Oct. 28.
Toccopola ct., at Lafayette Springs, Oct. 29.
Randolph ct., at Thaxton, Oct. 30, 31.

There is much work for this Conference. Prepare reports carefully. These reports are required: General report, Woman's Work, General finances, Centenary, Hospital, and Trustees. Select carefully your officials for next year. Let there be held a Sunday School Rally in every church. J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Ruleville, Sept. 12, a.m., at Ruleville.
Drew, Sept. 12 p.m., at Drew.
Winona Sta., Sept. 15, p.m.
Itta Bena, Sept. 19, a.m.
Moorhead, Sept. 19, p.m.
Belzoni, Sept. 20, p.m.
Sunflower, Sept. 26, a.m., at Sunflower.
Indianola, Sept. 26, p.m.
Minter City, Oct. 3, a.m., at Phillip.
Tutwiler, Oct. 3 p.m., at Glendora.
Schlater, Oct. 10, at Schlater.
Dublin, Oct. 13, at Mattson.
Webb, Oct. 17, at Strathmore.
Winona circuit, Oct. 23, 24, at New Hope.
Swift Town, Oct. 25, at ———.
Carrollton, Oct. 30, 31, at Valley Hill.
Inverness, Nov. 7, at Inverness.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Cleveland, Sept. 12, a.m.
Shelby, Sept. 12, p.m.
Lula, Sept. 19, a.m.
Coahoma, Sept. 19. p.m.
Friars Point, Sept. 26, a.m.
Jonestown (Birdie), Sept 26, p.m.
Merigold (Alligator), Oct. 3, a.m.
Duncan, Oct. 3, p.m.
Boyle, Oct. 10, a.m.
Shaw, Oct. 10, p.m.
Hollandale, Oct. 17, a.m.
Rosedale, Oct. 24, a.m.
Glen Allen, Oct. 24, p.m.
Leland, Oct. 31, a.m.
Clarksdale, Nov. 1, a.m.
Gunnison, Nov. 14, a.m.

V. C. CURTIS. P. E.

Aberdeen Dist.—Fourth Round.

Amory and Nettleton, at Amory, Sept. 12, 13.
Houston, Sept. 19, 20.
Pontotoc, Sept. 26, 27.
Verona, at Verona, Sept. 29.
Aberdeen, Oct. 3, 4.
Nettleton, at Gradys Chapel, Oct. 5.
Shannon, at Shannon, Oct. 6.
Algoma, at Troy, Oct. 7.
Smithville, at Greenbriar, Oct. 9, 10.
Vardaman, at Derma, Oct. 16, 17.
Calhoun City, at Calhoun City, Oct. 17, 18.
Houlka, at Vanvleet, Oct. 19.
Buena Vista, at Boones Chapel, Oct. 20.
Greenwood Springs, at New Hope, Oct. 23, 24.
Fulton, at Van Buren, Oct. 26.
Tremont, at Tremont, Oct. 27.
Prairie and Strong, at Prairie, Oct. 28.
Monepelier, at Sparta, Oct. 30, 31.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round.

Sherman Ct., at Sherman, Sept. 11.
New Albany Station, Sept. 12, 13.
Iuka Station, Sept. 19, 20.
Wheeler Ct., at Hodges, Sept. 25.
Guntown and Baldwin, at Guntown, Sept. 26, 27.
Booneville Ct., at Blythe's Chapel, Sept. 28.
Myrtle Ct., at Union Hill, Oct. 1.
New Albany Ct., at Union Hill, Oct. 2, 3.
Hickory Flat Ct., at H. Flat, Oct. 3, 4.
Blue Mountain Ct., at Brownfield, Oct. 7.
Chalybeate Ct., at Camp Ground, Oct. 8.
Dumas Ct., at Jacob's Chapel, Oct. 9, 10.
Kossuth Ct., at Kossuth, Oct. 12.
Corinth Ct., at Boxes Chapel, Oct. 14.
Rienzi Ct., at Bethel, Oct. 16, 17.
Silver Springs Ct., date to be supplied.
Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct. 25.
Burnsville Ct., at Causell Hill, Oct. 26.
Mooreville Ct., at Mooreville, Oct. 30.
Mantachie Ct., at Mantachie, Oct. 31, Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Mayhew, at Curtis Chapel, Sept. 11, 12, a.m.
Brooksville, Sept. 12, p.m., 13.
Sturgis, at Big Creek, Sept. 18, 19.
Longview, at Longview, Sept. 25, 26, a.m.
Starkville, Sept. 26, p.m., 27.
Cedar Bluff, at Cedar Bluff, Oct. 2.
Columbus, First Church, Oct. 3.
Mashulaville, at Mashulaville, Oct. 9, 10, a.m.
Columbus, Central Church, Oct. 10, p.m.
Macon ct., at Salem, Oct. 16.
Shuqualak, at Ridgeway, Oct. 17, a.m.
Macon, Oct. 17, p.m., 18.
Crawford, at Shaefers Chapel, Oct. 23, 24, a.m.
Caledonia, at Andrews Chapel, Oct. 24, p.m.
Mathiston, at Mathiston, Oct. 30, 31, a.m.
West Point, Oct. 31, p.m., Nov. 1.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Duck Hill, at Gore Springs, Sept. 11, 12.
Ebenezer, at Ebenezer, Sept. 18, 19.
Lexington Station, Sept. 19, 20.
Sallis ct., at Spring Grove, Sept. 22.
Kilmichael, at Salem, Sept. 25, 26.
Ackerman, at Salem, Oct. 2.
Kosciusko ct., at Salem, Oct. 3.
Louisville ct., at High Point, Oct. 10, 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge, at Center Ridge, Oct. 14.
Hesterville, at Salem, Oct. 16, 17.
Kosciusko Station, Oct. 17, 18.
Chester ct., at Chester. Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at pleasure.

Brethren, we have only about ten weeks now until Conference; therefore we must go to it and stay with it if we make a good report at Conference. Nothing short of everything in full will be satisfactory, and you can make this kind of a report if you will try hard enough. Will you do it? Don't forget your Centenary and Hospital.

A. C. McCORKLE, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

Harriston, at Mizpah, Oct. 3.
Fayette, 7:30 p.m., Oct. 3.
Hermanville, Oct. 10.
Utica, 7:30 p.m., Oct. 10, 11.
Centerville, at Stephenson, Oct. 17.
Natchez, Oct. 24.
Washington, 3 p.m., Oct. 24.
Woodville ct., at Macedonia, Oct. 31.
Woodville, 7:30 p.m., Oct. 31.
Silver City, at Midnight, Nov. 7.
Louise and Holly Bluff, at Louise, 7:30 p.m., Nov. 7.
Vicksburg, Gibson Memorial, 7:30 p.m., Nov. 8.
Natchez, 5:30 p.m., Nov. 10.
Nebo, Nov. 12.
Anguilla, at Delta City, Nov. 14.
Rolling Fork, 7:30 p.m., Nov. 14.
Mayersville, Nov. 15.
Rocky Springs, Nov. 17.
Port Gibson, 4:30 p.m., Nov. 17.
Gloster and Liberty, at Mt. Olive, Nov. 21.
Oak Ridge, Nov. 24.
Vicksburg, Crawiord St., 7:30 p.m., Nov. 24.
Roxie, at McNair, Nov. 28.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Jackson, Galloway Mem., Sept. 12, 11 a.m.
Jackson, Capitol St., Sept. 12, 7:30 p.m.
Sharon, Sept. 16, 11 a.m.
Canton, Sept. 16, 7:30 p.m.
Flora and Bentonia, at F., Sept. 19, 20.
Satartia, at Mt. Olivet, Sept. 23 (Thursday).
Mendenhall, Sept. 24.
Harrisville, at Wesleyana, Sept. 25, 26.
Florence, at Braxton, Sept. 26, 27.
Terry, at Byram, Sept. 28.
Edwards, Sept. 30.
Bolton, at Bolton, Oct. 1.
Benton, at Benton, Oct. 2.
Lintonla, at Bethany, Oct. 3.
Eden, at Eden, Oct. 3, 4.
Vaughn, at Ellison, Oct. 5.
Camden, at Camden, Oct. 6.
Fannin, at New Prospect, Oct. 8.
Brandon, Oct. 10, 11.
Jackson, Rankin St., at Pearson, Oct. 17.
Jackson, Millsaps Mem., at Brownsville, Oct. 24.
Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov. 1.
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.

J. M. MORSE, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Jena, at Jonesville, Sept. 12.
Rochelle, 4 p.m., Sept. 15.
Trout, 8 p.m., Sept. 16.
Marksville, 11 a.m., Sept. 19.
Bunkie, 8 p.m., Sept. 19.
Lecompte, 8 p.m., Sept. 22.
Glenmora, 8 p.m., Sept. 24.
Hopewell, 11 a.m., Sept. 26.
Oberlin, 8 p.m., Sept. 30.
Longville, 11 a.m., Oct. 3.
Campti, 8 p.m., Oct. 6.
Colfax, 11 a.m., Oct. 7.
Standard, 11 a.m., Oct. 10.
Melville, at Melville, 11 a.m., Oct. 13.
Tioga, at Tioga, 8 p.m., Oct. 15.
Natchitoches, 11 a.m., Oct. 17.
Provencal, at Provencal, 8 p.m., Oct. 17.
Carson, at Luddington, 8 p.m., Oct. 21.
Deltidder, 8 p.m., Oct. 22.
Merryville, 11 a.m., Oct. 24.
Oakdale, 8 p.m., Oct. 24.
Boyce, at Boyce, 8 p.m., Oct. 27.
Alexandria, 11 a.m., Oct. 31.
Pineville, 8 p.m., Oct. 31.

HARRY W. MAY, P. E.

Lake Charles Dist.—Fourth Round.

(In Part)

Lake Arthur, Sept. 12.
Rayne, Sept. 15, p.m.
Opelousas, Sept. 19.
Sulphur and Vinton, at V., Sept. 26, p.m.
Gueydan, at G., Oct. 3, a.m.
Crowley, Oct. 3, p.m.

To the brethren who have been so kind to me in my sickness, I express my deepest appreciation. I do not know now that I will be able to preach at the time, but will let you know in due time. I am regaining my health rapidly, but have to use caution. The rest of the round will be published shortly. H. W. BOWMAN, P. E.

Cuticura Soap Will Help You Clear Your Skin

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Your world will be wide or narrow according as you build your fences, shutting other lives out or in.—Exchange.

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens laid through the moulting season," writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually got eggs during moulting! You, too, can make your hens moult fast, get eggs sooner and more eggs all fall and winter. This scientific tonic has been tried, tested and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his iron clad money-back guarantee of satisfaction.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 8259 Reefer Bldg., Kansas City, Missouri, and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days, on request. So there is no risk. Write to-day for this special free package offer. Profit by the experience of man who has made a fortune out of poultry.—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.—Adv.

Sunday School

MISSISSIPPI CONFERENCE NOTES

From the 22d to the 27th of August, I was at Mize. I went there with the intention of teaching "The Pupil." While no one took the examination, I do believe that we did good work on the instruction and at the preaching services. Nine joined the church on profession of faith. This is a loyal church and has some fine, loyal, true members.

The fifth Sunday was spent at Williamsburg in the Fifth Sunday Institute. Three of the four schools were represented. We had a fine day. Some progress was reported and some progress promised. Their next institute will be held at Santee, the fifth Sunday in October.

It is just a short time now until the Annual Conference—just a few Sundays before a new Sunday school year begins.

I trust that every Sunday school will have Promotion Day, even if there are only two classes in the school. Promote those who ought to be promoted from one class to another.

If you are not a subscriber to the Church School, subscribe for it. It is the greatest magazine for those who are seriously studying Religious Education that I know.

Pray for the work and pray for the children.

Yours in Him,
JNO. C. CHAMBERS,
Field Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Promotion Day program offered by the Publishing House will answer a double purpose. It will do for Promotion Day and Sunday School Day together. The programs and charts are 50 cents a dozen. If you get them, they will give you a big lift.

You might ask, why observe Promotion Day? For the same reason that children are promoted in our literary schools. If we make progress in religious education, we must advance the children to the next higher grades to the lessons adapted to their needs. No wonder that the children rebel against the folly of going in a circle year after year.

We are ready to hold institutes in every district before the meeting of the Annual Conference. How can this be done without the help of the men in charge of the church? What is the help needed? When a letter is written asking the privilege of holding an institute in your charge, the least that is expected is a reply, saying, "yes or no." Some sort of an answer gives a chance to work at another place. Silence is a species of "hold up." The Golden Rule ought to work in a case like the one mentioned.

Are you reaching every child in your charge? Is the Worship Service at the opening of the school satisfactory to you and helpful to the entire school? Have you all the teachers you need and are these teachers being trained to meet the needs of the developing children? Are you planning to observe Promotion Day or do anything towards building up your school? If you would have these questions answered, take time to attend the institute held to help you help the children. If you cannot attend, send some one.

Is every one that attends your Sunday school forming the habit of reading a portion of the Bible daily? If so, you are raising a Bible reading church for the future. Is every one being taught to pray daily? If so, you are raising up a praying church. Is every one being taught to attend the preaching service? If so, you are raising up a church-going people. Is every one being taught to sing? Then you will have a singing church. Is every one being taught missions? Then you will have a missionary church. Is every one taught tithing? Then you will have an honest church. If you are not teaching these things, then what are you teaching? Do you know what you are teaching? These questions are enough to make a man mad if he is not trying honestly to answer them.

Humanity lives in a world of impossibilities when God is left out of the reckoning.—Exchange.

Christian comfort is not the hiding of our grief, but the looking through it into His face.—Exchange.

REPORT OF FINDINGS COMMITTEE

To the Members of the Set-Up Meeting of the Educational Movement, Held at Little Rock, Ark., August 17-18, 1920.

We, your Committee on Findings, beg to report as follows: We have before us a copy of the paper adopted by the Set-Up Meeting recently held at Blue Ridge, North Carolina, and recommend that this meeting heartily endorse that paper as expressive of our own convictions and faith regarding the necessity, timeliness and reasonableness of the Educational Movement. There is no course open to the church except to undertake this task at this time. The paper expresses so fully and so well our own judgment and convictions that we wish to adopt it in its entirety.

Second—We recommend that this gathering urge that, in view of the vital interests involved, the plans as now formulated by the Educational Commission for presenting this cause to the approaching sessions of the Annual Conferences, be fully endorsed, and that the bishops in charge be requested to give every possible assistance and facility for presenting this cause, and that our Annual Conferences be urged to devote one whole day of their next session to the consideration of this important and vital part of our church life and work.

Third—We would express our profound faith in the ability of our church to carry this movement to complete success. The imperative need of Christian workers for all sorts of lines of service, the utterly inadequate facilities of our institutions of learning where these workers must be trained, the call of the world's needs, these and many other things constitute a challenge to the faith, prayer, energy, loyalty and liberality of the church. God has never yet laid a task upon His church beyond its ability to perform, and we believe that the church has resources of every kind fully commensurate to the demands now made upon it. We call attention to the fact that the amount to be secured in this movement is only 3 per cent of one year's annual income of Southern Methodism, and these gifts to be distributed through five years; and it is less than half of one per cent of the estimated wealth of the church.

Fourth—We have been much pleased to note that in all the addresses delivered at this meeting each speaker has put the emphasis in the strongest possible way upon the word "Christian" as applied to education. The church must insist more and more upon making the Christian religion the center and core of all our education. All of our training must be shot through and through with the spirit of Him whose we are and whom we serve. Let this fact be thoroughly and continually emphasized during this entire movement. The church at large will be impatient with anything else. Respectfully submitted,

Signed by: W. F. McMurry, Chairman; R. G. Mood, Secretary; M. T. Haw, G. S. Slover, R. E. L. Morgan, Robert Selby, G. G. Davidson, C. B. Carter, R. W. Adams.

Life estimated by discontent may be a desert; life measured by gratitude may be a garden.—Exchange.

50 Eggs a Day

"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Lee, of Boston, Ky. She adds, "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting your hens will need "More Eggs" to hasten the moult, revitalize their organs and put them in fine laying condition. Letters from many users tell how they actually GOT EGGS WHILE MOULTING.

If you wish to try this great profit maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 7259 Reefer Bldg., Kansas City, Mo., and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write to-day for this special free package offer.—Adv.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, tetter, etc. —Adv.

Mr. Church Treasurer!

If the Loose Leaf plan is best for the Business Man, it must be best for the CHURCH TREASURER

? UP-TO-DATE
ECONOMICAL
EFFICIENT

Why not use the Unified Loose Leaf Instead of Bound Books. Adapted to any envelope system and size membership. Supplied by your dealer, or

ARTHUR H. STROUSE PUB. CO.,
Dept. D.
431 So. Dearborn St., Chicago, Ill.

ESCAPED AN OPERATION

By Taking Lydia E. Pinkham's Vegetable Compound. Many Such Cases.

Cairo, Ill.—"Sometime ago I got so bad with female trouble that I thought I would have to be operated on. I had a bad displacement. My right side would pain me and I was so nervous I could not hold a glass of water. Many times I would have to stop my work and sit down or I would fall on the floor in a faint. I consulted several doctors and every one told me the same but I kept fighting to keep from having the operation. I had read so many times of Lydia E. Pinkham's Vegetable Compound and it helped my sister so I began taking it. I have never felt better than I have since then and I keep house and am able to do all my work. The Vegetable Compound is certainly one grand medicine."—Mrs. J. R. MATTHEWS, 3311 Sycamore Street, Cairo, Ill.

Of course there are many serious cases that only a surgical operation will relieve. We freely acknowledge this, but the above letter, and many others like it, amply prove that many operations are recommended when medicine in many cases is all that is needed.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass.

A Pretty Face
should not be marred
PALMER'S SKIN SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

Weak Eyes Of children or grown folks are cooled and strengthened by Dickey's Old Reliable Eye Water. Doesn't hurt, feels good. Thousands recommend it. Get GENUINE IN RED BOX—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

CROUP OR WHOOPING COUGH
PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM
W. EDWARDS & SON, London, England
All Druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

AT THIS SEASON LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which can give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to give it a trial this season. It originated in the successful prescription of a famous physician. Get it today.

Take Hood's Pills if you happen to need a laxative—they don't gripe.

Cuts and Sores

will be soothed and healed with

Ka-Dene

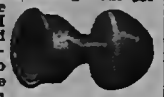
REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Excellent for all skin eruptions and injuries
Wash first with Ka-Dene Soap.
Ointment 50c and $1.00. Soap 25c.
At your druggists

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

666 has more imitations than any other Chill and Fever Tonic on the market; but no one wants imitations in medicine. They are dangerous.—Adv.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Tulsa's Loss Is Pleasant Grove's Gain.

Resolutions of appreciation were passed by the women of Liberty Church, Tulsa, Mississippi, on the resignation of their treasurer, Mrs. C. D. Jones. Mrs. Jones will reside, in the future, at Pleasant Grove, Miss., and will become an active member of that auxiliary. Her co-workers at Liberty church give her up with regret; they will seek to emulate the fineness of her spirit, the efficiency of her work and the strength of her example. They congratulate Pleasant Grove in their gain.

Mrs. S. T. LYLES.
President Liberty Auxiliary.

A Misleading Headline.

"Sacrifice Offer of Devoted Wife Wins Her Praise."

This is quoted from a leading "Southern Daily" that has a vast opportunity for moulding public opinion. Such a headline implies sympathy for the offer which follows:

"Chicago, Aug. 22.—The amazing sacrifice proposed by 'Jane Ellison,' the young wife who offered to sell herself for $2500 that she might take her invalid husband South and restore him to health, has provoked much discussion."

We think, without passing judgment upon the motives of the young woman, that at least it is safe to say we would announce it—"An Amazing Proposal," rather than "Sacrifice." We have been taught to believe in the Christian church, and, even in America, that sacrifice would give life if need be for the loved object or ideal, but never, honor.

An amazing proposal, indeed, that would break the laws of God and man!

White slavery is under the ban. There are hospitals and institutions of many kinds in which to place the sick when without means of support.

We must differ from the good pastor who found in this a parallel to the case of Abraham and Isaac. All sorts have always been able to quote Scripture, both in season and out of season.

Knocking It Over.

Once in a while the editor goes to a picture show. He first tries to find out if it a good picture and worth looking at.

A friend had been to see a certain picture and he was enthusiastic over it.

"It is wonderful!" he said to the editor. "You must see it. It is tremendously well told and one out of a thousand!"

The editor finally went to see it. His friend had not exaggerated. The picture was beautiful, the story was clean in its humor and true in its pathos; it taught a great and needed lesson, and was as wholesome and pure and strong as any story of human interest could be.

At its close, he found himself profoundly impressed. He was wiping his eyes. There was a choke in his throat. His heart beat with high resolve to think more of his fellowmen. And as he looked around on the audience, he saw scores of men and women with tears on their faces, and the man next to him was sobbing like a child.

And then—

The man in charge of the business of the film house "knocked it all over." That is, the impression. It might have been better if he had knocked the house over, unless he intends to use it in better ways. For there flashed on the screen, immediately following the clean, pure, strong, wholesome, great human story, a cheap, vulgar, (at times indecent) so-called "comedy" which was an insult to the audience and a contradiction to everything taught in the picture that had gone before.

The great Film Companies say they can not control the use of films in local houses, and have nothing to say about the number or character of any other films than their own.

How about that—you local film man? Are you knocking over all the good impressions? Most of your comedies in the film are not comedies. They are insults! It rests with each local community to insist that good impressions shall not be pushed out by bad ones. Tell your local man you will not tolerate it.—Christian Herald.

Oneself I Sing.

Oneself I sing, a simple, separate person,
Yet utter the word Democratic,
The word En masse.
Of physiology from top to toe I sing,
Not physiognomy alone nor brain alone is worthy for the Muse—
I say the Form complete is worthier far.
The Female equally with the Male I sing.

—Walt Whitman.

FROM LAMBERT, MISS.

Dear Brother Carley: I seldom write to the paper, perhaps not as often as I should, but I want to report our work. The church interest is growing. Our Sunday schools especially are doing good work, and we have just completed our revivals. At Lambert, Evangelist L. J. Miller, of Nashville, Tenn., did the preaching, and Prof. C. E. Edwards, of Barlow, Ky., led in song service. We had a great meeting—had 11 added to the church.

At Marks, the pastor started the meeting, and after three days, Brother J. B. Randolph, of Winona, Miss., came to us and did some faithful work. His preaching was appreciated by every one. At Marks we had 25 additions.

At Belen, Brother W. V. Shearer, of Benoit, Miss., was with us, and his work there won the esteem of all. Only one was added to the church, but the church was greatly revived.

We are now reviving the work on our new church building at Marks; will begin to receive material within a very few days, and work will begin.

H. N. McKIBBEN, P. C.

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

THE CHRISTIAN INVESTMENT IS PAYING.

Our work in Osaka is most interesting these days. It was a hard pull to break away this time. We moved out to Ashiya last September and were getting fairly well settled and making a host of new friends there. The biggest joke I have ever heard in all my twenty-five years of service is "The Lost Opportunity of Japan," by which people who use the phrase mean the time thirty years ago when Japan seemed so eager to hear the Gospel and when the church at home failed to send the proper reinforcements. The implication that the phrase seems to carry with it in the minds of some is, "The harvest is passed, the summer is ended and (Japan is) not saved." Of course Japan is not saved—only a very small proportion of the people are saved, but the Christian investment is paying as well to-day as ever it did. Japan's day was not yesterday. It is to-day and to-morrow. I would far rather be beginning now than twenty-five years ago when I did begin. If you hear anybody say, "Japan's day is past—put your men and money somewhere to make it count for something," just tell them for me they are false prophets and that the Lord of the harvest has no idea of giving up the sowing of good seed in Japan, knowing, as He does, that "In due season we shall reap if we faint not."

W. R. WEAKLEY.

Chicago, Ill.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Bachmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

ART GLASS

For Churches and Residences

Memorial Windows

Catalog and Special Designs Sent Free Upon Request.

"The South's Oldest Manufacturers of Art Glass."

F. J. COOLEDGE & SONS,
Atlanta, Ga.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the Spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write to-day.

Mark H. Jackson, No. 991g Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Adv.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

ADDITIONAL NEWS FROM GLOSTER, MISS.

Still being confined to the parsonage because of my wife's illness, I will send a few additional lines to those recently sent to your columns.

Not being able to get to Mt. Olive, Brother L. L. Stokes, one of our assistant pastors on this work, after preaching twice on Sunday, got busy and secured Brothers Paul Grice, of Meadville, and W. W. Murray, of Auburn, and continued the meeting until Thursday, August 19. He (Brother Stokes) writes me they had a good meeting. To use his own words: "We had a good meeting. The Lord came in great power and blessed us. Seventeen joined the church." I am so glad Brothers Grice and Murray could come "to the help of the Lord against the mighty." God bless them!

As well as I could count when the propositions were made, there have been twenty-five new family altars erected over the circuit this year. This means a whole lot as to the spiritual welfare of the children in these homes and the maintenance of "old-time" religion in general in these parts. Have baptized five infants.

Brother Chambers is anxious about the Sunday School Day observances. The following places on the charge have observed this day: Woodland, Mt. Olive, Liberty, Gloster, and Mt. Vernon, with $53.70 collection. Woodland had only a sermon and collection, but the other places had programs that did credit to the cause and occasion. I don't think I ever heard one service commented on more, and all favorably too, than the children's service here at Gloster. Mrs. Wells and the other ladies get all the credit, for I was not even present when the program was rendered.

We have added nineteen to the list of Advocate subscribers, with ten renewals. Others have renewed themselves. With the 17 additions at Mt. Olive and 5 at Gloster, we have had this year 55 accessions—33 on profession of faith—42 net increase. Faithful and persistent prayer is the human agency that brought about these revivals and accessions. God gets all the glory. On account of sickness in the parsonage, the meeting at Gloster has been postponed indefinitely. We are sorry, but, with the lamented McKinley, say, "Not my will, but God's way be done." I find the Lord is precious in watchful and prayerful waiting around the bedside as in the midst of the fight. "What need I fear when Thou art near, and thinkest Lord, of me!" I ask special interest in your prayers, especially for the stricken helper who has been near my side most of the battles now for about four years—has been a special helper since coming to Gloster.

Resigned and happy,

J. A. WELLS.

Think of living! Thy life, were the pitifulest of all the sons of earth is no idle dream, but a solemn reality. It is thy own. It is all thou hast to front eternity with. Work then, even as He has done, and does, like a star unhasting yet unresting.—Carlyle.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.—Bacon.

TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

ICE CREAM

When you make ice cream don't try the old way, but use

Jell-O Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY 4.00 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street NEW ORLEANS, LA.

THE MISSISSIPPI JUNALUSKA CLUB.

Under the inspiration of our great Standard Sunday School Training School held annually at Lake Junaluska, N. C., there has grown up the custom of organizing the various State delegations each year into Junaluska clubs. The reason for this is obvious. Certainly it needs no explanation or vindication to those Sunday school leaders and workers who are fortunate enough to reach Junaluska, and come under the spell of its inspirational influence, during the session of its Standard Training School.

A number of the States having larger delegations because of their geographical proximity to this Mecca of Southern Methodism, have had Junaluska clubs in operation for two or more years. How much they have contributed to the enthusiasm, spirit and social good fellowship of our Sunday school forces at Lake Junaluska cannot be expressed in terms of material things, or be measured by figures and statistics. They have been invaluable to the success of these annual Sunday school gatherings. But the reflex influence upon the Conferences and States represented has been infinitely greater than any contribution made to the Junaluska Training School, great as all who are acquainted with the facts know that contribution to have been. The enthusiasm, fine spirit of co-operation and the efficiency developed by these organizations have reacted most happily and helpfully upon the Sunday school work in the Conferences and States thus organized. North Carolina, South Carolina, Georgia, Alabama and Florida are striking illustrations of this fact. Already the general status of Sunday schools in those States is bearing evidence to the impact for progress made by these State Junaluska clubs upon the work back home. They not only carry back the inspiration, the information, the efficiency that Junaluska stands for, but they rally the home workers and inspire them to go to the Standard Training School in ever-increasing numbers. They thus increase its points of contact with the Sunday school forces of Southern Methodism, and help to disseminate the leaven of the Junaluska spirit throughout our great church.

Because of the comparative smallness of Mississippi's delegation prior to 1920, its representatives had not attempted an organization until July of this year. A canvass of the situation at that time showed thirty-six Mississippians on the grounds at Lake Junaluska. Twenty-four of these were registered for credit work under one or more of the ten instructors who offered courses during the 1920 session of the Standard Training School, from July 7 to the 21st. The other twelve Mississippians were daily visitors to several of these classes. All were intent upon securing definite help in the solution of their Sunday school problems at home. Already the fruits of this work are becoming manifest in our midst. Three of the instructors at the North Mississippi Conference Training School at Grenada were among the Mississippians who took credit work at Junaluska this summer. These were Rev. J. E. Stephens, Rev. Robert Ruff, and Mrs. J. M. Wyatt. Reports are forthcoming to the various Conference Superintendents showing that some Sunday schools are being reorganized and put upon a standard basis by their representatives at Junaluska, who returned not only with new zeal but with new knowledge of what to do and how to do it.

It is confidently expected that the Mississippi Junaluska Club organized this summer will very materially affect for good the Sunday school activities of Methodism throughout the State. It is the earnest desire of its officers and charter members to increase the attendance of Mississippi Sunday school workers upon the annual sessions of the Junaluska Training School. They wish in every way possible to give publicity and endorsement to the high character of work done there, and its inspirational value. One member of this club, the superintendent of a live Delta Sunday school, left Junaluska this summer fully resolved to ask the official board of his home church for an appropriation of $500 to send Sunday school teachers of the local church to Junaluska in 1921. A convincing testimony is this, from a practical business man, to the value of specialized training in the field of religious education, as represented in the Sunday school. May this progressive type of superintendent increase! And increase it will as rapidly as our religious leaders are brought under the influence of Junaluska, and are given its mountain-top vision of the larger efficiency, and the more intelligent and consecrated service made possible through a trained leadership in our Sunday schools.

Fifty Mississippians taking credit work at Junaluska in 1921 is not too high a goal for the two Conferences to set themselves. The Florida Junaluska Club registered room reservations for fifty delegates to Junaluska, as early as January, 1920. They arrived there nearly one hundred strong at the opening of the Training School in July. So much for a club systematically at work, with a definite goal in view! Let Mississippi follow suit in 1921.

The club officers as elected at Junaluska in July are: Rev. E. H. Mohler, Sardis, Miss., President; Mr. E. C. Cropper, Fernwood, Miss., Vice President; Mrs. J. M. Wyatt, Shelby, Miss., Secretary-Treasurer. May they not urge the pastors, superintendents and Sunday school teachers to begin even now an aggressive campaign to secure a large attendance of officers and teachers upon the Junaluska Training School next summer? It will repay the expenditure of time and money a hundred fold to any Sunday school undertaking it.

Mississippi Sunday school workers, enlist in this good cause! Join the Mississippi Junaluska Club at once. Begin your praying and planning for one of the richest experiences that can come into your lives—a term of inspiration and training for service in the genial atmosphere of Christian culture and good fellowship at Junaluska the beautiful, that Methodist shrine in the heart of the Blue Ridge Mountains.

Yours for a large Mississippi delegation at the Training School in 1921.

Mrs. J. M. WYATT,
Secty.-Treas.

Shelby, Miss.

FAMILY NAMES.

"A great many family names represent the trades or occupations of our great-great-great grandfathers. John, the miller, and after that his descendants were known as Miller," says Clifford Howard in an article on the meaning of names in the September number of Boys' Life. "And Robert, the baker, started the family name of Baker. And thus we have many other familiar names—Carpenter, Mason, Taylor, Shoemaker, Brewer, Draper, Shepherd, Fisher, Hunter, Clark (clerk), Page, Harper, Singer and a whole lot more. But chief among them all is Smith. The reason there are so many Smiths today is because there used to be so many different kinds of smiths—blacksmiths, goldsmiths, silversmitbs, coppersmiths, tinsmiths, locksmiths, arrowsmiths, and so on. Each, for short, was known simply as a smith; and each different kind of smith started his own family Smith.

In many cases if there was something very striking about a man—if he was very short or had very red hair or had some peculiar trait or habit—it was used for starting a family name, and that's how we have such names as Little, Small, Ross (which means red), Black, Gray, White, Strong, Long, Longfellow, Whistler, Noble, Swift, Doolittle, Savage, Wise, and many, many more of the same kind."

FROM AMITE, LA.

Dear Brother Carley: We are glad to report that we are still doing things for the Master up here. Brother Lutz, our presiding elder, came to us August 22, preached one of his masterly sermons at 11 o'clock, and held our third quarterly conference in the afternoon. He found that the pastor's and presiding elder's salary had been paid in full up to date, and that twenty-one adults and five infants had been baptized, thirty-one added to the church membership, and seven couples married. The thing that made the elder catch his breath and open his eyes, was when Dr. C. S. Stewart reported the working prayer meeting, with an attendance of from 65 to 70; that is not all—they are leading and praying.

Repairs have been made on the parsonage and church to the amount of $140. We are making arrangements to look after the Centenary money and the Orphanage quota.

There is considerable talk of raising the pastor's salary another year to two thousand dollars; Amite is capable of doing it.

Come up to see us. Yours truly,
LASTIE N. HOFFPAUIR, P. C.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and La Grippe. It kills the germs that cause the fever Fine Tonic.—Adv.

YOU CAN MAKE Some of Your DREAMS COME TRUE

¶ You may never be rich in this world's goods, but you can at least safeguard the future by providing a home for your old age and an estate for your family when you are gone.

¶ Our Safe Life Insurance at Actual Cost absolutely protects the beneficiary. You can make your policy self-sustaining, too.
Write for our free booklet.

Methodist Benevolent Association

J. H. SHUMAKER, Secretary. 810 Broadway. Nashville, Tenn.

ALABAMA CENTRAL FEMALE COLLEGE
... Preparatory ... Specials; Music, Art, ... Domestic Art and Science Red Cross ... All Business courses ... Rate reasonable. Fine climate, High ... For handsome catalog, address,
W. M. HATTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address E. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 38. | Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South | Whole No. 3369.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 16, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WORKING UNDER DIFFICULTIES.

Any kind of man can do easy work under favorable conditions; but it takes a good one to accomplish a hard task when the odds are all against him. Give a barrel a start, and it will roll down hill of itself; it takes a bended back and tense muscles to get it from the bottom to the top. Too many of us are looking for down-hill jobs. We profess to love work—but we hate difficulties. We complacently accept big pay for little effort, but we growl fiercely when somebody suggests that we do more and receive less. Yet the test of manhood is in what we give, rather than in what we get. He is a bigger man who wrests a bare living from the clenched fist of Adversity than he who fares daintily upon the abundance of prodigal Fortune. The traveler over the plains goes easily, but he never sees the wonderful visions that greet the eyes of the struggler up the mountain-side.

THE CORRUPT THEATER.

A well-known dramatic critic has recently expressed the opinion that a young man who would take a young lady to some of the popular plays to-day ought to set himself right before the world by marrying her next day. We cannot, of course, express an opinion from first-hand knowledge of the moral character of what is being presented on the stage, but such opinions as the above, held by those who are professedly friendly to the theater, certainly indicate a condition that is scandalous as well as exceedingly dangerous. It is a pity that men, for money, will write and present on the stage plays that cannot but degrade the moral nature of those who see them; and it is a shame that the decent citizens of a community will allow them to continue a work that wrecks individual lives and lowers the moral tone of society. Clean plays—and there are some—can be used for many good ends, but the dirty things that some managers seem to favor because they bring in the money are a shame and a disgrace. We honor the men and women who fight them to the last ditch.

SHIFTING GEARS.

Automobiles, as a rule, have four gear shifts—low, intermediate, high, and reverse. Experience has shown that all these are necessary, and the skillful driver makes use of them as occasion demands. The easiest and fastest running is done when the gears are in "high;" and when the going is good and the road is clear it ought to be used. But frequently the car has to be slowed down for the development of greater pulling power or to avoid danger; and sometimes it actually has to back up! We speak of this merely to get a starting point for saying that a wise man will not keep his energies keyed up to the highest pitch all the time—he will use common sense and good judgment in conserving his strength that he may do his best work under all circumstances.

THE OLD-FASHIONED HOME.

We are not among those who lament the passing of all old-fashioned things, but we do wish we had among us more of the old-fashioned homes where all the members of the family enjoyed social companionship in the evening, where outside diversions did not interefere with the peaceful intimacy of the family circle, and where family prayer was as much a part of the daily program as were the meals. We are strongly of the opinion that most of the social problems of to-day had their origin in the failure of our homes to function fully as the supreme teachers of the essential social and moral virtues, and that these problems will not be solved apart from a new emphasis upon the home-life as the pattern by which all social activities are to be regulated. Frivolously-inclined, shallow-pated, morally untrained children do not normally grow up into solid, God-fearing men and women; and the social fabric cannot be any better than the material of which it is composed. Instead of spending all our energy in attempting to purify the water in the stream miles from its muddy source, it might be well for us to devote more attention to removing the polluting elements from the spring itself.

THE PUBLIC SCHOOLS.

In our emphasis upon the value of a college education we should not lose sight of the fact that the primary preparation for college is made in the public schools. If it is important that our higher institutions of learning should be properly endowed, equipped, and manned, all the more is it important that our public school system should be so developed as to do in the best possible way the work upon which later progress is so largely dependent. Indeed, if a distinction should be made, it would seem to be even more imperative that our public schools do well what they are supposed to do than that our colleges and universities should be placed upon the highest possible plane. As a matter of fact, if the elementary schools are not thoroughly efficient, it will be impossible to make the higher institutions what they ought to be. In addition to its importance as an educational factor in the lives of our young people, the public school is about the only agency we have left for democratizing our citizenship. As the meeting place of rich and poor, high and low, it can do more than any other one institution to maintain and perpetuate that community of interests that is so essential for our national well-being. Poor public schools mean a decadent national life.

SACRIFICIAL GIVING.

The term, "sacrificial giving," has gained considerable currency of late in connection with the various urgent claims that are being presented to the Christian people of the country. We have no objection to it as expressive of a spirit of consecration that withholds nothing when a need is to be met; but it is a term that very few of us have any right to use if we place what we give over against what we keep. In most cases, sacrificial giving will require a readjustment of our schedule of personal expenditures. It means that after we have given of our abundance, we can still find ways to do without what we thought we must have, and make additional gifts from the amount saved by rigid economy. A man may give liberally, freely—as the world counts giving—and still be as far from sacrificial giving as the east is from the west. When we give sacrificially, we have given to the extreme limit of possibility; until we have done that, we ought to be careful of the terms we use to describe our benefactions.

DOING ONE THING WELL.

While we are not willing to maintain the thesis that no man can do more than one thing exceedingly well, we do undertake to say that every man should acquire special proficiency in at least one thing. To be called a "Jack-of-all-trades" may be considered a compliment by those who are willing to remain upon "the dead level of mediocrity," but "good at none" is the consequent phrase that is almost sure to express the opinion of the community at large. It is a poor accomplishment at best, but it is better to be a good whistler than to be good for nothing. Certainly there is no excuse for the man who does indifferently well the thing to which he has professedly devoted his life.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 2, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MY PORT.

By Ulysses Grant Foote.

One distant port, beyond all anxious years
Of time or tide, is picturesque to me.
Its lifted scene, uprising from the sea
To purple hills, holds calm for all my fears,
When rounding to its rest my bark appears.
Some curious eyes may crowd the quay to see
What passport or what tongue that mine may be,
Who seek this port alone throughout the years.

Whate'er the vision seen or music heard,
When I shall round at e'en the restless bar;
Whate'er the debris on the seething foam,
I'll end my voyage with a single word—
Though swift or slow I've sailed, or far—
For I will shout with laughing tears: "Home! Home!"

New Orleans.

A LABOR DAY ADDRESS.

By Dr. John A. Rice.

President Wilson, in his address to the American people from France, speaking of the treaty of peace and the League of Nations, said:

"If it is ratified and acted upon in full and sincere application of its terms, it will furnish the Magna Charta for a new order of affairs in the world."

The bringing in of this new order of affairs is the task upon which we must now enter. Religion and industry are central agencies in the re-creation of the world, for men will always work and always pray. It will not be amiss, therefore, to inquire on this Labor Day whether there are any points of contact, any common meeting places between religion and industry in the Sermon on the Mount, which is the Bible's greatest summing up of spiritual values. For the church cannot fail to make some contribution toward the Magna Charta of the coming industrial order. The forward moving hosts of the new democracy are halting at our doors, only for a moment, to hear whether we are afraid of Jesus or have the courage to express his ideals in terms of economic relationships and help make the worker the man that the free gospel and the free school have taught him to know himself to be.

The Primacy of Personality.

Religion and industry depend alike upon the primacy of human personality, which received first emphasis in the Sermon on the Mount. The Beatitudes give the elements of character necessary to the new social ideal: the poor in spirit rather than the self-complacent; the mourners who realize the self-comforting power of sorrow rather than the light-hearted who miss the deeper issues of life; the meek rather than the self-assertive; the hungry rather than the self-satisfied; the merciful rather than the masterful; the pure rather than the corruptible; the peacemakers rather than the peacebreakers; the heroic rather than the timid. These characteristics are in conflict with popular ideals; yet these are they to whom tomorrow belongs; these are they upon whose free unfolding religion and industry alike depend. They are both concerned that such an individual come to his own—religion for the sake of his spiritual value, industry for effective productivity. Neither can survive that forgets the infinite worth of one. Both are interested in securing his right to life, liberty and the pursuit of happiness; in supplying his wants and perfecting his powers. Neither can be content till the gates of life are thrown open to every soul on the face of the earth. Universal education is, therefore, our common task, whatever the meaning of that term might be.

Sacrificial Socialmindedness.

Religion and industry agree also in requiring the sacrificial socialmindedness of the Sermon on the Mount. Both demand that we pass on to others whatever saving power, salt-like, we have received. For it is by the contagion of life that society is to be transformed and redeemed; by the shining of radiant spirits in such way that men might glorify, not themselves nor their clients nor their cause, but their God.

This sacrificial socialmindedness would make every act, the least as well as the greatest, such that its controlling principles ought to become universal law. It forbids even a shrug of the shoulders which reveals an anti-social attitude, a calling of names which shows an unbrotherly spirit. It goes to the roots of grosser sins like murder, adultery, divorce, profanity, revenge, resentment and hate, and makes us incapable of any of them.

The emotional waste caused by class antagonisms would disappear in a moment and good-will prevail in capital and labor alike if each would forget self and begin to seek the other's welfare; if each would live by what it affirms rather than by what it denies, by what it confers rather than what it demands, by the force of the ideal rather than the ideal of force. Turning the other cheek has never been required of any man or cause, but vengeance that hits back is one of the costliest of luxuries.

Socializing, however, must begin with the man at the top. Power must become sacrificial. It must not only refuse to use the law as a cloak, but must rise above law into the region of love.

The Reticent Reserve Self.

Again, efficiency in religion and industry demands the reticent reserve self urged in the Sermon on the Mount. Men were doing even righteous acts for the sake of the impression they would make. They were parading their inmost selves, their prayers even, before the vulgar crowd till reality had gone out of them. There never was a time when an impression brought so much in cash or cost so much in manhood as now.

Men in every walk of life are seeking to secure social approval or catch public attention for the vending of their wares or the winning of their cause, righteous or unrighteous. Big interests are spending millions in such a way as, in not a few cases, to deceive even the elect. Hirelings are selling even their souls for so much as a column.

On the other hand, not a few are the victims of an economic pressure that exacts more than they have. Specialization is driving still others into grooves that soon become their graves. Feverish excitation is whipping our nerves into premature exhaustion. Neither religion nor industry can view with indifference the muffling of our heart songs, the drying up of our soul springs, the drawing off of our sources of power, by whatever cause, till we have little left when the day is done. Let Jesus give us the remedy: "But thou, when thou prayest, enter into thy closet, and having shut the door, pray to thy Father, who is in secret." How leisurely the scene when a soul retreats into the silence for the culture of the Reserve Self!

The scale of values to be cultured in the secret place is given in the little poem we call the Lord's Prayer, which sets forth in perfect perspective and proportion the things necessary for the individual in a world community. Living under the sway of this value sense, we are ready to be used in full for complete social redemption.

The Social Ideal of Jesus.

In order that we may come to an adequate appreciation of the sacredness and worth of the one—in order that sacrificial socialmindedness may have a fair chance among men—in order that an ample reserve self shall be within reach of all, religion and industry unite with Jesus in urging: "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you." Aim to make the whole world a commonwealth of co-operative effort, in which the social ideal of Jesus shall prevail, and you shall not go hungry, you shall not go naked, you shall not live the divided life, and you shall not be without investment in the riches of the Spirit—but, carefree, you may live the life of appreciation under the spell of the gospel of the lilies and the birds.

It will profit little to have destroyed autocracy in European statecraft and left it free in America, to rule by edict millions of unrepresented human beings on the one hand, or millions of unrepresented capital on the other. The four parties at interest—capital labor, the manager, the public—must now share proportionately in the democratic control of every enterprise in which human beings invest their lives.

The new democracy requires that we change our social attitudes and spirit in the intimate affairs of life as well as in the control of economic enterprises. Our feelings toward each other are wrong in many cases because of the way we trade and work. We need a new definition of justice, so applied that the sun will rise no more upon a world bisected by a line that leaves on one side ten per cent of the people with all the leisure, luxury and freedom from care, with all the civic, social and economic power; and on the other, ninety per cent of the people with all the weariness, poverty and misery, with all the civic, social and economic subjection; that leaves on one side the corporation president with a wife and two children drawing $50,000 a year, and on the other the floor sweeper with a wife and ten children drawing three dollars a day. Business was made for man, not man for business.

Religion and Industry Interdependent.

The task of religion is a gigantic one. Billions are required for its work. It is more intimately related to Industry than we commonly suppose. Jesus said far more about work and money than about heaven and hell. The early church did not a few things now done by labor unions. The Swabian peasants had on their banners in the Protestant Reformation a serf kneeling at the Cross with this legend: "Nothing but God's Justice." The Wesleyan movement prepared the way for English trade unionism. The mission of the church is to the whole human life in all its relationships. Nothing human is foreign to the gospel.

Industry is dependent upon religion for an adequate dynamic. Reformation must go deeper than reform. The economic strain calls for power enough for each, enough for all, enough forevermore. Only in Jesus Christ, Lord of our lives, can this be found.

In view of all this, the church can offer with confidence the Sermon on the Mount as the Magna Charta of the new industrial day.

THE SCARCEST THING IN THE WORLD.

By David Martin Key, Ph.D.,
Professor of Ancient Languages in Millsaps College.

Young man, if you will get into your possession the thing that the world needs most and has the least of, you can settle with the world on your own terms. What is that thing?

It is a strange fact that, at the end of a materialistic age, the world faces a universal shortage of all material goods. Things command a high price in this country because there is not enough of them. In vast regions of Europe and the Near East, the necessities of life cannot be bought with any amount of money, because they do not exist. But the sun still shines and grain still grows. Driven by the goad of need, labor will become pro-

ductive again. The ten or twelve million working men destroyed in the war were a small percentage of the world's billion toilers. **And education has made labor ten times as productive as it was.** It used to take two hours of a man's time to raise a bushel of wheat. Now it takes less than fifteen minutes. Do not become alarmed. There will be silk shirts a-plenty in 1925. **The world shortage of material goods will be quickly supplied.**

The most alarming shortage that the world faces is in a commodity which cannot be quickly replaced. Education is essential to the world because it was education that enabled men to organize an orderly society and to devise the machinery for multiplying the productivity of labor. **Education is the scarcest and at the same time the most indispensable commodity in the world to-day.**

The World Almanac gives the attendance each year at the 512 American colleges and universities. Taking the number for the year 1917 (457,488) as the normal yearly attendance, the totals for the next three years show a shortage as follows: for 1918, a shortage of 46,372; for 1919, a shortage of 34,011; for 1920 a shortage of 17,419. These figures are cumulative and up to the present amount to 97,802 college years. This shortage is of course due to the war, the draft, and the diversion of young men from college into industrial life. There should be added a vast number of college graduates of the years immediately preceding 1917 who were killed in the service or whose careers were interrupted by their army experience. It is a conservative estimate, therefore, that the **accumulated shortage is above 100,000 college years, or 25 per cent of the normal supply of college men.**

This is the shortage of educated men in America alone, and America was least affected by the war in this respect. Exact figures as to the number of students in the universities of Europe are not obtainable, but the testimony is quite uniform that these institutions were practically suspended during the period of the war. Owing to the wider scope of the draft over there, it would be safe to say that 90 per cent of all college and university graduates for the five years preceding the war and of the men who would have graduated during the five years of the war were either killed or diverted from their careers of leadership. The grand total of twenty million killed and wounded beyond doubt includes **practically the entire output of educated men for a decade.** But with the exception of Japan, whose universities scarcely supply her own needs, the American and European universities constitute the only source for the world supply of educated men. With these facts in view, we may estimate that **the world shortage of educated leaders is at least 60 per cent of the normal supply.**

But the world need for educated men is as far above the normal as the present supply is below it. Apart from the unparalleled demand for college trained men in the ordinary channels of politics, business, commerce, engineering, law and medicine, **a huge volume of unusual tasks must be done by college trained men,** and since the supply is almost non-existent in foreign countries, American college men must do them. In the reconstruction of war-ruined countries, American engineers must carry on such work as that of Ford in the rebuilding of Rheims. American railway and industrial engineers must continue the work of bringing order in chaotic Russia. In social, physical, and medical relief, Herbert Hoover and the American Red Cross employ tens of thousands of American college men and women and will continue to do so. The missionary program of the Christian churches of America is now planned on a scale and in a manner that will demand many thousands of workers of every type, and a college degree is made a requisite of all the Boards. Furthermore, the European universities will be crippled for years by the disorganization produced by the war and by the fact that many of their best scholars were carried off by the conflict.

In the face of this world shortage of 60 per cent to 75 per cent and a need so overwhelming that it is tragic, the American college-trained young man for the next decade will hold in his hand that commodity that the world wants most and has the least of; from the altruistic or the selfish standpoint, as you will, he will possess, in the highest degree, the power of contracting loans and of demanding his own reward. Will you qualify?

Jackson, Miss.

VACATION ENDED.

By the Late Rev. T. B. Holloman, D.D.

(This article was in type when the news came of Dr. Holloman's death. How significant the caption—how strange the coincidence! We think of him now at home—in the Father's House.—Editor.)

At the close of my first round, August 8, I announced to my people that as all first-class appointments allow their pastors a vacation, they might not expect any preaching until the first Sunday in September, and if they needed any special service, to call on Alford for a part of his unoccupied time.

Speaking of vacations calls for as much and as varied talk as "speaking of operations"—for vacations are as variant as operations, from appendicitis to removing a blood clot from the brain or an eye from its socket.

The value of a vacation depends upon the when and the where, and—don't forget it—the pocketbook. Having received invitation, and check for all expense, from one of the best sisters that ever blessed and brightened a brother's life, I spent one week in Booneville, in the home of Rev. J. W. Ward, enjoying the company of Judge Marvin Brown, of Fort Worth, Texas. Mrs. Ward and Judge Brown are the only children of Mrs. Brown.

My, my, what a week! "Pressed down, shaken together and running over." Think of it, Henry, me and my sister, Brown and his sister, all turned loose at one time on people, things and experiences of the years agone! If Ward had anything to say, he didn't get it in; then, too, there were the nine grandchildren (only four, however, were Wards) to enliven the occasion and add to the "sound like unto many waters."

From breakfast time to "sleepy time" the clatter went on. And what a preacher's home that one at Booneville is! roomy and comfortable, all the beds full, and pallets on the floor—"Backward, turn backward, O, Time, in thy flight," etc., was the echo in my heart. A dozen Elbertas, loaded with their ripening fruit, the thoughtful work of Dr. Wier some years ago, furnished delicious eating between meals. That fine garden, those patches of corn and Nancy Halls, large front yard and, don't you forget, plenty of space for the proverbial preacher's luxury and stocked with R. I. R.'s make that the ideal preacher's home. Ward is a lucky fellow, enjoys his surroundings, and, more than all else, is so beloved of all the community that the new law may be evoked when the four years are ended. If my subject were Booneville, I could say much, but it's vacation. I liked Booneville, I enjoyed her people and shall not forget their courtesies to the visiting preacher.

In the Nashville Advocate of August 20 appears a communication from one J. E. McKellar, on "Popularizing Junaluska," worthy of a reprint about first of May or June, 1921. Looking back over a long pastoral life, I am impressed not only with my own loss, but with how much more my people would have benefited had they closed the doors against me and then made possible a month's associations with those who gather at such resorts. I never could be a bookworm, and, as Bishop Kavanaugh was wont to say, much of my "preachment" I got from mingling with and hearing others. To such a disposition "much study is truly a weariness to the flesh." Accepting the old theory that reading makes a full man, and believing it to be my duty as an instructor to give the best that was in me, I tried; but my little cup would soon run over—recesses came very frequently—and the weekly grind of books, books, books sapped the energies.

By the way, Henry, that little "Mississippi Methodist" from Germania presents her case well; and why not, for few writers measured up to her ver-

[illegible], honored father, "sweet sixteen" of the [illegible]. Can't you prevail on her to write [illegible]?

A week to attend Bank should be sufficient. [illegible], it will have taken as many recesses between campers and drill, and not kept his head so [illegible] in a book, he wouldn't be so worn-out. [illegible], Dr. Hooper, and those old fellows gave [illegible] to be, while this old classmate had often [illegible] the youngster over the drumstick: "Old [illegible] you lie there I'll rest a while."

[illegible] I have digressed from my subject—[illegible] I beg for Sam Steel to take a vacation. [illegible] tells so many things that are interesting. If others who travel were as generous with [illegible] as he is, there would be [illegible] that our Advocates are dry. Write [illegible]. Who says so?" [illegible].

Now my three weeks have ended. Repairing [illegible], building fences, getting the turnip patch ready for the first good rain, have been the spices of my vacation. Seven times plus one I have been drenched to the skin in these days, and not a [illegible] of "rheumatiz;" drinking the limestone water from the springs and not a symptom of nausea; eating watermelons forenoon and afternoon and not a chill to remind me of my youth, when the old family physician told us there was a chill in every slice. And the chicken pies prepared by the landlady in honor of my vacation must not be forgotten (four days out of seven I spend among the people). If I were playing presiding elder, writing life insurance, or running up and down in the earth delivering lectures, I might be the "old, worn-out," but not with such a menu as that above.

And here comes Terry on's brook again. Past 10 and this John Plowman must hie to bed and be up with the birds.

Phoenix, Miss.

FULL COLLECTIONS FOR THE CENTENARY.

To the Pastors and Laymen of the Mississippi Conference:

Dear Brethren: While the pastors and presiding elders and stewards will be very busy during the next ninety days winding up the year's work, and getting ready for Conference, it is of the utmost importance that the collection of our Centenary pledges be not neglected. Hundreds of Centenary subscriptions are overdue, and will go by default, unless the pastors, Centenary treasurers, and local committees bestir themselves enough to push the matter of collecting. In the majority of cases, the delinquent subscriber must be seen personally by somebody duly authorized to do the collecting; otherwise, the results will be disappointing.

Let us not forget that a big shortage in our collections for the Centenary will seriously cripple our General Board of Missions in carrying on the splendid work already enterprised. To retrench now would be shameful and calamitous. Let us remember also that ten per cent of the Centenary money collected in each Conference is refunded by the Centenary Commission to the Conference Board of Missions to be used in supplementing the salaries of our poorly paid domestic missionaries. There has never been a time when these faithful brethren needed this help more than now when prices are so high.

As loyal Methodists and servants of the Master, we must pay our Centenary pledges in full, if able to do so, or lose ground spiritually. We ought to be even more prompt and faithful in meeting our Centenary pledges than in meeting a note at the bank. Shall we be honest with men, and dishonest with God and the church? "Better is it that thou shouldest not vow, than thou shouldest vow, and not pay." Yours in the Master's cause.

M. M. BLACK,
President Board of Missions, Miss. Conf.
Jackson, Miss.

It is a good deal easier to regulate the world than it is to set your own house straight.—Exchange.

THE PERAMBULATOR STARTS.

That title sounds good and "catchy," so I am using it to catch the eye of the readers of the Advocate, hoping that when they see it they will read my brief narrative—and wish for more.

At last, after seven years of hoping, expecting, and planning to attend the World's Sunday School Association Convention, I find myself really on the way, having left dear old New Orleans on I. C. train No. 4 at 8:30 this morning. It's a long, long journey before our party of three will turn their faces homeward—and, in the meantime, we will have traveled up the Mississippi Valley, across the fertile fields of Wisconsin, into the hills of Minnesota, over the rolling prairies of the Dakotas, through the great wheat fields of Canada, under the shadows of the mountains of the wonderful northwest, arrive at Vancouver, and there take steamer for Yokohama. Once in Japan, our tour will take us to Shimonoseki, Fusan, Tokio, and Nikko. Three days will be spent in Seoul and surrounding Korean country; thence we journey to China, visiting Peking and Shanghai. Leaving this latter place, we will again touch Japan and visit Nagasaki, Kobe, and Yokohama, sailing for Seattle, where we hope to arrive Nov. 24.

While on the journey, our whole time will he given to Sunday School Association work, for in all the cities visited Sunday school conventions will be held with the expectation that a great stimulus will be given to all Christian activities in China, Korea and Japan, and that those who compose the tour will receive a vision of the Christian needs of these countries to such an extent that when we return to the homeland we will inspire, instruct and enthuse others to do more than ever before attempted that the people of these lands may truly have within them Christ, the hope of glory.

Chicago will be our first stop. Friends will meet us, take us to Sunday services, and then to dinner in the best Southern hospitality that great city by the lakes knows of. Only eight hours will be spent there, for we must hurry on to Banff and Lake Louise among the Canadian Rockies, where within easy reach are gentle climbs and gorgeous panoramas like Bow Falls, Tunnel Mountain, the Cave and Basin, the heautiful Vermillion Lakes, lovely Paradise Valley, Mounts Le Roy and Victoria and Lake Agnes, a thousand feet above Lake Louise, shut in by sombre cliffs, wnere the great white anemone blooms by the late snowdrift and where reigns the silence of eternity among the high hills.

But we have just started! We will write of these wonders when we behold them, and will try to share with our readers the joy and hlessedness that will be ours as we look upon them with the realization that they are God's great handiwork and He doeth all things well. Come and go with us, "friend of mine," and "greater things than these shall ye see." THE PERAMBULATOR.

En Route No. 1.

FUNDAMENTAL CONSIDERATIONS.

By E. D. Kohlstedt.

One of the best definitions of Christianity the writer ever heard is this: "Jesus Christ, enthroned in the heart of the believer, reproducing himself in the life of the believer." If that be true, then the supreme business of the church of God is to get folks acquainted with Jesus Christ; to persuade them to enthrone him in their hearts, to incorporate his teachings in their lives, to reproduce and give expression to his spirit in convincing terms of life and service.

As we face the whole evangelistic task of the church of Christ there are three fundamental considerations which ought to be thoroughly grounded in the consciousness of the Christian public:

First—Jesus Christ is not on trial in the world. He passed the judgment hall centuries ago. He is now the regnant Prince of Life. The world may be on trial: nations, governments, society, church and people may be on trial, but Jesus Christ is supreme; for he is judge of all the earth. No man has any right to present the claims of the Christ in a spirit of apology; he needs none. The claims of Jesus Christ have been conclusively validated by centuries of human experience. They challenge the attention of thoughtful men. More than ever before, they grip the heart of the world. Every disciple of Jesus Christ should glory in the high privilege of challenging men with the justice of the claims of the Master of men with respect to every man's life. It is the challenge of the gospel that grips hearts and transforms lives: "Try me; test my claims to cover every legitimate want of man, and I agree to abide by the result."

Second—The church must be broad enough to be social, big enough to be different.

Jesus was interested in every phase of human life. His representatives are to share his fate among men: they are to reflect his image, to project his spirit into every phase of community life with which they may be identified. The church has a real mission to every phase of life, social, recreational, industrial, educational, spiritual. No merely negative attitude toward the social inclinations of her young people will ever solve the amusement problem. Only a positive, constructive, social-recreational program will meet the needs of the situation. At the same time it ought to be borne in mind that the social and every other phase of the program of church activities is a means to the one great end of getting more folks acquainted with Jesus Christ as a personal Savior. The church is infinitely more than a social service institution. Broad enough to be social, the church must he big enough to be different; to make her social service program distinctively Christian in motive and intent, never for a moment losing sight of the ultimate objective.

Third—At heart, men are hungry for knowledge concerning God.

Sweep aside a bit of the debris of life. Get underneath life's superficialities, right down to where the heart throbs and men really live, and you will discover that men actually want to know about God. "That I might find him" is still the heart cry of the prodigal world. How shall men come by this knowledge of God, the saving grace of Jesus Christ? Mainly through contact with life, enriched hy the divine touch; through association with those who have been with Jesus and learned of him. Herein lies the challenging opportunity of the organized church of Christ, the blood-bought responsibility of the individual Christian to dedicate a portion of his time to the business of personal evangelism, huttressed by a program of daily intercession in behalf of those who are the objects of his Christian solicitude, his heart-heat quickened by the spirit embodied in the following lines:

"Stir me, O, stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best heloved one,
Even to the dreadful Cross, that I might live;
Stir me to give myself so back to thee
That thou canst give thyself again through me."

—Northwestern Christian Advocate.

THE CONFERENCES GIVE APPROVAL TO THE CHRISTIAN EDUCATION MOVEMENT.

Reports from the sessions of the Annual Conferences held to date indicate that the church is of one mind in the matter of support of the Christian Education Movement. No Conference has failed to give its unanimous approval to the action of the General Conference of 1918, and, without exception, quotas and surplus askings have been accepted.

Two of the smaller Conferences—Denver and Illinois—have no Conference schools, hence their quotas are for connectional work. These Conferences gave their endorsement by unanimous vote, and their quotas of $10,000 each were guaranteed. The Kentucky Conference approved the surplus askings of $120,000, making its total $520,000. The Western Virginia Conference, with a quota of $450,000, added $150,000 as surplus askings, making its total $600,000. The Missouri Conference added $179,000 to its quota of $529,000, thus accepting a total of $771,500. These surplus askings represent an additional amount for Conference schools, and in the case of each Conference will be forty per cent of the original amount approved by the Commission for these schools. No part of the surplus askings is for connectional institutions.

It is indeed gratifying that to date there has not been in any Conference a dissenting vote, as touching either the enterprise itself or the matter of additional askings for the schools of the Conference. The church will give itself without reserve to the Christian Education Movement, and in this great enterprise will make secure the future of its schools. This will be done both in the pledging of this fund of $33,000,000 and in giving Christian Education its rightful place in the thought and conscience of the church.—Bulletin.

THE LAYMEN'S DUTY.

By Gov. Henry J. Allen.

It seems to me that no higher duty rests upon the laymen in connection with their support of the church than that of helping to create a fund out of which we may guarantee to our ministers in their declining years peace and security for themselves and their families.

From a financial viewpoint, the ministry of God is the least attractive of all the callings, because it is the poorest paid. Hence no man enters it through any other than a sense of service. We exact of our ministers a spiritual standard so high that it seems to preclude the thought of gain, and yet we provide for their well-being with salaries so small that the men who are bidden to keep their eyes always upon spiritual matters often are obliged to suffer such mental worries over their common needs as must, in some cases, reduce life to a sordid and trying basis.

If we would keep the church a live and vital thing, we must guarantee to it the right type of ministers, and we cannot attract men of ability unless we provide a proper safeguard for them and their loved ones against sickness and age.

Out of the troubled and brooding spirit which followed the war, there comes a new test upon the church, and laymen are now demanding that it rise to meet the challenge of this new period. It is for the laymen to do some rising. It is necessary for them to meet some challenges, and among the gravest of these is that which is presented in behalf of the Conference claimants. If we are to expect services of the right quality from our ministers, then we must give them better protection against the worries which hinder them in their spiritual leadership.—Zion's Herald.

THE BURDEN OF LONELINESS.

We read the other day a short article on "The Zone of Loneliness," In which the author developed the thought that all great souls had had their hours of loneliness, which to a certain extent lay involved in their very advanced spiritual development and was part of the penalty which naturally was attached to their greatness. The great crowds are never found upon the mountain summits. The spiritual pioneer, in the very nature of the case, must blaze his own pathway, and that pathway leads from, not to, the haunts of men. This is the story of all great souls. There might be supreme enjoyment of human society, hut this could not prevent, but only intensify, the horror of the Gethsemane, where the soul wrestled all alone in its dark and desperate struggle. Moses had his years in Midian; Elijah his soul-horror at Horeb; John the Baptist his dungeon in Machaerus; and even the Christ had His Gethsemane.

But we do not wish to talk of the loneliness of the few great souls, but of the loneliness of common men, the burden which rests not upon the shoulders of the world's Titans, but upon the weary backs of the world's masses. If loneliness be a test of greatness, then most men can qualify. It is not a strange experience, but one which is common to our race. The stranger in a strange

land feels it; the child in a new school, or even in a new class; the lad or girl in the boarding-houses of a great city; and even the boy and girl, even the father and mother, in their own home. Friends may be all around us, but many of our struggles must be fought out in utter loneliness. Change of scene does not banish loneliness; success in business does not get rid of it; wealth is no insurance against it; and even domestic happiness does not render us proof against it. It is part of humanity's burden and we may not escape it.

But while this is true, it is also true that God never meant any man or woman to be overwhelmed by this sense of loneliness. It is a burden, but it need not be a crushing one. It does need courage and strength, but it was never intended to disqualify any man for toil; in fact, it often serves as a spur to toil, and the toiler finds life worth living in proportion as he loses himself and forgets his loneliness in his chosen and God-appointed task. Work is often a successful remedy for loneliness. If the hours drag wearily, then seek out some congenial task and the hours will pass swiftly enough.

Probably the great mission of loneliness is to develop our sympathy for other lonely souls, and banish loneliness by developing friendliness. The man who has never had a lonely hour cannot understand the isolation of another; he may wish to, he may try to, he may think he does, understand—but it is a hopeless task. But the man who has trodden the winepress alone, who has faced his foes all alone in his own Gethsemane, will never need introduction to another soul in distress; for all time to come, he is bound by closest ties to the lonely soul in the heroic struggles. The road to helpfulness lies through comradeship in suffering.

But there is another message, also, for lonely hearts. The God who made us knows all about us. He knows our ancestry for thousands of years; he knows our special weakness and our special strength; He knows our hearts' desires and purposes; He sees every day's journey, and He has weighed every day's burdens; and He is our Father, and the greatest gain of the lonely hour is when it leads us to discover the presence of our Father. We are not left alone; God has not placed us here, and then deserted us. He would become to us the everlasting Comrade, the One whose sympathy will never cease, whose love will never waver, whose strength will never fail, and the One upon whom we can depend day and night for a million years. He will never leave us. Too often loneliness is largely the failure to realize this. Men may forsake us, but God will not. And to every lonely heart this brings a world of comfort. Our friends cannot always go with us; they cannot always understand us, but our Father always understands, and He will never fail us. Even the sparrows are not forgotten; how much less His own dear children! You may have forgotten God. He never has forgotten you.—The Christian Guardian.

THE SUPERANNUATE.

By Rev. J. F. Campbell.

I saw a preacher young and spry
Before the Conference bar,
He promised there to do or die
For home and lands afar.

He put himself upon the Cross,
And Christ was in his heart.
He counted all things here but loss,
That he might do his part.

He looked not for the halls of fame,
Nor the world's gold to share;
He only hoped a crown to gain
In the land, bright and fair.

He gave us law, and art,
The world to better make;
He sacrificed it at the call
Of God, for Jesus' sake.

The world, with treasures rich and rare,
Would yield at his command;
In all its glories he could share,
In mansions high and grand.

He chose rather the will of God,
And these things counted loss;
He walked the path our Savior trod,
A soldier of the Cross.

He made our churches, and our schools,
He gave us law, and art
He taught to us the "Golden Rule"
From an unselfish heart.

Of all his exploits no one knows,
Nor would I try to pen
What civilization to him owes
Nor what it might have been.

The church now built of brick and stone,
And with rare pictures shine,
Stands where there stood in days agone
A log house made of pine.

I see him now; he's old and bent,
Battle scars are on his face;
His clothes are old and worn and rent;
Young men now take his place.

With winter's frost his head was white,
With summer's toil he's worn;
He faced the dangers of the night,
He brushed the dews of morn.

The church no longer has a place
For him, he served his day.
But oh, my brother, what disgrace
To give him such small pay.

Oh, church of God! Let us repent,
And all atonement make,
And help his life to be content,
Oh, church, for Jesus' sake.

Let not now his declining years
Be marred by our sin;
But let us wipe away his tears,
And let the sunshine in.

If joy to them we give, you know,
That joy we, too, shall see,
As I to others mercies show,
That mercy's shown to me.

Madison, Miss.

A BURNING AND A SHINING LIGHT.

A compliment from Jesus Christ is most of all worth while, for His estimates are sure, and His recommendation when given is most hearty. If we may say it reverently, two of Christ's admirations, though for somewhat different reasons, were the two Johns—John the Beloved and John the Baptist. The latter was the pinnacle man of the Old Testament period and the pioneer man of the New. He was no ordinary character. His nature was not just translucent, it was fairly transparent to heavenly truth. Jesus justly called John a burning and a shining light. This glory was not the self-advertising vanity of a man sure of himself, but the radiant virtue and the valorous vim of a man sure of his God.

The world to-day needs more of this extraordinary type of piety, this excess upon conventional religious profession. And there is really no good reason why the uncommon type of piety should not be more common. When the "average" quality of human nature is steadily raised from generation to generation, the number of instances of geniuses and exceptional leaders will be increased. Out from the common people, when there are enough of them and of the right sort, arise the greater prophets and the chiefest of the apostles.

No age can do without leaders, and there is no good reason why it should not produce them out of its own ranks. It takes morality and consecration, however, to create Johns and Peters and Pauls. John the Baptist was a burning and a shining light. If he had not burned, he would not have shone; and if he had not been consumed, he would not have lived in the undying love of the Christian church.—Zion's Herald.

PREACHING MADE EASY.

Many preachers seem to feel that the preparation of sermons is hard work, to be accomplished only by the full exercise, each week, of all their mental powers. This is not necessarily true, for there are other preachers who have so completely mastered the art of easy preparation that they have but to touch a spring, so to speak, and the sermon comes bubbling forth.

Of course a text must be chosen, but the Bible is full of good ones which come to mind quite easily. Suppose the one selected be, "Let patience have her perfect work." This must be stated with good oratorical effect, and followed by a few incontrovertible propositions, such as "Patience, brethren and sisters, is a great virtue," or, "No great work is ever achieved without patience." Then begin, say, with Abraham, something after this fashion: "Note the patience of this patriarch of the olden time." Tell all about it, and come on down through the Bible in the same way, pausing for a special flourish over poor old Job. Next, begin in the fields in which patience is needed, as "The life of the business man calls for patience," "The housewife has a constant demand made upon her patience," etc. If emphasis is sufficient the representatives of these various callings may be seen to wake up as their names are called. Next, open "Golden Sheaves of Homiletical Illustration" at "Pat," and pick out half a dozen stories which can be told with good elocutionary effect. If your hearers are of a literary turn of mind, it might be well to take down "Sparkling Jewels from the Poets," and select a few gems from Pope and Tupper for the further embellishment of the production. The end is now near, but by all means there should be a personal appeal by way of finale—as, for instance, "Are we as patient as we should be?" or, "Shall we not resolve that we will strive to be more patient?"

The method speaks for itself. The pastor of a prominent church was recently heard to say that he had not prepared a new sermon for a year, having made a change of fields just over a twelvemonth before. It is believable that a preacher of this type would be encouraged to changes sufficiently frequent as to make further preparation unnecessary for the term of his natural life. Had he mastered the art of preaching made easy he need never have prepared a sermon.—From The Christian Century.

SEEKING THE LOST.

One of the most frequent and exasperating experiences of life is the mislaying, or utter losing, of some article which, perhaps of no great intrinsic value, has become dear to us from long familiarity or daily use. Often we spend anxious moments of even weary hours looking up these waifs and strays.

It has always been so—things have gone astray from the first. History is, a large part of it, a series of lost values. Our Lord emphasized this fact when He used the metaphors of the lost coin and the lost sheep to point the moral of the seeking love which is restless till it finds the strays.

The supreme illustration of the seeking of the lost is afforded by the sacrificial example of the great Sufferer who shepherded the sheep at the cost of His precious life. But all who call themselves Christian must have a similar, if not an equal, interest in reaching out for the unsaved.

The church should awake to the need of evangelism in unlikely fields, and so prove that it cares for the souls of men. The world scarce believes in the sincerity and genuine concern for souls of the average church member, but a church that actually seeks the lost commands the utmost respect. Our interest in the wayward and the wilful ought to be like Christ's own love—deep, yearning, and restless in its evangelistic passion.—Zion's Herald.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1031 3531

LOUISIANA CONFERENCE CENTENARY STATEMENT.

The report below will be of special interest to every reader of the Advocate in the Louisiana Conference in connection with the following letter from our presiding bishop:

"My attention has been called to the plan to make the eight days, beginning with the fourth Sunday in September, September 26, and to include October 3, a period of special activity in the matter of collecting Centenary pledges that are due and overdue.

"I heartily endorse the plan, and hope that the presiding elders and the lay leaders and the preachers will make a diligent effort to bring the Centenary collections as nearly up to par as possible. I trust when the reports from this period shall have come in, we may realize that the special effort has been very fruitful of good results.

W. F. McMURRY."

This plan has been unanimously concurred in by all our presiding elders, meeting with Bishop McMurry at Little Rock, Ark., a short time ago. Every pastor has been asked to present Centenary accomplishments on September 26. It is hoped that the week will be an unusual event in our Centenary activities.

List of churches that have paid first year subscription. Those in bold-face type have paid second year. Star indicates those oversubscribing their quotas.

ALEXANDRIA DISTRICT.

Alexandria *	Longville
Boyce	**Ludington**
Cheneyville *	Simmsport
Eden	Melville
Bunkie	Merryville *
Campti	Natchitoches *
Davis Springs	Forest Hill
St. Maurice *	Provencal
Colfax *	Selma
De Ridder *	Atlanta
Fullerton *	Trout *
Lecompte *	Woodworth
Carson *	

BATON ROUGE DISTRICT.

First Church, B. Rouge*	Oak Grove
Keener Mem., B. Rouge*	Montpelier
Clinton	Lees Landing *
Denham Springs	Ponchatoula *
Antioch *	Wesley Chapel
Greensburg	(Ponchatoula Cir.)
Pine Hill	Concord
Hammond	St. Francisville
Ethel *	Star Hill
Jackson *	McCarrell Chapel *
James Chapel	Springfield
Natalbany	Slaughter
Clear Creek	Tunica has paid 3d year
Giliad	Pine Grove *

LAKE CHARLES DISTRICT.

Crowley *	Lake Arthur *
Iota	**Berwick**
Maxie	Opelousas *
Gueydan *	Rayne *
Indian Bayou *	Vinton *
Lafayette *	

MONROE DISTRICT.

Bastrop	Mer Rouge *
Jones	Oak Ridge
Grayson	Rayville
Choudrant *	Tensas Chapel *
Indian Village	St. Joseph *
Farmerville *	Waterproof
Marion *	Wesley Chapel *
Gilbert *	Boeuf Prairie
Union *	

NEW ORLEANS DISTRICT.

Sun	Louisiana Avenue *
Mandeville *	Mary Werlein *
Poitevent's Chapel *	(Quota subscribed
Plattenville *	more than three
Vacharie *	times)
White Castle *	McDonoghville *
Algiers *	Rayne Memorial *
Carrollton Avenue *	Second Church *
Epworth *	Plaquemine *
Felicity *	Pearl River *

RUSTON DISTRICT.

Bernice Circuit *	Homer *
Springhill *	Dodson
Dubach	Jonesboro *
Harmony Chapel *	Minden *
Elmore Circuit	Benton
Gibsland *	Plain Dealing *
Haynesville	Ruston *

SHREVEPORT DISTRICT.

Atkins *	Robeline *
Taylortown *	Mooringsport
Belcher	Bethel
Lake End *	Pelican *
Powhattan *	Marthaville
Cedar Grove	First Church, S'port *
Keithville *	Noel Mem., S'port *
Flournoy	Queensboro
Hosston	Naborton
Blanchard	South Mansfield
Logansport *	Vivian
Mansfield	Neame *
Many	Pickering *

S. S. THOMAS,
Secretary-Treasurer.

THE METHODIST EPISCOPAL CHURCHES, NORTH AND SOUTH.

By Rev. John W. Boswell, D.D.

A notable article by Bishop Enoch M. Marvin, contributed to the Methodist Review in 1872, has been reprinted under the title of "The Duty and Destiny of the Methodist Episcopal Church, South." The work was done under the supervision of Bishop W. A. Candler, "at the request, and with the aid of a company of spiritual men (lay and clerical), who are deeply concerned that our church should maintain its unworldly character, remain faithful to its sacred trust, and fulfill its divinely appointed mission." Nearly fifty years have passed since the article first appeared, but it is as timely as if it had been written to-day.

Bishop Marvin was a wise and holy man. He was by no means an uncharitable partisan, but he was thoroughly devoted to Southern Methodism—its doctrines, polity and policies, believing it to be, not only the best exponent of our holy religion, but that so "far as Methodism is concerned" the custodian of the vital truth that Christ's kingdom is not of this world. This trust he was firmly persuaded the Methodist Episcopal Church, South, could not surrender without dishonor.

Bishop Marvin was prompted to write the article by the effort which a few months previous had been put forth by the Methodist Episcopal Church to bring about the union of the two churches—an effort evidently too previous, since the two churches from 1844 to 1870 were utterly "out of harmony," a condition for which the Church, South, was not to blame, the Methodist Episcopal Church at its General Conference in 1848 having abruptly, not to say contemptuously, rejected the overtures of Dr. Lovick Pierce, our fraternal messenger.

The first offer of union was brought to the General Conference of our church in 1870 through Bishop Edmund S. Janes and Dr. William Harris. The writer was present as a looker-on when the distinguished visitors presented their credentials and pleaded their cause. By some stroke of fortune he was close up to the front at the time. The scene is vivid to-day, though he does not call to mind all that was said. Dr. Harris followed Bishop Janes in a short talk. When through, and before he was fairly seated, Dr. John C. Keener (afterwards bishop), was on his feet. Was that great man ever caught off guard? He had the official document in his hand. This document showed that the commissioners were authorized to negotiate only with Methodist bodies seeking union with their church. "And," said Dr. Keener, "as the Methodist Episcopal Church, South, is not seeking union with the Methodist Episcopal Church, the commissioners are not authorized to negotiate with our church." The commisssioners were caught. The reader can imagine, better than I can describe, how Bishop Janes looked. Reunion was frosted and killed.

Bishop Marvin acknowledged the desirableness of union. This, he said, "every good man desires." But he opposed the union at that time because conditions were not favorable. "Let the churches not come together under conditions that will insure another explosion. Better nothing than a mere botch." His general proposition was this: "The two Methodist Churches must be cleared of everything not proper to them as Methodist Churches before they can in any true sense of the word be one." In arguing this proposition he did not claim his own church to be faultless, but he did show that the Methodist Church, North, was not blameless. It had largely become what is called a politico-religious organization. It meddled to much with civil affairs. It began when that side of the church undertook to legislate concerning the matter of slavery, which, as an institution, was under the control of the government, some Conferences going so far as to appoint committees on "The State of the Country;" it was encouraged by Mr. Lincoln, who advised much with one or two of their bishops, and who flattered the Methodists because they furnished so many more soldiers for the Union army than any other church. They have not yet purged themselves, as witness the proceedings of their General Conference at Des Moines, 1920. In these things Bishop Marvin charged that the Methodist Episcopal Church had forgotten that Jesus said, "My Kingdom is not of this world." And he urged other and serious objections against union in 1872:

1. "In case of reunion, the Northern Church would give its character to the whole organization." This would be effected by the overwhelming majority on that side. Whatever is distinctive in Southern Methodism, and whatever is committed to her in trust, "merged into the larger body will be lost." This objection has as much force to-day as it had in 1872.

2. Reunion of the two churches would force upon Southern Methodists the practice if not the opinions of Northern Methodists in regard to the episcopacy. They hold that the episcopacy is the creature of the General Conference, and that bishops may be deposed or set aside with or without cause. Southern Methodists hold that the episcopacy is a co-ordinate branch of the church and that bishops cannot be deposed without formal trial, and for cause—for crime, or maladministration, etc. This was the supreme issue in the General Conference of 1844. Bishop Andrew was deposed arbitrarily—without trial, no formal charges having been made against him. This action was resisted by the Southern delegates, and separation followed.

3. Reunion cannot be generally desired, nor satisfactorily brought about until reparation by way of apology is made by the Methodist Episcopal Church for the insult and injuries heaped upon the Southern Church towards the close of the war between the States. The history is painful. I do not blame the Northern Methodists for saying, "Let bygones be bygones." But we who suffered the smart, and still feel the hurt, cannot forget. Were it a personal matter so far as this writer is concerned, long since the things complained of would have been buried. But my church suffered and was made to bleed because of the Northern effort to "disintegrate and absorb" it, as was declared by one of their bishops to be the program. The Northern Church should be ashamed of her conduct in seizing our churches and appointing her preachers to occupy them. If in any public way this shameful thing has been atoned for, I have never heard of it. All these things and more, are discussed in Bishop Marvin's pamphlet.

The Northern Methodists are dominated by the same spirit they were in 1865—the desire to absorb Southern Methodism. That is evident, it seems to me, from the unanimity with which they rejected the Plan of Unification at their late General Conference. Too many persons without reason and indifferent to causes, take it for granted that the "churches have nothing to do but just flow together and be one." Bishop Candler says this is "a delusion as widely prevalent in 1920 as in 1872 and more misleading now than then."

DAVID A TYPE OF CHRIST.

David the shepherd is the type of the one divine-human shepherd of souls—of the good Shepherd who giveth his life for the sheep—of him, who, going before his flock, leads them in the way to heaven. David the warrior represents him, who came into the world to fight against the foes of our households, who utterly vanquished them, and who holds them ever in subjection for the safety and defense of all who put their trust in him. David the king foreshadows and signifies the King of kings, whose "dominion is an everlasting dominion, who shall not pass away, and his kingdom that which shall not be destroyed."—James Reed.

The Home Circle

JUST SMILE AND PASS IT ON.

By Willie Conger Page.

If somebody does you a kind, loving deed,
When you are in trouble, or sadly in need;
If somebody cheers you along life's road,
When you are burdened by a tiresome load;
If you wait to repay them, the chance may be gone;
Just smile and pass it on.

If something is done to brighten your day;
Some one stands guard while you rest on the way,
Scattering the sunshine by hope's golden beam,
Radiating happiness by love's soft gleam;
If you wait to favor them, the chance may be gone;
Just smile and pass it on.

YOUR OPPORTUNITY

By Emma Gary Wallace.

A business magazine carried this single-line statement the other day, "Every man knows more about some subject than you do." That's all there was to it, yet it set James Anderson thinking.

"Do you suppose that's true, Dad?" he asked, rather skeptically at the dinner table. "Do you really believe that every normal man knows more about something than you or I do?"

"Why certainly," Mr. Anderson smiled. "That's what makes life so tremendously interesting. It's a continual game of 'Finding Out.'

"This morning a man came into my office who wanted to borrow some money. I couldn't see any reason why he should be in need of funds, for he earns a good salary and his father left him a substantial sum of money only a few years ago. The story he told me as to why he needed the money was plausible. I excused myself for a few moments after listening to him, went into my inner office and rang up his cousin, who is a banker. I know his cousin well, so I said bluntly, 'What's the reason that Will Jones needs to borrow money? He ought to have resources enough of his own to swing a five hundred dollar deal.'

" 'He would have, too,' came back the answer, 'if he hadn't learned to gamble. For all he prides himself on being a skilled player, he has lost nearly all his property and is continually hard up.' "

Mr. Anderson looked up at James keenly.

"Will Jones knows more about games of chance than I do. He knows more about rapid company than I do. He knows more about a family in distress without comforts than I do. The kind of knowledge that Will Jones has is nothing I crave.

"He hadn't been gone out of my office more than ten minutes before Wilbur Stevens came in. Wilbur is a young fellow but as keen as a briar. He was much interested to tell me about the new laboratory over at the munitions plant and the precautions the Government was taking to safeguard its workers. Wilbur knew a lot of things that I didn't and which I was glad to learn from him.

"Old Ben is out hoeing in the garden. I always enjoy a chat with him because he is so familiar with all the native trees and the best way to handle fruit trees to get the biggest yield. He is an authority on grass of all kinds. You know how shady our lawn is and I have tried and tried to get some variety of grass which would grow luxuriantly under the conditions of soil and shade out there. I tried for ten years unsuccessfully, until old Ben took hold of the lawn, and under his management it is like a piece of green velvet now."

James was eating his dinner thoughtfully.

"That may be all right as far as old Ben is concerned," he said, "but what do you suppose that Amos Kelley knows more than I do?" and James grinned as though he had put a sticker this time, for Amos Kelley was a well-known town character who, owing to an injury in his babyhood, suffered from a partially paralyzed arm and leg and was mentally slow.

"That's easy," Mr. Anderson replied back genially. "I have known a boy in my time who sometimes forgot to feed the chickens or to mail a letter, or to get up when it was time in the morning."

James had flushed slightly.

"But with Amos Kelley the case is different. For all he is not keen mentally, he is faithfulness personified, and if you hire him to mow your grass or shovel your walks, you need never be afraid that he will forget.

"The other day Mr. Manning was telling me that Amos had taken care of his store for ten years without failing to do it well. Because the store is so located that it has to open at 6 o'clock, Amos makes his appearance promptly at 3 o'clock, rain or shine, winter or summer, and works until six. His desire, as he often says, is to have everything 'beautiful.' "

"Well, what about old Biddy Cronk? Just wherein does she excel? I'd like to know, for maybe I'd feel more cheerful about going down with the basket of stuff mother wants me to take after dinner."

"Biddy Cronk is old and feeble and is not in possession of the faculties of her maturity, but let me tell you, son, that she did something once no one else in this town had the courage to do. A man came to the hotel, was taken sick, and his trouble was diagnosed as smallpox. That was years ago before there was a hospital. No one was willing to take care of him except Biddy. He was moved into a small house on the edge of the town, and when he recovered he couldn't say enough about her never-failing kindness and good care. Then, after her own children were grown, she took two orphans and reared them by taking in washing. Oh, I guess we could find a number of things that Biddy knows that neither you nor I have dreamed of."

James was toying with his dessert as though he were thinking of something else.

"Looks like that business magazine is right, doesn't it?" he said, "and it's going to be some fun from now on trying to find out whether what the other fellow knows is worth while or not."

"That's just it," nodded his father. "It's the power to discriminate between the worthy and worthless and to adapt good ideas to our own use which marks the difference between success and failure many times."

"It surely looks," James returned, "as though no one person has it all, doesn't it?"

"It surely does," responded his father, folding up his napkin and slipping it into the ring, "but the trouble is some people forget that fact and run away with the mistaken idea that they are the sum of all wisdom. It's the pride that goes before a fall usually, too. Excuse me, son; I want to go out and have a little chat with Ben."

Kind Words.

WHY GERTRUDE WENT TO CHURCH.

By Elizabeth Donovan.

"Father is coming home. Father is coming home," sang Gertrude on Saturday as she hurried about with mother making the whole house spick and span, and cooking the things which father liked best. For two whole long months he had been away.

What a happy, happy evening it was! How slowly the clock hand moved until train time, and then, when they all wanted to visit, how those same clock hands flew!

Everyone was happy but little May next door. Her mother had said: "I suppose you'll have to miss Sunday school to-morrow, for Gertrude will stay home and visit with her father, of course." May had cried herself to sleep because she loved to go to Sunday school.

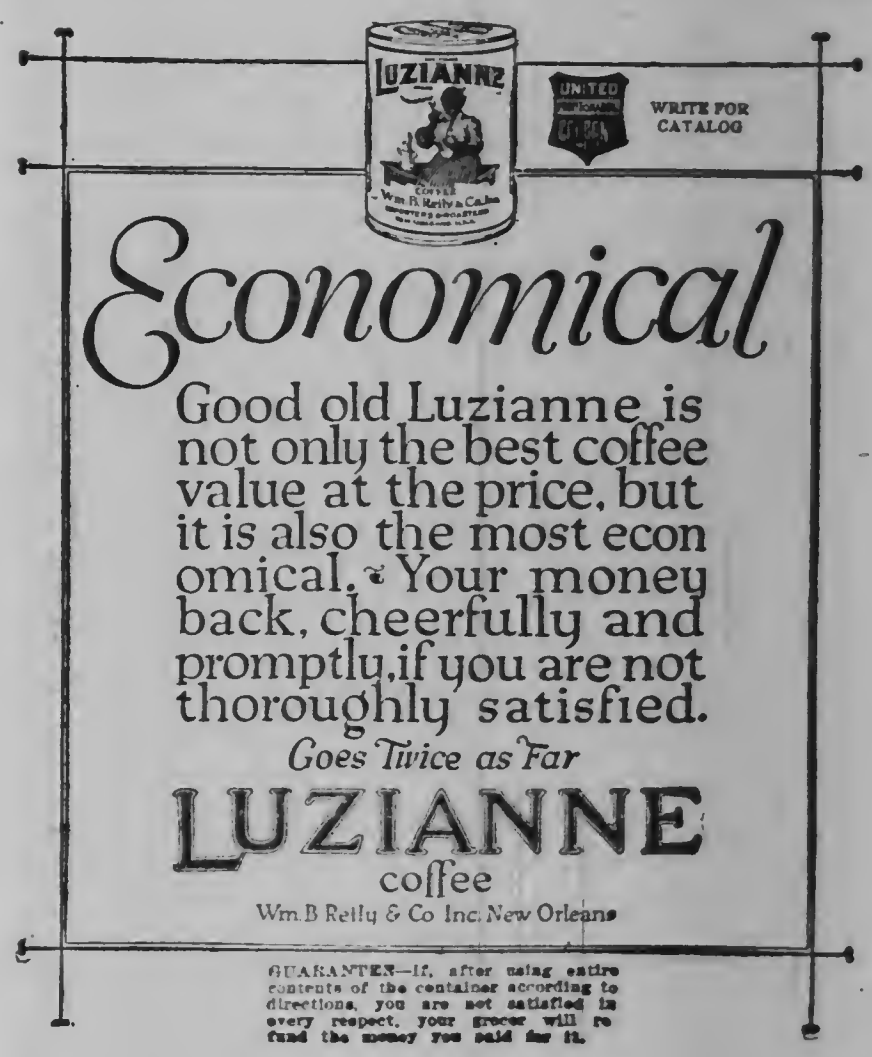
But early the next morning a bright-eyed Gertrude came to May's door. "Why, we did not look for you this morning," said May's mother, as she hurried around to get May ready, "we thought you would be too busy visiting with your father."

"Oh, he and mother are going, too!" said Gertrude quickly. "We couldn't stay home to-day, for it would seem as if we did not thank God for bringing father safely back again. Of course we thank Him at home, but when we go to church it lets other people know that we thank God, you know."

May's mother nodded thoughtfully as she tied her little daughter's bonnet. "You've preached me a good sermon on thankfulness this morning even if I couldn't go to church," she said. "I know you will have a happy, happy day."—The Sunbeam.

God knows his servants by their souls and not by their salaries.—Exchange.

The unknown, unheralded folk are equal, often, to the old-time heroes and martyrs—their "glory is to save."—Exchange.


LUZIANNE
UNITED
WRITE FOR CATALOG
Economical
Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.
Goes Twice as Far
LUZIANNE
coffee
Wm. B Reilly & Co Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 7, at 10 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. Important business is to be transacted, and a full attendance of the Committee is desired.

JNO. F. FOSTER, Chairman.

Franklin, La., Sept. 1, 1920.

WHAT IT COSTS—A THREE-MINUTE TALK.

There was a time when the work of a missionary was looked upon as a kind of romance, appealing to those who lost sight of stern realities in the glamor of a life in strange lands, among strange peoples. It is a romance—we thank God that a high emprise still stirs the soul and arouses the imagination—but it is also a work that involves hardships, self-sacrifice, weariness of spirit and, oftentimes, unutterable heartache. The missionary has to give up home, loved ones, friends, pleasant associations with congenial people, and many of the comforts that most of us have come to look upon as indispensable to our happiness. He has to learn a new language, accustom himself to strange customs, set himself tactfully but determinedly against established institutions, and labor without ceasing for the establishment of spiritual ideals in an atmosphere that is charged with the grossest materialism and superstition. Far away from the sustaining influence of a great company of like-minded fellow-workers, he labors alone, upheld by his devotion to duty and his consciousness of the ever-present grace of God.

But the missionary never complains, never gives way to doubts and fears, never loses heart, and never cries, "Hold, enough!" In spite of all he has given up, in spite of all the difficulties he has to face, in spite of loneliness that comes from separation from friends and loved ones, he labors on, month after month and year after year, striving with all his might to hasten the coming of the time when the Kingdom of God shall be established even to the uttermost parts of the earth.

What a small thing it is for us, in the enjoyment of plenty and in the midst of friends, to give our money and our prayers that these heroes and heroines of the Cross may be encouraged and inspired by the realization that we are solidly back of them in their glorious undertaking!

DEATH OF DR. T. B. HOLLOMAN.

We hardly know how to write the words—but we are forced to the sad duty by the telegraphic announcement of the death of this distinguished servant of the church at Yazoo City, Miss., on Thursday of last week. Beyond the announcement of his death and the statement that he would be buried at Itta Bena, Miss., we have no details of the end, but we knew him so well that we can confidently say,

"There was no moaning at the bar,
When he put out to sea."

Dr. Holloman was admitted on trial into the Mississippi Conference in 1873. He soon took rank as one of the most accomplished, efficient, and popular members of that body, and found himself in demand as pastor of the leading appointments, presiding elder, and college president. He loved people, and everywhere he went he received their love in return. He was a winsome servant of God, enforcing by his life what he taught with his lips.

Our readers have enjoyed with us the bright, entertaining, suggestive articles he has contributed to the Advocate from time to time; we shall see them no more. In this week's issue we are printing the last communication we received from his pen, under the captien, "Vacation Ended." There was a strain of humor in all he wrote, yet underneath was a current of deep feeling and profound thought that interested and profited his readers. Whether there was a strange premonition that he was soon to leave us that caused him to write of "Vacation Ended," we do not know; but we do know that he was always eager to be at work, busy about the things that make men better and happier in this world and that prepare them for the world beyond. His work on earth is done, but his influence will remain a long time in the lives of those to whom he was a blessing throughout the long years of his ministry.

A suitable memoir will doubtless be sent us for publication in due time.

GETTING READY FOR CONFERENCE.

In last week's issue of the Advocate we had something to say about the importance of getting ready for Conference by beginning now to take such steps as will insure the full payment of all financial obligations. The suggestions made then had to do largely with the material interests of the church and the work of the official boards; we trust we shall not be thought presumptuous if we call to mind this week a few things about which pastors ought to be especially concerned.

In the first place, the records of the year's work should be so carefully made as to insure a perfectly accurate set of statistics to be included in the annual report. The blanks upon which this report is made are as nearly as possible self-explanatory, yet it is a well-known fact that the work of the statistical secretaries is hampered every year by discrepancies and inaccuracies that could easily have been avoided if sufficient care had been used in making them out. As we see it, this annual report is not merely an incidental of the year's work, but it is an exceedingly important statement of the visible results of a whole year's activities. Take, for example, the question of a decrease or increase in membership of the church at large. It is no small matter to have to publish to the world figures that show a net loss of communicants in one of the most virile religious organizations in the country; yet that could very easily happen, and perhaps has happened, through carelessness in tabulating additions and removals. It is hardly necessary to suggest that the church register should be so accurately kept that it will, at all times, give the exact status of the church as to membership. It is sometimes the case that the pastor relies upon memoranda, rather than the official record for his figures. Just in passing, we would add that during the Conference session in a crowded room is not the best time or place for making out reports.

In the second place, in getting ready for Conference the pastor should see to it that the work of the year is brought to such completion that his successor, if there should be a change of preachers, would have no difficulty in taking up immediately and going forward with the work. It will be hard enough for the new man to become acquainted and properly adjusted to a new situation, without his having to gather up the loose ends of the preceding administration and solve left-over problems that he should never have to confront. "I'll attend to that after Conference," may be a satisfactory statement by a preacher who is absolutely sure that he will be returned for another year—but what Methodist preacher can be sure of his appointment in advance? Even if he could be, it would be no better for him to enter upon a new year with a clean sheet than to have to begin it by disposing of some vexatious left-overs. In theory, at least, when a preacher leaves for Conference the affairs of the church should be in such condition that his successor would have no difficulty in taking up the work even if the old pastor should not return for a single hour.

Again, as a preacher is getting ready for Conference, he can do much toward encouraging his people in view of what has been accomplished, and toward inspiriting them for the work of another year, whether under his continued pastorate or the administration of another man. It is not according to the spirit of the itinerary that we should be independent workers, or that we should be concerned for our own success merely, regardless of what our successors will have to face. Whether we are laying foundations or building upon another man's work, we should remember that still others are to come after us, and that we have it largely in our power to make the way easy or difficult for them. The preacher has done a good year's work after all, who leaves a sweet-spirited people and carries no ouch himself when he goes to Conference.

The most important suggestion we have left for the last—the personal preparation of mind and heart for the great annual gathering to which we all look forward. Of necessity our Conferences have developed into great business assemblies; but that does not mean that the religious element should be subordinated. And it will not be subordinated unless we, as ministers, go to the place of meeting with our minds fixed upon temporal things, looking forward to it as a place merely of delightful hospitality and social recreation. It is all these—but it is infinitely more. It is—or should be—a place of spiritual rejuvenation, of revival within our own lives of those spiritual influences and energies that we have sought to make powerful in the lives of our people as we have labored among them. Above all things else, in getting ready for Conference let us expectantly pray for such an outpouring of the Spirit as will make this a memorable year in our religious experience by reason of the enduement of power we shall receive for the work that yet lies ahead of us.

A GREAT MISSION FIELD AT HOME.

By invitation of the pastor, Rev. F. J. McCoy, we spent a recent Sunday at Houma, La., a beautiful town in the French-speaking, Roman Catholic section of the State. While there we were a guest in the MacDonnell White Home and School, which is conducted admirably by Miss Ella Hooper and Mrs. Lay M. White. This institution, which is maintained as a center of missionary operations for the surrounding territory, is doing a magnificent work in the practical application to the whole life of the people of the principles of Protestant Christianity. While a guest in the Home, we were the recipient of a most gracious hospitality on the part of Miss Hooper and Mrs. White, and the two charming little French girls, Gertrude and Lucy Boquet, who are at present members of the family. We had the pleasure, too, of meeting the Mrs. Pullen and Mr. Robichaux, who are actively identified with the work of our church in Houma, and of receiving appreciated courtesies at the hands of Dr. and Mrs. Warren.

Our congregation at Houma is small, but it is loyal, and it is just entering upon a new era which will be marked by the erection of a beautiful and substantial brick church, for which a large part of the necessary funds is already in sight. When this building is completed, Methodism in particular, and Protestantism as a whole, will be in a position to do a great work in a field that is white unto the harvest. We are glad to have had this close-up view of the work that is being done by our church in one of the greatest home mission field in our territory.

PERSONAL AND OTHER NOTES.

Rev. E. R. Smoot, of Amory, Miss., recently did the preaching for Rev. A. T. McIlwain in a meeting at Senatobia, Miss.

Rev. W. F. Rogers, of Oakland, Miss., was recently with Rev. J. B. Conner in a meeting at Cypress Corner, on the Longtown charge.

Rev. L. P. Wasson, pastor of First Church, Water Valley, Miss., assisted Rev. J. M. Guinn in a good meeting at Crenshaw, Miss., last week.

We learn from the South-Reporter, of Holly Springs, Miss., that the new organ for our church at that place has been shipped, and that it will soon be installed.

Our new church at Inverness, Miss., will be completed in the near future. It is a handsome brick building which will be a credit to the community. Rev. E. B. Sharp is pastor.

It is good news that comes to us through our exchanges that Bishop Jno. C. Kilgo is steadily improving in health, and that his physician says that, with continued rest, he will recover completely.

Mr. Q. R. Henry, a graduate of Centenary College, Shreveport, La., has recently received an appointment in the Government Rehabilitation Service, and has been assigned to educational work at Greenville, S. C.

Rev. U. G. Foote, pastor of Rayne Memorial Church, is this week assisting Rev. H. N. Harrison, of Slidell, La., in a series of meetings. The singing is being led by Rev. Bunyan Champlin, a member of Felicity Church.

Rev. and Mrs. J. G. Snelling entertained at an informal luncheon on Monday, September 5, all the Methodist pastors of the New Orleans District. Needless to say, there was "a feast of reason and flow of soul," which was enjoyed by all.

The Mississippi friends of Rev. and Mrs. W. L. Broome will regret to learn that Mrs. Broome has recently been seriously ill in the Wesley Hospital, Oklahoma City, Okla. Brother Broome is pastor of the Central Methodist Church, Norman, Okla.

A community welcome was given to Dr. I. W. Cooper at the First Baptist Church, Brookhaven, Miss., on Sunday evening, September 12, on his safe return from his tour of Europe. Dr. Cooper is held in very high esteem by the people of his own community.

Brother pastor, have you held that church conference yet? It will help you to revise the Church Register, to check the lagging items in church activities, to pay in full the Centenary and all other claims, to plan for a better and bigger work for the coming year.

Miss Irene Estelle Leggett, daughter of Rev. J. T. Leggett, presiding elder of the Brookhaven District, was operated on for appendicitis at the Jackson Infirmary recently. She was seriously ill, but her condition was reported as greatly improved after the operation.

A very successful revival has recently been held at the Wesley Memorial Church, Biloxi, Miss., in which the whole community received an uplift and about 25 were converted and added to the church. The pastor, Rev. L. A. Darsey, was assisted by Rev. A. Inman Townsley, of Felicity Church.

Rev. V. R. Landrum, our pastor at Harleston, Miss., requests us to announce that the Salem Camp Meeting will be held, October 6-10. The preaching will be done by Rev. J. S. Purcell. A cordial invitation is extended to the public generally, and to former pastors especially, to attend the meeting.

The vacation Sunday school at Seashore Camp Grounds presented Master Inman Ueber Townsley with a handsome silver wrist watch, as a token of appreciation of his faithfulness as "official bell-ringer." His record was 100 per cent on time. Inman says he loves brass and noise! He is a true son of his father.

Among the delegates named by Governor Russell, of Mississippi, to attend the International Congress Against Alcoholism, to be held at Washington, D. C., September 21-26, we note the names of Rev. J. M. Morse, presiding elder of the Jackson District, and Rev. Chas. W. Crisler, pastor of Galloway Memorial Church, Jackson.

Mr. Van Carter, General Secretary of the Louisiana Sunday School Association, left on September 4 for Tokio, Japan, to attend the World's Sunday School Convention. Brother Carter will be away about three months. Under the pen name, "Perambulator," he will give the readers of the Advocate interesting sketches of his travels.

The ninth session of the Seashore Camp Grounds School opened last Monday, September 5, with an enrollment of more than 100 on the first day. The President, Rev. H. W. Van Hook, expects to enroll at least 125 during the first month. Opening addresses were made by Rev. M. B. Sharborough, President Van Hook, Mr. J. R. Abels, Dr. J. W. Bolton, and Rev. A. Inman Townsley.

We learn from the Lincoln County Times that the opening of Whitworth College has been postponed from September 22 to September 29, in order to allow time for the completion of improvements that have been under way during the summer. The announcement is made that, although the capacity has been largely increased, every room has been engaged and applications are still coming in.

The Louisiana Conference Epworth League Cabinet will hold its annual meeting in New Orleans, the guests of the ten Chapters of the city churches, on October 1 and 2. Among the out of town speakers are Rev. W. W. Drake and Rev. J. B. Gramhling, of Shreveport, and Mrs. R. H. Wynn, of Ruston. The social features of the occasion will be in charge of Mrs. Lillie Ueber Townsley, of Felicity Chapter.

The opening of Millsaps College on Wednesday was auspicious in every way. The new dormitory was in readiness, and the campus was "spick and span." Within the past three years and a half, Rev. M. M. Black, the Commissioner, has raised nearly $100,000 for the college. Considering the numerous calls for money that are being made nowadays, the response of the laymen to the needs of Millsaps College has been very gratifying.

A note from Rev. H. M. Ellis, our pastor at Centenary Church, McComb, Miss., informs us that Rev. G. A. Klein, one of our most successful general evangelists, has been engaged to hold a meeting for all the Methodist churches of McComb, beginning the third Sunday in October. The meeting will continue until a revival is had. Brother Klein has an open date immediately after this meeting, which he would be glad to have taken in this section. Any brother wanting to engage him can reach him by addressing him, Box 484, Memphis, Tenn.

A SUPERANNUATE VERY SAD.

My life-long friend and greatly-loved brother, Tom Holloman, has left us for heaven. Good-bye, Tom! I wish I could have been at your bedside when God called you away; I wish I could have held your hand, and spoken a word to cheer you as you went down into "the dark valley and shadow of death;" I wish I could have been by you to catch the vision of the angels sent to bear your ransomed soul to the glory world. But I knew nothing until loving hands had laid your precious body in its final resting place.

I shall miss you, Tom, my dear old friend; but it will not be long. I was sure I would beat you to heaven—you may look for me soon. You wrote me a few days ago that if I got "home" first, it would not be long till you would join me. Now, it will be for me to join you. Your going breaks the link that binds me to my boyhood days—there is no one left in the Conference whose friendship and love has reached back so far. Our fellowship and love for each other has been unbroken for more than fifty years. Nothing has ever disturbed it. Thank God for it! The memories of these happy years of fellowship with you will cheer me. Thoughts of you in heaven will help me.

By the help of God I am going to meet you, Tom, my loved friend, after awhile.

T. W. ADAMS.

Brookhaven, Miss.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.

New Orleans.

EPWORTH LEAGUE WORK IN NORTH MISSISSIPPI CONFERENCE.

In accordance with our policy for the year 1921, we have planned a series of District Institutes. The Central Office has been considerate enough to furnish us the services of Mr. E. O. Harbin for lectures in an Institute in every district.

The Conference Cabinet has tried to arrange the dates so that as little time as possible will be lost from one place to another. The dates are as follows:

Holly Springs District, at Holly Springs, Sept. 23; Aberdeen District, at Tupelo, Sept. 24; Corinth District, Corinth, Sept. 26; Columbus District, at West Point, Sept. 27; Winona District, at Winona, Sept. 28; Durant District, at Durant, Sept. 29; Sardis District, at Coldwater, Sept. 30; Greenville District, at Merigold, Oct. 1.

It is certainly a well established fact that if the Epworth League work is to be what it deserves to be, the District Institute is the proper way to accomplish that state. I am urging all League workers and sympathizers to try to make these meeting helpful.

W. R. LOTT,
Conf. President.

The way to lift a church out of the deadness of spirit that sometimes comes over it, is to pray God to send in a rising tide of religious experience.—Exchange.

IN MEMORIAM.

MRS. W. J. HUTCHINSON, an old-time Methodist and simple servant of God, fell on sleep on August 18 last, and with her death there passed from earth to heaven a rare character, beautiful in all her walks and one abundantly fruitful in all that makes life worth while. Sister Hutchinson was of old Virginia stock, her ancestors being from England, and in her forceful character she showed the sturdy energy and courtesy of the Cavalier, plus all the romance and love of the beautiful usually associated with their gallantry.

In 1858 she was married to Mr. W. J. Hutchinson in New Orleans, La., and for a short while lived at Filmore, Bossier Parish, but moved to Caspiana, on Red River, in Caddo Parish, during the early part of the Civil War.

There were given to this worthy couple nine children, all of whom grew to adult life, and eight of whom are still living and all members of the Methodist Church, and four or more of the sons are stewards in the church. The two daughters, Mrs. Jno. M. Robinson and Miss Margaret Hutchinson, are earnest workers for the Master, and have always made the Methodist minister to realize that he was most welcome and could rely upon them for their support and aid.

In the social circle, as queen of her own fireside, Mrs. Hutchinson was seen to fine advantage. The old hospitality of ante-bellum days lingered in her home to the close of her life, with a setting of roses, garlands of flowers, abundance of music and the cheer of cultured conversation. The background of her life and the golden thread which ran through her whole life was faith in God and service to Him in serving humanity. She was blessed with a strong personality and was essentially a leader, causing things to happen whenever she moved, yet was not swayed by prejudice, nor was she given to impatience, as is frequently the fault with those so endowed, but was gentle, kind, thoughtful of others and considerate. Her faith was beautiful in its simplicity and her walk was with God. The longer I live the more it is borne in upon me the fact that only the great are really simple, and that humility is an evidence of greatness of soul.

If one may be judged by one's friendships and the wealth of regard given when bestowing friendship, the family and community have lost a great woman from their midst. Blessed with wealth, she administered the same for God and humanity, and her gifts, given quietly, have reached out over a field larger than is usual with the ordinary life. What she did was done without word or comment, and but few knew of her acts.

If one could be judged by the results of life, then this life as seen from its influence on her family, her community, her circle of friends, her simple personality, its helpfulness and power to impress truth, was that of a strong, pure soul. Her end, like her life, was quiet, simple, beautiful.

JNO. F. FOSTER.

MISS BESSIE BROWN, daughter of Mr. and Mrs. John H. Brown, was born at Sallis, Miss., Dec. 1, 1881. She was educated in the public school of her home town and in Grenada College. In early life she was converted and joined the M. E. Church, South. She came to Oklahoma in 1903, and has made her home most of the time since with her cousin, Mrs. George McMillan. She died in Oklahoma City, Feb. 28, 1920, after a brief illness. Her remains were taken back to the old home at Sallis, Miss., and buried in the family burying-ground. Funeral services were conducted by the writer, her former pastor, assisted by Rev. T. L. Oakes. I have never known one who attended to her regular work as she did who gave so much of time and thought and prayer and work to the church as she did. Her work outside the church was enough for one much stronger than she; yet, from what she did, it would appear that she gave her whole time to the church. We wonder yet how she ever did it all. Her faith in her Lord was wonderful. Her love for His church was strong. Her consecration and devotion were beautiful. Her life was an inspiration to all who came in contact with her. Her work among the young people of Bristow, where she lived the last few years of her life, will abide. A book that she and the Junior Leaguers made to represent "Victory is of the Lord" will be kept and prized by the whole church for years to come. Her last thought and words were of the work with the children of the church. I am sure that no purer or more unselfish life than Miss Brown lived has ever been seen since the Master showed us how to live. We can truly say of her—

"Servant of God, well done;
Thy glorious warfare's past.
The battle's fought, the victory's won,
And thou art crowned at last."

W. L. BROOME

Norman, Okla.

Spiritual growth stops when publicity and popularity are desired.—Exchange.

The man who cannot preach without a pulpit was never born to preach in one.—Exchange.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.—Adv.

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.
All Drug Stores. Arthur Peter & Co., Louisville, Ky.

"I am well! - your chickens and stock well?"
If not- give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!

Red Eyes Dickey's Old Reliable Eye Water, cools, heals and strengthens the sorest eye. Doesn't burn or hurt, feels good. Once used always wanted. Good for children and grown folks. Get Genuine in Red Box—25c.
DICKEY DRUG COMPANY
Bristol, Virginia

Girls! Girls!! Save Your Hair With Cuticura
Soap and Ointment to clear Dandruff and Itching, 25c. each. Samples free of Cuticura, Dept. , Malden, Mass

WHEELER Business College
BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write For Free Catalogue

HOLMES is a Reliable Store

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.)	*1.54 gr.*
Green tea (cold)—1 glassful (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

REVIVALS ON THE WALNUT GROVE CHARGE.

Dear Brother Carley: We have finished our revivals on the Walnut Grove charge for this summer and I am back at Millsaps College, busy with my studies again. We have had a great time this summer. First, we were assisted at Walnut Grove by Brother L. L. Roberts and had a splendid meeting there. The whole church and community were drawn closer to God and everybody enjoyed the meeting. Two members were added to the church. We went from house to house during the meeting, and, besides getting the people nearer to God, Brother Roberts was very favorably impressed with the community and said it would take him a long time to eat up all the good food those people possessed. He claimed to be on a diet, but he digressed from that about three times a day. I think the whole of the Newton District can testify that Walnut Grove is blest with plenty of good food and hospitality, the district conference being held there in June.

Next we went to White Plains and the pastor held the meeting there without any visiting preacher to assist. We had a good meeting there. The house was full every day and wouldn't hold the people at night. Eight members were added to the church there and ten babies and children were baptized.

From there we went to Zion, where we were assisted by Dr. Rolfs Hunt. We had a splendid meeting at Zion and everybody seemed to get a blessing. Dr. Hunt did some splendid preaching, and visited with the pastor all over the community. Eight members were added to the church there and two babies were baptized.

Our next meeting was at Freeny, where we were assisted by Brother M. L. Burton. We had a good meeting there and we feel that much good was accomplished. Brother Burton did some extra good preaching and four members were added to the church. Freeny is nearly thirty miles from the railroad and was a long trip through the country for a crippled man to make, but he made it without any complaint and said he went into more homes and saw more dead chicken than at any previous meeting he ever attended, and before he left he testified that there were plenty of live chickens left also.

Our last meeting was at Sebastopol, where we were assisted by Brother E. L. Hillman, of the North Georgia Conference. We had a great meeting there and the whole community felt that God was there. We were all drawn closer to God, and thirty-two members were added to the church. This being a new church, twenty-one of the members were by certificate; the other eleven were by vows and baptism.

Immediately after the meeting at Sebastopol, my wife and I boarded the train for Jackson and are now ready for another year's work in college.

Yours in Christ,
W. N. WARE, P. C.

THE PASSING OF A FAITHFUL BRAZILIAN PREACHER.

This morning I received a telegram from Sao Paulo, announcing the death of Rev. Leonel Lopes. Rev. Jose Leonel Lopes was admitted into full connection in the Annual Conference, July 29, 1899, after having served at least two years as a pastor, if not more, before that, and from that time on was one of our most faithful pastors. His circuits were nearly always large, thus requiring incessant travel, mostly on horse-back, and many privations. Salaries were low and there were many difficulties, but that unwavering soldier of the cross pushed on. Even in the last few months of his active ministry, when both feet were growing cold and were almost completely paralyzed, due to diabetes, when it was necessary for his son to accompany him to help him along, he never complained, but insisted on filling all his appointments on a hard work. When urged to take time for treatment, others seeing how badly it was needed, he said, "No, this is nothing. It will pass," and went on.

Finally gangrene set in, and he was sent to the hospital in Sao Paulo, where he passed four long months, suffering much, and losing in successive operations, both limbs. He still was bouyant, and anxious to get his artificial limb (before the second operation) which a friend had promised, that he might go back to his work, and have his family all together once more. But the disease was implacable.

He was a consecrated man. One of the consuming desires of his life was that the Lord should call one of his sons to the ministry. The result is that one daughter has just finished the course in Collegio Methodisto in Riberao Preto and is preparing for missionary work. Josaphat says he has prayed for the Lord's call, but it has not come yet, but that he is ready for it, and Josias is an enthusiastic little Christian. I do not know the other children.

During his sickness, in various places friends made offerings for his support, and when they learned he was in a general ward, and not a private room, many were grieved and even indignant that a national preacher should be left so, and censured their brethren in Sao Paulo. But, in reply, the brethren there said that Sr. Leonal, as we all called him, had not been neglected, that he himself wanted to be in the general ward, where he would meet more people and tell them the glorious Good News! And this he did to the last. The funds that were raised, in this part of the country at least, were placed in the savings bank for the family, as he was being cared for already

A saint has gone to his reward. What a challenge to us all!

Thus our ranks are being depleted. Another of the old guard has fallen at his post. Others of that same old guard are on their last watch, and will soon hear the trumpet call relieving them of all earthly cares. And the young men in preparation are not yet ready to take their places, though some of them are being forced to do so, even without sufficient preparation. The urgent appeal I hear from all our work in Brazil is pathetic indeed. Pray for us. CHAS. A. LONG.

Juiz de Fora, Brazil, July 12, 1920.

A REVIVAL AT BROWNSVILLE, MISS.

Dear Brother Carley: As I have not written anything to the Advocate this year, I will give an account of the meeting at Brownsville.

Rev. J. O. Ware, of Centreville, came the third Sunday and did the preaching for us. We had a real good meeting. Brother Ware did some splendid preaching, and helped our people wonderfully in a spiritual way. We received four additions to the church, one by letter, and three by baptism. We intended to close the meeting Thursday night, but the people were so interested and so insistent for it to continue until Friday night. They paid Brother Ware a nice little sum and helped the pastor on salary and Conference funds, and, best of all, surprised him with a nice pounding, which will be helpful through the school months this fall.

I will say to the brethren, if you want some one to help your people and do them good spiritually, you will make no mistake in calling on Brother J. O. Ware, for he is an earnest and faithful worker. It is always a pleasure to be associated with him.

L. M. SHARP, P. C.
Jackson, Miss.

"Nothing Better As A Laxative"

Asheville Lady Finds Black-Draught An Effective Remedy In Her Family for Common Ailments of the Digestive Organs.

Asheville, N. C.— Mrs. A. K. Jarvis, 44 Woodrow Avenue, this city, says: "I have used and heard of Thedford's Black-Draught for years, and I certainly have found it splendid for headache, sour stomach, indigestion and other ills that come from a deranged liver.

"My husband and I keep Black-Draught in the house and think it is splendid to keep off sickness. I have used it in small doses as a laxative, and there is nothing better.

"Black-Draught is a mild liver medicine . . . any child can take it. I have found it splendid with them for colds."

Thedford's Black-Draught has benefited thousands in relieving liver ailments. It helps to drive bile poisons and other unhealthful matters out of the system.

Black-Draught is a stand-by in thousands of family medicine chests. It should be in yours. Its use should help to keep the whole family well. Prompt treatment is often half the battle against many ailments.

Get some from your druggist to-day. —Adv.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Pinaud's Skin Success Ointment. Used for over 50 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in banishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label
All Druggists

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Wanted, fifty men, who will teach one of the books in the course for teachers. Training the Devotional Life, is a good book to use in the prayer meeting. It has twelve chapters of vital importance to the entire church membership. Get a dozen or more people to buy the book and give one chapter each Wednesday night until the book is finished; let such people as care to study, take notes, send for the questions and let as many as will, stand the examination. Do this and you will build up your prayer meeting and at the same time train teachers for your Sunday school.

Rev. Melville Johnson, pastor at Batesville, is trying to train his entire school in the divine art of worship. He is having each department worship separately, using a program of worship adapted to the needs of each group of worshipers. He is aiming to give religious education to all his people. Of course he is not having smooth sailing to begin such a radical change, but he is doing work that counts.

When your school observes Promotion Day the last Sunday in September, you are expected to give an exhibit of the hand-work done by the juniors, that everybody may see the kind of work you are doing in forming right habits. It would do a lot of good to have these exhibits at your county fair, so the schools in the county can see what you are doing and thus spread the idea of correct religious education. When a good piece of work is done, it ought to be shown to others to stimulate them to do the same thing.

What kind of records are you keeping in your school? Are they worth anything to the child? Do they stimulate the child to do good work? Records should not be kept just to be doing something, but should be kept for a purpose. The "O. K." record system gets the results you want. Take, for example, the records for juniors: each child has a page for the year, beginning the first of October, and is marked on church attendance, Bible reading, hand-work and other items of importance. At the end of the month, the teacher makes out a report of these nine points and sends it to the parents, the child is encouraged to do the work, and the parent becomes interested in what the child is doing. There is record book for each class in the school. They are only fifteen cents each. Try this system of records and note the results.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last week was spent at Kingston Church, Laurel. I taught a class on "Life in the Making" and we had a fine attendance. The crowd grew from start to finish. While none of those who came took the examination at this time, we feel that several will take it. As a result of the work, the Beginners' and Primary departments were reorganized and put on a new basis.

The First Church, Laurel, has remodeled their basement, making room for the Elementary Department, which will be serviceable for many years to come.

West End has outgrown their church and are putting in a basement in order to take care of the Sunday school.

The Kingston Church is gradually being completed; and for the amount of money put in it it is one of the neatest and prettiest churches I have ever seen.

Promotion Day is the first Sunday in October. I am anxious for each church to observe this Day. If you have only two classes, hold a Promotion Day service, promoting those who ought to be promoted. There is nothing that will put life into your church like a sure-enough Promotion Day.

I wonder how many individuals there are who are willing to pay the price of efficient leadership? I would like to hear from them.

It is only a short time until Annual Conference. I wish to make an appeal that each and every Sunday school will make an accurate report.

I wish to thank the children for their loving-kindnesses to me. They have been so gracious in their reception and so kind in their acts.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

All superintendents of schools are asked to see that the report blanks are filled at once and mailed to the Board office at 306 Fifteenth Street, Alexandria. Blanks were sent to superintendent.

Make your offering to the Sunday School Board whether you hold Sunday School Day or not. You have not been notified from the Board office that you have not remitted, but will be soon unless you remit.

All pledges made at Shreveport Wesley Bible Class Federation should be paid now. Many have been paid.

Our Conference Elementary Superintendent, Miss Caroline Hess, is doing excellent work in the field. She will be glad to visit you and instruct your leaders. Write her your wishes at 306 Fifteenth Street, Alexandria.

My calendar is full for this Conference year. I cannot make any dates that are not in my present schedule.

ALONZO EARLY,
Field Secretary.
CAROLINE HESS,
Elem. Supt.

DREW AND THE "FORGOTTEN MAN."

Rev. J. H. Bell, Field Agent for the Superannuate Endowment Fund of the North Mississippi Conference, was at Drew, Sunday morning, August 29, and made a strong appeal in behalf of the old preachers who have given their lives in sacrificial service to this great country in which we live. As was clearly shown by the speaker of the occasion, many of these aged ministers are now in want, although they have given forty, fifty, and some of them sixty years of service to the church. They are the men who have made our civilization possible, who have established churches throughout the land, and who have helped to make our homes safe and pure. That they are permitted to suffer in their old age is far from being a credit to a great church. The laymen of the church, as well as the membership at large, are coming to realize this deplorable condition and are resolving to correct it by providing a fund whereby these "Veterans of the Cross" may be saved from destitution. In making this fund a reality the congregation at Drew is glad to have a part. It has already subscribed $8,840.00, and has authorized the agent to report the subscription at $10,000, assuring him that the small balance would soon be raised. The joy and readiness with which this response was made proved to be the means of a very impressive and a truly religious service. The people responded as if they deemed it a privilege to give.

In his spirit of presentation of this worthy cause, Brother Bell is very pleasing and effective. He does not coerce; he does not even insist. He clearly presents facts, kindly places the matter upon the hearts of the people, and then simply announces that an opportunity for paying a debt of love is before them. He frankly says that every one must give joyously or not give at all. The people are made to feel that they themselves have discovered the need, and that the offering must be free and voluntary. The movement has originated with them; they are the leaders in it; and, therefore, they can not and will not allow it to fail. This being the spirit of the occasion, the appeal, the response and the abiding sense of joy are all beneficial to the local church.

Brother Bell also assisted the pastor in a meeting at Sandy Bayou. For five days he preached in a plain, practical and decisive manner. The attendance and interest grew with each succeeding service. Nine persons united with the church, many more were induced to become active in their service for the Master, and the spirit of fidelity and true devotion was revived in the heart of almost every one present. W. N. DUNCAN, Pastor.

Paying the debt of nature does not pay the debt of sin.—Exchange.

DECATUR AND HICKORY CHARGE.

Last Sunday, September 5, was a red-letter day for the Hickory church. Brother W. D. Hawkins, our secretary and treasurer of the Centenary work for the Mississippi Conference, was present, and gave us a splendid address on the importance of this great work and what it means to the world. It was well received and I hope will be of much help to that individual church.

In the afternoon, with the assistance of Brother Hawkins, we organized an Epworth League with a membership of fifty members. All of them seemed to be delighted at the chance of doing something for the Master through the League.

At night, we were interested by another talk from Brother Hawkins, followed by a moving picture, illustrating the work done and being done by the aid of the Centenary Fund.

At the morning and night services, an opportunity was given for people to join the church, and we have eight names, with, we hope, others to follow next Sabbath services, to be received into the church. We are looking forward to a fine ending up of the year's work at this church; also, on the entire work. W. L. BLACKWELL,
Decatur, Miss. Pastor.

FROM LUCEDALE, MISS.

Dear Brother Carley: Last Wednesday night we closed an eleven days' revival meeting at Lucedale, with sixty-one additions to the church. Rev. C. M. Crossley, pastor of our Court Street Church in Hattiesburg, was the preacher; and he preached with great power and acceptability. The attendance was large, so much so that at times the building would not hold them, and many were turned away. All say that it was the greatest meeting held in Lucedale for many years. Many who had resisted all effort for years to bring them to God, yielded and were converted. Our church has been greatly blessed and the prospect for the future is bright.

Yours cordially,
J. L. GREENWAY, P. C.

HAS NO PAIN NOW

What Lydia E. Pinkham's Vegetable Compound Did for Mrs. Warner.

Onalaska, Wis.—"Every month I had such pains in my back and lower part of stomach I could not lie in bed. I suffered so it seemed as though I would die, and I was not regular either. I suffered for a year and was unfit to do my housework, could only wash dishes once in a while. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women and decided to try it. It surely did wonders for me. I have no pains now and I can do my housework without any trouble at all. I will always praise your medicine as I do not believe there is a doctor that can do as much good in female weakness, and you may use these facts as a testimonial."—Mrs. LESTER E. WARNER, R. 1, Box 69, Onalaska, Wis.

The reason women write such letters to the Lydia E. Pinkham Medicine Co. and tell their friends how they are helped is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives. Freed from their illness they want to pass the good news along to other suffering women that they also may be relieved

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens laid through the moulting season," writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually get eggs during moulting! You, too, can make your hens moult fast, get eggs sooner and more eggs all fall and winter. This scientific tonic has been tried, tested and proven by over 500,000 chicken raisers. Try Reefer's "More Eggs" on his iron clad money-back guarantee of satisfaction.

If you wish to try this great profit maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 8259 Reefer Bldg., Kansas City, Missouri, and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days, on request. So there is no risk. Write to-day for this special free package offer. Profit by the experience of man who has made a fortune out of poultry.—Adv.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

FROM SULPHUR, LA.

On last Thursday night we closed the most successful revival that Sulphur has ever had. Some of the old strongholds of Satan were broken up and the works of righteousness established. Prof. W. J. Wilcox, a consecrated man, led the singing, and Brother H. T. Young did the preaching. Brother Young is the most sucessful evangelist that we have ever had. His preaching was a great blessing to the church, and fifty-three members were added to the church, most of them on profession of faith. We baptized twenty-three adults.

This being the fifth year with us here, it has been in every way the best. The work has grown from a $500 appointment to $1500. We have raised more money for all purposes, we haye baptized more children, we have already received sixty-seven into the church, and we are expecting to receive one hundred before Conference. We are looking this way for another year, but we haven't heard from the bishop.

We are going to begin our meeting at Vinton, Oct. 24, with Brother Young and Prof. Wilcox. Pray for us that the Lord may use these men as he has used them here.

L. HOFFPAUIR, P. C.

FROM RIPLEY, MISS.

Dear Brother Carley: If tooting a fellow's own horn is still in order, I will give the readers of the Advocate some words from the leading charge in the North Mississippi Conference. We are not doing this in a boastful spirit as to the pastor's part in it, but give it for the praise of the official members and every member of the church in Ripley, as each member, practically, has had a part to play in the excellent record made by this splendid church in the "Hills of Tippah."

Up to this year Ripley charge has been a circuit composed of Ripley and Blue Mountain (and, by the way, Brother S. J. High, in your report to the Advocate of August 26, you put us down as yet a circuit and we feel that we are very much a station; however we are taking your title of us good-naturediy), but this year Ripley took the responsibility of a station, increasing the pastor's salary $150 above that paid by the whole charge last year, with P. E.'s salary and Conference collections raised in proportion.

To show how weli this church has answered to its new responsibility, we only have to say that our Conference collections were in the hands of the Conference Treasurer before the meeting of the district conference and that at our fourth quarterly conference yesterday, pastor's and presiding elder's salaries were paid "in full." As to the Centenary subscriptions, as will be noticed from the report in the Advocate of August 26, one hundred and sixty charges in the North Mississippi Conference have paid less than Ripley and only ten have paid more. Up to the time of this report, our Treasurer had never sent out a statement to the subscribers.

We feel that the above figures will, in some degree, give an index to the spiritual life of our "city in the woods." The spiritual condition is indeed good. We have had additions to the church on profession of faith at the regular Sunday services, notwithstanding the fact that we have not held our revival yet. We have a score of people who will lead a prayer meeting; thus the prayer meeting goes on in the absence of the pastor. Our Sunday school superintendent, H. E. Finger, is a progressive Christian gentleman, our teachers are wide-awake and thus you see our church lives.

Pray that our soon-to-be revival will be the most glorious in the history of this charge. Sincerely,

J. D. WROTEN, P. C.

50 Eggs a Day

"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting your hens will need "More Eggs" to hasten the moult, revitalize their organs and put them in fine laying condition. Letters from many users tell how they actually GOT EGGS WHILE MOULTING.

If you wish to try this great profit maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 7259 Reefer Bldg., Kansas City, Mo., and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write to-day for this special free package offer.—Adv.

A SUGGESTION CONCERNING THE RACE QUESTION.

Dear Brother Carley: I here give an account of the opening of a district conference held here by the Colored Methodist Church, which, I think, is very significant. I was asked to give them the welcome address, which I did. I spoke to them as follows: I welcomed them in the teachings of Methodism, dwelling on the way of salvation, that all were saved through the blood of the Lamb, and that we were all made one in spirit; and that all who were saved through the Spirit's operation would be gathered together in Heaven, for there was but one place for God's children; and that there was but one church, the invisible. Yet this being true, there would never be one church for all peoples.

A big black answered the address, as they call it; and he spoke in part as follows: "This is the first time I ever heard a welcome address given from the Bible. I usually go to sleep when a white man gives the address; I stayed awake to-day." He quickly took up what I had said concerning the one way of salvation, and the unity in the Spirit, and said some things of prime importance. His utterances were plain and the meaning clear. "The Negro has been the offscouring of the earth; there is something radically wrong, and the Negro is not to blame. I am black, indeed, as you see, but my heart is as white as any white man's; my skin is black, indeed, as you see, but my blood is as red as a white man's. When the Christ comes, the white man will be here, the other nations in their places, and the Negro stationed with them all taking the Sacrament together from Christ, but we are denied it here, though Christ has made us one." At all these points there were "Amens" from every Negro present, the house being almost full.

Several of the leading whites were asked to discuss openly the social question with them, since the present status is bringing a terrible strife between the whites and the blacks. Most of these Negroes were fairly well educated and the way these Negro preachers teach their people is the way they are going. If the fountain is muddy, the whole stream will be colored. You can not pick up a stick and teach the Negro preacher his place, because he knows how to be polite, and he is; and when we are asleep he is doing his teaching. And the outcome is in the unlearned and bigoted laborer, and loafer, and gambler. To put a few of these in their places does not stop the source from sending forth the muddy water. Unless we clear the fountain, there will be trouble. I offer a suggestion in dealing with this question. As we can not deal effectively by force on the parties from whom the trouble is made, then we must teach the Negro preacher and frankly instruct him, and reason with him so far as he will reason. I suggested to the Negro presiding elder to memorialize the Annual Conference of the Mississippi Conference to appoint a committee to meet a committee from their body to talk over any relation they deemed proper to discuss. In such a way we will be able to help them in many problems.

I would like to write more, but this is enough to get this question before the minds of the church, that immediate steps may be taken to prevent many catastrophes in many localities.

Yours in Christ,

E. D. SIMPSON.

Bay Springs, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

New Orleans Dist.—Fourth Round.

St. Mark's Church, 8 p.m., Oct. 6.
Felicity Church, 8 p.m., Oct. 13.
Carrollton, 8 p.m., Oct. 14.
Mary Werlein, 8 p.m., Oct. 15.
Slidell, 8 p.m., Oct. 16.
Covington, 8 p.m., Oct. 17.
Louisiana Ave., 8 p.m., Oct. 18.
Second Church, 8 p.m., Oct. 19.
Rayne Memorial, 8 p.m., Oct. 20.
Algiers, 8 p.m., Oct. 21.
Plaquemine, 3 p.m., Oct. 22.
Donaldsonville, 8 p.m., Oct. 24.
Epworth, 8 p.m., Oct. 25.
Parker Memorial, 8 p.m., Oct. 26.
First Church, 8 p.m., Oct. 27.
McDonoghville, 8 p.m., Oct. 28.
Angie-Talisheek, at Varnado, 2 p.m., Oct. 30.
Bogalusa, 8 p.m., Oct. 31.

Pastors will please see that there is as full report as possible from each department of the work. Please check the rolls carefully so that we may have an accurate membership roll at Conference time.

J. G. SNELLING, P. E.

Monroe Dist.—Fourth Round.

Sicily Island, at Vidalia, Sept. 26, 11 a.m.
Gilbert, at Gilbert, Sept 26, 7:30 p.m.
Farmerville, at Marion, Oct. 3, 11 a.m.
Eros, at Indian Village, Oct. 9, 11 a.m.
Rayville, at Rayville, Oct. 10, 11 a.m.
Monroe, Oct. 11, 7:30 p.m.
Oak Grove, at Oak Grove, Oct. 13, 11 a.m.
Midway, at Midway, Oct. 13, 7:30 p.m.
Lake Providence, Oct. 14, 7:30 p.m.
Chatham, at Frantom's Chapel, Oct. 16, 11 a.m.
Bonita, at Bonita, Oct. 17, 2 p.m.
Columbia, at Columbia, Oct. 18, 10 a.m.
West Monroe, Oct. 20, 7 p.m.
Bastrop, at Humphries, Oct. 22, 11 a.m.
Mer Rouge, at Mer Rouge, Oct. 21, 3 p.m.
Mangham, at Egypt, Oct. 24, 11 a.m.
Winnsboro, at Winnsboro, Oct. 24, 4 p.m.
Waterproof, at Waterproof, Oct. 27, p.m.
Tallulah, at Tallulah, Oct. 28, 10 a.m.
Calhoun, at Darbonne, Oct. 30, 31, 11 a.m.

C. D. ATKINSON, P. E.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Otho ine double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Otho—double strength—from your druggist and apply a little of it night and morning and you should see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is rarely necessary more than an ounce to clear the entire face, and the skin is then as clear and beautiful as one could wish.

Be sure to ask for the double strength Otho as this is sold under guarantee of money back if it fails to remove freckles.

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

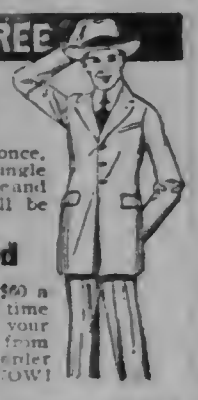
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell large "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

ABSOLUTELY FREE



A BIG SAMPLE BOOK of the very finest patterns and weaves from which to order your new suit or overcoat will be sent to you at once, prepaid. Do not send us a single penny. Just give us your name and address and the catalog will be mailed immediately!

Agents Wanted

You will be able to make $60 a week and more in your spare time by just taking orders from your friends and acquaintances from the catalog that you will order from. Give us your name NOW! Everything is FREE!

REPUBLIC WOOLEN CO. Dept. 421 CHICAGO

SICK KIDNEYS
MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills,—they work right.

Jell-O
Ice Cream
Powder

Makes Ice Cream for two cents a plate

Stir the powder in a quart of milk and freeze. That is all. Everything is in the package. Makes two quarts of delicious ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

To the Missionary Societies of the Mississippi Conference, Greetings:

In this, the initial number of the Conference Bulletin, your president has only good words of encouragement. Our conference work moves on with a steady good will. Every department shows growth. Financially, the first quarter was 20 per cent ahead of the first quarter of 1919. Half of our year is now gone, and we must gird ourselves and work strenuously for the remaining half of the year. Elsewhere in this Bulletin you will find the plans for 1920. Let us give close attention to each item of the plan.

But if your president has one burden above another on her heart at this time, it is the burden of intercession. If we are people conscious of the presence of Christ, if we have covenanted together to do His will, then we must be in close communion with Him. At the recent council meeting in Kansas City, the motto before our faces all the time was, "Prayer is not preparation for the battle; Prayer is the battle."

If we could only realize that the only true advancement is made on our knees, how much and how fervently we would pray. Let us repeat the prayer reminders of the Council Bulletin.

Pray for the summer conferences being held in all parts of the country, that the young people may get from them messages so searching and vital that God's will may be wrought out in their lives.

Pray for the district conferences, that the women may find in them not only inspiration for better and larger work, but that they may be drawn into closer fellowship with one another and with the Lord Christ

Pray for the missionaries sailing this month for their respective fields of service, that they may have a safe journey and that in the loneliness of a new work and a strange land they may be encouraged and strengthened by the thought of the love and sympathy of the women at home and by the sense of God's constant nearness.

Pray for the deaconesses and home missionaries now going on vacation, that these weeks may be to them seasons of real refreshment both in mind and body.

Let us pray for our conference work and our conference officers in the carrying out of the work; our auxiliaries and their members, our Wesley Houses and our deaconesses; our missionaries in China and Korea, and our Miss Marzie Hall, sailing this month for Africa; and our students and volunteers preparing for the work. The sovereign summons is to intercession.

Dr. Robert E. Speer says, "Communion without service is a dream; service without communion is ashes. The supreme need and the final appeal is that all our work be underwritten by prayer. The King, holding in His life all energies and all plans and all love, calls on us through intercession to realize His energies to discover and execute His plans and to make His love known to mankind.

MRS. B. F. LEWIS,
President.

Report of Corresponding Secretary of the Mississippi Conference—Second Quarter, 1920.

As conference officers, we have come to expect a falling off in figures in the reports for second and third quarters; but this year we are encouraged by the fact that an increase of 23 per cent in funds is shown. The first quarter showed a 20 per cent increase. We hope that this encouraging feature may characterize the two which follow this year.

Several all-day and district meetings have been held in different places and others are to follow in the early fall. Notable in good results is the one for the Newton District, detailed account of which has appeared in our missionary column of the Advocate. Mrs. W. L. Hunter is the consecrated, enterprising secretary of this district, and she is to be commended for the earnest way in which she has taken up the work which had gone forward under the capable leadership of Mrs. J. H. Hill.

May I take this opportunity of stressing the observance of the Wesley Houses drive early in October? The hot summer days with their attendant falling off in attendance upon the regular auxiliary meetings, will soon be over, and first to be considered of the special occasions throughout our conference during the months of the last quarter is Wesley House Day. Splendid results were manifested last year, and we want to put special emphasis on the same cause this year. The support of our two Wesley Houses is the particular duty of our conference and should call forth our best interest and efforts.

From various auxiliaries and districts a gift amounting to almost $250 was sent to Miss Marzie Hall, our missionary who sailed for Africa July 31. In addition to this the Central Meridian society gave her a delightful farewell service, following with a "shower" of many beautiful and useful articles. We pray often that the Lord of the harvest will "thrust forth laborers," and when one offers herself for service as this splendid young woman has done, we should spare no pains and efforts to prove our gratitude in a material way. May her example be a direct inspiration to many others of our young people to give themselves to definite Christian service.

Following is the statistical report for the conference for the second quarter with the omission of some items not deemed necessary to report at this time: Number adult auxiliaries, 165; number new auxiliaries 5; number members, 2,850; number Y. P. auxiliaries, 33; number members, 390; number Junior Divisions, 50; number members, 500; number Baby divisions, 25; number members, 200; subscribers to Missionary Voice, 900; number subscribers to Y. C. Worker, 160; amount sent Conference Treasurer, $2,896.95.

MRS. H. L. McCLESKEY,
Conf. Cor. Secretary.

Report of Conference Superintendent of Social Service.

Number of auxiliaries that have a social service committee, 22; number of committees that presented social service topic, 16; number of auxiliaries in which action was the result of the presentation of the same, 2; the organization of a negro club in Meridian and a meeting with the negro Missionary Society in McComb to help get work on better basis; number of reports from Adult auxiliaries, 18; number of reports from Y. P. auxiliaries, 2; number of reports from Junior auxiliaries, 2; number of social service committees that: (a) Did friendly visiting among sick and strangers, 22; (b) Conducted Community clubs for negroes, 2; (c) Gave personal service in corrective or benevolent institutions, 1.

Hattiesburg auxiliary helped to censor pictures, visited hospitals, jails, strangers, shut-ins, etc.

MRS. L. W. ALFORD,
Conf. Supt. of Social Service.

Treasurer's Report, Second Quarter, 1920.

Dues, Adult, $1,251.54; Dues, Y. P., $38.69; Dues, Junior, $49.76; Dues, Baby, $8.50; Pledge, Adult, $1,303.34; Pledge, Y. P., $65.35; Pledge, Junior, $113.34; Pledge, Baby, 75c; Retire-

(Continued on Last Page)

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

SEASHORE CAMP GROUND NEWS.

Every summer on the Seashore Camp Grounds there is conducted a Sabbath school for about three months. Of course the population is a floating one, but for that very reason a great many lives are touched, we hope for good. The school is always an interesting one, but this year it seems to be more keenly alive than ever. There has been but one drawback—a lack of teachers. In the first place, unless a teacher is here for the summer, he or she hesitates to take a class, knowing there must be a change. The main reason, however, for the shortage is that nearly all say they have come to rest from their labors or else they teach all year and want to join the Bible class and "fill up," so to speak. There have been, though, a number of faithful officers and teachers, mostly from New Orleans, the majority from Rayne Memorial. The superintendent, Mrs. Alfred Snyder, the secretary, Mr. Walter Grant, the teacher of the Beginners, Mrs. Walter Grant, the Bible class teacher, Dr. George S. Brown, and the Junior teacher, Mrs. George S. Brown, are all from Rayne Memorial. Mrs. O. Fleuriet, who teaches the Primary Department, and Mrs. Presley Werlein, of the Intermediate Girls, are from Carrollton, Mrs. A. I. Townsley, who teaches the Young People, is from Felicity Church, Mr. J. R. Ables, Intermediate Boys, from Ponchatoula, and Mrs. Lindsay, who assists in the Primary Department, is a resident of the Camp Grounds. She is also pianist.

The average attendance has been 75, and we have had as many as 132. A missionary program is held every last Sabbath in the month, which has proved interesting and instructive, and the offering for missions, which was sent on to headquarters to be used as thought best by the Board, was $30. Besides that, all the literature has been bought and paid for, and all things necessary for a good, live Sunday school. Altogether in the two months thus far, the offerings have amounted to about $75.

Mrs. Snyder makes a superintendent any Sabbath school might well envy. She is full of life and vigor, always has something new, is a splendid leader in song, and keeps up a lively interest throughout the session. Mr. Grant has clear, concise reports and has never been absent. Mrs. Lindsay, the pianist, is always in her place and willing to give time to rehearsals. Many who have been here this summer have expressed themselves in a most appreciative way of the Bible teachings learned through Dr. Brown's interpretation of the lessons, and declare they have gleaned much that will help them in their home churches.

Mrs. Townsley has had all of the young people on the grounds and her class is always alive, not only to the lesson, but they have been the source of all the social features on the grounds.

To see the little chilren flock around Mrs. Fleuriet, Mrs. Lindsay and Mrs. Grant, one would know that they are eager to hear the Bible stories. Mrs. George Brown has had a junior class that is equal to many of the Junior departments, having had thus far 56 during the summer and as many as 32 at a time, usually entirely too many to handle; but they have been attentive and interested. Altogether we feel that we have had the very finest Sunday school that can be found anywhere and surely the seed that has been sown will fall on good ground and bear fruit in the years to come.

We would not forget to mention our faithful little bell ringer, Master Inman Townsley, who has never once forgotten his duty; in appreciation, he was presented with a wrist watch by the Sabbath school.

A Story Hour is held every Tuesday by Mrs. Snyder and Mrs. George Brown, and is well attended, and many songs and Bible lessons are committed to memory. A number of Catholic children have been in attendance.

There has been preaching every Sabbath morning through the untiring efforts of Mr. Ables, and nearly every Sabbath night, there nearly always being some minister or layman available. When such can not be found on Wednesday nights, the women on the grounds have taken hold of the prayer services and there are more in attendance than at any of the city churches, even during winter.

AN INTERESTED VISITOR.

PICKENS, GOODMAN, AND RICHLAND, MISS.

I held my fourth quarterly conference for this charge last Monday, Aug. 30, and they had such fine report that I think it is due them to give a report of same.

When the question was called, "What has been raised for the support of the ministry, and how has it been applied?" they made this kind of report: "Everything in full for the whole year." They had raised their benevolences in full in April, which is the thing that all charges should do.

This good report is due both to the faithful pastor's work and the wide-awake business men's interest in the church. However, I would not be just if I did not say also that the faithful women did their part, too.

I am going to ask the question, if any charge in the North Mississippi Conference can make as good a report as this wide-awake charge has made. Just think about it—two and one-half months until Conference and [illegible] in full for the year!

A. J. McCORKLE, P. E.

We are glad to have saved from the paralysis of fear.—Exchange.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
ANY DOSE AND IN BOTTLES 10¢ 30¢ & 60¢

Middle Age at 35 or 60?

Physician Explains Why Lack Of Iron In the Blood Saps the Strength and Vitality and Often Makes Men and Women Look and Feel Old Before Their Time.

By Dr. Ferdinand King, New York Physician and Medical Author

Signs of old age are plainly to be seen in many a man and woman who ought still to be enjoying the rugged health and activity of the early prime of life. Yet often the real cause of their decline is nothing more than lack of iron in the blood and it is surprising how quickly these conditions are frequently corrected once the right kind of iron is supplied.

I am constantly coming across cases in my practise where people not yet 40 show much of the nervousness, lack of energy and general run-down condition which might possibly be expected to come twenty years later in life while others at 60 may still be young in feeling, mentally alert with steady nerves and strong bodies.

Whether we have health and long life is often a question which each one must determine for himself. Signs of old age are largely due to a deposit of waste matter in the blood vessels and cells of the body. Without plenty of strength-giving iron the blood is utterly lacking in the power to overcome the slow poisoning process and keep the body strong and healthy. To make up for this deficiency I usually prescribe organic iron—Nuxated Iron which by enriching the blood and creating thousands of new red blood cells helps renew the wasted tissues and brings strength and energy to withstand the ravages of time. I know of no more reliable preparation which a person can find out if they suspect that they have by making the following test. See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained. Nuxated Iron will increase the strength, power and endurance of delicate, nervous run-down people in two weeks' time in many instances. You can procure Nuxated Iron from your druggist on an absolute guarantee of satisfaction or your money will be refunded.

NUXATED IRON
For Health, Strength and Energy

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

TETTERINE
DRIVES AWAY PIMPLES
and leaves your skin soft and spotless.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

W. M. S.

(Continued from Page 14)

ment and Relief, Adult, $46.14; Retirement and Relief, Y. P., $1.89; Retirement and Relief, Junior, $2; Week of Prayer, Junior, $1.15; Scarritt Loan Fund, $4.50; Special, Miss Nell Drake, $10; Total $2,896.95.

This shows on increase of about 23 per cent over the second quarter of 1919.

Forty dollars was sent in for Mississippi Room at Scarritt, making a total sent in of $238.75.

One hundred and sixty-seven dollars and fifty cents was sent to conference treasurer for Miss Marzie Hall, and forwarded to her.

MRS. WM. HEMINGWAY,
Conference Treasurer.

FROM SUMMIT, MISS.

Dear Brother Carley: With God's help, we have made a fight against sin and the devil at each of the four churches in the Summit charge. We were assisted by Revs. A. M. Broadfoot, A. J. Davis, and W. W. Nelson. God's presence was mightily felt at each place, especially so at Pisgah. Men and women prayed through to victory in the old-fashioned way. Quite a few were saved. Two have answered the call to preach—Brother J. D. McCullough will preach to-night for the first time, and Brother Albert Long will preach his first sermon Sunday, Sept. 5.

We closed this revival Sunday afternoon, and the congregation met Sunday night in a praise service. I was with them last night. Prof. Charley Hayman led the service, and God's presence was mightily felt in scripture reading, song, prayers, and praise service. We have wired the Publishing House for literature, and the Sunday school at Pisgah will be revived Sunday.

Brethren, pray for us; we are looking for God to come in greater power and save more souls.

Yours in the work.
A. S. OLIVER.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Purvis, at Purvis, Oct. 10, 11.
Seminary, at Seminary, Oct. 13.
Ellisville, at Ellisville, 11 a.m., Oct. 16, 17.
Richton, at Ovette, 8 p.m., Oct. 17, 18.
Oloh, at Oloh, 11 a.m., Oct. 24.
Sumrall, 8 p.m., Oct. 24, 25.
Prentiss, at Carson, 4 p.m., Oct. 25.
Silver Creek, at Bethel, 11 a.m., Oct. 26.
Avera, at Avera, Oct. 31.
Magee, at Magee, Nov. 5.
Taylorville, at Taylorville, 11 a.m., Nov. 6, 7.
Mt. Olive, at Mt. Olive, 8 p.m., Nov. 7, 8.
Collins, at Collins, 8 p.m., Nov. 8.
Williamsburg, at W., Nov. 9.
New Augusta, at Cox Chapel, 11 a.m., Nov. 12.
Lucedale, at Lucedale, 8 p.m., Nov. 12.
Leakesville, at Leakesville, Nov. 13, 14.
Heidelberg, at Heidelberg, Nov. 21, 22.
Eucutta, at Goodwater, 11 a.m., Nov. 23.
Hattiesburg ct., at Petal, 11 a.m., Nov. 24.
Hattiesburg, Broad Street, at Main Street, Nov. 29.
Hattiesburg, Court Street, at Main Street, Nov. 29.
Hattiesburg, Main Street, at Main Street, Nov. 29.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Deemer, at Henry's Chapel, Sept. 18, 19.
Forest and Morton, at Morton, Sept. 26, 27.
Neshoba, at Sandtown, Oct. 2, 3.
Philadelphia, Oct. 3, 7:30 p.m., 4.
Harperville and Lena, at Good Hope, Oct. 9, 10.
Carthage, at Thomastown, Oct. 11.
Homewood, at Carr Church, Oct. 16, 17.
Trenton, at Independence, Oct. 23, 24.
Montrose, at Montrose, Oct. 27, 3 p.m., 7:30 p.m.
Decatur and Hickory, at ———, Oct. 30, 31.
Rose Hill, at Rose Hill, Nov. 6, 7.
Union, at Union, Nov. 10, 3 p.m., 7:30 p.m.
Walnut Grove, at Zion, Nov. 13, 14.
Lake, at Lake, Nov. 17, 3 p.m., 7:30 p.m.
Raleigh, at Trinity, Nov. 20, 21.
Laurel, First Church, Nov. 22, 7:30 p.m.
Laurel, Kingston, Nov. 23, 7:30 p.m.
Laurel, West End, Nov. 24, 7:30 p.m.
Bay Springs, at Bay Springs, Nov. 25, 3 p.m., 7:30 p.m.
Shiloh, at ———, Nov. 26, 3 p.m.
Chunky, at Chunky, Nov. 27, 3 p.m., 28.
Newton, at Newton, Nov. 29.

J. A. MOORE, P. E.

Meridian Dist.—Fourth Round.

Meridian, East End, Sept. 19.
Meridian, Hawkins Memorial, Sept. 19.
Meridian, Poplar Springs, Sept. 26.
Meridian, Fifth Street, Sept. 26.
Meridian, Central, Oct. 10.
Matherville, at Winneford, Oct. 23, 24.
DeSoto, at Andrews Ch., Oct. 30, 31.
Shubuta, Oct. 31.
Enterprise, Nov. 6, 7.
Quitman, Nov. 7.
Daleville, Nov. 9.
Pachuta, at Adams Ch., Nov. 10.
Scooba, at Wahalak, Nov. 13, 14.
Lauderdale, at Electric M., Nov. 14.
DeKalb, at ———, Nov. 15.
Moscow, at Clarks Chapel, Nov. 16.
Porterville, at ———, Nov. 17.
Seventh Ave., at Sageville, Nov. 20.
Vimville, at ———, Nov. 21.
Waynesboro Ct., at P. Grove, Nov. 27.
Waynesboro, Nov. 28.
Buckatunna, Nov. 28, 29.

Reports will be expected in each quarterly conference on church and parsonage property, Sunday schools, Woman's Missionary Society, Centenary subscriptions and payments for each church, and from the secretaries of church conferences. I will send blanks for the reports of church secretaries, if needed.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 2.
Crystal Springs, Oct. 3.
South and East McComb, at South McComb, Oct. 10.
Magnolia, Oct 10, 11.
Adams, at Auburn, Oct. 16, 17.
Summit, at Pisgah, Oct. 17.
South Magnolia, Oct. 24.
Fernwood, at Fernwood, Oct. 24, 25.
McCalls, at McCalls, Oct. 30.
Meadville, at Meadville, Oct. 31.
Bayou Pierre, at Pleasant Valley, Nov. 6.
Barlow, at Barlow, Nov. 7.
Hazlehurst, Nov. 7, 8.
Pleasant Grove, at Pleasant Grove, Nov. 12.
Foxworth, at Foxworth, Nov. 13.
Monticello, at Monticello, Nov. 14.
Topisaw, at Holmesville, Nov. 20.
Tylertown, at Tylertown, Nov. 21.
Centenary, McComb, Nov. 21, 22.
Brookhaven, Nov. 23.
Wesson, at Wesson, Nov. 24.
Bogue Chitto and Norfield, at Norfield, Nov. 25.
Scotland, at Bethel, Nov. 28.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Eureka cir., at Eureka, Sept. 5; quarterly conference, Nov. 6.
Charleston, Sept. 12; quarterly conference, Oct. 5.
Sardis, Sept. 19; quarterly conference, Oct. 4.
Evansville, at Dubbs, Sept. 26.
Tunica, Sept. 26, 27.
Hernando, a.m., Oct. 3; quarterly conference, Oct. 20.
Senatobia, p.m., Oct. 3; quarterly conference, Nov. 1.
Longtown, at See's Chapel, Oct. 9.
Crenshaw, at Sledge, Oct. 10.
Robinsonville, at Lake Cormorant, Oct. 12.
Cockrum, at Greenleaf, Oct. 16, 17.
Arkabutla, at Hunter's Chapel, Oct. 23, 24.
Coldwater, at Coldwater, Oct. 24, 25.
Courtland, at Pope, Oct. 27.
Sardis Circuit, at Davis Chapel, Oct. 29.
Tyro, at Emory, Oct. 30.
Crowder, at Oak Grove, a.m., Oct. 31.
Oakland, at Oakland, p.m., Oct. 31.
Como, Nov. 3.
Horn Lake, at Hinds Chapel, Nov. 7.
Batesville, Nov. 14.

R. A. MEEK, P. E.

Holly Springs Dist.—Fourth Round.

Waterford ct., at Asbury, Sept. 25, 26.
Grenada, Oct. 3, 4.
Tie Plant, Oct. 4.
Holcomb, Oct. 5.
Oxford, Oct. 7.
Abbeville, at Union, Oct. 8.
Lamar, at Harris Chapel, Oct. 9, 10.
Pleasant Hill, Oct. 12.
Olive Branch ct., at Mineral Wells, Oct. 13.
Ashland ct., at Liberty, Oct. 16, 17.
Byhalia, Oct. 20.
Potts Camp ct., at Bethlehem, Oct. 21
Mt. Pleasant ct., at New Salem, Oct. 23, 24.
Paris ct., at Pine Valley, Oct. 26.
Coffeeville ct., at Grey Rock, Oct. 27.
Oxford ct., at Pleasant Ridge, Oct. 28.
Toccopola ct., at Lafayette Springs, Oct. 29.
Randolph ct., at Thaxton, Oct. 30, 31.

J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Moorhead, Sept. 19, p.m.
Belzoni, Sept. 20, p.m.
Sunflower, Sept. 26, a.m., at Sunflower.
Indianola, Sept. 26, p.m.
Minter City, Oct. 3, a.m., at Phillip.
Tutwiler, Oct. 3 p.m., at Glendora.
Schlater, Oct. 10, at Schlater.
Dublin, Oct. 13, at Mattson.
Webb, Oct. 17, at Strathmore.
Winona circuit, Oct. 23, 24, at New Hope.
Swift Town, Oct. 25, at ———.
Carrollton, Oct. 30, 31, at Valley Hill.
Inverness, Nov. 7, at Inverness.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Lula, Sept. 19, a.m.
Coahoma, Sept. 19, p.m.
Friars Point, Sept. 26, a.m.
Jonestown (Birdie), Sept 26, p.m.
Merigold (Alligator), Oct. 3, a.m.
Duncan, Oct. 3, p.m.
Boyle, Oct. 10, a.m.
Shaw, Oct. 10, p.m.
Hollandale, Oct. 17, a.m.
Rosedale, Oct. 24, a.m.
Glen Allen, Oct. 24, p.m.
Leland, Oct. 31, a.m.
Clarksdale, Nov. 1, a.m.
Gunnison, Nov. 14, a.m.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

Houston, Sept. 19, 20.
Pontotoc, Sept. 26, 27.
Verona, at Verona, Sept. 29.
Aberdeen, Oct. 3, 4.
Nettleton, at Gradys Chapel, Oct. 5.
Shannon, at Shannon, Oct. 6.
Algoma, at Troy, Oct. 7.
Smithville, at Greenbriar, Oct. 9, 10.
Vardaman, at Derma, Oct. 16, 17.
Calhoun City, at Calhoun City, Oct. 17, 18.
Houlka, at Vanvleet, Oct. 19.
Buena Vista, at Boones Chapel, Oct. 20.
Greenwood Springs, at New Hope, Oct. 23, 24.
Fulton, at Van Buren, Oct. 26.
Tremont, at Tremont, Oct. 27.
Prairie and Strong, at Prairie, Oct. 28.
Montpeller, at Sparta, Oct. 30, 31.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round.

Iuka Station, Sept. 19, 20.
Wheeler Ct., at Hodges, Sept. 25.
Guntown and Baldwin, at Guntown, Sept. 26, 27.
Booneville Ct., at Blythe's Chapel, Sept. 28.
Myrtle Ct., at Union Hill, Oct. 1.
New Albany Ct., at Union Hill, Oct. 2, 3.
Hickory Flat Ct., at H. Flat, Oct. 3, 4.
Blue Mountain Ct., at Brownfield, Oct. 7.
Chalybeate Ct., at Camp Ground, Oct. 8.
Dumas Ct., at Jacob's Chapel, Oct. 9, 10.
Kossuth Ct., at Kossuth, Oct. 12.
Corinth Ct., at Boxes Chapel, Oct. 14.
Rienzi Ct., at Bethel, Oct. 16, 17.
Silver Springs Ct., date to be supplied.
Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct. 25.
Burnsville Ct., at Causell Hill, Oct. 26.
Mooreville Ct., at Mooreville, Oct. 30.
Mantachie Ct., at Mantachie, Oct. 31, Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Longview, at Longview, Sept. 25, 26, a.m.
Starkville, Sept. 26, p.m., 27.
Cedar Bluff, at Cedar Bluff, Oct. 2.
Columbus, First Church, Oct. 3.
Mashulaville, at Mashulaville, Oct. 9, 10, a.m.
Columbus, Central Church, Oct. 10, p.m.
Macon ct., at Salem, Oct. 16.
Shuqualak, at Ridgeway, Oct. 17, a.m.
Macon, Oct. 17, p.m., 18.
Crawford, at Shaefers Chapel, Oct. 23, 24, a.m.
Caledonia, at Andrews Chapel, Oct. 24, p.m.
Mathiston, at Mathiston, Oct. 30, 31, a.m.
West Point, Oct. 31, p.m., Nov. 1.

W. L. DUREN, P. E.

ALABAMA CENTRAL FEMALE COLLEGE
Sixty-second year opens Sept. 8, 1920. All College courses. Preparatory courses. Specials; Music, Art, Expression, Domestic Art and Science, Red Cross work. Seventeen teachers. All Business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, high-class patronage. For handsome catalog, address,
W. M. HATTON, Tuscaloosa, Ala.

1854 Mansfield Female College WINNING ON MERIT 1920

A 25% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address E. E. BOBBITT, President,
Mansfield, La.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3370.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 23, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A DAY AT A TIME.

It is a merciful dispensation of Providence that we do not have to work, or live, more than a day at a time. We could not complete a mighty undertaking in one day, nor could we round out a full life in the same limited time; but we can accomplish the apparently impossible by making every day count toward its achievement, and we can live a whole life as we ought to live it by filling each day with the faithful performance of the duties that come with it. A day at a time may not seem to be much—but it is enough.

PITIABLE.

Local newspapers a few days ago treated in a light vein the incident of a young lady's appearing on Canal Street in such abbreviated hosiery as to attract a crowd of followers, who scattered only when she "blushingly" turned into a store to escape their curious gaze. From the standpoint of the news-gather, it was an amusing occurrence; viewed as an indication of the standards of social propriety, it was a sad commentary upon the ideals of the young lady herself and of the home in which she was reared. If the indecencies of the stage are to be transferred to the streets without public protest, it is high time for us to begin to look at the foundations of social morality. The incident was a pitiable exhibition of a calloused conscience.

HOMES AND GARAGES.

A press dispatch from Pittsburg, Pa., states that figures compiled by the Bureau of Building Inspection of that city show that during the months of May, June, and July, the proportion of garages erected to dwellings was three to one, and that for weeks not a residence has been erected in seven of the twenty-seven wards of the city, despite the urgent demand for houses. The explanation suggested is that high wages permit the purchase of automobiles by workers, while the high cost of building discourages those who would like to own their homes. It strikes us that this is an explanation that does not explain. We have an idea that the true reason is to be found in the fact that a great many people—not only in Pittsburg, but also in all other places—put luxuries above necessaries. Wages that are high enough to provide automobiles, gasoline and garages, but not homes—well, homes must be pretty expensive things in Pittsburg.

THE RESULT OF THE CITY ELECTION.

In spite of contrary views that may be held by individuals, in the mind of the public the recent municipal campaign in New Orleans was closely drawn upon the issue of "ring" government and the evils that are associated with such government, including one-man control, and the right of the people to put into office men who would vigorously strive to bring about reforms that would be for the betterment of the city morally, politically, socially, and industrially. While the majority in favor of the "reform" ticket was not such as to give reason for undue rejoicing, the fact that it was victorious is evidence that the people of the "city that Care forgot" are ready to enter upon a new era under new conditions and under a new leadership. The new administration will go into office with weighty responsibilities and wonderful opportunities. Its clear-cut pledges of municipal betterment must be redeemed and its promises of reform made good, or it will deserve the reproaches that its enemies are all too ready to heap upon it. Too much cannot be expected in a day; but four years will be ample time in which to vindicate the judgment of the people in desiring a change.

IN AMERICA, TOO.

According to a recent discussion of the moving picture business, there is a great scarcity of competent scenario writers in Europe, as a consequence of which the literary and dramatic quality of the pictures is very poor. We do not pose as an expert judge of motion pictures, but if our opinion is to be based upon the few screen productions we have seen within the past year or two, we fear there is a scarcity of good writers on this side the "big pond." If crowds are any sign, though, the people are pretty well satisfied with what they are getting.

OF COURSE!

Just as we were about to rejoice over the statement in a daily newspaper that foodstuffs have decreased in cost more than twelve per cent during August, our eyes fell on another statement to the effect that coal is steadily going up. We might have expected it, but we were grievously disappointed. We'll warrant that the increase in the price of coal for the winter will more than offset the decrease in the price of food. What the food profiteers lose, the coal barons will gain—and the consumer will come out at the little end of the horn as usual.

THE SIMPLE FORMS OF RELIGION.

Religion is essentially a thing of the heart—a consciousness of the presence of God and a loving determination to do His will. But there are certain simple forms of religion that ought normally to be practiced even by those who are only nominally Christians. Among such, we mention saying grace at meals, attending public worship, reading the Bible, and holding family prayer. If we are neglectful of these simple forms of religion, how can we hope to enjoy the spiritual experiences of those who truly love God?

THE BOMB OUTRAGE IN NEW YORK.

The explosion of a bomb, or what is supposed to have been a bomb, in the financial district of New York City on Thursday of last week, causing the death of more than thirty people and the destruction of property valued at more than a million dollars, is more tragic in its revelation of a dangerous situation that exists in this country than in its immediate results, though they were awful beyond expression. If it can be proved that we have among us a band of organized anarchists who are determined to overthrow existing institutions by violence and terrorism, we have before us a task of eradicating this dangerous element that is both urgent and difficult. If this fiendish deed was the act of determined enemies of our present social and industrial order, it is likely to be but the beginning of a series of outrages that may be expected to occur in other places; and unless its perpetrators can be discovered and brought to justice and their sympathizers made to realize that their radical measures will be suppressed at any cost, we shall be facing a period of uncertainty and fearful suspense that will unsettle the minds of the people and threaten the welfare of the whole nation. It is an encouraging sign that the federal and municipal authorities have taken up the investigation with all the resources at their command, with the prospect that the mystery will soon be cleared and the criminals properly punished. Without, in any sense, palliating the enormity of the crime that has been committed or suggesting a shred of an argument to justify the use of violence in remedying wrong conditions, we do think it is timely to say that all the right-thinking elements of our people should give themselves diligently to the work of discovering and correcting evils that make possible the existence of militant dissatisfaction with the present order of things. When social injustice exists, we may always expect disturbances until it is corrected.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 20, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1. To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

IN THE SHADOW OF THE ROCK.

O shadow in a sultry land!
We gather to thy breast,
Whose love, enfolding like the night,
Brings quietude and rest;
Glimpse of the fairer life to be,
In foretaste here possessed.

That which the garish day had lost,
The twilight vigil brings;
While softlier the vesper bell
Its silver cadence rings—
The sense of an immortal trust,
The brush of angel wings.

—C. M. Packard.

REJOICE EVERMORE.

By Rev. Hilary S. Westbrook.

There is no real joy outside of a real experience. In order to rejoice evermore, the soul must be filled with the majestic Spirit. Jesus said, "My Father and I will come and make our abode with you." How? In the person of the Holy Spirit. What a blessed truth!

With this fountainhead of joy, there is no obstruction that can stop its constant flow. In the midst of trials and tribulation there is joy; even in the dark valley and shadow of death, there is joy in the face of disappointments, there is joy. When our friends forsake us and our enemies triumph over us, let us remember that in gaining and losing, there is joy just the same.

The joy of the world is too often turned into sadness and heart-ache. In the midst of such joy we find ourselves in sorrow, cast down and discouraged; but with the Spirit-filled saint it is altogether different. God gently speaks, saying, "All things work together for good to them that love the Lord"—not some things, but all things. This is a sweet message on which the soul that is filled with love divine can rest contentedly. It enables us to see in all the disappointments of life only God's opportunities. God is ruling in the universe of His saints, and says. "I will never leave thee nor forsake thee." Again He says, "Be careful for nothing, but in everything by prayer and supplication make your requests known to God." Paul, after years of the most heartless persecution against him, said, "I count it all joy." It is a true saying, if we obtain a great experience in life's pilgrim way, we will have constant joy in this hurly-burly age that nothing can destroy.

We are glad, indeed, that we can say, with the poet:

"I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow
Of sunshine after rain.
I've found a branch of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string."

Montrose, Miss.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

Having been requested by a group of our Conference Sunday School Field Secretaries to give my interpretation, as General Sunday School Secretary, of the action of the General Sunday School Board in regard to the Reorganized International Sunday School Association and of the present relation of the Methodist Episcopal Church, South, to the Association, I reply as follows:

The Methodist Episcopal Church, South, Not Officially Related to the International Association.

The General Sunday School Board, in its action, assumed no authority to establish any kind of official relation between the Methodist Episcopal Church, South, and the Reorganized International Association. On the contrary, the Board specifically stated that the matter must be referred for final settlement to our next General Conference. The preamble to the resolutions passed by the Board declared that the Board "cannot at this time take final action in the matter of the relation of the Methodist Episcopal Church, South, to the Reorganized International Sunday School Association" and that "it will be necessary to refer the whole matter of such relationship to our next General Conference, which does not meet until two years hence."

In my official report to the Board, after explaining the plan adopted by the Sunday School Council and the International Sunday School Association for reorganizing the association in such a way as to give to the denominations official representation, I added the following paragraph:

"You will see that our adoption of this plan and our agreement to relate ourselves organically to the Association would involve us in responsibility for the budgets both of the International Association and of the various State organizations. I stated frankly in the Sunday School Council that it would be impossible either for me individually or for the General Sunday School Board to commit the church officially to an action of this kind and that the only body having such right was our General Conference."

This position the Board evidently accepted. Until the General Conference shall act, therefore, the relation of the Methodist Episcopal Church, South, to the International Sunday School Association must remain as heretofore, namely, heartily friendly, but entirely unofficial.

In response to a request from the secretary of the Sunday School Council, the General Sunday School Board agreed to designate eight persons to act temporarily on the Reorganized International Committee. This action, however, must be interpreted in the light of the official opinion of the General Sunday School Secretary, stated both before the Sunday School Council and in his report to the General Sunday School Board, that no body except the General Conference has the right to commit the Methodist Episcopal Church, South, to an official relation with the International Association, and of the Board's explicit statement that it concurred in this opinion. Therefore, in speaking of the eight persons to be designated for membership on the International Committee as "representatives of the Methodist Episcopal Church, South," the Board could have meant nothing more than that they should represent the church in an unofficial way while the problem of co-operation was being considered. In other words, this action was taken not as committing our church to an official relation, but because the Board believed that this would be the most effective way of studying the entire situation and of reaching wise conclusions as to what final action will be desirable. The International Committee clearly understands that the arrangement is only tentative and that the Southern Methodists on the committee have no right to commit their church in any way whatsoever.

Authority of Conference Boards.

The General Sunday School Board, in its resolutions, distinctly recognizes the fact that it has only an advisory relation to Conference Sunday School Boards and that it has no authority whatever to instruct Conference Sunday School Boards as to what action they shall take in regard to their relation to the State Sunday School Associations. I advised "co-operation and representation in the new organization of State associations when practical and satisfactory co-operation is provided for;" but this again must be interpreted in the light of certain facts of which the members of the General Sunday School Board were clearly cognizant. Within certain limits, each Annual Conference is at liberty to determine for itself how far and in what ways it will co-operate with the State Sunday School Association. These limits are determined by the legislation of the General Conference dealing with the matter of religious education. That is, the Conference Sunday School Board, like the General Board, must work under laws enacted by the General Conference. When, therefore, the General Board advised Conference Boards to co-operate with State associations, where practical and satisfactory co-operation was provided for in the reorganized State associations, its counsel must have been based upon the following definite understandings:

(a) No Conference Board has a right to take any action that is not in harmony with the Sunday school policy adopted by the General Conference for the entire church.

(b) Within the limits set by this general principle, Annual Conferences are at liberty to determine for themselves whether or not the plans of organization offered are "practical and satisfactory" and whether or not participation in the State organization is expedient.

A Brief Explanation by Way of Making the Above Statements Clear.

The General Conference has provided for the employment in each Annual Conference of a Sunday School Field Secretary and for co-operation between the General Sunday School Board and the Conference Boards; and the General Board, acting under the authority of the General Conference, has worked out a plan for Conference, district and local organizations, a plan for Sunday school extension, and a plan for the training of Sunday school teachers. No Annual Conference has a right to commit itself to any arrangement that would suspend or tend to interfere with this connectional program. In other words, the Methodist Episcopal Church, South, is definitely committed to a plan for developing its own Sunday school workers, and the General Sunday School Board and the Conference Boards are under an imperative obligation to co-operate in carrying out this plan.

The General Sunday School Board has always maintained a friendly attitude towards the International Association and counseled co-operation with the Association so far as it was found practicable. The Board is now studying in an open-minded way the entire situation with a view to determining whether or not plans for a larger and more effective co-operation may be worked out and has expressed the desire that each Annual Conference shall give this matter the same kind of prayerful and intelligent consideration.

But meanwhile it may as well be definitely understood that there is not the least prospect that the Methodist Episcopal Church, South, will ever agree to surrender its policy of making the most ample provision for training its own Sunday school leaders and developing plans for the religious education of its people, or that it will ever consent to turn over this important work to any outside organization.

We want, as far as possible, to co-operate with others and especially to co-operate with them in reaching the millions of spiritually disinherited children in our country. But we believe that the poorest imaginable way to make ourselves an effective agency for aiding in such an undertaking would be to weaken our denominational program for the religious training of our own people. Such a policy would be suicidal to the church as a whole, and I should, therefore, regard it as a calamity for any Annual Conference to take a backward step in its Sunday school work. It is the

earnest desire of the General Sunday School Board and of the General Sunday School Secretary that each Conference Board shall not only stand by its Conference Sunday School Field Secretary, but that each shall provide more ample funds for the extension and development of this work. And we do not think any action should be taken by any Conference Board that cannot be taken in perfect consistency with this general policy.

Just what this involves for any particular Conference neither the General Board nor the General Secretary has undertaken to say. We are entirely willing to leave this to the wisdom and loyalty of the respective Annual Conferences, it being definitely understood that in seeking to determine its policy each Conference shall keep steadily before it the general principles enunciated above, namely, that the only way for the Methodist Episcopal Church, South, to make itself an effective factor in helping to promote any co-operative educational program is by making its own denominational program just as comprehensive and thorough as possible.

Concluding Statement.

May I be permitted to add in conclusion that any effort to interfere with the plans and policies which the Methodist Episcopal Church, South, has adopted for the development of its Sunday school work or to force Conference Sunday School Boards to adopt policies which they either deem inexpedient or know they have no right to adopt, will be sure to hinder the cause of co-operation instead of helping it? This is too important a matter for hasty action. The Sunday school leaders of the Methodist Episcopal Church, South, are ready to give the most serious and prayerful consideration to the whole matter of Christian co-operation in religious education; but they know that it would be unwise for them to permit themselves to be forced into positions the full meanings of which they do not yet understand and from which they might later find themselves compelled to recede. They must be allowed to work out the problem deliberately and in their own ways, and for any action which would involve any radical change in our denominational Sunday school policy they must wait for the action of our General Conference.

E. B. CHAPPELL,
General Sunday School Secretary of the Methodist Episcopal Church, South.

A LETTER FROM REV. L. E. ALFORD.

(The letter below was received last week after the Advocate had gone to press.—Editor).

Dear Brother Carley: Rev. T. B. Holloman ceased his earthly labors at 10:25 p. m. on Thursday, September 9, in the Yazoo Sanatorium, Yazoo City, Miss., his wife and all his children, save Leon, the youngest son, being present when he breathed his last. He was taken sick while preaching at Lake City, Sunday night, tho 5th inst. He was brought to Yazoo City Monday morning. I went to see him late that evening as soon as I heard of his sickness. I knew then that he was a very sick man, though his physician did not seem to think he was in a dangerous condition until Thursday morning. He suffered so intensely from the time he was taken sick until he died, that he did very little talking; hence he did not leave a parting message for his brethren in the ministry. But I have been with him frequently since March, have had him in my home, and have listened to him talk, and I am sure the way was clear and bright on the other side.

After his body was prepared for burial, it was brought to the parsonage until the funeral service was held in the church here, at 2 p. m., Friday, the pastor of the church leading, and impressive talks on his life and work being made by Dr. A. F. Watkins, of Jackson, and Rev. N. B. Harmon of Crawford Street, Vicksburg.

After the services held in Yazoo City, the body was carried to Itta Bena, where three of his sons and one daughter live, and was laid to rest in the lot where two of his grandchildren rest. There was a large number of his friends and the friends of his children present at the burial service. At that time appropriate talks were made by the pastor, Rev. J. T. Lockhart, Rev. S. L. Pope, Brother Bacon, and the writer.

I have looked upon Brother Holloman more as a father than as a brother in the Conference. His sons and I were at Millsaps College together, and when I came to the Conference for admission on trial Brother Holloman was on the examination committee. Truly a good and useful man has gone from us.

L. E. ALFORD.

THE LOUISIANA CONFERENCE CENTENARY STATEMENT.

The following corrections in last week's report should be noted: In the Alexandria District, Eden and Melville have paid their second year's subscriptions; in the Baton Rouge District, New Hope has paid its first year's subscription, and Darlington and Slaughter have both paid their second year's subscriptions, Slaughter having oversubscribed its quota; in the Lake Charles District, Franklinton has paid its first year's subscription; in the Monroe District, Waterproof has paid its first year's subscription, Humphreys Chapel and Magnolia have paid their second year's subscriptions; in the Ruston District, Lisbon and Jonesboro have paid their first year's subscriptions; in the Shreveport District, Coushatta has paid its first year's subscription, and Peason and Bayou La Chute have paid their second year's subscription, Bayou La Chute having oversubscribed its quota.

This list has been carefully checked. If your church does not have its proper standing, our records may not be correct. Please advise. Your treasurer may not have reported your collections.

The following churches have done especially well: In the Alexandria District, Trout subscribed 175 per cent of its quota; paid its first and second year's subscription and 27 per cent of third year. De Ridder oversubscribed its quota and paid more than its first year and is erecting a new church.

In the Baton Rouge District, First Church subscribed 180 per cent of its quota; paid its first year and 50 per cent of its second. Antioch subscribed 131 per cent of its quota and paid first year and 50 per cent of the second. Ethel subscribed 140 per cent of its quota; paid first and second years and 20 per cent of the third. Slaughter subscribed 113 per cent and paid more than its second year.

In the Lake Charles District, Crowley subscribed 122 per cent of its quota and has paid more than its first year's subscription and has a new church ready to dedicate; Gueydan subscribed 125 per cent of its quota and has paid its first and second year's subscription and 28 per cent of its third year; Lafayette subscribed 153 per cent of its quota and has paid first year and 53 per cent of second; Rayno subscribed 181 per cent of its quota and paid first year and 77 per cent of second; Vinton subscribed 119 per cent of its quota and has paid first and second years' and 84 per cent of third year.

In the Monroe District, Farmerville subscribed 103 per cent of quota and has paid first and second years' subscription; Gilbert subscribed 120 per cent of quota and has paid first year and 76 per cent of second; Mer Rouge subscribed 116 per cent of quota and has paid first year and 51 per cent of second; St. Joseph subscribed more than its quota and has paid first and second year and 26 per cent of third; Wesley Chapel subscribed 112 per cent of quota and has paid first and second year and 56 per cent of its third year.

In the New Orleans District, it is significant that every church in New Orleans oversubscribed its quota, the percentages of subscription being from 117 to 328, and from last week's report it will be clearly seen how well these churches are coming up with their payments.

In the Ruston District, the Bernice charge subscribed 125 per cent of its quota and has paid first year and 30 per cent of second; Homer subscribed 120 per cent of its quota and has paid first and second year and 21 per cent of third; Ruston subscribed more than its quota and has paid first year and 81 per cent of second year. For the past two years the crops in North Louisiana have been very short; therefore the record of these churches should be highly commended.

In the Shreveport District, E you La Chute subscribed 170 per cent of its quota and has paid more than its entire quota; Belcher subscribed 97 per cent of its quota and has paid first and second year and 44 per cent of its third year; Lake End subscribed its quota and has paid first and second year and 80 per cent of third; Robeline subscribed 162 per cent of its quota and has paid first and second year and 36 per cent of the third year; First Church, Shreveport subscribed 130 per cent of its quota and has paid first year and 77 per cent of second year; Noel Memorial subscribed 127 per cent of its quota and has paid first year and 35 per cent of second year.

This office will be glad to furnish, gratis, up-to-date literature on Centenary accomplishments to all who may desire it.

STEPHEN S. THOMAS, Sec.-Treas.
327 Carondelet St., New Orleans, La.

WHOSE VACATION WAS IT?

Dear Brother Carley: During the hot days of August I decided that my good wife ought by all means to take a vacation. I wanted her to go over in Virginia and visit some relatives right in the heart of the Blue Ridge. I felt that it was too long a journey for her to make alone with the children. There was nothing left for me to do but go with her. It was like going with the children to the circus. That Virginia country is a fine land to summer in. The scenery is wonderful. Those fine mountains lift you up.

But what I wanted to tell you about was a little trip I made to Washington City. I made this trip especially to visit our Representative Church. I wanted to see it; I wanted to see the congregation; I wanted to hear Dr. Chappell preach. As my custom is, I went to Sunday school. I was much interested in its organization and work. At 10:45 o'clock I went up to the auditorium for the preaching service. I was cordially received and given a seat on the front row in the "Amen Corner," but I wasn't given this seat because I had a pious or clerical look—it was for another reason, which I shall presently give. The auditorium was large and beautiful. It has a seating capacity for probably fifteen hundred, including the gallery. Dr. Chappell was down in Panama delivering a series of lectures. The regular organist and choir were away on a vacation but the people were there. They filled the great auditorium and gallery—and still they came. This explains why I was given the "Amen Corner." I was glad to have this comfortable seat. It gave me an opportunity to see the great congregation and to hear and see the preacher. The songs sung were the great old hymns of Methodism. The preacher was a young man, a Dr. Smith from Dallas, Texas. He preached a truly great sermon—great in its simplicity and in directness of appeal—and listen, Carley, he made a call for sinners. Think of it, in our Representative Church, in the Capital City of the greatest nation in the world, to the largest and most representative congregation, perhaps, in that city, at the close of the morning service, a call being made to sinners to come down to the altar in old Methodist fashion and repent of their sins! And they came—yes, they came. The finest thing about it all was that it was no exception. It was an every Sunday, every service, occurrence. The people told me that Dr. Chappell preached always with power and effectiveness, and that there was always a response. Bishop Keener used to say to me: "If you want crowds to attend your services, have a conversion now and then." Great throngs of people are attending the services at our Representative Church. Bishop Keener was right.

W. W. HOLMES.
Lake Charles, La.

"The thought without the act is vain,
As seed that yields no harvest grain;
The act without the thought is dead,
As cinders whence the flame is fled."

REV. T. B. HOLLOMAN: AN APPRECIATION.

When I was a small boy, about eight years of age, I had the misfortune of breaking my arm. In some way Brother Holloman heard about it and took time to write me a letter of sympathy, telling me of a similar misfortune he had suffered once. That letter won my heart, and though I had never met him I fell in love with Brother Holloman and have loved him ever since. Years passed and the time came when I entered Millsaps College and every year of the five spent there was a year of struggle and trial. Brother Holloman was presiding elder of the Jackson District most of that time and showed a great deal of interest in the welfare of the college boys. His friendly interest in me was a great inspiration and encouragement to me, and I feel I owe much to him for whatever success I had in getting through college.

It was here in Vicksburg, however, that I came to know him at his best. He was always profoundly interested in the work of Gibson Memorial as well as his own at Crawford Street. His attitude to me and the work was a source of great encouragement. He was a real brother pastor in every sense. When he learned of any Methodist family moving into South Vicksburg, he would tell me of it and say, "Brother Osmond, those people ought to be in your church and I want you to see them." Thus was shown his lovely, unselfish spirit that made my work at a "second" church much easier. He was absolutely fair with me.

I have been with him at the bedside of the sick and seen the look of appreciation and peace that came as a result of his talks and prayers. I have stood by him at funerals and noted the effect of his consoling words in the dark hour of sorrow. He was a friend to everybody, and was always ready to spend and be spent for the good of others.

It was always a genuine pleasure to be in the home of Brother and Sister Holloman, and Mrs. Lewis and I, with our little girl, have spent many happy hours with them. We had a great time together in our preparations to entertain the Annual Conference in 1917. I greatly enjoyed his reminiscences of past happenings suggested by the names of some of the preachers, as well as some of the hosts.

Brother Holloman was loved by the people of Vicksburg, and I have heard people in all walks of life say of him, "He is a good man." The last letter he wrote to the Advocate expresses the real spirit of the man, for he truly "went about doing good." "His works do follow him," and "he being dead yet speaketh." Blessed be his memory.

OSMOND S. LEWIS.

ITEMS FROM METHODIST HOSPITAL CAMPAIGN.

The Commission of the Methodist Hospital of the Mississippi Conference will hold a meeting at the Main Street Methodist Church, Hattiesburg, at 2 p. m., Thursday, September 23, for consideration of any new propositions that Hattiesburg may have to make as to location and other matters connected with the campaign for funds.

The writer, as Campaign Manager for the Commission, has represented the cause before some congregation each Sabbath since the last meeting of the Commission, which was July 20, and has taken subscriptions at each place, except at one where the crowd was so small that the pastor advised returning at some time when more of his leading people would be at home.

At one place a young man who is deaf and dumb, but who makes money, subscribed twenty dollars; at one country church a young lady headed the list with forty dollars; one young man who is a vocational student signed his card for forty dollars, and figured on the back of his card how easily he could pay it, as he tithes the monthly amount allowed by Uncle Sam. One small congregation, where it was prophesied barely railroad fare to and from would be secured, quickly raised one hundred and fifty dollars, one man stating that he himself ought to pay one hundred dollars.

Judging from results in every case where the appeal has been made directly to our people, we are led to believe that they see, or can readily be led to see, the need of a Mississippi Conference Hospital and that they wish to have a hand in building one.

In a statement issued by the Commission July 30, the following appeared: "We ask our preachers to give our representative of this enterprise right of way at the earliest possible moment and to formulate, in co-operation with him, some generous program for the same."

H. G. HAWKINS.

Hattiesburg, Miss.

NEW MEMBERS EVERY SUNDAY.

Result-Producing Methods Used in Lakewood Church, Cleveland.

By G. W. Grill.

Salvation is, of course, as free to-day as in the olden time, but the ability to persuade people to accept it and to evidence the acceptance by church membership is indicative of salesmanship of a high order.

There is a Methodist church in Lakewood, the fairest and most populous suburb of Ohio's largest city, which three years ago had a membership of less than 1,400 and to-day has a membership of more than 2,600, representing a net gain of more than 85 per cent. Practically all of the members live within a radius of twelve city blocks of the church, which territory might, with reason, be called "Lakewood Parish," and in fact is frequently so denominated by the Methodists of Cleveland District. During the last three years the net gain in total population of the territory comprised within "Lakewood Parish" would not exceed 10 per cent, which fact, taken in conjunction with the 85 per cent gain in the membership of the church, indicates to some extent the intensity of the cultivation to which the community has been subjected, especially when one remembers that within the bounds of the parish there are two Presbyterian churches, one Baptist, two Lutheran, one Congregational, one Episcopalian, one Swedenborgian, one United Brethren, one Christian, and one Christian Scientist, with varying sizes of congregations, but all active and hard-working.

During these three years of phenomenal growth of the Methodist church, the popular pastor of this deservedly famous congregation has been the Rev. M. B. Fuller, D.D. Since the day of his arrival, in the fall of 1917, from the West Ohio Conference, new members have been received into the church every Sunday he has been in the pulpit and the invitation to join has been given. "New Members Received Last Sunday" is a standing head that is used every week in the columns of "Tidings," the little weekly newspaper that goes into every home in the congregation every Saturday.

A Record Repeated.

During the first year of his ministry in Lakewood, Dr. Fuller added 548 new members to the congregation.

When that report reached the official board every one said, "Fine; let's raise his salary to $4,000; we will never have another good excuse like this, for he has worked the field so hard that it never can be done again."

But the minister said: "Well, I may not be able to do it again, but I have found as many good, fair, and indifferent prospects within the bounds of the parish as there are now members in the church, and they ought to be brought in, and with a reasonable degree of co-operation on the part of the membership they can be brought in."

The second year when he went to Conference he reported 501 new members added to the roll, and again the congregation through the official board asked him to return, and the committee on estimating ministerial support added another five hundred dollars to his annual cash salary.

But the wiseacres and gloom-mongers said, shaking their heads sadly, "It can never be done again, for the fertility of this field is surely now exhausted."

With appropriate confidence and becoming humility the minister replied: "Well, I may not be able to do it again, but some other good man can, if he has the co-operation of the members, for there are still as many prospects in the files as there are members in the church."

So far in this present Conference year more than six hundred new names have been added to the roll, three hundred and ninety of whom were received on Palm Sunday. There have been more than sixty baptisms of children and coming adults, more than one hundred baptisms during the year. And still the field is far from being exhausted, and apparently there are still as many prospects in the files as there are members.

How It Is Done.

Practically every one of the 1,500 new members that have been received during the last three years has been won through the personal efforts of the pastor in personal calls in the homes or offices, or through the efforts of Sunday school teachers and workers supplemented by the work of the pastor. No special evangelistic meetings have been held, but each sermon, each address, each prayer meeting talk, has contained the evangelistic message.

Dr. Fuller is an indefatigable worker—both of himself and of other people. One of the unique activities of the church is the "Win One" and "Hold On" organization. There are Win One workers and Hold On workers on each street or in each district in the parish, and it is their duty to call on prospective and new members and to get other members of the church to make similar calls. This organization also conducts a series of district social events for members and friends of the church during the winter and spring, culminating in a great, church-wide social on the Friday evening before Palm Sunday, which is the great ingathering day of the church year.

In addition to the work of the Win One and Hold On workers the members of the Ladies' Aid Society make not less than seven hundred church calls annually where they will do much good. Many other calls are made by Sunday school teachers and workers, by the calling committees of the adult Bible classes, the Epworth League, and the women's missionary societies. The object of all this extra-mural lay activity is not only the addition of new members to the various organizations mentioned, but also the creation of an atmosphere friendly to the church and its pastor.

Each person that comes to the church on Sunday is greeted at the door by a member of the reception committee who knows his business as well as the head clerk of a big hotel. If a person appears to be a newcomer in the community and friendly to the church, a record is made of his name and address on a pink-colored card, which indicates to any one using the church files that the owner of said name is a "friend." He may, and in the course of a few weeks usually does, graduate in the files from a pink to a blue card, which indicates that he is now a "prospect." In the course of a few more weeks, when the "prospect" turns into a "member," his name is inscribed on a white card.

Rarely, if ever, does a Sunday pass by without the addition of some new names to the Sunday school roll, which has now passed the 1,700 mark. These Sunday school registrations are recorded in the files on a buff-colored card, and they constitute the most prolific and satisfactory source of information concerning "friends" and "prospects" that the church has in operation.

These polychromatic files are of inestimable value to the minister in making his calls and to all other church workers. One set of cards is arranged alphabetically by names, and another set by streets.

Decision days are made much of in the Sunday school. The school is completely departmentalized, and the departmental decision days are arranged so that the minister can be present. In addition to the presentation of the Christ-life in each department as a whole, the importance of making the right decision is brought closer home by having it presented in each class either by the pastor or by some chosen worker. Several years ago Dr. Lynch, the Sunday school superintendent, instituted the junior church, which takes the place of a junior league. This fine department of church

work with its corps of efficient workers contributes to the church each Children's Day from forty to fifty full members ranging in age from nine to twelve years.

In addition to all these agencies that have been enumerated, much use is made of circular letters and of the publicity afforded by the little church newspaper, "Tidings."

Dr. Fuller's very efficient helper, or executive secretary, is Mr. Walter J. Bailey, who formerly held a similar position in Epworth Memorial Church, Cleveland. His adaptability, his willingness to assume added responsibilities, his geniality, and his efficiency have won for him many friends. He is ably assisted by Mrs. P. A. Clapper, the office secretary.

Lakewood Church is already among the larger ones of the denomination and is destined, under Dr. Fuller's able administration, to grow still larger. While the results have been spectacular, the methods adopted, the chief of which has been the three thousand calls made annually by the pastor, could be used in any charge and by any minister with good results. The ideas and methods of work suggested in this article are neither patented nor copyrighted.—Exchange.

AN ANNOUNCEMENT.

The Board of Church Extension, at its Annual Meeting, on April 30, 1920, provided for the enlargement and reorganization of its Executive Committee on the advice of Mr. T. L. Jefferson, President, and on the recommendation of a strong committee to which had been referred the President's Report.

The Board also elected Bishop W. F. McMurry, President, and Mr. T. L. Jefferson, who had been President for fourteen years, was elected Vice President and Loan Secretary.

At the called meeting of the Board on June 23, which was provided for by the Annual Meeting, a strong paper numerously signed, requesting the new President, Bishop McMurry, to move his residence to Louisville, Kentucky, was adopted, the Board declaring that in its judgment "the best interests of the Board and the church would be served by the removal of the residence of the President to Louisville, the headquarters of the Board, where he will be more accessible to the members of the Board, and especially the Secretary and other members of the Executive Committee." All of this looking to an increase of service in the administration of the rapidly growing operations of the Board.

In this action, the Board recognized the fact that it had no right in any way to interfere with his work as a bishop of the church, and appointed a committee which was "authorized and instructed to act for the Board in arranging with the Bishop for such change of residence, should be favorably consider the request made."

This action of the Board was based on the perfect familiarity of the Bishop with all the affairs of the corporation, his long experience as Secretary having been instrumental in securing to the church the greater part of the one and one-half million of funds now held in trust for the church by this Board, and upon the judgment of the Board that its Secretary was entitled to the best counsel obtainable in the discharge of his heavy duties as executive officer, which judgment found expression in the strengthening of the Executive Committee at the Annual Meeting.

I am glad to be in position to announce to the church that Bishop McMurry has consented to move his residence to Louisville, and am sure that the contributors to the Board's funds, Loan and others, will be glad to learn that we are to have the benefit of his presence and counsel in our Executive Committee meetings and otherwise, and that he is to be accessible in a degree that has not been possible hitherto.

The church may be interested in knowing that the residence adjoining on the South the office building of the Board of Church Extension, 1119 Fourth Avenue, has been purchased at the very reasonable figure of $12,500, and that the Bishop and his family expect to move into it in the near future. This purchase is very strategic, for probably within a few years this property will be needed because of the expansion of the business of the Board.

The title to this property has been vested in this Board, and the purchase money has been secured since the Annual Meeting from friends of the Board, thus making it unnecessary to use the regular income of the Board, Centenary Fund, or funds on hand at the time the action of the Board was taken.

The committee could not ask the President to undertake the heavy task of removing his residence to this city, without in some degree providing, as had been done in St. Louis, for a residence.

The volume of business annually transacted by this Board is enormous, far beyond the realization of most of our people and the average great bank or trust company, of such magnitude, would have a much larger executive force than has this great Board. The present executive Secretary and all associated with him eagerly desire one thing—to render to our beloved church, and to our Lord, faithful, constructive service, and to this end the pasters and laymen of Southern Methodism are urged to a glorious co-operation.

S. H. C. BURGIN, Secretary.

CENTENARY COLLEGE OPENING.

On September 15, at 10:30 in the morning, Centenary College opened her doors for the 81st session, with appropriate exercises. The fact that first struck the visitor on arrival at the campus, was the evidence of substantial improvement visible. In the first place, the underbrush and all unsightly objects had been cleared away from the beautiful grove surrounding the college, giving a park-like appearance to the grounds; and new driveways had been graded about the grounds. Two new buildings had been erected at a cost of nearly $100,000, adding greatly to the appearance and capacity of the college plant. One of these will be used to house, for the present, the college department, having offices and class rooms on the first floor and dormitories for college students on the second floor.

The old building, with necessary changes, will house the preparatory department, making possible the complete separation of the two departments, each of which has its separate faculty.

The other new building, which will be the gymnasium, is also used on occasion as an auditorium. This delightful assembly room, with its seating capacity well filled with students, members of the Board and visitors, was the scene of the opening exercises. Rev. Claude L. Jones, pastor of the Central Christian Church of Shreveport, led the opening prayer, which was followed by a vocal solo by Mrs. Walter Crowder, whose singing is always enjoyed. Prof. R. E. Smith led in an appropriate devotional service. His son, Mr. Garland Smith, rendered a beautiful violin solo, and the chief address, on "The Meaning of Christian Education," was given by Dr. Jasper K. Smith, for many years pastor of the First Presbyterian Church and one of Shreveport's best loved and most influential citizens, who has always been one of the best friends of the college. The writer gave a brief message from the Board of Trustees, reaffirming the policies and ideals for which the college stands.

Dr. Bourne, the president of the College, made the announcements, including the introduction of the members of the faculty, all but one of whom were present. The only absentee arrived a few hours later. This introduction may in substance be profitably repeated for the benefit of your readers: Rev. R. E. Smith, founder and sometime president of Ruskin Cave College, Tennessee, and more recently professor in Southern College, Sutherland, Fla.; Prof. R. J. Kelly, associated with Prof. Smith in both these institutions; Rev. D. B. Raulins, of the Memphis Conference, graduate of Ruskin Cave and Vanderbilt; Prof. Pierce Cline, graduate of Emory and formerly professor in Birmingham-Southern College; Prof. E. V. Levie, also of Emory and with successful teaching experience; Prof. G. P. Evans, Vanderbilt graduate and member of last year's faculty; Prof. G. M. Reynolds, son of Dr. John H. Reynolds, of Hendrix College, graduate of that institution and post-graduate student at Columbia University; Prof. R. R. Riske, of Indiana, graduate of a Normal college of that State, and Rev. Roy Moore, of Virginia, graduate of Southern University and Vanderbilt.

It will be seen that the faculty has been increased by two, and each member has been selected as carefully as possible for scholarship, teaching ability and genuine Christian character, and leadership. Many of the professors are newcomers, but as far as can be judged, they are all high-class Christian gentlemen, whose character and record assure the maintenance of the ideals for which the college was founded.

The present prospect is that the enrollment will fill both preparatory and college departments to the limit of effective work with the present buildings, the college classes realizing a healthy increase.

The enlargement and equipment of the plant is due to the loyal and generous zeal of local members of the Board and other friends who are determined to assure the success of the college. When it was seen that about $20,000 was needed to furnish and equip the new buildings, improve the grounds and meet other pressing needs, about a dozen of these men promptly contributed the amount in cash, in contributions ranging from $500 to $5,000 each. Those nearest to the college feel that the future is brightening.

W. WINANS DRAKE,
Secretary of the Board of Trustees.

TO THE MINISTERS AND LAY DELEGATES OF THE NORTH MISSISSIPPI CONFERENCE, WHICH CONVENES AT CHARLESTON, MISS., NOV. 15-22, 1920.

My Dear Brethren and Sisters: Without apology for conditions over which I have not power, further than to say all the good people of our town regret the fact, I am compelled to give warning that no preacher or layman can bring his wife to Conference, save those preachers and delegates whose wives happen themselves to be delegates.

Charleston will gladly, courteously and efficiently take care of the Conference proper, but we will not be able to extend invitations to those who just desire to be entertained as visitors to the Conference.

I trust that this will suffice and that no minister or layman will embarrass us by compelling us to refuse to do a thing that is in our hearts to do, but that can not be done on account of lack of homes in which to entertain.

Cordially and fraternally,
J. TILLERY LEWIS,
Conference Host.

Charleston, Miss., Sept. 16, 1920.

The man who creates a heaven in his own home never finds it hard to believe in a heaven beyond the stars.—Exchange.

TRAINING FOR SINGERS.

Voice course for Beginners, Chautauqua, Lyceum, Evangelistic Solo and Conducting, Church Music. Rates to ministers. Method removes throat trouble in singing and speaking. Address Mrs. Rebekah Ellison Johnston, 1465 N. West St., Jackson, Miss., opposite Millsaps College Library.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3581

THE MAN IN THE PULPIT AS SEEN BY THE MAN IN THE PEW.

By Dr. Howard Reber, Managing Editor Dayton (Ohio) Daily News.

Strictly speaking, the man in the pew is interested in the man in the pulpit as a rather difficult subject to understand. The man in the pew made that discovery quite long ago. His personal opinion of him is not. The man in the pew has not changed. He has simply been ready to admit that he was a fool for the man in the pew long ago knew enough to be very thoroughly understands this one thing. He has developed a religion which regards ministers as people and which expects the man himself to prove factor in religious life.

The well-rounded man who attends church services Sabbath after Sabbath is a man who has learned how to devote hours a day, six days of the week, to business. Business is beginning more and more to walk along side of religion, to take religion as a partner in the furtherance of its affairs. The average man in the pew is puzzled when the week's work is completed.

I like to think of the somewhat recent experiment made by Rabbi Stephen Wise, the great Jewish teacher of New York. You will remember that when the time came for Rabbi Wise to take his vacation one summer, he donned the overalls and went into one of the great shipyards of the Eastern coast. And here he labored for more than a month, drawing his regular pay envelope each week and turning it over to the Red Cross. Rabbi Wise has said that he would not sell his experiences during the six weeks he was so engaged for a fortune if he could not enjoy the experiences again. Eight hours a day he labored with laboring men. He knew their lives; he knew their experiences. It was all new to him, this business of working with one's hands for a living, and many a night, he relates, he went to his barracks tired and wearied, but always happy.

"The proper study of mankind," we may well repeat once more, "is man."

The minister has made this great discovery. Years ago he thought he knew the man in the pew as well as it was possible to know him. He met him of a Sabbath morning, rarely saw him at the Sabbath evening service, and hardly ever found him at the mid-week prayer meeting. In other words, shaking hands with the man in the pew Sabbath morning after church service, an occasional visit to his home (about meal-time), and sometimes a surprise meeting on the streets constituted about all the time the man in the pulpit spent with the man in the pew.

Now things are changed—the man in the pulpit makes it a matter of conscience to drop in ever so often to see the man in the pew at his work. I know some ministers will say they do not like to visit business men at their desks; that the business man does not like to be bothered. The impression is incorrect. If a minister has made any favorable impression at all upon the man in his congregation he will be as warmly welcomed in the private offices of these men at their places of business as any business associate would be.

In these latter days of religious development there has sprung up a system of having assistant pastors for good-sized congregations. We have all seen congregations struggling under such a burden. The pastor of the church preaches the sermons, baptizes the members, makes the announcements, and after the service is over he is generally not to be found. In his place the assistant pastor is found at the front door shaking hands with friends and members of the congregation. The assistant pastor calls upon the people and in various ways leaves the impression that the pastor of the congregation is holding himself aloof from the members. It doesn't take very long in a church of this type for a deep-seated religious aversion to that pastor to develop.

In my position I have occasion to meet pretty nearly every pastor in the city of Dayton. I think I have some idea of various methods employed to win men to the church. I find many of the pastors are themselves unable to understand why the man in the pew doesn't take a deeper interest in the eternal things that the church stands for. One layman minister came into my office a few weeks ago and said he had just finished a romance with his official board. The matter of some church policy was involved and there was a look of triumph in his eyes as he sat beside my desk and told me in confidence how he had succeeded in winning over the board to his way of thinking. I am not sure that the pastor's way was the best way in this particular case. Perhaps it wasn't. But the thought came to me as I saw that minister, a fine-looking young fellow who was full of "pep," as we all it in our every-day phraseology walk out of the door with a cheery "good-by," that here was a minister who is going to make good both as a pastor and as a man among men. He knew his place was to lead in his congregation, and when it came to a point where pastor and official board did not agree, that minister's leadership asserted itself and he conquered.

Business men like successful men—whether they are in the pew or the pulpit. They like to see a man hustle for all he is worth.

The most successful minister I have met in the city of Dayton is a man who calls men by their first names when he meets them on the street. He never fails to inquire about every member of the family (men like that too). He is not particularly brilliant as a pulpit orator, and he knows it, but the secret of his success is to be found in his ability to keep his feet on the earth while he reaches to the skies in supplications of prayer for his own people and for the city. And, after all, the business man cares most about people who are like himself. The Ralph Connor type of "sky pilot" somehow or other has always impressed me as being the type which accomplishes so much. The pastor in the home or engaged in some serviceable work outside the church is worth a dozen in the pulpit. Our modern age demands a change, and the minister has to meet conditions as nearly as he can. He isn't asked to forget his sacred calling, but rather to make his calling so much admired by those with whom he comes in contact that the man in the pew (who, after all, has to be humored because he is merely a human being) will want to shake him by the hand and makes of him a counselor and a friend. No man, whatever his religious development is, will want to sit for any length of time under the teachings of a minister whom he does not admire. It is the minister's place to make men admire him. And it can be done.—Herald of Gospel Liberty.

KEEPING AT ONE'S BEST.

"On Thee do I wait all the day."—Psalm 25:5.

What I am thinking about is this—that so many of us only wait on God for a very little while, and then we withdraw, and it is all over. Our waiting is a passing visit; it is not an abiding. We merely call upon the Lord; we do not live with Him. We go and we come away; we do not wait on Him all the day.

The trouble with many of us is found in this broken and fragmentary idea of the devotional life. We think of our devotions as a sort of discipline or gymnastics which we can pack into five or ten minutes. We do not regard them as a vital communion which runs right through the day. And so fellowship comes to be looked upon as a kind of morning drill. Not that I would disparage the morning drill, even in physical exercises; but the morning drill is not worth much if it is followed by the careless indifference of a lounging attitude, or a shambling walk, or if we huddle up in our chairs in an almost hunchbacked deformity. And the morning devotion is worth just as little if it is regarded as something we can do and have done with, and carrying no shaping devoutness into the rest of the day. We have not really entered into the secret place of the Most High if we can leave it behind. The only vital fellowship is that which waits on God "all the day."

Professor Gairdner used to say, "One never knows what work God may ask one to do at any moment, and one should always be at one's best."

And surely that is not a presumption of the Master's counsel: "Have your loins girt, and your lamps trimmed, and be ye ready." And if this spiritual readiness is to be ours, it will become a spiritual habit and not merely an occasional act. For it implies a way of living. It means that the soul keeps itself reverently quiet toward the eternal with an alert readiness to know what is the will of the Lord.

That is one of the running distinctions of the angels of God: "They do His commandments, hearkening unto the voice of His word." Their spirit is ever ready; they are ever alert. They are receptive and appreciative, and their mood is constant. They serve Him day and night in His temple, and it is a service in which they never tire, and never grow old.

That we should always be at our best, and the secret of being at one's best is found in waiting on God "all the day." We must seek continuity of communion. We need a Divine fellowship which remains unbroken even in seasons of detachment, and in the hours when we earn our daily bread. Our God is a companion for the whole journey. He will accompany us all the day and all the way.—British Weekly.

MAKING THE SERVICE HELPFUL

By A Pastor

The writer of this article has recently received the letter embodied herein of a nature which seems to him so suggestive that he wishes the readers of the Advocate to have the benefit of it, eliminating names and places.

How little do we pastors suspect the hearts that are in attendance upon our ordinary services and the needs represented by them. How little did the author realize that in that Sunday night there were present in his congregation a couple merely strange and with their hearts heavy because of a little casket down in the baggage-room!

I furnish the letter that we, as pastors, may have a suggestion to us what our ministry possibly means to unknown people in the audience.

The letter is as follows:

"Dear Brother ————:

"I was passing through your city on August 1 with my wife, on our way to bury our eight-year-old boy at our old home at Emory and Henry College, where I used to teach, and as we had six hours to wait, we went to your church for the night service. I have wanted to tell you ever since how we were helped by the spirit of the service, although the sermon itself was not devoted to any topic which would naturally be supposed to offer comfort. Everything was done in a way which suggested the church and all it stands for.

"We have often since remarked how unfortunate it would have been for us if the service had been foolish or flippant. I have attended such services in my life, and, I fear, have conducted Sunday school classes the same way. You did not put things forward which are intended to be kept in the background, and, as I have said above, I have felt impelled to write and tell you how fortunate it was for us.

"The song, 'The land where the roses never fade,' was beautiful. We tried to find it in Emory to be used at the funeral, but could not. Please express our appreciation to the lady who sang it. It was not 'professional,' but in a sweet spirit, and, naturally, meant a great deal to us. I do not know her name and cannot write her.

"I have said—I may not stick to it—that hereafter, in so far as I am able, no church service shall be in a spirit which shall mock those who may need comfort.

"With best wishes,

"* * *"

The faith of some men is like a summer house by the sea. When the storms come with their winds and rains and raging sea, they are destroyed. Every man should seek to build a house of faith that will stand all kinds of weather.—Western Christian Advocate

The Home Circle

TIT-FOR-TAT

When Freddie pulled his kitten's tail,
It never once grew longer;
But oh! how strange, for kitty's claws
Just grew instead—grew stronger.

When Freddie pulled, then kitty scratched;
He said: "I wish you'd stop it!"
She said: "That tail belongs to me;
I'll stop it, sir, when you drop it!"
—George W. Tuttle, in Child's Gem.

TIRED TEDDY.

By Mrs. George S. Brown.

Teddy was a bright, rosy-cheeked, plump little boy, five years old. He had two jolly brothers, a sweet little sister, a kind father and mother, a nice home, and plenty of toys, so that he should have been a very happy little lad, but he was too lazy to enjoy any of his blessings. If his papa wanted to take him out, he would invariably ask: "Is it far to walk? Can we ride all the way?" And if he had to walk only a few blocks, he would prefer to stay at home. His brothers called him "Slow Drag," because he lagged so far behind them going to school that he often made them late. At the table he would lay his head back on his chair and puff and blow as if every mouthful was an exertion; and he simply could not pass a bed without crawling up on it and lying down to "take a little rest." A bed was just like a magnet to Teddy. He loved to look at picture books and to draw and to paint, but he would never sit up like other children—he would lie flat on the floor. If his mother would ask him to go on an errand, you would have thought him a hundred years old, to see him slowly drag one limb after the other and creep along like a snail. If the children called him to "come play fire engine," he would say: "Not 'les I can be driver,' cause I'm too tired to run."

Santa Claus was very good to Teddy, and when his mother saw the array of toys, she thought surely now her little boy would be happy; but (would you believe it?) after admiring each thing, he carefully put them away and began his old tune of "I don't know what to do."

"Don't know what to do?" said papa. "Why, go play with your big cyclone wagon. You can ride yourself in that." "Yes," drawled Teddy, "but I get so tired working my feet, and then I have to bring it up the steps, and it's so heavy."

"Build with your new blocks," suggested mamma.

"Will you make me pick them up when I get through?" questioned the lazy boy.

"Most assuredly," answered his mother; for it was one of her rules that the little folks must learn order and tidiness by putting the toys in the proper place.

"Then I don't want to build," Teddy yawned.

"Come, let's play ball," called his brothers.

"No, I might have to run after it."

"Spin your top, so sister can hear it hum."

"Oh, it's too much trouble to wind it up," he groaned.

And there he sat, looking at his toys, but too indolent to play with them. At night he would fall asleep with his clothes on, too lazy to undress, and one would have thought that he had done a whole day's work to hear him constantly moan: "I'm so tired."

The children teased and laughed at him; but his laziness worried his parents very much, and they tried to break him of it. Sometimes they made him stay in bed all day, but he did not seem to mind very much. They made him run, take physical culture exercises, etc.; but it was like pulling out eyeteeth to get him to move, and they would be as tired as Teddy was with the effort.

Finally his mother said: "I am really alarmed about Teddy. There must really be something radically wrong with him, for it is not natural for a child to be so inert. I am going to send for the doctor and have him examined from head to toe, inside and out."

Accordingly, Teddy's father went to call on the old family physician, Dr. Lloyd, and asked him to prescribe for Teddy's weariness for his wife's sake, if not for Teddy's, as she was on the verge of nervous prostration trying to find something to amuse her little boy that would not tire him.

Teddy was very much surprised the next day when Dr. Lloyd walked in and asked to see him.

"Why, I am not sick," said Teddy, who was lying on the floor at his usual occupation of doing nothing.

"Then, why are you lying down, my boy?" queried the doctor. "I'm just tired," sighed Teddy.

"Well, that's exactly what I came to see about. You must be sick to be always tired, so I am going to ask mamma to put your gown on and put you to bed." Then Dr. Lloyd began to thump and plump Teddy all over, and he looked very grave indeed. "It does seem queer that a chubby, rosy-cheeked little boy should be ill, but I find he will require very severe treatment if we are really to effect a cure. In the first place, the medicine I prescribe is quite bitter, but he must take it three times a day, and no candy after it. Then I find all his bones and muscles diseased, so his arms and legs must be put in plaster casts—that is, if he wishes to retain the use of them at all."

All this Dr. Lloyd said in a manner most profound, using big medical terms, while Teddy looked on, too frightened to speak, and mamma had a suspicious moisture in her eyes; but she said nothing, for she realized that her boy must be cured of a bad habit before it became fastened upon him. A lazy boy is apt to grow up to be a lazy man, and we all know that a lazy man never amounts to anything. Bad habits are easily cured in childhood, but if we let them grow along with us, it is impossible to shake them off. Therefore, Teddy's parents resolved that their boy must be cured, no matter what the cost might be.

Teddy was too alarmed to protest while the doctor made plaster casts and securely fastened his two little fat legs and both dimpled arms.

"Now, my little man," said the doctor," you know God gave you your legs to walk, run, skip, jump, and hop, and your hands to work and play with; but they seem so diseased that you will lose the use of them altogether if we do not resort to heroic methods. We'll try these molds, and if they do not restore your limbs to their proper usefulness, we may have to cut them all off. It won't really matter, as long as they are useless to you, but" (seeing Teddy's eyes grow as big as saucers) "we hope not, we trust not. We'll see."

Teddy's mother had a trying time all next day, and the doctor was hailed with delight when he walked in.

"Oh, doctor, I'm sure my arms and legs are well and won't have to be cut off. Won't you let them out of prison?"

Dr. Lloyd carefully unbound one leg, and, after a vigorous rubbing, said he would try what the plaster had done.

Oh, how glad Teddy was to have even one little leg free! Every lazy bone in it seemed to have disappeared, for he hopped all over the house, never once thinking of being tired, although, of course, the strain was great. When his brothers offered to ride him in the wagon, he actually said he would rather hop after it, and his father chuckled, for he saw that the remedy was working wonders

Next day Dr. Lloyd came and unbound the other leg, and when he left the house Teddy was playing horse and running so fast that his brothers could not keep up with him.

On his next visit the doctor took his right hand out of the plaster; and my, my, the wonderful things Teddy found he could do with one hand! He built great, tall houses, he drew, he wrote, he put his toys all away at night; so when at last Dr. Lloyd set his other arm free, Teddy's joy knew no bounds. The children said his name should be changed from "Tired Teddy" to "Jumpling Jack," for he waved his arms wildly in the air, jumped up and down, turned somersaults, raced, and romped. He declared he "never knew what good things arms were before," and from that day to this he has never been known to complain of being tired.

When we come to know the facts, we find that our previous infallibility has a flat tire.—Exchange.

You feed your body twenty-one times a week, whether it is hungry or not. Then why not throw your soul a bone once a week at least, even if it doesn't seem hungry? The poor thing may be too weak from starvation to make its wants known.—Dr. J. A. Holmes.

It is an infamy to die and not be missed.—Wilcox.

Full Flavor

With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc
New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. S. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. S. P. Richey, Rev. T. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Lenoir, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Petrie, Rev. P. Ingsmith, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks notify us and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to pallet manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 7, at 10 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. Important business is to be transacted, and a full attendance of the Committee is desired.

JNO. F. FORTER, Chairman.

Franklin, La., Sept. 1, 1920.

A TIMELY MESSAGE.

Nearly twenty-four centuries ago the prophet Malachi asked: "Will a man rob God?" Sad to say, the passing of ages has not brought the church to the place that this question need no longer be asked. It is still a timely message. Nothing in the past has so shortened the line with which the resources and the wonderful possibilities of the kingdom have been measured as the refusal of God's people to be faithful in the discharge of their duty with respect to the material things which God has given them. They have circumscribed the work of the kingdom and hurt their own spiritual lives by the misuse of trust funds.

The misuse of trust funds will always be discovered. There is no safe way to juggle with figures. Embezzlers may make false entries, and juggle with their figures, but ere long comes the evil day when despite all their pains, the theft is known. So it is in the church of God. The misuse of trust fund is written everywhere over the world. Yonder is a church which everybody knows is not composed of tithers because they have a church debt that has been running on for years, when it could have been paid long ago, with an excess overrunning expense, if the people had been giving the Lord what was justly due. Yonder is another church which is not composed of tithers, as everybody knows because there is a needy field almost within its shadow which nothing is done to reach. Yonder is still another church which is not composed of tithers, as everybody knows because it is housed in a ramshackle building, is not better than the barns of the prosperous farmers in the neighborhood, and perhaps not as good, and a pastor is employed for only half his time and meagerly paid. And over the land are millions of Christians, as everbody knows, who are not tithers, because the church is really only playing at the task of reaching the waste places of our own land, and of doing its work in foreign lands with no prospect of ever completing the task, unless the church can do better than it is now doing. These are some of the facts which, like juggled figures and false entries, tell of our unfaithful stewardship.

But you may say this is failure to tithe, not failure to be stewards. The law of stewardship is the law of the New Testament, a law much better than that of the tithe. Is it better because it allows us to give a smaller amount? By no means. The law of stewardship in no wise contradicts the ancient law of the tithe. It is only in amplification, an enlargement, of the ancient law, which recognizes the fact that God is the real owner of all we are said to possess, and that we must return a proportionate part of it to him for the maintenance and enlargement of his kingdom in the world. If you feel that this doctrine of the New Testament does not expressly define the tithe, does not fix the percentage you are due God, you can not believe that it would be less than the tithe of the ancient Jew.

The misuse of trust funds, or covetousness, is the great sin against which warning is given in the New Testament. Certainly Jesus had a great deal to say about the wrong use of money. "Whom did Jesus put in hell?" some one has asked. "Not the thief on the cross, but Dives, who ignored his stewardship obligation and fared sumptuously every day. Who had to be left out of the kingdom? Not the repentant prodigal, bad as he was, but the exemplary rich young man who in sorrow turned away from the acknowledgment of stewardship. Who was cast into outer darkness? The adulteress? No! It was the man who with his unused talent buried also his stewardship responsibilities. And who was the fool? Not, according to modern thrift, the poor widow who rashly threw in all her living, but the rich farmer who stored his goods for his personal gratification." And at the last day when the King shall come in his glory he shall separate those before his throne, as a shepherd divideth his sheep from the goats, according as they have observed or repudiated the stewardship obligations of life.

R. H. H.

MILLSAPS COLLEGE OPENING.

The opening of Millsaps College on Wednesday, September 15, was a delightful and auspicious occasion. President Watkins and the faculty were in their places, ready to begin the work of what promises to be the best session in the history of the college, and a goodly company of visitors, both from Jackson and a distance, were present to lend encouragement to the resumption of scholastic activities at this great educational institution. It was estimated that the number of students present was twenty per cent in advance of last year's attendance on the opening day.

The program for the opening exercises was informal, but interesting and inspiring. After some appropriate remarks by President Watkins, impromptu addresses were made by Mr. Boyd Campbell, the editor of the Advocate, Rev. Robt. Selby, Professor J. T. Calhoun, Mr. W. M. Bule, Rev. C. W. Crisler, Professor G. L. Harrell, Dr. D. M. Key, Dr. J. M. Sullivan, Professor White, the successor of Dr. A. A. Kern in the Department of English, and perhaps others whose names do not come to mind at the moment.

Announcement was made that all the rooms of the new dormitory had been engaged in advance of the opening, and that it would be difficult, in all probability, to find places for all the students applying for admission. The opinion was freely expressed that double the present dormitory space could easily be filled. In view of the demand for adequate boarding facilities, we earnestly hope that the Board of Trustees will be diligent in devising ways and means of completing at the earliest possible moment the third unit of the present splendid dormitory building. We doubt not that the Methodists of Mississippi will be more willing than ever to co-operate in a work that means so much for the educational welfare of their boys and girls. A laissez-faire policy at this time is altogether out of keeping with the educational spirit of the times.

It was impossible not to be struck by the enthusiastic interest manifested by the student body in the athletic program which now includes football. As a subordinate but very important part of college activities, athletics must be properly provided for by the college authorities, not only as a means of developing college spirit, but also as a means of cultivating certain qualities that find their best expression and their best training on the field of play. Under the strict eligibility rules of the Southern Intercollegiate Athletic Association, and under strict faculty regulation, we have no fear that the inclusion of football in the schedule of sports will be productive of anything but good.

Our pride in the notable achievements of Millsaps College thus far should not make us lose sight of the fact that it still needs much in the way of endowment and equipment. It is one of the great educational institutions of the church and of the South, but it will not hold its place in the educational world unless its friends rally to its support in a way that will enable it to meet the demands that will be made upon it in the future as it has met those of the past. The Christian Education Movement now under way in the church will furnish the opportunity for Mississippi Methodists to show that they will be satisfied with nothing less than the very best in the way of educational privileges for their young men and young women. We believe they will make full use of the opportunity.

THE MEMORIAL HOME.

The Memorial Home, an institution maintained by our church in New Orleans for the Christian care of fallen girls, is doing a work that should commend it highly to the Christian people of this section of the South. By the nature the case, its work is unobtrusive; but it is carrying on a kind of ministry that Protestantism cannot afford to neglect in its mission of mercy to those in whose faces the doors of hope are almost closed.

This institution is supported by the gifts of friends and by appropriations of $1500 each by the Louisiana and North Mississippi Conferences; the Mississippi Conference has not, thus far, made a specific appropriation, but it has opened the way for the cause to be presented in its churches and promises of substantial aid have come from its bounds.

Since we know something of the financial difficulties that have attended the maintenance of the Home this year, and of the problems that are connected with its future operation, we find it in our hearts to call the attention of those who have already promised to help, and of others who may be inclined to do so, to its present needs. The presiding elder of the New Orleans District, Rev. J. G. Snelling, has borne a heavy burden in providing the money that is absolutely necessary for the proper carrying on of this work, and he and the Board which has the Home in charge are deserving of practical sympathy and help. We sincerely hope that our people throughout Louisiana and Mississippi will not fail to do what they can for this most worthy cause.

BISHOP McMURRY TO BE IN NEW ORLEANS.

A note from Bishop W. F. McMurry informs us that he will spend Sunday, September 26, in Meridian, Miss., and that he will be in New Orleans on Monday and Tuesday following. The note was written from Winona, Miss., in which section of the State the Bishop has been preaching and dedicating churches. Bishop McMurry is not a stranger in New Orleans, where his visits are always looked forward to with interest and pleasure.

PERSONAL AND OTHER NOTES.

"All goes well here," writes Rev. J. W. Faulk from Lecompte, La.

The Fourth Annual Roll Call of the American

Red Cross will be held, November 11-25. The purpose of the call is to secure members for this great organization.

Among the new missionaries that bave recently been accepted by our Board, is Miss Catherine B. Steens, of Grenada, Miss., who will teach in Hiroshima Girls' School, Hiroshima, Japan.

Dr. W. B. Godbey, for many years a member of the Kentucky Conference, and for a long time one of the best known evangelists in the church, died at Cincinnati, Ohio, on Sunday morning, September 12.

Rev. Robt. Selby, Commissioner of Emory University in Mississippi, honored the Advocate office with a call on Saturday of last week. The editor missed the privilege of seeing him by reason of being at home, sick abed.

October 1 has been designated as Rally Day in the Monroe District, Louisiana Conference, for the purpose of getting everything in readiness for the Annual Conference. Rev. C. D. Atkinson is the wide-awake presiding elder.

Electric ceiling fans have recently been installed in our church at Rosedale, Miss., where Rev. John W. Robertson is pastor. They were in operation in time to relieve the discomfort of the hot spell through which we have just passed.

Our congregation at Greenville, Miss., Rev. E. S. Lewis, pastor, has recently spent $5000 in renovating the parsonage, which makes it one of the best homes in the Conference. There have 105 additions to the church at that place this year.

Rev. A. S. Lutz, presiding elder of the Baton Rouge District, Louisiana Conference, has assisted in nine revival meetings this year, and he has one yet to hold. Thus far six young men have said they feel called to enter the ministry. The district has made advances along all lines.

Rev. J. H. Grice, of Vancleave, Miss., requests us to announce that the New Prospect Camp Meeting will be held October 13 to October 17, inclusive. Rev. P. H. Howse and Rev. J. E. Williams will do the preaching. The pastor reports that the work of the Vancleave charge is moving along nicely.

Dr. J. C. Ballard, a prominent Mississippi physician who is connected with the Government Rehabilitation Service in New Orleans, will occupy the pulpit at Felicity Methodist Church next Sunday in the absence of the pastor, Rev. A. Inman Townsley, who is assisting in a meeting at Stephenson, Miss.

The Work Day collection for the Mississippi Orphans' Home will be taken on Sunday, October 10, this year. The superintendent of the Home, Rev. B. F. Lewis, is hoping—and expecting—that there will be a most generous response. The institution is doing a great work, but it is feeling keenly the present high cost of living.

The Extension Department of Millsaps College is interesting itself in developing the valuable art of debating among the high schools of Mississippi. It is offering the resources of the college library to principals and students who wish to avail themselves of this help, and is calling attention to the matter through a bulletin recently issued. Dr. S. G. Noble is in charge of the work.

According to the Brookhaven Leader, the address of Dr. J. W. Cooper at the First Baptist Church, on Sunday evening, September 12, was the occasion of an ovation to this distinguished minister and educator. The congregation that greeted him was the largest, with perhaps one exception, that has ever assembled in that city. The address dealt with his experiences and observations during his recent tour of Europe.

After an unavoidable delay, ground has been broken for the erection of the new $70,000 church at West Point, Miss. When completed, this will be one of the finest Methodist churches in Mississippi. The pastor, Rev. Carroll Varner, began a revival meeting on Sunday, September 12, in which he was assisted by Rev. J. J. Clark, of Knoxville, Tenn., a successful pastor and evangelist. The meeting was expected to continue about two weeks.

Mr. J. M. Way, secretary of the Department of Minute Men and Lay Speakers of the Centenary Commission, suggests that all Southern Methodists who expect to attend the Congress of the World's Brotherhood, at Washington, D. C., October 9-13, write a week or more in advance to Dr. E. O. Watson, Woodward Building, Washington, for hotel reservations, so that all Southern Methodists may be together in one hotel. A good many of our people have already made reservations.

Bishop W. F. McMurry will lay the corner stone of the new East End Church, at Meridian, Miss., next Sunday, September 26, and, on the same day, carry a message to the congregation of Central Church that will doubtless inspire them to an early lifting of their indebtedness. Our Fifth Street Church is now busy transforming the ruins of its burned building into a thing of beauty, at a cost of about $12,000. With new buildings for the congregations at Central, East End, and Fifth Street, Meridian Methodism will be adequately housed for the first time in many years.

A note from the pastor, Rev. A. F. Vaughan, informs us that there has been a generous response to the recent appeal in the Advocate for assistance in rebuilding our church at Covington, La., which was destroyed by fire several months ago. The plans for the new building have been completed, and it is hoped that work can begin soon. It will cost about $10,000 and will have ample facilities for all departments of work. It will be erected on a splendid lot on Jefferson Avenue, just a block from the High School. This congregation has recently bought a new parsonage and arrangements have been made so that there will be no indebtedness. These forward movements will give our church a fine working plant at this important point.

A SERMON OUTLINE.

Rev. W. W. Holmes, of Lake Charles, La., has furnished us with the following outline of a sermon on The Prodigal Son, which Bishop Lambuth told him was worked out by one of our Chinese preachers. Can you beat it?

1. His Madness:
   a. His traveling.
   b. His reveling.
   c. His groveling.
2. His Sadness:
   a. He went to the dogs.
   b. He ate with the hogs.
   c. He homeward jogs.
3. His Gladness:
   a. He receives the seal.
   b. He eats the veal.
   c. He dances the reel.

THE POWER OF PERSISTENCY.

By D. W. Howell, D.D.

"I coveted the life of that young man for my Master," were the words of a deaconess, who confessed that she had been angling to win a bright, alert, intelligent, ambitious young man for the service of her King. He was attractive and popular, but was bending in the wrong direction. He was not openly irreligious, but he was not avowedly religious. It was easy for him to see flaws in the actions of professing Christians, and he would magnify them by exaggeration. He would be delighted when he could make uncomfortable those whom he considered overzealous in pious profession. While he seemed to take pleasure in opposing the church, yet he was in constant attendance at church gatherings and no social circle was complete without his presence. He moved among people as a prince among men. It was easy to detect the logic of the mind of this deaconess. She realized the power of such a life to the Kingdom of God, if it were dedicated to Christian living. She never lost faith in him, even though he seemed possessed to shock her on every conceivable occasion. While his keen thrusts made her inwardly uncomfortable, she tried not to betray her feeling.

On one occasion he placed her in a most unfavorable light by an unkind insinuation. The company laughed, but the eyes of the deaconess and the young man met and his eyelids fell. It was only the dropping of an eyelid, but it was a ray of hope. She was encouraged by this slight indication and she persevered in her effort to enlist him among the disciples of Jesus. Was she successful? If you could ask the pastor of one of the prominent churches of our denomination for the best all-round layman in his church he would instantly name this same young man. The persistency of this deaconess was divinely used to transform a life.—Exchange.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

OUR SLOGAN

Adopted by the Christian Education Commission at Blue Ridge as a Part of the Policy of the Movement.

In our efforts to raise $33,000,000, our slogan must be, "A contribution from every Methodist in proportion to ability to pay." Some have said this must be a campaign among wealthy people only; that the people of small means should not be expected to contribute much, if anything. Nothing could be more fatal to the campaign than such an announcement. It would defeat large gifts and would cause the great mass of people to conclude that they have no part in the Movement. We cannot emphasize too strongly that the General Conference ordered a popular, intensive, church-wide campaign for education, using exactly the same language in reference to this campaign that it used touching the Centenary campaign. However, the lesson of our Centenary experience must be learned, namely, that our people of means did not give proportionately to what our poor members and people of ordinary means gave. We evidently failed in our methods to get the case of the Centenary thoroughly before our people of means. We must, therefore, emphasize in this campaign that we expect every member to contribute in proportion to his means, and find some way of getting on the conscience of our wealthy members, as well as on the conscience of the great mass of the people, the compelling appeal of our cause.—Bulletin.

Obituaries

Obituaries not over one page in length will be published free of charge. All obituaries must be paid for at the rate of 1 cent a word. Cards of thanks will be 25c. In each case the name of the author must accompany the article. We cannot make exceptions. Marriage notices are charged for at the same rate as obituaries.

I first knew Sister MOORE when, as a young preacher I served the Lebanon Charge and visited in her home at which time she was a mother to me. On the third Sunday in August, while having Brother Weems in a meeting at Bridgeville, she came to hear me preach. She was very feeble and scarcely able to come. On the following Monday she was taken very ill and on the fourth Thursday in August passed away. She was a consistent Christian and was ready when the summons came. She was born [illegible] 1837. Her maiden name was Miss Ann Bridges. In 1851 she married Lewis Sigler, who was killed in the battle of Vicksburg. In 1866 she married A. J. Moore, who preceded her in the good world of [illegible] years. She leaves seven children and one sister [illegible] years old. Many of the friends of the family were present at the funeral. Brother Weems preached a splendid sermon from the text, "Precious in the sight of the Lord is the death of his saints." Brother Weems is a member of Bridgeville Church, and I am glad to say that he is a minister to me. On the third Sunday in August, while having Brother Weems in a meeting at Bridgeville, the call came to bear me home

SOME PERTINENT QUESTIONS CONCERNING OUR REVIVAL CAMPAIGN IN THE RURAL DISTRICTS.

By Dr. O. E. Goddard.

Does the church keep in mind that there are perhaps three thousand revival meetings in progress at this time? Are we praying for them as we should? Does the good news that good results are following these efforts thrill the church as it should? Will the ninety-day campaign bring to Christ and into the church as many people as were brought in by the pre-Easter campaign, that is, one hundred thousand? Are our city pastors helping all they can in these country meetings? Are the preachers preaching the exceeding sinfulness of sin? Are they holding up Christ as the only hope of men? Are they recognizing at all times the sovereignty of the Holy Spirit and depending upon Him for power? Do they expect the new converts to have the witness of the Spirit? Will the revival make people more prompt in paying debts? Will it make neighbors love each other more? Will it impel the rich man to make the right use of his money? Will it make a community more intolerant to public vices? Will it result in the establishment of many family altars? Will the local church lapse into its former state of lethargy after the meetings close? Will this revival spirit be permanent or evanescent? Will the three revival periods of the year, first for the schools and colleges in the fall, for the towns and cities in the pre-Easter campaign, and the ninety-day rural campaign, like the one now on, be the permanent plan of Southern Methodism in its revival campaigns? Shall we reach two hundred thousand people this year?

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr Benigh of the Nashville Railway and Light Company says. "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write Warner Drug Company, Nashville, Tenn.—Adv.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the Spring of 1892 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked for means of getting rid of your rheumatism you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write to-day.

Mark H. Jackson, No. 901z, Dursten Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Adv.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

400,000 PEOPLE TAKE NUXATED IRON

TO HELP BUILD UP THEIR STRENGTH, ENERGY AND ENDURANCE

ASK YOUR DRUGGIST

DON'T ACCEPT SUBSTITUTES

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Purvis, at Purvis, Oct. 10, 11.
Seminary, at Seminary, Oct. 13.
Ellisville, at Ellisville, 11 a.m., Oct. 16, 17.
Richton, at Ovette, 8 p.m., Oct. 17, 18.
Oloh, at Oloh, 11 a.m., Oct. 24.
Sumrall, 8 p.m., Oct. 24, 25.
Prentiss, at Carson, 4 p.m., Oct. 25.
Silver Creek, at Bethel, 11 a.m., Oct. 26.
Avera, at Avera, Oct. 31.
Magee, at Magee, Nov. 5.
Taylorville, at Taylorville, 11 a.m., Nov. 6, 7.
Mt. Olive, at Mt. Olive, 8 p.m., Nov. 7, 8.
Collins, at Collins, 8 p.m., Nov. 8.
Williamsburg, at W., Nov. 9.
New Augusta, at Cox Chapel, 11 a.m., Nov. 12.
Lucedale, at Lucedale, 8 p.m., Nov. 12.
Leakesville, at Leakesville, Nov. 13, 14.
Heidelberg, at Heidelberg, Nov. 21, 22.
Eucutta, at Goodwater, 11 a.m., Nov. 23.
Hattiesburg ct., at Petal, 11 a.m., Nov. 24.
Hattiesburg, Broad Street, at Main Street, Nov. 29.
Hattiesburg, Court Street, at Main Street, Nov. 29.
Hattiesburg, Main Street, at Main Street, Nov. 29.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Forest and Morton, at Morton, Sept. 26, 27.
Neshoba, at Sandtown, Oct. 2, 3.
Philadelphia, Oct. 3, 7:30 p.m., 4.
Harperville and Lena, at Good Hope, Oct. 9, 10.
Carthage, at Thomastown, Oct. 11.
Homewood, at Carr Church, Oct. 16, 17.
Trenton, at Independence, Oct. 23, 24.
Montrose, at Montrose, Oct. 27, 3 p.m., 7:30 p.m.
Decatur and Hickory, at Hickory, Oct. 30, 31.
Roso Hill, at Rose Hill, Nov. 6, 7.
Union, at Union, Nov. 10, 3 p.m., 7:30 p.m.
Walnut Grove, at Zion, Nov. 13, 14.
Lake, at Lake, Nov. 17, 3 p.m., 7:30 p.m.
Raleigh, at Trinity, Nov. 20, 21.

A. C. McCORKLE, P. E.

Laurel, First Church, Nov. 22, 7:30 p.m.
Laurel, Kingston, Nov. 23, 7:30 p.m.
Laurel, West End, Nov. 24, 7:30 p.m.
Bay Springs, at Bay Springs, Nov. 25, 3 p.m., 7:30 p.m.
Shiloh, at Johns, Nov. 26, 3 p.m.
Chunky, at Chunky, Nov. 27, 3 p.m., 28.
Newton, at Newton, Nov. 29.

J. A. MOORE, P. E.

Meridian Dist.—Fourth Round.

Meridian, Central, Oct. 10.
Matherville, at Winneford, Oct. 23, 24.
DeSoto, at Andrews Ch., Oct. 30, 31.
Shubuta, Oct. 31.
Enterprise, Nov. 6, 7.
Quitman, Nov. 7.
Daleville, Nov. 9.
Pachuta, at Adams Ch., Nov. 10.
Scooba, at Wahalak, Nov. 13, 14.
Lauderdale, at Electric M., Nov. 14.
DeKalb, at ———, Nov. 15.
Moscow, at Clarks Chapel, Nov. 16.
Porterville, at ———, Nov. 17.
Seventh Ave., at Sageville, Nov. 20.
Vimville, at ———, Nov. 21.
Waynesboro Ct., at P. Grove, Nov. 27.
Waynesboro, Nov. 28.
Buckatunna, Nov. 28, 29.

Reports will be expected in each quarterly conference on church and parsonage property, Sunday schools, Woman's Missionary Society, Centenary subscriptions and payments for each church, and from the secretaries of church conferences. I will send blanks for the reports of church secretaries, if needed.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 2.
Crystal Springs, Oct. 3.
South and East McComb, at South McComb, Oct. 10.
Magnolia, Oct 10, 11.
Adams, at Auburn, Oct. 16, 17.
Summit, at Pisgah, Oct. 17.
South Magnolia, Oct. 24.
Fernwood, at Fernwood, Oct. 24, 25.
McCalls, at McCalls, Oct. 30.
Meadville, at Meadville, Oct. 31.
Bayou Pierre, at Pleasant Valley, Nov. 6.
Barlow, at Barlow, Nov. 7.
Hazlehurst, Nov. 7, 8.
Pleasant Grove, at Pleasant Grove, Nov. 12.
Foxworth, at Foxworth, Nov. 13.
Monticello, at Monticello, Nov. 14.
Topisaw, at Holmesville, Nov. 20.
Tylertown, at Tylertown, Nov. 21.
Centenary, McComb, Nov. 21, 22.
Brookhaven, Nov. 23.
Wesson, at Wesson, Nov. 24.
Bogue Chitto and Norfield, at Norfield, Nov. 25.
Scotland, at Bethel, Nov. 28.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Centerville, at Stephenson, Oct. 17.
Natchez, Oct. 24.
Washington, 3 p.m., Oct. 24.
Woodville ct., at Macedonia, Oct. 31.
Woodville, 7:30 p.m., Oct. 31.
Silver City, at Midnight, Nov. 7.
Louise and Holly Bluff, at Louise, 7:30 p.m., Nov. 7.
Vicksburg, Gibson Memorial, 7:30 p.m., Nov. 8.
Natchez, 5:30 p.m., Nov. 10.
Nebo, Nov. 12.
Anguilla, at Delta City, Nov. 14.
Rolling Fork, 7:30 p.m., Nov. 14.
Mayersville, Nov. 15.
Rocky Springs, Nov. 17.
Port Gibson, 4:30 p.m., Nov. 17.
Gloster and Liberty, at Mt. Olive, Nov. 21.
Oak Ridge, Nov. 24.
Vicksburg, Crawford St., 7:30 p.m., Nov. 24.
Roxie, at McNair, Nov. 28.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Terry, at Byram, Sept. 28.
Edwards, Sept. 30.
Bolton, at Bolton, Oct. 1.
Benton, at Benton, Oct. 2.
Lintonia, at Bethany, Oct. 3.
Eden, at Eden, Oct. 3, 4.
Vaughn, at Ellison, Oct. 5.
Camden, at Camden, Oct. 6.
Fannin, at New Prospect, Oct. 8.
Brandon, Oct. 10, 11.
Jackson, Rankin St., at Pearson, Oct. 17.
Jackson, Millsaps Mem., at Brownsville, Oct. 24.
Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov 1
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.

J. M. MORSE, P. E.

Be Sure Baby is Healthy at Teething Time

Keep digestion natural, the bowels open, give sufficient food and

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Then the milk teeth never cause trouble for you, or discomfort for baby. Mrs. Winslow's Syrup brings most remarkable results in good health and comfort for the baby. It's pleasant to give and pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label, guaranteed non-narcotic, contains alcohol

At All Druggists

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Saltillo, Miss.

The work prospers under the direction of Rev. E. M. Shaw and Brother Percy Shell at Houston. We expected to hold a district institute for the benefit of the teachers and workers of the Aberdeen District, but rains or something else kept them away. The workers at Houston seemed to get great good out of every service. Miss Manaker delighted the teachers with her presentation of the elementary work. From Houston we went to Mathiston, where we had a profitable meeting. Miss Manaker did some work at Emporia.

The Bible class at Winona must be doing big things. The first thing you hear after getting off the train is about a piano just bought and paid for. Mrs. Randolph is the guiding genius that inspires these men to do their best. We expect a lot of help from these men in boosting the Wesley Bible Class Federation next spring. A big surprise is in store for all of us when we hear the reports of the organized classes over the Conference.

We have forty-nine other teacher training classes to organize before we get the fifty we are needing. Mrs. Randolph is the teacher of a class of seventeen. This class is studying Organization and Administration. Do not get the idea in your head that it is too near Conference to start the teachers and prayer meeting people on "The Training of the Devotional Life," by Kennedy and Meyer.

Talking about Conference, you know some good people think it is too near Conference to hold institutes. Judgment Day might slip up on me and what would I have to say? If you do not want to go to the trouble of helping get your teachers together for institute work, let me come and talk with them one at a time and give them the help they crave.

A district institute has been announced for the Durant District, to be held at Ackerman, Monday, the 27th. Institutes for four other places have been announced for this district with the hope of reaching a large number of the workers. These meetings ought to help conserve the results of the revival campaign held during the summer. I can say this, the men who are putting the emphasis upon teaching religion to all the people are rejoicing over their continued success in all the work of the church.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past week has been spent with Brother Lane, at Rankin Street Church. Brother Lane is closing out his four years at Rankin Street, and this year bids fair to be the best of the four. We are hoping that our services there will be helpful.

It is not too late for you to observe Sunday School Day. We will be so glad for you to do so. If you do not think it advisable to have a program, please hold a children's service and take an offering for the Sunday School Board.

We need your help and you need to emphasize Christian Education in your community. I should be glad to hear from you in regard to Sunday school work.

Don't forget to promote those who need to be promoted. Do not let any child remain too long in any class or department.

We would be glad to hear from you, not only of the good things being done, but your criticisms, too.

Don't forget to pray for us.

Yours in Him,
JNO. C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Sunday School Board will soon be in session at the Annual Conference, and it is hoped that every member of the Board will think through some definite plans for better work next year.

You will make report to C. V. Breithaupt, Alexandria, of your Sunday School Day offering. We are not going to write you every month about this offering. Meet this at once.

You will aid the pastors in getting good and full reports of your school. Superintendents will report to me.

ALONZO EARLY,
Field Secretary.
CAROLINE HESS,
Elem. Supt.

FROM WEST MONROE, LA.

Dear Advocate: West Monroe made the following report last quarter: Finshed the church, installed the seats and lights at a cost of nearly $3000, bought a new piano for the Sunday school auditorium, furnished several Sunday school rooms, raised in cash unsubscribed over $5000, received 51 members into the church, organized two Epworth Leagues that are doing fine work, organized choir with paid directress.

We think by Conference we will report a hundred new members, as we have received eighty-one to date and have prospects for more. Over half received to date were on profession. More people pray in public than were ever known before.

We have enough money raised to assure the building of a church at an afternoon appointment.

Cordially,
H. W. LEDBETTER.

FROM FRANKLINTON, LA.

Dear Brother Carley: Our meeting at Franklinton closed last Tuesday night after running thirteen days. Rev. R. A. Bozeman did the preaching and Brother Paul Templeton the singing. We had a fine attendance, and good interest. As a result of the meeting 18 were added to the church, and the membership was greatly revived. A fine work was done among our young people. We have had 32 accessions altogether at Franklinton, and 42 in Franklinton circuit.

Yours faithfully,
F. N. SWEENEY.

Henry Martyn wrote in his diary, two days after beginning his ministry in North India: "I have hitherto lived to little purpose—more like a clod than God's servant; now let me burn up for God."—Selected.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

SICK WOMEN HEAR ME

You Can Be Free from Pain as I Am, if You Do as I Did.

Harrington, Me.—"I suffered with backache, pains through my hips and such a bearing down feeling that I could not stand on my feet. I also had other distressing symptoms. At times I had to give up work. I tried a number of remedies but Lydia E. Pinkham's Vegetable Compound did me more good than anything else. I am regular, do not suffer the pains I used to, keep house and do all my work. I recommend your medicine to all who suffer as I did and you may use my letter as you like."—Mrs. MINNIE MITCHELL, Harrington, Me.

There are many women who suffer as Mrs. Mitchell did and who are being benefited by this great medicine every day. It has helped thousands of women who have been troubled with displacements, inflammation, ulceration, irregularities, periodic pains, backache, that bearing down feeling, indigestion, and nervous prostration.

Lydia E. Pinkham's Vegetable Compound contains no narcotics or harmful drugs. It is made from extracts of roots and herbs and is a safe medium for women. If you need special advice write Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens laid through the moulting season," writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually got eggs during moulting! You, too, can make your hens moult fast, get eggs sooner and more eggs all fall and winter. This scientific tonic has been tried, tested and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his iron clad money-back guarantee of satisfaction.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 8259 Reefer Bldg., Kansas City, Missouri, and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days, on request. So there is no risk. Write to-day for this special free package offer. Profit by the experience of man who has made a fortune out of poultry.—Adv.

THE ONE THING NEEDFUL!

It is NOT written anywhere in Scripture: "Blessed is the nation whose President is Cox--or Harding."

It IS written: "Blessed is the nation whose God is the Lord."--Ps. 33:12.

A Nation without God cannot be saved by political expediency

We invite Christians of every name to join in an effort to put our national life on a truly Christian Basis.

America Needs Christ

Write for Literature and Posters

THE WITNESS COMMITTEE

119 Federal Street.
PITTSBURG, PA.

THE LAST DAYS OF DR. T. B. HOLLOMAN.

Dear Brother Carley: I know papa's sudden death must have been a shock to you and many readers of the Advocate. He was sick such a short while. He filled his morning and night appointments, September 5, at Lake City, Miss. Not feeling well, he went in to Yazoo City the following morning. Drs. Swazye and Darrington, at the Y. C. Sanatarium, examined him and found him suffering with acute gall bladder trouble. He was at once put to bed. Heart action would not permit of an operation.

When he left the old home, on Friday, the 3d inst., he told mamma he had business to attend to, and not to be alarmed if he did not reach home (Phoenix) before Tuesday.

In Tuesday evening's mail came a card from papa (written by his nurse), saying he was at the Yazoo City Infirmary, but was feeling better, and hoped to return to Eagle Bend by the last of the week.

Mamma reached his bedside Wednesday, the 8th. The doctors thought of nothing alarming until Thursday, the 9th, at 7 a.m., when he fell into a stupor. Then the children were 'phoned for. What a shock to us all! John, Bascom, Frank, Mary (Mrs. Scott) and myself, left at once, in two cars, reaching his bedside in time for him to rouse and know and kiss each one. Then, in his ever cordial manner, he said, "Have seats and be comfortable." Then he lapsed into unconsciousness, from which he never roused. Gradually his strength left him and his breath became shorter, and, at 10:25 Thursday night, September 9, without a struggle, the pure, unselfish life went to its reward, as Brother Alford (who was untiring in all he could do), prayed a beautiful prayer.

While we know papa was prepared at any time the summons came, yet how hard to give him up! His own children, as well as the grandchildren, needed him in their homes. His visits were enjoyed so much. He lived such a true, open life; so patient and kind, and the good name he has always held!

The community at Phoenix had changed. So it was his request months ago not to be taken to the old graveyard.

Brother Alford asked that the body be at his home. So Friday morning after the body was prepared, the casket was taken to the parsonage. Then, at 2 p.m. Friday, services were held at the Methodist Church where for four years papa was pastor, after which the remains were placed on the train for Itta Bena, where, at 10 a.m., Saturday, the 11th inst., services were held at my home and the body laid to rest in Mr. Robertson's and my lot, where two of our little one's sleep.

Mamma is bearing the shock really well. She is now at the "old home" (John is with her), and will return to Itta Bena in a few days' time and make her home with us.

I am trying to bear my sorrow bravely, as I know papa would want me to.

STELLA HOLLOMAN ROBERTSON.

50 Eggs a Day

"More Eggs' Tonic Is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting your hens will need "More Eggs" to hasten the moult, revitalize their organs and put them in fine laying condition. Letters from many users tell how they actually GOT EGGS WHILE MOULTING.

If you wish to try this great profit maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 7259 Reefer Bldg., Kansas City, Mo., and ask for his special free package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write to-day for this special free package offer.—Adv.

Spare the Rod

when he falls out of the forbidden apple tree. But heal his cuts and bruises quickly with

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE-MARK

Ointment

50c and $1 at your druggist's. Medicated Soap, 25c.

DON'T Send Money

If you have never used G. S. and have Pellagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists. $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Hernando, a.m., Oct. 3; quarterly conference, Oct. 20.
Senatobia, p.m., Oct. 3; quarterly conference, Nov. 1.
Longtown, at See's Chapel, Oct. 9.
Crenshaw, at Sledge, Oct. 10.
Robinsonville, at Lake Cormorant, Oct. 12.
Cockrum, at Greenleaf, Oct. 16, 17.
Arkabutla, at Hunter's Chapel, Oct. 23, 24.
Coldwater, at Coldwater, Oct. 24, 25.
Courtland, at Pope, Oct. 27.
Sardis Circuit, at Davis Chapel, Oct. 29.
Tyro, at Emory, Oct. 30.
Crowder, at Oak Grove, a.m., Oct. 31.
Oakland, at Oakland, p.m., Oct. 31.
Como, Nov. 3.
Horn Lake, at Hinds Chapel, Nov. 7.
Batesville, Nov. 14.

R. A. MEEK, P. E.

Holly Springs Dist.—Fourth Round.

Grenada, Oct. 3, 4.
Tie Plant, Oct. 4.
Holcomb, Oct. 5.
Oxford, Oct. 7.
Abbeville, at Union, Oct. 8.
Lamar, at Harris Chapel, Oct. 9, 10.
Pleasant Hill, Oct. 12.
Olive Branch ct., at Mineral Wells, Oct. 13.
Ashland ct., at Liberty, Oct. 16, 17.
Byhalia, Oct. 20.
Potts Camp ct., at Bethlehem, Oct. 21
Mt. Pleasant ct., at New Salem, Oct. 23, 24.
Paris et., at Pine Valley, Oct. 26.
Coffeeville ct., at Grey Rock, Oct. 27.
Oxford ct., at Pleasant Ridge, Oct. 28.
Toccopola et., at Lafayette Springs, Oct. 29.
Randolph ct., at Thaxton, Oct. 30, 31.

J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Minter City, Oct. 3, a.m., at Phillip.
Tutwiler, Oct. 3 p.m., at Glendora.
Schlater, Oct. 10, at Schlater.
Dublin, Oct. 13, at Mattson.
Webb, Oct. 17, at Strathmore.
Winona circuit, Oct. 23, 24, at New Hope.
Swift Town, Oct. 25, at ———.
Carrollton, Oct. 30, 31, at Valley Hill.
Inverness, Nov. 7, at Inverness.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Merigold (Alligator), Oct. 3, a.m.
Duncan, Oct. 3, p.m.
Boyle, Oct. 10, a.m.
Shaw, Oct. 10, p.m.
Hollandale, Oct. 17, a.m.
Rosedale, Oct. 24, a.m.
Glen Allen, Oct. 24, p.m.
Leland, Oct. 31, a.m.
Clarksdale, Nov. 1, a.m.
Gunnison, Nov. 14, a.m.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

Aberdeen, Oct. 3, 4.
Nettleton, at Gradys Chapel, Oct. 5.
Shannon, at Shannon, Oct. 6.
Algoma, at Troy, Oct. 7.
Smithville, at Greenbriar, Oct. 9, 10.
Vardaman, at Derma, Oct. 16, 17.
Calhoun City, at Calhoun City, Oct. 17, 18.
Houlka, at Vanvleet, Oct. 19.
Buena Vista, at Boones Chapel, Oct. 20.
Greenwood Springs, at New Hope, Oct. 23, 24.
Fulton, at Van Buren, Oct. 26.
Tremont, at Tremont, Oct. 27.
Prairie and Strong, at Prairie, Oct. 28.
Montpelier, at Sparta, Oct. 30, 31.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round.

Myrtle Ct., at Union Hill, Oct. 1.
New Albany Ct., at Union Hill, Oct. 2, 3.
Hickory Flat Ct., at H. Flat, Oct. 3, 4.
Blue Mountain Ct., at Brownfield, Oct. 7.
Chalybeate Ct., at Camp Ground, Oct. 8.
Dumas Ct., at Jacob's Chapel, Oct. 9, 10.
Kossuth Ct., at Kossuth, Oct. 12.
Corinth Ct., at Boxes Chapel, Oct. 14.
Rienzi Ct., at Bethel, Oct. 16, 17.
Silver Springs Ct., date to be supplied.
Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct. 25.
Burnsville Ct., at Causell Hill, Oct. 26.
Mooreville Ct., at Mooreville, Oct. 30.
Mantachie Ct., at Mantachie, Oct. 31, Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Cedar Bluff, at Cedar Bluff, Oct. 2.
Columbus, First Church, Oct. 3.
Mashulaville, at Mashulaville, Oct. 9, 10, a.m.
Columbus, Central Church, Oct. 10, p.m.
Macon ct., at Salem, Oct. 16.
Shuqualak, at Ridgeway, Oct. 17, a.m.
Macon, Oct. 17, p.m., 18.
Crawford, at Shaefers Chapel, Oct. 23, 24, a.m.
Caledonia, at Andrews Chapel, Oct. 24, p.m.
Mathiston, at Mathiston, Oct. 30, 31, a.m.
West Point, Oct. 31, p.m., Nov. 1.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Ackerman, at Salem, Oct. 2.
Koselusko et., at Salem, Oct. 3.
Louisville ct., at High Point, Oct. 10. 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge, at Center Ridge, Oct. 14.
Hesterville, at Salem, Oct. 16, 17.
Koselusko Station, Oct. 17, 18.
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Colla ct., at Colla, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Aeona Station, Nov. 7, p.m.
Durant Station, at pleasure.

A. C. McCORKLE, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Mentorum, at Pine Grove, Oct. 2, 3.
Americus, at Salem C. G., Thursday, Oct 7.
Lumberton, Oct. 9, 10.
Carriere, at Derbey, 7:30 p.m., Oct. 10.
Vancleave, at New Prospect C. G., Friday, Oct. 15.
Coalville, at Coalville, Oct. 16, 17.
Ocean Springs, at Wesley Memorial, 7:30 p.m., Oct. 17.
Poplarville, Oct. 23, 24.
Picayune, Monday, 7:30 p.m., Oct. 25.
Bay St. Louis, Oct. 30, 31.
Pascagoula, Wednesday, Nov. 3.
Logtown, Nov. 6, 7.
Brooklyn and Bend, Wednesday, 10 a.m., Nov. 10.
Columbia, Wednesday, 7:30 p.m., Nov. 10.
Hub, at Paynes Chapel, Thursday, 11 a.m., Nov. 11.
Saucier and Lyman, Friday, 7:30 p.m., Nov. 12, and 11 a.m., Nov. 14.
Wiggins, 7:30 p.m., Nov. 14.
Lumberton, Monday, 7:30 p.m., Nov. 15.
Biloxi, Wednesday, 7:30 p.m., Nov. 17.
Moss Point, Nov. 20, 21.
Gulfport, Wednesday, 7:30 p.m., Nov. 24.
Long Beach, Nov. 27, 28.
Pass Christian, 7:30 p.m., Nov. 28.

Let the pastors see to it that the trustees have their reports; and be ready to report Centenary money collected and collections for General and Conference work.

W. M. SULLIVAN, P. E.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ACHES
[illegible] Sick and Nervous [illegible] Ache [illegible]—relieved [illegible] Bromo Quinine Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

DESTROYED BY LIGHTNING
SAVED BY INSURANCE

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO. The Nationals Mutual—
Fire, Lightning and Tornado.
HENRY P. MACRAE, Secty. & Mgr
Bro. Allen Harrison Barnes, Agent, M. E. Church, South, 216 Starks Building, Louisville, Ky.

PARKER'S HAIR BALSAM
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
HINDERCORNS Removes Corns, Calluses, etc. Stops all pain, ensures comfort to the feet, makes walking easy. 15c. by Mail or at Druggists. Send for Booklet. Hiscox Chemical Works, Patchogue, N. Y.

Bad Colds
Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

PALMER'S
"BLOOD-SUCCESS"
Tablets
A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.
For eczema, tetter, blotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.
THE MORGAN DRUG CO.
1621 Atlantic Ave. Brooklyn, New York City

The next time you buy calomel ask for
Calotabs
The purified and refined calomel tablets that are nauseless, safe and sure.
Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4731 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Miss Hall in Meridian.

For a number of years past the Woman's Society and the Young Woman's Society of Central Methodist Church, Meridian, have had the privilege and honor of supporting a missionary in China.

The first was Miss Nevada Martin, who was successful in kindergarten work in Soo Chow. She was followed by Miss Olive Lipscomb, whose work was in the schools, and the past year has been principal of one of the leading colleges. She has recently returned for her furlough after five years' absence.

Our church now has the honor of claiming for its own another, Miss Marzie Hall, who has just sailed for Africa with Dr. and Mrs. Mumpower and three other young lady missionaries.

Miss Hall goes as the Centenary special from the Central Methodist Church.

We are glad to have the privilege and honor of supporting and caring for this lovely Christian girl who has given her life to the service of the Master in going to Africa.

Miss Hall was born and reared within the bounds of our Conference, and when quite a young girl she attended the Woman's College, Meridian, where she had kind, Christian influence, and there gave her heart and life to our Lord and His service. She had a two years' course in Scarritt Bible and Training School, that splendid home where body, mind and spirit are trained and prepared for world service. She was consecrated at the last meeting of the Woman's Missionary Council in April, and work was assigned her in Africa.

Miss Hall visited us in June; we wanted to know her and assist in her preparation for her long journey and her life in far away Africa. Loving hands tendered her a reception where she received many useful articles that will minister to her comfort.

When leaving home to begin her voyage she was accompanied on her way as far as Meridian by her sister, Miss Willie G. Hall, who is also preparing for missionary work.

At the home of Mrs. Sallie Ferguson there was an informal reception—friends met to say goodby and spend the last hours in sweet communion.

We are happy to call her our missionary and feel that the "Lord has anointed her to carry good tidings to those who are still in darkness," and we pray His blessings to descend upon and abide with her evermore.

ELLA WAYNE ORMOND,
Meridian District Sec'y.

LOUISIANA CONFERENCE.

Grand Cane.

Dear Readers: For a long time I have wanted to write you about our Missionary Society at Grand Cane.

I believe it is one of the oldest in the State, having been organized about twenty-one years ago. In all that time it has never had to be reorganized. It is unique in that almost every woman in our church is a member of the Missionary Society.

In fact, this is a "peculiar people." almost every woman in town is a member of one of our three Missionary societies—Methodist, Baptist or Cumberland Presbyterian—and so many of them tithe that the societies have sufficient funds for all calls without ever resorting to money-making plans. In our society all departments are at work.

The Study Class has almost completed that splendid little book, "Adventures in Faith in Foreign Lands."

We all enjoy the Woman's page. Brother Carley is giving us a fine paper.

Wishing all of God's blessings in our work. Mrs. S. J. DAVIES.

WOMEN WANTED.

This is truly the woman's century. Europe was for four years placarded with the sign, "Women Wanted." It came to be written on our own sky line, and women heard the call everywhere. It was her pre-war experience which gave her the ability to function so efficiently during the war. Her knitting, her surgical dressings, her millions of garments, her catering on such a colossal scale to weary and hungry soldier-boy defenders, the amount of work and wise organization she achieved are still a marvel.

She has more leisure now to look at her own plans and purposes as the conserver of the ideals of the race. Being more concerned with the simple interests of humanity than with the expansion of industry or the extension of trade, I doubt not but that as we understand more about the causes of war and as we adopt new national ideals we shall come to rejoice that we have something more potent than our silent influence to help in making the world secure from future bloody conflicts.

Women wanted! The world cry is no less insistent because the roar of our guns is stilled and the din of our battles is hushed. Women, real women, godly women are wanted. Look out as you respond to the call, O woman, and as you see a world of wretchedness and sin and want, where joy and beauty and holiness should dwell, be glad that you have come to the kingdom at such a time as this equipped to do battle for the great constructive forces that exalt a people and honor our God.

MRS. W. J. PIGGOTT.

PAY THE CENTENARY PLEDGE.

The Centenary money and dynamic has already belted the globe. Around the whole wide world it is now—at this moment—spreading the gospel of Christ and the merciful ministrations of Christianity among suffering peoples.

It is doing the will of those who have paid the Centenary pledge—doing it in the name of the King.

Nothing can stay the onward marching of the Centenary cause except a failure to pay the pledges that have been made. This seems a remote pos-

(Continued on Last Page)

LEARN THE TRUTH

Good Advice

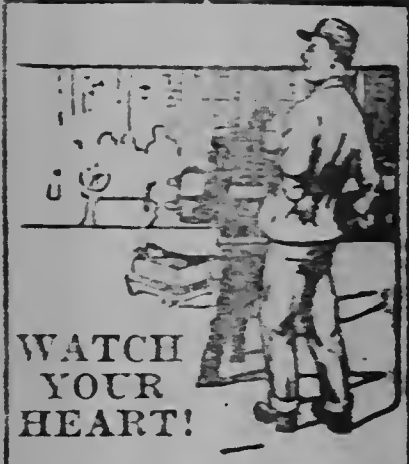
If you would make your home an ideal place to abode, keep it clean by using a

HOOVER

It sweeps as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company



WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

REVIVAL AT WESLEY MEMORIAL CHURCH, BILOXI, MISS.

What! A revival among these shrimp-picking French, and oyster-shucking Bohemians at the Wesley House in Biloxi! Yes, indeed, and a genuine and thorough revival that reached the entire community! No "fuss and feathers nor frills nor furbelows," but just a real plain, old-fashioned revival. Of course, we held an old-time Methodist love feast and celebrated the Sacrament of the Lord's Supper, but this is not all. We had real convictions and bright conversions.

A unique and interesting thing is that every one of the 25 members uniting with the church was converted at the meeting. No "swapping of members," and no proselyting from other churches. (Methodists don't steal sheep or goats, either!) It was planned to run the meeting only one week, but so great was the interest that the people demanded it be continued two weeks.

The singing was led by the Wesley House boys and girls and the personal work and friendly visiting were done by the five women workers, Misses Tinsley, Chapman, Freeland, Palmore and Ott. The preaching was done by Rev. A. Inman Townsley, of Felicity Church, New Orleans. Rev. M. B. Sharbrough, of Biloxi, and Evangelist C. S. Shugard, of Birmingham, Ala., preached one sermon each, and Rev. F. D. Van Valkenburgh, Rev. H. D. Hocutt, and the Pastor of Wesley Church, Rev. L. A. Darsey, rendered faithful service in prayer and in altar services.

The Wesley House and Church reach a population of about 3,000 persons, composed of French, Bohemians, Austrians, Poles, and Spanish, with a large percentage of native-born Americans. About 500 children are helped by the day nursery, play grounds and Sunday school and church.

The Wesley Memorial Church will be dedicated by Bishop W. F. McMurray about the last of September or first of October. This is the second meeting held here by the writer and we will be ready for the third next year. Quite a liberal offering was given by the brethren for this "parson." It was greatly appreciated, for it represented great self-sacrifice on the part of the workers here.

A. INMAN TOWNSLEY.
Felicity Parsonage, New Orleans.

NOT BEGGING, BUT BUSINESS.

By a Paster.

While the Centenary campaign of stewardship was in progress, when the pastor was preaching on tithing, it became apparent that some very loyal members of the church, loyal in other respects, were becoming cold and even antagonistic toward the Centenary and especially toward the idea of tithing.

One man in particular worried the pastor. He was a Sunday school teacher, a "prayer meeting man," spiritual, highly respected in the church. He was a minute man also, but he gave up his badge and refused to serve longer.

The time drew near for the fourth quarterly conference, and the pastor wrote this brother asking if he wished to be renominated as a steward. The reply came back that he did not so desire, and furthermore would probably go to another church. The pastor saw he had made a mistake in writing him and sent a note begging pardon. This was followed by a pastoral call at his place of business. In the office they talked and knelt in prayer, parting with an agreement to work together.

A few days afterward the pastor, with another solicitor from out of town, visited the brother to secure his subscription for the Centenary. As they walked into the man's office, he looked up, smiled, and said, "You need not ask me what I am going to give to the Centenary: this is not a begging affair, this is business for the Kingdom: I am going to give $500."

"Do you mean it?" was the surprised pastor's response.

"Of course I do," said the layman, "and I am going to sign that other card, too," referring to the tithing card. This he did a little later, inserting the words "at least" before the words "the tenth of my income."

After pledging $500 to the Centenary, this man, who had opposed the tithing plan and had resigned as a minute man; who, moreover, had been paying only five cents a week for all the benevolences of the church; leaned back in his chair and said:

"I want to tell you something. About three weeks ago I asked myself the question whether I was master of my physical life or a slave. I was smoking considerably and decided to stop. I have stopped. It has been a struggle, but I have done it."

The pastor then asked this question, "How much a week did it cost you to smoke?"

"More than $2 a week," came the reply. "Now I can easily pay that subscription."

He is now an enthusiastic supporter of the Centenary, of tithing as an evidence of Christian stewardship, and of the great work of the Kingdom. The next Sunday after making this subscription, he made a minute man speech in his church, telling about his victory over the tobacco habit, and how it helped him to give to the Centenary.—Exchange.

Half the foes without are born of fears within.—Exchange.

Selfishness seals the soul against the good that might come in.—Exchange.

CROUP OR WHOOPING COUGH
PROMPTLY AND SAFELY RELIEVED BY
ROCHE'S HERBAL EMBROCATION
ALSO IN
BRONCHITIS, LUMBAGO, RHEUMATISM
W. EDWARDS & SON, LONDON, ENGLAND
E. FOUGERA & CO., 90 BEEKMAN ST. N.Y.C.

Bobby and Betty Have a Picnic

Bobby and Betty are having a picnic, and don't you wish you were there? The big freezer full of ice cream costs only half the usual price, for it was made of Jell-O Ice Cream Powder and there never was better ice cream at any price.

All grocers and storekeepers sell Jell-O Ice Cream Powder in four flavors and unflavored.

When You Feel Shaky WINTERSMITH'S CHILL TONIC Will Tone You Up.
For Malarial Fevers and a General Tonic
If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

yBible
Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Cured His Rupture
I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

ART GLASS
For Churches and Residences
Memorial Windows
Catalog and Special Designs Sent Free Upon Request.
"The South's Oldest Manufacturers of Art Glass."
F. J. COOLEDGE & SONS,
Atlanta, Ga.

WOMAN'S MISSIONARY SOCIETY

Continued from Page 15

ability indeed is that of the woman who can divert our minds. We may well thank God for the women.

The record in the printed pages of a report is simply astounding. The first impression one gets is a feeling of pride. The like of it was never known before. The question is, with this splendid possibility of accomplishing the task—regular tasks of former administrations—are we doing this as the most urgent of them. They will not have it be this.

The entire range of Centenary activities are now engaged in the public service by the Commission. The most careful investigation has been made by competent authorities, and the results have been the enthusiastic and cordial expressions of commendation from the bishops and the Board of Missions.

Now it is by the Centenary pledge. Two payments are now due, unless special arrangements were made. The flag of the battle against the world's evils have been thrown out. The forces are in the field. Missionaries are streaming across the seas. Churches, schools, hospitals, institutions are going up wherever Methodism is known. All of this must be maintained by our payments, or the Centenary program falls with a crash.

Pay the Centenary pledge promptly. Any delay keeps a missionary out of the field that long—and thousands may be thus prevented from ever hearing the gospel of Christ.

MISSIONARY CENTENARY DEPARTMENT OF PUBLICITY.
Elmer T. Clark, Secretary.

ODE.

Virtue conceal'd within our breast
Is inactivity at best;
For never shall the muse endure
To let your virtues be obscure;
Or suffer envy to conceal
Your labours for the public weal,
Within your breast all wisdom dies,
Either to known or virtues;
Your steady zeal preserves her fame,
In good and evil times the same.
Pale Avarice and lurking Fraud,
Stand in your sacred presence awed;
Your hand turns from foul abusions,

Hood's Sarsaparilla
Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves nervousness, that tired feeling and poor health of thousands who need it to be well again.

Thirty-five years phenomenal sales is the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—are cathartic.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Shreveport Dist.—Fourth Round.

Gill Ct., Sept. 25, 11 a.m.
Bossier City, Sept. 26, 7:30 p.m.
Greenwood, Sept. 27, 7:30 p.m.
Cedar Grove, Sept. 28, 7:30 p.m.
Mansfield, Sept. 29, 7:30 p.m.
South Mansfield, Sept. 30, 7:30 p.m.
Many, Oct. 2, 11 a.m.
Converse, Oct. 4, 7:30 p.m.
Zwolle at Pickering, Oct. 5, 11 a.m.
Pleasant Hill, Oct. 10, 7:30 p.m. Conf. Mtg.
Belcher and William, Oct. 11.
Ida, Oct. 12.
Greenwood, Oct. 14, 15, 11 a.m.
Pelican, Oct. 17, 7:30 p.m.
First Church, Shreveport, Oct. 18.
Texas Avenue, Oct. 19.
Baton La Charo, Oct. 21, 3:30 p.m. at Shreveport.
Noel, Oct. 20, 7:30 p.m.
Noble, Oct. 21, 22.
Cotton, Oct. 23, 24, at 11 a.m.
Mooringsport, Oct. 24, 7:30 p.m.
Grand Cane, Oct. 25, 7:30 p.m.
Logansport, Oct. 27, 7:30 p.m.
Longstreet, Oct. 28.
Coushatta at Wesley, Oct. 31.

BISHOP CARTER, P. E.

New Orleans Dist.—Fourth Round.

St. Mark's Church, 8 p.m., Oct. 4.
Felicity Church, 8 p.m., Oct. 13.
Carrollton, 8 p.m., Oct. 14.
Mary Werlein, 8 p.m., Oct. 15.
Bethel, 8 p.m., Oct. 16.
Covington, 8 p.m., Oct. 17.
Louisiana Ave., 8 p.m., Oct. 18.
Second Church, 8 p.m., Oct. 19.
Rayne Memorial, 8 p.m., Oct. 21.
Algiers, 8 p.m., Oct. 21.
Plaquemine, 8 p.m., Oct. 22.
Donaldsonville, 8 p.m., Oct. 24.
Epworth, 8 p.m., Oct. 25.
Parker Memorial, 8 p.m., Oct. 26.
First Church, 8 p.m., Oct. 27.
McComb City, 8 p.m., Oct. 28.
Amite-Tallahesk, at Varnado, 2 p.m. Oct. 30.
Bogalusa, 8 p.m., Oct. 31.

Pastors will please see that there is as full report as possible from each department of the work. Please check the rolls carefully so that we may have an accurate membership roll at Conference time.

J. G. SNELLING, P. E.

Monroe Dist.—Fourth Round.

Farmerville, at Marion, Oct. 3, 11 a.m.
Ross, at Indian Village, Oct. 9, 11 a.m.
Rayville, at Rayville, Oct. 10, 11 a.m.
Monroe, Oct. 11, 7:30 p.m.
Oak Grove, at Oak Grove, Oct. 12, 11 a.m.
Midway, at Midway, Oct. 12, 7:30 p.m.
Lake Providence, Oct. 14, 7:30 p.m.
Chatham, at Frantom's Chapel, Oct. 16, 11 a.m.
Bonita, at Bonita, Oct. 17, 2 p.m.
Columbia, at Columbia, Oct. 18, 10 a.m.
West Monroe, Oct. 20, 7 p.m.
Bastrop, at Bastrop, Oct. 24, 11 a.m.
Mer Rouge, at Mer Rouge, Oct. 25, 7:30 p.m.

Natchez Dist.—Fourth Round.

Oberlin, 7 p.m., Sept. 30.
Longville, 11 a.m., Oct. 1.
Lumpkin, 7 p.m., Oct. 1.
Dubach, 11 a.m., Oct. 3.
Chatham, 11 a.m., Oct. 10.
Melville at Melville, 11 a.m., Oct. 11.
Enon at Enon, 7 p.m., Oct. 11.
Natchitoches, 11 a.m., Oct. 17.
Provencal at Provencal, 7 p.m., Oct. 17.
Jonesboro at Jonesboro, 7 p.m., Oct. 18.
DeRidder, 7 p.m., Oct. 18.
Kentwood, 11 a.m., Oct. 24.
Tallulah, 7 p.m., Oct. 24.
Bryce at Bryce, 7 p.m., Oct. 25.
Alexandria, 11 a.m., Oct. 31.
Pineville, 7 p.m., Oct. 31.

HARRY V. MAY, P. E.

Lake Charles Dist.—Fourth Round.

In Part.

Moreland at L., Oct. 2, 7 p.m.
Crowley, Oct. 3, 7 p.m.

To the brethren who have been so kind to me in my sickness I express my deepest appreciation. I do not know now that I will be able to preach at the time, but will let you know in due time. I am resuming my work rapidly and hope to be normal shortly.

E. V. SOMERVILLE, P. E.

Baton Rouge Dist.—Fourth Round.

Amelia, Sept. 26, 27.
Jackson, Sept. 30.
Gonzales at Meadows, Oct. 1, 2.
Zachary at Slaughter, Oct. 3.
Clinton, Oct. 4.
Olive Branch at Wilson, Oct. 4.
Greensburg at Day, Oct. 5.
Lennam Springs at Palmetto, Oct. 5.
Baton Rouge, First Church, Oct. 10, 7:30 p.m.
Baton Rouge, Istrouma, Oct. 11, 7:30 p.m.
Baton Rouge, Elsner Memorial, Oct. 12.
Springfield, Oct. 12.
Independence at Tickfaw, Oct. 14.
Hope Haven at Ponchatoula, Oct. 17.
Hammond, Oct. 17, 7:30 p.m.
Franklinton, Oct. 18.
Bogalusa, Oct. 19.
Amite, Oct. 21, 7:30 p.m.
Tangipahoa, Oct. 24, 7:30 p.m.
Kentwood, Oct. 25, 7:30 p.m.

WM. PERRY, P. E.

Mr. Church Treasurer

Is the Loose Leaf plan a real help in the business that must be done in the modern church?

? ACCURATE ECONOMICAL EFFICIENT

Why not use the Triflex Loose Leaf method of Bound Books. Adapted to any envelope system and size membership. Supplied by your dealer or

ARTHUR S. STRONG PUB. CO.
Dept. C.
431 So. Dearborn St. Chicago, Ill.

Whitworth College Announcements

OPENS TO ENROLLMENT OF STUDENTS FOR DEPARTMENT WORK September 7th. The school will open September 14th, 1920. The students will begin their work on the morning of September 15th. The new Administration Building, which is now under construction, will be completed and ready for occupancy by the opening of the session. This building, which will be a handsome and commodious structure, will contain the offices of the College, the Library, Chapel, Auditorium and Class Rooms. The building will be modern in every respect, and will be heated by steam and lighted by electricity. The auditorium will be equipped with a pipe organ, and will be well ventilated. The building will be constructed of brick and stone, and will be a handsome addition to the campus. The new building will be located on the site of the present Administration Building, which will be torn down to make room for the new building. The present Administration Building will be used for classrooms and offices.

Our faculty is the strongest we have ever had. We have added to the faculty this year several new members, who have been carefully selected from the best colleges and universities in the country.

THE FACULTY

J. W. COOPER, President and Treasurer.
MISS JANIE H. DRAKE, Dean.

Literary Department—
Miss Janie H. Drake, English.
Miss Kate Bigham, Education and Ethics.
Miss Ruth Nelson, Science.
Miss Clara Chalmers, History.
Miss Adelle Stice, French and Latin.
Miss Asa May Ramsey, Mathematics and Spanish.

Expression Department—
Miss Mamie Boyce.

Art Department—
Miss Mamie Boyce.

Commercial Department—
Miss Helen Beard.

Music Department—
Director and Teacher of Piano—Miss Elizabeth Milloy.
Teacher of Harmony, Musical History and Piano—Miss Ethel Depew.
Teacher of Piano—Miss Evelyn Klein.
Teacher of Piano—Miss Elsie Barge.
Teacher of Piano—Miss Lois Cooper.
Assistant in Piano—Miss Mildred Jarrell.
Teacher of Voice—Miss Helen Simpson.
Teacher of Violin—Miss Wyeth Jones.

Instructor in Physical Culture—
Miss Ethel Cain.

Domestic Science— —
Miss Janie Adams.

Domestic Department—
Mrs. M. E. Brown.
Miss Willie Williams, Nurse.
Dr. J. T. Butler, Physician.
Mrs. T. E. Ford, Chaperon.
Mr. A. L. Moore, Steward and Night Watchman.

High School Department—
Miss Esther Bryant, History and Latin.
Miss Tarie Clark, English and History.
Miss Virginia Pepper, Science.
Miss Willie D. Hearst, Mathematics.

1854 Mansfield Female College WINNING ON MERIT 1920

A 35% increase in attendance last year over previous year and a number turned away for lack of room.
Offers two Junior College Courses and advantages in Music, Piano, Violin, Voice, Pipe Organ, Theory, Harmony and History of Music, and Expression. Faculty of seventeen from best colleges and conservatories.

Girls taken from ages of twelve and up. Our work in the grades is acceptable to the State.
Request for reservation of room should be made at once.
For catalogue address R. E. BORRITT, President, Mansfield, La.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 67—No. 40. Official Organ of the Louisiana, Mississippi, and North M[illegible] Vol. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER [illegible], 1920. CHAS. O. CHALMERS, Manager

THE LEADERS AND THE LED.

By Bishop Warren A. Candler.

There has been much talk in recent years about the need of leaders in both church and State; and this talk has so fired ambition in many minds that we are in danger of having more leaders than followers. We certainly have an over-supply of men who aspire to lead others, but who are unwilling to follow anybody else. In fact we have too many leaders unless they were larger.

Both the leading political parties of the country had more candidates for the presidency than they knew what to do with, and most of the candidates were men of small caliber. Some were so obscure that even a man of intelligence and information would find it difficult to remember their names.

A somewhat similar condition obtains in the churches. We have had books written on "The Future Leadership of the Church," and specific processes have been prescribed for producing "future leaders." The thing has been quite overdone, and the subject needs reconsideration.

In the first place we should remind ourselves that not many leaders are necessary, and that no man can make himself a leader by merely saying, "Go to, I will now become a leader."

The great leaders, whose lives and labors have given them place in historic records, did not set out to be leaders at all; they became leaders by espousing great causes, and they drew followers after them because they aimed at objects which others desired should be attained.

Martin Luther, John Knox, and John Wesley did not set out to become leaders, but to accomplish certain great and worthy ends for the religious welfare of mankind. Men followed their leadership because they stood for something which commended itself to the conscience of their contemporaries.

Into the lives of these mighty men personal ambition did not enter. They did not aspire to leadership, nor did they dream of the prominence into which they might come by their efforts. They were leaders before they knew it, and found themselves burdened with the heavy responsibilities of a leadership which they did not seek.

A man who goes about making himself a leader may become a politician or a demagogue, but a real and worthy leader of men, he can never become. He misleads far more than he leads; for he moves not under the constraint of great principles, but under the impulses and designs of selfish ambition. He seeks to use others for his own aggrandizement, rather than to serve God or bless men. Spurious leadership may be easily detected by this test. It wobbles and seeks to secure applause and position; but it never toils and sacrifices and suffers for a great cause.

Self-sacrifice is the essence of all worthy leadership. So Jesus taught when he said to his disciples, "He that will be greatest among you, let him be your servant." And he exemplified his teaching by his life. He has become the leader of the human race because he suffered for it as no other man ever has. His crown of thorns has been turned into a royal diadem by the irresistible power of moral and spiritual law. When an unthinking multitude sought to put a political crown on his head, and make him a king, he put away the suggestion with the utmost emphasis and the most peremptory refusal. He knew that real kings could not be made that way. Herods and Pilates and petty potentates of every sort can be set up on political pedestals by processes of popular favor, or by skillful and selfish scheming; but real royalty is not so produced.

It is a characteristic of spurious leaders that they seek to discredit all who have gone before them, and they set aside the most fixed principles under pretenses that they have discovered truths which were never known until they appeared and proclaimed them. Radicalism is their boast and innovations are their stock in trade. So Absalom sought to discredit his father David, and to steal away the hearts of Israel with many fair promises of what he would do, if only he were king. And, sad to say, there were many who were foolish enough to attach themselves to him. He brought on a dreadful civil war, disturbed and damaged the nation, and came at last to a shameful end.

The great leaders of the human race, by whose toils and sufferings all progress has been made, never called themselves "progressives." They harked back to great principles of righteousness from which men had departed and sought to reenthrone those principles in the lives of the people of their day.

Jesus said, "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill." John the Baptist, who went before him and the apostles who came after him, spoke after the same conservative manner.

Luther and Knox and Wesley were great conservatives. They proposed no new religion, but proclaimed anew the abiding truth which was held by the glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of the martyrs, and the holy church throughout the world. They were not parvenus, but prophets of God, who preached the eternal gospel of Jesus Christ, who is "the same yesterday, today and forever." Defending what he preached, Wesley said, "It is the old religion as old as the Reformation, as old as Christianity, as old as Moses, as old as Adam."

Some among us, who are disposed to discredit everything belonging to the past, fondly call themselves "forward-looking men," and never weary of talking of the great things that will come to pass in the immediate future into which they are just about to lead us. But no man can do anything that will bless the future who breaks with the past. History is a continuous movement, and it is not made by a series of disjointed fragments of human effort, without connection with anything that went before and incapable of connecting with anything that will come after. Constructive leadership constructs its mighty works out of materials produced and prepared by its predecessors; it recognizes the truth which Jesus uttered when he said to his disciples, "Other men have labored and ye have entered into their labors."

The [illegible] which we now need most, and which we should know most truly, is that of men who call us back to the [illegible] of [illegible] and good government. A period of [illegible], such as that through which the world is now passing, calls for fundamental truth as the only means by which to solve its problems and cure its disorders.

We have had too much hysterical leadership during the last few years. Turgid declamations have caught the ears of the people with all sorts of misleading devices for "reconstructing the world," but the world can not be reconstructed after that manner. Sensationalists can not soothe and save a sorrow-stricken race. They can not manufacture a rainbow out of good out of untried innovations.

Most of us do not belong to the class called "leaders;" but are of the led. But while we are not wise enough to lead, we ought to have sense enough to choose leaders who are fit for us to follow. And if we are wise enough to be sensible followers, we will seek men of fixed principles to guide us.

In following any man we should endeavor to discover where he is going and what he is leaving behind. Many men who are aspiring to leadership, just now, are headed for destruction. They are Absalons, and not many years hence they will be found hanging by their hair, dead and disgraced in the forest, and forsaken even of the donkey upon which they sought to ride into power. For this is as certain as fate.

What has become of the wild leaders of twenty-five years ago? They filled much space in the newspapers then, but now they fill graves unmarked and unknown, or they live on in an obscurity as dark and unlifting as the tomb.

And the vain idols of today will go the same way. To follow them is as foolish as the folly of Israel, when the descendants of Jacob made them a golden calf and declared that the stupid creature of their hands was the god which had led them out of Egypt. They could dance about it; but it could lead them nowhere, either out of Egypt, or back to Egypt.

Israel in the wilderness was safe only when obeying the moral law and following the pillar of cloud and fire in which the presence of Jehovah [illegible]. And we too must follow God and keep His commandments, if we are to escape the perils which beset us in these disquieted days, and come forth into an era of order and security.

TO ANY ONE.

Whether the time be slow or fast,
Enemies, land In hand,
Must come together at the last
And understand.

No matter how the dice is cast
Nor who may seem to win,
You know that you must love at last—
Why not begin? Witter Bynner

[illegible]

[illegible]

[illegible]

ly prone, when we cannot secure the kind of men we should like, to take the kind we can get. Instances could be cited of men nominated for the presidency and other important offices, not because they are manifestly qualified for the positions, but because they seem to be the only ones who can be nominated, or because the votes can be secured for them; and this, too, when a host of better qualifications are available. When a Conference knows the work cannot be supplied unless these applicants be nominated, when these men seem to be the only available men, he knows little of human nature, his own included, who is surprised that a vote of two-thirds is given.

This is the condition the church faces, and the remedy it is now proposed once more to lay bare before our people the need and to call upon them for seemingly, though not really, large contributions for our educational institutions—seemingly large when looked at alone, not really large when the present distress and our great ability are considered.

Our people demand, as they have a right to demand, a ministry in every respect equal to our opportunities. The fact most generally overlooked is that they themselves must provide what is necessary to meet this demand. The church has no other earthly means than those which its members place in its hands. It is not reasonable to call on the church for preachers fitted to do the work, and at the same time to give the church nothing with which to fit them upon. What would be thought of the intelligence of the nation that called for soldiers and refused or hesitated to supply arms and munitions? The church will find the men when the members supply the means, because our Lord has never failed, nor will He ever fail to move men to do His work.

It would be waste of time to discuss the advantages of an educated ministry. The whole country is rapidly growing in its appreciation of accurate knowledge, and especially of training the mind. Starve the pulpit and you empty the pew and close the church and abandon religion. Much yet remains to be done to make clear that a diploma, no matter where obtained, is not, never has been, and never can be an infallible evidence of an education. An error, perhaps the most difficult to extirpate, is that graduation is education. We have been deafened and benumbed by the ringing cry of "units" and "years"—mere quantities. Education is not a quantity, though undoubtedly it takes a larger quantity of time to attain it than most men suppose; it is predominantly a matter of quality, of long, hard, patient, persistent, painful work, such work as very few men are willing to do. No wonder there are so few really educated men, nor that those few lead the world.

Christian education, difficult as it is to state its factors, and especially its difference, is an addition to simple education. It includes all that is meant by education, and much more. It brings into its sphere God, His revelation, His will as our rule of action, duty, our need of Him to make a life and to live a life, character, and clear, true, pure ideals full of moving power to strive to make them real. More than twenty years ago for a pamphlet, "Suggestions for Education Day," published by our Board of Education I wrote substantially that Christian education was the highest possible apprehension of truth and the clearest possible conception of duty, together with the best possible equipment, intellectual and spiritual, for loyalty to God in the life-long service of men.

Richmond, Virginia.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Simon, son of Jonas, lovest thou me?" There is the question put. The great heart of the Master longed for love. Nothing else sufficed Him. Service is great, sacrifice is greater, but love is greatest, greatest because all-inclusive. It shuts in all the best, and shuts out all the worst. Peter, wayward, recreant, impulsive, willing to fight and die for his Lord, must learn that love is greater, mightier than death. Its crystal light shines

REV. JOHN FRANKLIN WYNN.

By Rev. W. Winans Drake.

The ending of the life of a man like the Rev. John F. Wynn deserves more than a passing notice. The whole story of his life and ministry is a record of unusual fidelity, consecration and that kind of success that is more lasting than conspicuous. If one were asked to name the main outstanding characteristic of his life, there would be no hesitation in saying that he was preeminently a man of God.

John Franklin Wynn was born in Livingston County, near Athens, Ala., February 10, 1836. He was the sixth of a family of eleven children born to John Henry Irby Wynn and Frances Martha Brownley. While neither of his parents was a member of the church during his early childhood, their lives were guided by strict Christian principles, they were careful readers of the Bible, the father making it a point to read the sacred volume through every year; they were regular in habits of prayer, and their home was the frequent stopping place for the consecrated itinerants who rode the surrounding circuit. The following incident recorded by him and evidently treasured in his memory, illustrates the vital result of the godly lives and efforts of those pioneers of the church. He says: "When about four years of age, I remember very distinctly that one of these godly men took me upon his knee and talked so kindly with his hand upon my head that I was impressed with the importance of living a Christian life, and felt that I had rather be a Methodist preacher than anything in the world."

In 1850, at the age of fourteen, he attended the Cambridge Camp Meeting, where his parents regularly went as tenters, going, as he says, determined to seek salvation; and after some days of earnest seeking near the hour of midnight, he realized God's forgiving grace, and at once united with the Methodist Episcopal Church, South, in whose membership he spent seventy faithful years. Up to this time neither of his parents was a member of the church, but the following year, at the same camp ground, and doubtless inspired by the example of their son, they were both converted and joined the church. Just one year after this happy event, at the same camp ground, the mother was taken sick and was carried home to die. His father died in 1854, leaving the young man at 18 without father or mother.

In 1857 he moved to Louisiana, and shortly afterward, in August of the same year, he was licensed to preach by the late Rev. Lewis A. Reed. The following winter he was received on trial into the Louisiana Conference, thus beginning a ministry of sixty-three years, within its ranks, of which forty-three were spent in the effective list. In 1859 he was admitted into full connection and ordained deacon by Bishop Andrew. In 1861 he was elected to elders' orders, but on account of the confusion incident to the Civil War, no bishop was present to ordain him, and so his ordination was delayed till near the end of the following Conference year.

In December, 1862, he was happily married to Miss Paulina Wynn, of Waterproof, La., who for nearly fifty-six years was not only a faithful companion to him, but an effective helper in his labors, whose quiet and saintly life did much to add to the success of his work. She preceded him to the better world by about two years.

Of the children born of this marriage, six grew up to mature years and all of these are still living, fulfilling in earnest Christian lives the hopes and prayers of the godly home in which they were reared. Of these Rev. Robert H. Wynn, D.D., is a member of the Louisiana Conference; Mrs. Octavia Rickey is the wife of Rev. H. W. Rickey also of the Louisiana Conference. The others are J. W. Wynn, of Rayne, La., Miss Alice Wynn, of New Orleans, Miss Mary Wynn, of Crowley, and Mrs. E. W. Wall, of Baton Rouge. A sister also survives him, Mrs. Ellen Edwards, of Alexandria, La. Another sister was married to the late Rev. B. F. White and was the mother of Hon. H. H. White, of Alexandria.

The charges served by Brother Wynn were: 1858, Floyd, as junior preacher; 1859, Atchafalaya; 1860, Floyd again, as junior preacher; 1861, Chicot Pass; 1862, Trinity circuit, junior preacher. Immediately following his marriage at the close of this year, he was stationed at Waterproof, but the county being soon occupied by Federal troops, making it impossible to carry on the work, he was changed to Oakley in Franklin Parish, where he remained for nearly three years. In 1866 he served the Atlanta charge, and in 1867 and 1868 the same charge with Montgomery added; 1871-1874, Rapides circuit; 1875-1878, Columbia; 1879-1880, Washington; 1881-1882, Plaquemine-Brulee; 1883-1886, Oak Ridge; 1887-1890, Montgomery; 1891-1894, Pineville; 1895-1896, East Baton Rouge; 1897-1900, East Feliciana. At the close of this year, the forty-third of his active service, he was granted a superannuate relation at his own request, on account of failing health, and spent the last twenty years of his life in Crowley, La. At the ripe age of eighty-four, "having served his generation by the will of God, he fell on sleep."

A study of the facts behind these simple chronological annals reveals a life rich in piety, abundant in labors, and notable for self-sacrificing fidelity. It is noticeable that in six different charges he remained the full four years allowed by the law of the church, and that, in several instances, he served a second pastorate in the same charge after an interval of a few years. All of these charges, served so faithfully, were inconspicuous and offered scanty financial remuneration; in several instances in his early years as a junior preacher, he was left by the departure of his senior with the whole responsibility of the charge; often hardships and sacrifices were increased by reason of war and overflow; in one or two instances he found it necessary to add to the scanty stipend by teaching school; but through all these difficulties there was no complaint, and in spite of them the growing family was educated and prepared for useful life and service.

He was never characterized as a preacher of unusual ability and he never occupied prominent places, but wherever he had served, there was left behind the universal and emphatic feeling that he was a man of God. He was preeminently a man of prayer. In frequent seasons of private prayer and Bible reading, he waited on the Lord, literally carrying "everything to God in prayer." His fervent and direct petitions in the homes of his people left a benediction behind them. He seemed always ready for personal work, taking advantage of chance meetings as well as in his regular visiting to bring men to Christ, and scattered throughout Louisiana may be found a great company of those who were saved or blessed by his untiring ministry.

Perhaps the best illustration of the genuineness of his work is to be found in his life as a superannuate. This closing period of his life was a constant and spontaneous ministry to human need, and his humble home became a resort for those who needed sympathy or counsel or help. An illustration of his quiet influence in these days is to be found in the story of a woman, formerly a Roman Catholic, who was converted in a union meeting. When asked what church she wished to join, she said, "I want to join the church Brother Wynn belongs to."

His own religious experience was deep and satisfying. During his earlier ministry, while pastor at Columbia, his attention was directed to the experience of perfect love, and he earnestly sought and claimed the experience of entire sanctification. His life of whole-hearted consecration and happy obedience through the forty-five years that followed, furnishes the best commentary upon this profession.

He passed away on August 4, 1920, and was buried on the day following in the Crowley Cemetery with appropriate services conducted by his pastor, Rev. R. W. Tucker, assisted by Revs. E. C. Gunn and A. I. Townsley. Great crowds of his neighbors of every faith and every station assembled in sincere sorrow to offer the last tribute of affection to "Brother Wynn."

He has left to his family and friends, and companions in the ministry of Jesus Christ, a precious heritage of faith and piety, and has gone on to the blessed and eternal fellowship of those "who have washed their robes and made them white in the blood of the Lamb."

Shreveport, La.

PERAMBULATING STILL.

To appreciate the vastness of the North American Continent, one has to travel across it before its immensity can be realized. Our party left New Orleans on Saturday, September 4, at 8:30 a.m., and, with the exception of seven hours and a half stop in Chicago for train connection—which time we used to splendid advantage in visiting friends and co-workers in the International Sunday School Association—we have been traveling constantly since and it is now Tuesday afternoon and our first stop, Bouff, is still 18 hours' ride ahead of us and our terminus, Vancouver, B. C., is 560 miles beyond Bouff.

Our party is traveling by way of the Soo-Canadian Pacific R. R., which carries us across the Canadian provinces of Saskatchewan, Alberta and British Columbia. At present we are riding through Saskatchewan and all morning we have passed fields and fields and fields of wheat, all cut and shocked and waiting for the threshers to bag the golden grain; but Canada is like our own dear country in that laborers are not sufficient to go round, so each farmer has to wait his turn—and take his chances with the elements. The country itself is very familiar to our eye in that if we did not know we were in Canada and glanced out the car window we would think we were riding through the rice country of dear old Louisiana, except that away off in the distance, to our left, you can see the hazy outline of the foothills. In fact, since leaving Moose Jaw, we have been climbing a steady grade which will grow heavier and heavier until Stevens, the summit of the Rockies, is reached; but long before then, in fact at Bouff, our first stop, we will be in the midst of the mountains and drinking in to our hearts' delight all out-of-doors made glorious by the handiwork of God.

You cannot tell much of a country by viewing it from the observation car of a trans-continental cannon ball; yet as you run through villages and stop at towns and wait at division points you can keep your eyes and ears open and note at least that there is a difference. The most striking sudden change to the eye of our party is the absence of the "nigger"—even the dining car waiters are Canadian boys, and the porter in our car is one of these modern "colored gentlemen" who has charge of this car from St. Paul to Vancouver." The only real "nigger" we have seen is a porter in charge of the tourist car. There is a tremendous lack of trees, as this whole country is either flat or rolling prairie and, look as you may, you are rewarded only once in an afternoon by the sight of one, and then when you get close to it you are prone to class it as a bush. In many places each side of the roadbed is paralleled by snow fences to hold the snowdrifts back, so that winter railroad traffic may not be delayed. The people are large in stature and have the appearance of being firm, solid, substantial, and this cold climate has given them bright, rosy cheeks that make both the men and women fair to look upon.

Getting into Canada by rail was very easy. The Pullman conductor gave each passenger a slip on which to record his or her place of citizenship and distinction. The slips were gathered up that night and on arrival at Portal at 5:15 the following morning the customs officers received the slips and examined the baggage without disturbing us from our sleep, for which every one was very grateful.

The Canadian country through which we have come is strictly a wheat and cattle one until you begin to reach the foothills about 30 miles west of Calgary, and then for 24 hours as you ride through this wonder world and for 500 miles view snowy peaks, ruggid precipices, waterfalls, foaming torrents, glaciers, and lakes like great sapphires and turquoise set in pine-clad mountains you realize that nature has thrown up the Cana-

dian Rockies on so vast a scale that the human mind can with difficulty grasp their greatness. Among all these wonders that God has placed in this wonder world, again and again do you come face to face with the realization that man and God are co-workers to overcome the obstacles of life and thus make living all that God intended it should be. One of the most notable examples of this co-working of God and man is in the engineering feat of the "spiral tunnels"—the principle used is the same as the railroad in the United States put into practice in the famous "Georgetown Loop" in Colorado. The track enters the first tunnel 3,255 feet in length, and after turning a complete circle and passing over itself emerges into daylight 54 feet higher. The track, turning and going up, crosses a river and enters the second tunnel 2,291 feet long, and again making a complete circle and passing over itself, it comes out 50 feet higher and then continues up the side of the mountain. In the old days—about 20 years ago—5 huge locomotives making about 5 miles an hour were required to haul the passenger train which to-day requires only two; and twenty-five miles an hour are covered because of the tunnelling—and all this, too, where as late as 1883 Sir Sanford Fleming records that he and his guides and his cayuses were "from five to eight hundred feet high on a path from ten to fifteen inches wide, and at some points almost obliterated, with slopes above and below so steep that a stone would roll into the torrent in the abyss below."

Until the end of 1916, the railway climbed over the top of Rodgers pass through a gorge, subject in winter to heavy snow slides, against which the track was protected by four miles of snowsheds. All this is now a thing of the past because Connaught Tunnel, the longest tunnel in the world, and double tracked, pierces its way through Mt. Macdonald on so straight a line of five miles that its entrances are never out of sight.

In all this wonder world the Dominion Government is constantly opening up the spectacular country and making it accessible to the outside world. It already has set aside four national parks, in which there are nearly 200 miles of wonderful carriage roads, and innumerable pony and foot trails, over which the tourist may wander and at every turn see the Rockies with shining peaks against the horizon, or behold the long transverse valleys down which the foaming torrents flow, or look upon the spray from a 300-foot cataract, or gaze down into a canyon—and always is the sight awe-inspiring and there is naught else for man to do but to exclaim with the Psalmist, "Unto thee do I lift up my eyes, O thou that sittest in the heavens! Great is the Lord and greatly to be praised. The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

So much for what we have seen en route. The stopping places are even more unique—but of them in my next. THE PERAMBULATOR.

REV. T. B. HOLLOMAN, D.D.—AN APPRECIATION.

By H. Walter Featherstun.

We met when small boys; again when we were larger boys; and then when young men; and all through the years since then I have known him intimately, and have loved him, for he was worthy. I entered the Conference two or three years earlier than he; but since his entry into the Conference we have been much associated; we were together in two cabinets—I have been his presiding elder and his successor in two pastorates. I found that his people loved him, for he was worthy. In the homes of his people he was tender, loving, and wonderfully helpful. The little children were always very fond of him, and he led them to Christ; and the poor loved him and followed him Christ-ward.

He was thoroughly a Christian, yet as free from cant and display as he was from sin. He was a manly Christian, strong in faith, clear in his concept of Christianity, following the Christ humbly, yet bravely, and loving his fellow-man tenderly and strongly. It is about true that "none knew him but to love him." This was specially evident when he, having come to that crucial time that comes to all of us who live long enough, when he felt that he could no longer say to the cabinet: "I will go where you send me," and in a spirit of splendid chivalry asked to be located; but his request met a chorus of "noes," and he was given instead an honorable though unasked superannuation.

My boyhood friend, my preacher brother, my comrade, my co-worker is gone on before me. Bright was the path he trod, and buoyant and joyous was his going on it. I have heard nothing of the manner of his passing over; but my heart assures me that "he died as he lived." He waits us in the glorious beyond.

"WORK DAY" FOR THE LOUISIANA METHODIST ORPHANAGE.

In accordance with the custom of the Methodists of Louisiana, established for several years, and authorized by the Louisiana Annual Conference, the second Saturday in October is "Work Day." This is followed on Sunday as Harvest Day, when, in each church and Sunday school in the State, collections are to be taken for the Orphanage. This is understood, of course, to be for the maintenance of the work at the Orphanage—to meet the expense of feeding, clothing, schooling, housing and the general care of the 130 children in the institution. As no collectors for this cause are sent out, and the church makes no other provision for this work, the Orphanage must depend on the proceeds secured from the observance of this day for the necessary means to do the work during the winter months.

It is, therefore, very urgent that all our people observe this occasion and contribute as liberally as possible for this cause. Do not forget, Saturday, October 9, is "Work Day"—Sunday, the 10th, is "Harvest Day." If all will do their part, there will be no lack and our work can go forward without let or hindrance.

We now have 130 children in the home—they are all healthy and strong, full of life and vigor. All of school age are in school. Our children are being taught at the Orphanage through the seventh grade. About twenty attend high school and several are in the Louisiana Industrial. Our children must be fed, clothed, sent to school, kept warm and comfortable, and everything necessary for their well-being done. This all costs heavily—more this year than ever before. So, if our work does not suffer, our people must be not less generous than in other years. So we appeal to you again to do your utmost.

Appreciating the loyalty and devotion of our many friends, and trusting our people to rally to our support, I am, Gratefully,

ROB'T W. VAUGHAN,
Supt. Louisiana Methodist Orphanage.
Ruston, La.

A CHALLENGE TO THE MINISTRY.

The failure of the intellectual appeal to transform lives, to create a virile righteous character, is so apparent that argument on that score is well-nigh vain. The half-hearted condition of the American people to-day, in spite of their advantages, their culture, their wealth, and their benevolence, in the face of the greatest opportunity in history and the most potent call of ages, is a living illustration of what I mean. I do not refer to the few great souls who from the beginning have seen the vision and opportunity, and with prophetic voice have endeavored to arouse a slumbering nation; nor to the many hundreds of thousands, only a modicum of the whole body of our people, who from the start have bared their bosoms to the great sacrifice. I refer to the easy-going masses.

If you gentlemen could enter the workroom of some of our industrial establishments at the hour when mechanics are off duty, and could listen for one hour to the conversation, the debates that there take place, you would be astounded and dismayed at the illogical processes of the average intellect, at the immoral reasoning, the lack of economic sense, the [illegible] that there find expression. You would be surprised to know how many of our [illegible] workingmen have become so [illegible] in their moral and intellectual processes that they can heartily sympathize with the Bolshevik view that the looting of great banks, the stealing of millions that do not belong to them, are highly moral acts. You would get your eyes opened to the fact that there is spreading over the world today a great wave of hysteria which is uprooting moral standards, and that our own beloved country is in danger from these forces.

What the American people need, what they will continue to need, and what the whole world needs, is the voice of the prophets of the living God, who have received their message as it were in living, vital communion behind the cloud on Sinai; they need to be faced with the hammer stroke of "Thou shalt" and "Thou shalt not," by a voice as of one having authority, and to be rounded up in the face of great sins and sinful tendencies with the bold, face-to-face hold-up, "Thou art the man."

For such a message and such a mission no mollycoddles are wanted. No hair-splitting theology will be tolerated. No compromise with influential pewholders, no lowering of the bars to money bags, however threatening, should even be thought of. The times call for the preaching of the Word, as a positive faith, for reproof, for rebuke, for exhortation, since the times are here when they will not endure sound doctrine, but after their own lusts do they try to gather teachers having itching ears. Such teachers are in abundance everywhere, notably within a mile of this spot. I believe with Phillips Brooks that "there must be a man behind every sermon." I go one step further and affirm that behind that man must be the spirit of the living Christ.—Herbert H. Fletcher in the Boston Transcript.

PERFECT SELF GIVING.

Yes, the one perfect human life was one of perfect self-giving, and the Howards who have gone down into our prisons with the sweet, cleansing words of the gospel; the Grace Darlings, who have plunged into the seething seas to rescue shipwrecked mariners; the Whitmores, Booths, and Toynbees who have spent their days and nights in the reeking slums looking for the jewels that have fallen from the Master's crown; the Queen Louisas who have left their palaces of luxury and fashion and have gone down amid their subjects to carry hope and inspiration to them, the Livingstones and Patons who have given themselves to cannibals and savages, because they saw in them the possibilities of divine sonship—all these have gained the beauty and sublimity of their lives from self-giving, and they have gained the inspiration for that self-giving from looking to him who died for men in his self-giving.

Let me say in closing that this law also holds good in the spiritual life of man. We give our souls to God, and he gives them back to us clothed with beauty and filled with eternal life, his own life. We die unto self and live unto God. When we truly give ourselves to God, he takes us and puts us into the world of things and persons round about us, and thus gives us back to ourselves, through things and persons, beautified and glorified. Fred G. Caldwell.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3730
1081 3731

TWO DAYS IN NEW ORLEANS.

(The following article appeared in the Texas Christian Advocate of September 16. It was written by Mr. A. T. Wilson, better known as "Tom," the genial advertising manager of the paper from which we clip it. Doubtless many of our readers will be interested in this glimpse of "old-time" New Orleans.—Editor.)

Forty years is not long, looking backward, but it seems far off looking ahead. Forty years ago I bade adieu to New Orleans. Horace Greeley's advice, "Go West, young man," was accepted literally. So in quest of "fame and fortune" I cast my lot in Texas. I've been "patient and long-suffering." At times I have grown weary of the chase. The end of the rainbow has not yet been reached. Way off yonder "lies fame and fortune," but for full forty years I've trudged on and on, only to discover "a mirage."

But back to New Orleans—the scene of my boyhood. Yes, it was there I met and wooed the sweetest flower that ever bloomed in the Crescent City. She, too, came to Texas and for 42 years shared my "joys and sorrows" and then faded away, to blossom again in the garden not made with hands, where I hope to meet and woo her again. The first fruit of a happy union was born in New Orleans and the best mother that any boy ever had lived and died in that city. There is much sentimentally to tie me on to the great city, but only sentimentally. To one accustomed to the "push and hustle" of Dallas, it seems to be living in the past. Since coming to Texas, frequent trips have been made to the old home town but in later years the visits have grown few and far between. Recently en route to Blue Ridge, N. C., a stop of two days was made there. It seemed longer, though. Oh, yes, there were the old, familiar scenes, with only a few exceptions, in the business section. The same old buildings along Canal Street. It is true some of them had undergone slight alterations to adapt them to the needs of new tenants, and old firm names had given way to a new generation of tradesmen. It must not be gathered from what is written here that New Orleans is dead- not by a whole lot—the South's greatest city has been enjoying a long "siesta" only. It is waking up, though, and in the next decade will surprise the Nation. On Canal, Carondelet, St. Charles and Camp Streets some few "landmarks" have passed away and office buildings of the "sky-scraper" variety have been erected. These buildings are modern, of course, and compare favorably in point of conveniences, if not in height, to some of the Dallas office buildings. But what a difference in the residence section! On St. Charles, Tulane and many other uptown streets veritable palaces have taken the places of the fine homes of yonder days. Perhaps no city in America can boast of finer boulevards or handsomer homes. There's where New Orleans "shines" and on the whole globe or around its edges can there be found a finer people.

The writer, returning to New Orleans from Georgia directly after the surrender in 1865, though a mere boy, became the support of his mother and younger brothers and a sister. After a short season in a prominent Canal Street dry goods store as "cash-boy" he entered the shipping business as messenger in a towboat office, in which business he remained until coming to Texas—not, however, as messenger all the while. In fact, he rose to the position of levee agent of the tow-boat association, skipper of a ferry boat plying between the third district and Algiers and finally trod the upper deck of a lake steamer. Years have come and years have gone, but the love for the boating days is still rampant in this heart and will so continue until time ends with him. The towboat business now lives in memory. No longer do the big sailing vessels call at the "passes for orders." Steamships, some of the regular lines but mostly the "tramp" variety, have superseded the sailing vessels and the powerful tugs of other days have been "junked" for lack of occupation. So, too, with the demand for rapid transit, the big mogul with its trail of cars invaded New Orleans and with its advent the great river packets which navigated the Father of Waters have gone away. Or, if one could hearken back to the days of the Robert E. Lee, Natchez, Richmond, [illegible] Fairgould, Jno. W. Cannon, Grey Eagle, Gen. Keppler and a score of other mighty "side-wheelers" that made weekly trips to "Vicksburg and the Bends" and made for New Orleans a reputation that was the envy of all ports. These days are gone, never to come again. Then, too, the levee front was lined with sailing vessels, [illegible] barks, brigs and schooners in the busy season were moored two and three-tier deep from [illegible] street in the third district to "Bullshead" uptown. The levee was free of house obstructions in those days and except for the bends in the river a full view could be obtained along the entire front. Not so now. It has become modernized. The levee is housed-in and the broad visage is no more. The writer could not repress the desire to visit the "front" once again. Instead of the mighty fleets of days agone, one little "sternwheel" steamer lay broadside to the wharf discharging cargo, and several small coast boats (gasoline [illegible]) were discharging and receiving freight.

The visitor to New Orleans is impressed with its cleanliness. It is quaint and in many respects is "foreign." It is the latter condition that suggests the "long siesta." The French market, the "show place" for the first-time visitor, bears no resemblance to the French Market of forty years ago. It was then a scene of animation, a gathering place for the nations of the world. A visit to the French Market Sunday morning, if for no other reason than to sit at a "coffee stand" and partake of the famous French "dripped coffee" and the delightfully crisp cakes that were served with it, was a great event looked forward to. Yes, coffee is served there now, but the "crisp, flaky" cakes are no longer in evidence; and the coffee is not the same. There, too, were vacant stalls in the market, a condition unknown in the palmy days. The fat "Creole" with wooden shoes was absent, but in his place was the ordinary every-day butcher. No, the French market was different to the writer. The negro at the head of St. Ann Street, who, in his boyhood, the "good" Indian and his squaw gathered to sell their wares, was occupied by [illegible] of the modern type. The writer was disappointed, as he wished to buy a few blowguns for his grandchildren. Nowhere, but in New Orleans has he ever seen a "blowgun" and doubtless the present generation in New Orleans has never known the pleasure of shooting one. But why ruminate on the past? History as written and to be written will deal with what has gone before and what is to come. The writer is no historian.

Reaching New Orleans Sunday morning, he took an early train for Slidell, La., just across the lake, to visit a niece who is living there, and returned to New Orleans about 6 p. m. On entering the hotel where a reservation had been made, he met a Dallas friend, C. M. Crookshank, treasurer of Tyler Street Church, of which church the writer is a member. Cliff was on his initial trip to New Orleans and had much yet to see and talk about. He was very lonesome and perhaps never before have I been so warmly greeted by a friend. After supper together, we went to First Church, as it is now known, but to this "old-timer" it's Carondelet Street Church, and can never be any other. Forty years ago last November, at a Wednesday night prayer meeting, the saintly Dr. J. B. Walker received Him into this church. Are there any living now who were members then or about that time? You will say no. So would I have said no had I not seen and talked with two of the old boys that night—C. H. (Pettie) Wasson and Sam Montgomery. Both are stewards, the former being president of the Board. Old Sister Bustillos, now palsied and basking in the shadow, still lives. She is ninety years old and loves to sing the old songs as she did in the days when this writer was a youngster. Pettie, Sam and I went over the roll as we recalled their names, but only three answered "present." It was a great meeting between old friends. Rev. R. H. Harper is pastor of the church. He is in his third year, and is a strong preacher, and is popular with his people. But somehow I didn't feel quite at home in the church. There was lacking that democracy of former days. A formalism that never did seem to jibe with the Methodist Church was there. No, it was not the ritual, though it is also out of place in a good old-fashioned Methodist Church, but a real honest-to-goodness, up-to-date "trecked choir." While Rev. Gibbs Mood was at Deaton he had a "trecked choir." He claimed, however, not to be responsible for it and any one that knows him is willing to believe that is so. At any rate he don't "trock 'em" at Sulphur Springs. Bertie said it was a tryout in First Church, and further comment will be reserved until the result of the experiment is learned. I had the pleasure of meeting the pastor, both at the church and at the Advocate office the day following, where I called to see Brother Chalmers, publisher, and Brother Curley, the editor of the New Orleans Advocate. Hugh Jamieson, a boyhood friend, and member of the Carondelet Street Church, was at one time publisher of the Advocate. He has long since answered the "roll call up yonder." His widow is my cousin. She has reared several boys and girls and they are all Christians and active in church work. One boy, Hugh Jamieson, Jr., is a preacher. Mrs. Jamieson is a valued member of Carrollton Avenue Church. During the writer's time in old Carondelet it was served by Dr. J. B. Walker, Dr. Tudor, Jno. Mathews of sainted memory; Linus Parker (later Bishop); Dr. Carradine and others whose names are forgotten. Old Carondelet was the cradle in which rocked the Knickerbockers, Haley Worden and Frank and Fitzgerald Parker. Dr. J. L. Pierce, now living in Dallas at the home of his daughter, Mrs. W. D. Blaylock, was a favorite pastor of that great church. That, however, was after the writer's time in New Orleans. It was good to have been there that night, even though the pleasure was marred because of "trocks." Lots could be written of New Orleans; much of its past history is familiar to the writer. Reconstruction days, the Republican carpet-baggers, the riot of July, 1866, the 14th of September battle for independence, the overthrow of the Packard government and the final victory of Governor Nicholls and the passing of the Government to its own people. Yes, there events and many more could be recalled, but time and space will not admit.

In the Odd Fellows Cemetery our first child was laid to rest; there also lie the remains of several brothers and sisters and close relatives. On the recent visit I passed this sacred place—just passed by. In Mobile, Ala., another spot is made sacred to me, for there lies that good mother, beside her mother and father, in Magnolia Cemetery. There is much to endear me to New Orleans. At times I like there once more, but then—the alarm goes off, and I know it is time to get up. A. T. W.

NO ROOM.

Here, for instance, is this busy scene of college life, with its absorbing interests, its ambitions and competitions, its daily demands. It seems a beautiful thing to be won thus to the scholar's life, and to be indifferent to all other ambitions and desires; and yet it sometimes happens that the scholar's life leaves no room for the very interests which make any life worth living. Leisure finds itself crowded out, peace of mind is lost, friendships languish, professional life which was once liberty becomes more like imprisonment, until, as Mr. Darwin touchingly records how his mind by degrees grew atrophied toward the music and poetry he once loved, a learned man sometimes loses the capacity to care for the things which give meaning and color to life. He has missed the end of life in his pursuit of the means of life. Instead of seeking the truth that makes men free, he has been tempted by the truth that shuts men in, and when the great ideal interests come knocking at his door and asking a generous welcome, there is no room for them within his absorbed and stunted mind.—Francis G. Peabody.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

The Last Race

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest I've ever found;
His face is like a book of joys,
Although his clothes are torn.

I saw him tumble in the mud,
And waited for to hear him cry;
But how he laughed! I do suppose
He didn't hurt his funny bones!

There's sunshine in each word he speaks,
His laugh is ringing sweet;
Its ripples are contagious,
Like waves on smoky sand.

He laughs the moment he awakes,
And all the day is his;
The school is but a place he takes;
His lessons are but fun.

No matter how the day may go,
You cannot find a sadder boy;
He's wonderful, I know
Who can't make me sigh.

—Exchange.

EDGAR IN THE DEVIL'S HOLE.

By Annie A. McDevitt.

Edgar Phillips was ill and the doctor ordered a change of climate. It was decided to go to Florida where no railroads, trolleys or [illegible] existed.

Edgar enjoyed the whole trip, from the packing up to the return home. The travelers sail on the ocean did not escape the usual sickness, but the sight of land at last was hailed with delight.

The cool days and the restful rest made Mr. Phillips feel much better, and the last few days of the visit were spent in sight-seeing. Among the places visited was one called "The Devil's Hole." This was a deep pool of sea water surrounded by a [illegible] wall over which grows a great deal of vegetation. At a short distance away it looks like a pretty place, but once you get into the hole it is hard to get out except by the door which has been built in one side. The pool is filled with some queer ugly fishes.

Edgar's parents were Christians and he had been taught both at home and at Sunday school to love and obey the Lord, so that Satan or the devil might have no chance to tempt him. Therefore when he heard they were to visit "The Devil's Hole" he was very much upset. "Mother dear, aren't you afraid you will meet him there?" asked the worried little boy. Mother was busy dressing just then and laughingly replied he need not worry.

After the family were seated in the carriage and had started on their drive, Edgar again brought up the subject, saying, "Mother, please, do you mind not going to 'The Devil's Hole?'" Mr. and Mrs. Phillips were surprised at this request, and then Mr. Phillips recalled Edgar's question and anxiety while getting dressed. She explained that the name was given because of its pleasant appearance from the outside but how difficult it would be for anyone to get out of it once they were in. "You know, Edgar," she continued, "the devil does not spend his time in one place. If you take God with you, the devil cannot trouble you anywhere, but if you do not let God dwell in your heart, the devil will be with you even at home. Do you remember the rainy day at home last spring just as you were getting over the measles? While I was away shopping you went out and played in the rain against my orders. You found it very pleasant at the time, but the next day you had to stay in bed again and suffered many more days because of your disobedience. It looked so pleasant to go out when you were feeling well—until you got into trouble. That is the way the devil works, and he is to be found everywhere that little boys and girls, big men and women, are willing to listen when he tempts them to do wrong. He always [illegible] and makes the wrong he wants them to do very pleasant until he gets them [illegible]

By that time Edgar [illegible] boy, and just at this time the [illegible] the center and stopped to [illegible] door labeled "The Devil's [illegible] out of the carriage and [illegible] but Edgar held his father back into the deep water and [illegible] their feet and opening their [illegible] be ready to buy anything [illegible]—The Intelligencer.

DOTTIE AND THE PRINCESS.

"Dottie, will you go to the [illegible]"

"Yes, mamma, just as soon as I finish this story. It is of a princess who had lots and lots of money and a kingdom, and she was doing good and helping everybody that was in trouble."

"Dottie," said mamma [illegible], "you didn't bring me three chips, and it is time to start dinner."

"I will, mamma, by and by, but I should love to be a princess, like this one, and be able to make every one around me happy."

Mamma finished peeling the potatoes and brought the basket of chips herself, while Dottie scarcely looked up from her book.

"O Dottie, please get in some kindling; the old one's burned out." This was all in vain.

Dottie threw down her book hastily. "You are a little nuisance!" she exclaimed, as she grabbed the string from baby's hand so hastily that she broke it. "I wish you'd go 'way and let me alone. I never can have a good time all by myself."

Mamma was coming out of the pantry with a jar of preserved pears just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your book try to have a good time all by herself?"

"N-no, mamma, I guess not," said Dottie, very slowly.

"Well," continued mamma, "if you want to be like her, you can't begin a minute too soon."

Dottie stooped and picked up her book, but forgot to answer. But as she went out of the room [illegible] a thoughtful expression on her face that [illegible] Our little ones.

KINDNESS.

"[illegible] I want to?" asked Jimmie. "I guess I will. The next time, he [illegible] right, I'll do as the always says," [illegible] can't teach a goat all that," said [illegible] Jimmie.

"[illegible] that boy aren't so smart as good," said [illegible].

"That's what's the matter," answered Jimmie indignantly.

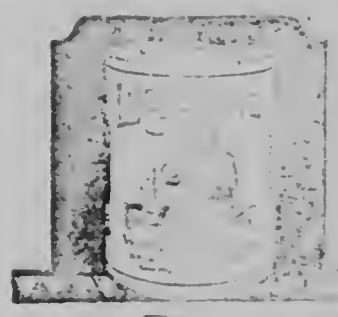
[illegible] "Seems to me I [illegible] say this morning that [illegible] when she called him, [illegible] was going to do to [illegible]. I think she would like to be able to tell a story like her boy go where the [illegible] told him to."

"[illegible]" said Jimmie slowly. "I think I'll go [illegible] now."

And before Uncle Wesley could answer, the goat [illegible] had turned off down the street.—Jewels.

"WE CAN—AND WE WILL."

[illegible] which we have set [illegible] a colossal or a [illegible]. When it will be depends not upon [illegible] but upon the size of us. No duty is ever too big because it is not a duty. The task before us, this week, is not beyond our power [illegible]. If history of us, up to now, it [illegible] of glory, we are at liberty to [illegible] to the shining features of [illegible]. Let us call the task as the greatest [illegible] ever [illegible]. Let us march up to it, and see how responsible it is. Nobody is asked to [illegible] Its [illegible] If that picture is unprecedentedly [illegible] in dollars, so much the better. Part of us [illegible], have ever [illegible] the Kingdom. Dimes, [illegible], [illegible], hats, fires, toys—[illegible] not to look so much larger when we [illegible] God [illegible] we [illegible] them to our [illegible] creditors. The [illegible] of our amusements [illegible] which we rarely think high—will crown with success this beautifully large task. "We can if we will." No, let us change the phrase: "We can and we will."—G. C. Peck.



GUARANTEE.
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it—good old Luzianne. At your dealer's you will find it—with our guarantee behind it—good old Luzianne.

Goes Twice as Far

LUZIANNE

COFFEE

[illegible] New Orleans

[illegible] FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett. Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts. Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 7, at 10 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. Important business is to be transacted, and a full attendance of the Committee is desired.

JNO. F. FOSTER, Chairman.

Franklin, La., Sept. 1, 1920.

THE WAY OF LOOKING AT A THING.

The difficulty of an undertaking often depends upon the way we look at it. If we assume that it will be hard to accomplish to begin with, then analyze it carefully to discover its weakest features, and then compare it, to its disparagement, with other undertakings that have required much time and effort to carry through, we shall very likely be discouraged before we begin and defeated before we have made a fight. On the other hand, if we consider the greatness of the goal to be attained, the feasibility of the proposed plan as a whole, and the undoubted resources at our command in going forward with the undertaking, we are likely to begin with hope, continue in faith, and end in triumph. And the difference is due largely to the way we looked at the undertaking in the beginning.

The determination to succeed is the great secret of success in a righteous cause. When difficulties produce discouragement, it is time for us to look into our hearts to discover the hidden enemies that are sapping our strength. It is the slothful man who says, "There is a lion without, I shall be slain in the streets." The courageous man girds up his loins, arms himself with the most approved weapons of warfare, and goes forth to do battle, prepared to "do or die." And he usually does.

As a general principle, no righteous cause is destined to fail. It may be hindered in its progress, it may be delayed in its triumph, but it will survive its opponents and, ultimately, it will put to shame its faint-hearted supporters. Truth has a self-propagating power, and righteousness has an invincible quality that enables it to emerge victorious through all the "wrecks of time." We are untrue to ourselves when we allow any discouragement to keep us from espousing with all our might any good movement which is presented to us authoritatively as a part of our work. If we look at it right, we shall find that there is more to inspire than to depress.

EXPERIENCE COUNTS.

(Because of its point of view with reference to the value of the work of the older men in the ministry, we reproduce the article below from the editorial pages of a recent number of the Northwestern Christian Advocate. It will be a sad day for us as a church when we discount the pastoral efficiency of men merely because they are getting along in years.)

"Printers' Ink has just undertaken an interesting experiment which it has printed in an article entitled 'Selecting a Friend from the Advertising Faces.' An art director submitted seven faces of different ages and types to a committee of fifty people of various professions to secure their answers on the following questions:

"1. If you had to choose a friend from among these seven men, which one would it be?

"2. If you desired advice on a serious problem, to which one would you go?

"Of the seven two were past fifty years of age and plainly revealed that they had seen their share of trouble and hardship; while the others were comparatively young men. The two mature men received the vote of the committee by all odds on question number two.

"Gray hair and age's approach may disqualify one for desirable standing in certain walks of life, but when it comes to the deeper issues that touch sorrow and perplexity the elder friend is sought out and confided in.

"Applying this test to the minister of the gospel, the overwhelming asset of experience due to long years of service is not sufficiently appreciated by the average congregation. Youth has certain advantages that cannot be gainsaid, but any or all of these suffer in comparison with the one rich asset of experience that comes to a man of God who has given himself in loving service to his people for a quarter of a century or even longer.

"Our readers can easily apply the test to their own selves. There are few reading these lines who cannot recall some moment in their past when sorrow or trouble had overtaken them that they were not deeply comforted in the fact that he who naturally should come with consolation was a man whose many years of experience had converted him into a veritable artist of consolation. So far as we are able to judge, the demand for young men in the pastorate which in years past developed into a decided craze is not so pronounced at this time. Of course young men will always be in demand, not only in the ministry, but more particularly in the field of business; but we look to certain reactions which will advantage the man of years above his wont. So long as a minister keeps abreast of the times, his graying hair should be a badge of love and honor, for, after all, the greatest service a pastor can render his people comes at the crises of life—financial reverse, unoccupation, loneliness, sickness, and death. At such hours one man of years who has traveled along each of these dark lanes and held the hand of groping, sorrowing ones, is worth half a dozen freshlings just from the seminary.

"We make this observation on the basis of a fair up-to-dateness on the part of the elder preacher. That, of course, does not obtain in all instances. The temptation to relax not only physically (which can be measurably excused), but intellectually (which should never be condoned) not infrequently overtakes a man past fifty, and when that occurs and he leans almost solely upon his past, he jeopardizes his standing and soon declines in popularity.

"A hustler will doubtless perform sensationally: he will start all manner of innovations and speed up the congregation to almost a dizzying degree, but it has been our observation that after a church has had a number of years of such administration permeated with stunts, the coming finally of an old-type gospel preacher whose years of contact with joy as well as sorrow have capacitated him to act as priest and comforter, is appreciated in no small degree.

"There is no reason why years should not add to rather than detract from a minister's power for usefulness."

WORK DAY FOR THE ORPHANGES.

We are sure all friends of our orphanage work in Louisiana and Mississippi will keep in mind the fact that Saturday, October 9, has been set apart as Work Day for the benefit of the two institutions maintained by our church in these two States, and that they will cheerfully and generously make liberal offerings on Sunday, October 10, for the support of this work.

Statements issued by Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, and Rev. B. F. Lewis, superintendent of the Mississippi Orphans' Home, show that it is especially important that Work Day be generally observed this year. The two institutions are filled to capacity with children for whose welfare the church has become responsible, and the cost of providing for their needs is greater than ever before on account of the high price of food and clothing. It is not to be thought for a moment that our people will be unmindful of these increased needs as they take their offerings to the church or send them to properly designated persons, and that they will, of their abundance, give freely to help these dependent and helpless little ones.

The cause of the orphans is one that appeals strongly to all of us, young and old alike, and the proper presentation of this cause in our Sunday schools and churches will be sure to meet with a ready response. Let no preacher or Sunday school superintendent deprive his people of the privilege of helping to maintain so noble a cause by his failure to carry out the plans for Work Day.

CONFERENCE ENTERTAINMENT.

It is a matter of general knowledge that it is becoming increasingly difficult each year to provide for the entertainment of many of our Annual Conferences. This is due largely to the increased size of these bodies, the lack of servants in the homes, the scarcity of spare rooms in many of our modern dwellings, and the heavy expense attendant upon the entertainment of guests for nearly a week. We are sure the trouble is not to be found in a lack of hospitality on the part of the members and friends of the church, or in an unwillingness even to suffer some inconvenience for the privilege of entertaining these notable gatherings. Conditions have arisen of late years, beyond the control of our people, which make it difficult for the average community to take care of so large a body for several days on the basis of free entertainment.

Whether it is already here or not, the time is likely to come soon when the entertainment of our Conferences will have to be provided for in a way that will relieve all embarrassment and that will provide adequately for the attendance of members and all visitors who care to attend the sessions. Some Conferences have already adopted the plan of meeting in places that have ample hotel and boarding house facilities and paying their way at the favorable rates that are usually granted conventions and other large gatherings. The situation in our own Conferences may not be acute, but we suggest the wisdom of taking the matter under consideration in order that we may be prepared to meet any situation that may arise in the future.

BISHOP McMURRY IN NEW ORLEANS.

Bishop W. F. McMurry spent Monday and Tuesday in New Orleans. On Tuesday he was guest of ministers and laymen at a luncheon at the Monteleone Totel. Bishop McMurry came to New Orleans from Meridian, Miss., where he preached in Central Church last Sunday morning, and in the afternoon laid the corner-stone of the $40,000 church to be erected by the congregation of East End Church, of which Rev. J. L. Sells is the pastor.

The Bishop will go from this city to Memphis, for a meeting of the presiding elders of the Mississippi Conference, to be held in the interest of their hospital work. On Thursday he will deliver

an address in the interest of the St. Louis Conference Educational Campaign, at Poplar Bluff, Mo., and on Sunday next he will dedicate the church in Ripley, Tenn.

PERSONAL AND OTHER NOTES.

The Advocate office enjoyed a pleasant call by Rev. A. S. Lutz, presiding elder of the Baton Rouge District, on Thursday of last week.

Rev. F. B. Hill, our pastor at Jackson, La., is in a meeting at Ethel, which began last Sunay. He is being assisted by his presiding elder, Rev. A. S. Lutz.

Rev. and Mrs. J. Lambuth Evans, of Oakdale, La., are rejoicing over the arrival of a daughter in their home on September 19. Blessings upon the little one!

According to an exchange, Bishop W. R. Lambuth has established his official residence in Shanghai, China.

A note from Rev. S. W. Miller, of Frisco, Texas, informs us that he will soon attend his fifty-first Conference. He joined the Memphis Conference in 1869.

The editor, on account of illness, found it necessary to take a little rest this week. He spent the early part of the week with his parents, at Ellisville, Miss.

According to press reports, three hundred applicants have been turned away from Wesleyan College, Macon, Ga., this year. The Freshman class will number ane hundred and sixty.

Dr. John T. Sawyer preached to a good congregation at Louisiana Avenue Church, this city, on Sunday evening, September 19, filling the pulpit in the absence of the pastor, Rev. W. D. Kleinschmidt.

Rev. W. W. Graves and family, of Hazlehurst, Miss., are back at home after a four-weeks' vacation made possible by the kindness and liberality of the good people of the congregation which Brother Graves serves.

A note from Brother J. R. Jones states that little Claude P., son of Rev. and Mrs. Claude P. Jones, of Fayette, Miss., is very ill, and has been for more than a week. Let this home be remembered before the throne of grace.

Mr. and Mrs. T. K. Barefield, Jr., of Russel, Miss., are the proud parents of a fine young son, born on September 9. Mrs. Barefild is the daughter of Rev. and Mrs. A. B. Barry, well known to many Methodists in Mississippi.

The Midland Methodist, official organ of the Holston, the Tennessee, and the Memphis Conferences, has yielded to the inevitable and advanced its subscription price to $2 a year. The change becomes effective on October 1.

Mrs. Sue F. Mooney, widow of the late Rev. Wellborn Mooney, died recently at the home of her daughter, Mrs. C. W. Turpin, in Nashville, Tenn. Mrs. Mooney was well known to the readers of the church press through her writhgs.

Rev. P. A. Sowell, an honored superannuate member of the Tennessee Conference who is well known to readers of the Advocate through his contributions to its pages, has returned to Lawrenceburg, Tenn., after spending the summer at Monteagle, Tenn.

Judging from the reports that come to us from all sides, preachers and presiding elders are making diligent efforts to have everything in readiness for the approaching sessions of the Conferences. Laymen, too, are showing their concern about this important matter.

Rev. H. N. Harrison, has recently been assisted in a good meeting by Dr. U. G. Foote, of Rayne Memorial Church, New Orleans. Much good was accomplished. There have been about thirty-five additions to the church at Slidell this year, most of them on profession.

We hope all our readers saw the article by Dr. David Martin Key, of Millsaps College, in a recent number of the Advocate. It dealt with "The Scarcest Thing In the World"—truly educated men and women. If you have not already done so, look it up and read it.

The Bureau of Specials of the Board of Missions has just issued a most interesting booklet, profusely illustrated, in which the value of the specials idea is strikingly shown. A copy of the booklet will be sent upon request to the Bureau, Box 510, Nashville, Tenn.

The fourth quarterly conference of the Lintonia charge, Rev. R. T. Hollingsworth, pastor, will be held at Bethany, Sunday, October 3. Two services will be held, morning and afternoon. Rev. J. M. Morse will do the preaching and the Millsaps Quartet will sing at both services.

According to the Lincoln County Times, Rev. W. H. Lewis and family have recently moved into a new parsonage, the old parsonage having become a part of the equipment of Whitworth College through the liberality of our Fernwood congregation. Brookhaven Methodism is virile and progressive.

A recent number of the Conservative, Carrollton, Miss., gives a good account of the revival meeting in the Methodist church, in which the preaching was done very effectively by Rev. Chas. D. McGehee, of Indianola. The congregations were unusually large, overflowing the auditorium at times. There were twelve additions on profession of faith.

We are informed that the Hospital Commission of the Mississippi Conference held an interesting session in Hattiesburg, Miss., on Thursday, September 23, and that the members of the Commission considered that progress is being made toward the consummation of the movement. It is expected that another important meeting of the Commission will be held about the first week in October.

Rev. Elmer C. Gunn, our pastor at Rayne, La., has been highly honored by the Louisiana division of the American Legion. At the recent State convention, he was elected chaplain, which carries with it membership on the executive committee, and he was also elected a delegate to the national convention, now in session in Cleveland, Ohio. Brother Gunn honored the Advocate office with a call while passing through the city last week en route to Cleveland.

BISHOP McMURRY TAKES AFFECTIONATE LEAVE.

From St. Louis Christian Advocate.

Early in the summer we published in the Advocate the action of the Board of Church Extension requesting, in a most earnest manner, that Bishop W. F. McMurry remove his residence to Louisville.

This action on the part of the Board seems to have been based on the necessity it found itself under of increasing and reorganizing its Executive Committee, to care properly for its growing business, and give to its Secretary the support and backing to which the large responsibility of his office entitled him. Bishop McMurry promised the Board at the time the action was taken that he would seriously consider the request and and give his answer later on.

Last Thursday evening the Bishop appeared before the St. Louis Church Extension and City Mission Board, in which corporation the title to the Episcopal residence, 4111 Westminster place, is vested, and announced his decision to comply with the request of the Board of Church Extension and remove his residence to Louisville, Ky. He said this conclusion had been reached after advising with friends, both ministers and laymen, and after matured thought and earnest prayer. The fact that the appeal of the Board had been strongly reinforced by the Secretary, Rev. S. H. C. Burgin, D.D., he declared, had not a little to do with his decision. He further stated that he could not at this distance render the best service in the capacity requested without interference with his Episcopal duties.

The Bishop spoke in most complimentary terms of the new Secretary of the Board, Dr. Burgin, and expressed the belief that having back of him a stronger executive organization than any of his predecessors, he would surpass all of them in the practical results of his administration.

Continuing, the Bishop referred to the fact that Missouri was his native State and that so far as he was concerned there was no better place in all the world; and that he had never lived in a city where friends were more loyal and faithful, and where better fellowship could be found than in St. Louis. He said he was not going away to stay; that his interest in Missouri Methodism would be the same; that he expected to be in the State and the city frequently; that his relation and duty to the Board of Finance, which, by the way, was located in St. Louis through his influence, would remain unchanged and that he would maintain a St. Louis address in care of the Board of Finance, 510 Security building.

When the Bishop had concluded, the following resolutions were read by the Secretary and adopted by a rising vote:

Whereas, Bishop McMurry has announced his removal from our city caused by the demands of the Church Extension Board that he move to Louisville to execute an important trust, and,

Whereas, Bishop McMurry has been a most welcome resident in our city for the last two years; therefore, be it resolved, that we learn with deep regret of the decision on the part of Bishop McMurry to move from our midst.

We look upon him as one of the most valuable citizens of the city and State; a great servant of the church who grew up in the home soil.

Resolved, that we express to Bishop McMurry and his family our appreciation of their residence among us and our regret at their departure and assure them of our very best wishes for their future happiness and welfare.

Signed by: M. T. Haw, Morse H. Markley, Alfred F. Smith, J. M. Culbreth.

Have you ever had a regenerating contact with Jesus Christ? You can never know what he is capable of being to the human heart until you know how he can change your inner life.—Western Christian Advocate.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Obituaries

Obituaries not over 250 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY ANDERSON WARFIELD was called Home to God, from Rosedale, Miss., June 23, 1920. She was born in Natchez, Miss., on September 20, 1843, and was the daughter of the late James Carson, an illustrious lawyer of Natchez, Miss. She was happily married to Col. Elisha Warfield, on August 23, 1864, at Laconia, Ark., and became the proud mother of eleven children, eight of whom grew to manhood and womanhood. Five of those children are left to mourn her loss, and to exemplify her life: Mrs. Lillie Nugent and Mrs. Walter Sillers, Sr., of Rosedale, Miss.; Mr. Guy Warfield, of Gunnison, Miss.; Mr. A. E. Warfield, of Louisville, Ky.; and Mrs. J. E. Edmonds of New Orleans. She is also survived by two brothers, Thomas and Charles Carson, of Natchez, Miss. A more beautiful life and character one seldom sees; her name is synonymous with love, patience, kindness, gentleness, unselfishness and long-suffering. It can truly be said of her, "She hath done what she could." In her last affliction she never murmured nor complained, contending to the very last that she was not sick. She was a consistent and devout member of the Presbyterian Church, yet her labors were not circumscribed by denominational lines, for she was a Christian. Her last years were spent in laboring with the Methodist Church, South, at Rosedale, and she missed services at both church and Sunday school only when physically unable to attend. She was a benediction and a blessing to all who came in touch with her beautiful life. As her pastor, I can truthfully say, "Oh how I shall miss her," for she always had a smile and a "God Bless You," for her minister.

"Dear Christ, who reign'st above the flood
Of human tears and human blood,
A weary road this saint has trod,
O house her in the Home of God."

Her pastor,
JOHN W. ROBERTSON.

WM. A. BYNUM was born near Lux, in Jones County, Miss., March 30, 1838. At time of his death, September 11, 1920, at his home west of Ellisville, he had reached the ripe age of over eighty-two years. On Feb. 18, 1871, he was married to Miss Sophronia Tisdale. To this union were born seven children; two preceded their father in childhood. He is survived by a devoted wife; three sons, Leon, Aden, Wash; two daughters, Mrs. Annie Porter and Miss Bessie, also twenty-two grandchildren and three great-grandchildren. At the age of about eighteen he volunteered his services to engage in the Civil War, and at the close of this four-year struggle he was honorably discharged. His profession of Christ was made in middle life, when he united with the Methodist Church, and he was a devout member unto the end. One term he served his home county, Jones, as treasurer and four terms as member of the Board of Supervisors. In the different relations of life, fidelity was a most prominent element in his character, and when the final summons came, he was ready to enter into the joys of his Lord. A very large concourse of relatives and friends was present at the family home, where the funeral services were conducted by the writer, assisted by the Rev. Mr. Coleman, on Sunday morning, September 12. Awaiting at Crosby Cemetery, where the body of this beloved citizen was laid to rest, another large company of friends had assembled to pay their last tribute of love and respect. "The memory of the just is blessed." CHARLES E. DOWNER.

When a self-love comes to take up its dwelling place in a man's life it always starts to build him a house upon the sands.—Exchange.

RESOLUTIONS OF RESPECT.

To the Men's Wesley Adult Bible Class.

Dear Friends: A member of our class has been called home by our Master. Brother Benjamin F. Dudney, a member of our class, and a devoted member of the Methodist Episcopal Church, South, fell asleep August 3, at the home of his daughter, Mrs. I. O. Runyan, in Little Rock, Ark.

Brother Dudney was born October 12, 1849, in Columbia County, Arkansas, and at an early age joined the Methodist Church, and, when arriving at the age of twenty-one, became a very active member in all church work. In 1906 he came to Alexandria and engaged in the commission and brokerage business, and also transferred his membership here to First Methodist Church, taking an active part in all church activities. Every Sunday morning Brother Dudney was sure to be present at the meeting of Sunday school at 9:30 o'clock, with a well-studied lesson, and nothing seemed to give him more pleasure than to attend all church gatherings, to worship our Lord and Savior, Jesus Christ. But alas, his voice is no longer heard; he no longer answers the roll call of our class. His place is vacant. The family circle is broken. He no longer calls the family around the family altar to read the Word of God and join in prayer for the blessings of God upon himself and family.

Brother Dudney was a man of deep convictions; nothing could shake his faith in the religion of our Lord and Savior Jesus Christ. The good Book says, "Blessed are the dead which die in the Lord." Brother Dudney laid up his treasures in Heaven, where neither rust doth corrupt and thieves do not break through nor steal.

Therefore, be it resolved, That in the death of this Christian gentleman our class has sustained a great loss, his family a devoted husband and father, and the world needs more like him. Let us emulate his character; may it be a beacon light to us when the storms of life seem to gather, and clouds darken our pathway; may we, as he, look to Jesus, the Author and Finisher of every good and perfect gift, for the light of the blessed sun that will clear the mists away.

Thou art gone, brother, but not forgotten; we can no more meet you here; we can no longer be greeted with that pleasant smile; but we will ever keep your memory green, and when the summons calls us home, we hope to see you standing on that crystal shore with beckoning hands ready to welcome us home to glory.

Resolved, further, That a copy of these resolutions be spread upon the minutes of our class, a copy be furnished the family, a copy furnished the Town Talk, and a copy furnished the New Orleans Christian Advocate.

Respectfully submitted,
Signed by C. W. Ward, C. A. Copenhaver, T. H. Hamilton.

FROM COLUMBIA, LA.

Dear Mr. Editor: I wish to report the progress on the Columbia charge. I held meetings at Columbia and Caldwell, Brother R. A. Bozeman preaching ten days at the former and five days at the latter place, resulting in a spiritual awakening and some reclamations and two baptisms and eight accessions.

We also had a nine-days' meeting at Head of River, where the pastor did the preaching, except one very helpful sermon by our wide-awake presiding elder, Brother C. D. Atkinson, who held our third quarterly conference at the close of the sermon, enquiring into the various interests of the church. There were several conversions, eleven baptisms, and eight accessions, and on my return a month later, I baptized ten more and received eight into the church.

We hope to have a good report for Conference. W. J. PORTER, P. C.

"Some day you will meet a temptation or undergo a trial, but you will come through triumphantly, for all through the years you will have been laying up strength against that day on the bread of normal life, which is broken for you at the church service."

YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with these eruptions, sunburn, pimples, etc.,
PALMER'S SOAP
It cleanses, purifies and clears the skin and thus helps to remove tan, freckles, blackheads, pimples and eczema.
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Shave, Bathe and Shampoo with one Soap.—Cuticura
Cuticura Soap is the safest for the baby.

LEMON JUICE FOR FRECKLES
Girls! Make beauty lotion for a few cents—Try It!
Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.
Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

HOLMES
is a
Reliable Store

WHEELER
Business College
Shreveport, La.
Wheeler Students Get the Best Positions
Call or Write For Free Catalog

Handsome Wrist Watch
Guaranteed time keeper ... for selling only ... Vegetable seeds ... for large pack. ...—EARN BIG ... of premiums. Get ... TODAY. Send ... We trust you till ...
NATIONAL SEED COMPANY
Lancaster, Pa.

... BARTLETT
... Dental Parlors
... Baronne Sts
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Specialized Art for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

... Wall Paper, Decorations, and ... Stationery, 1328 Dryades St., New Orleans, La. ... Baseball Goods, Reels, Rods, Fishing Tackle, Pert...

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round.

Mentorum, at Pine Grove, Oct. 2, 3.

Americus, at Salem C. G., Thursday, Oct. 7.

Carriere, at Derbes, 7:30 p.m., Oct. 10.

[illegible], Oct. [illegible]

Vancleave, at Zion Prospect C. G., [illegible], Oct. 17.

Crosby, at Crosby, Oct. 16, 17.

Ocean Springs, at Wesley Memorial, [illegible], Oct. 17.

Pepper, Oct. 23, 24.

[illegible], 7:30 p.m., Oct. 25.

[illegible]

Pascagoula, Wednesday, Nov. 3.

[illegible]

Lucedale and Pearl, Wednesday, 10 a.m., Nov. 10.

Gulfport, Wednesday, 7:30 p.m., Nov. 10.

Hebb, at Lemon Chapel, Thursday, 11 a.m., Nov. 11.

Saucier and Lyman, Friday, 7:30 p.m., Nov. 12, [illegible], Nov. 14.

[illegible], Nov. 14.

Long Beach, Sunday, 7:30 p.m., Nov. 17.

[illegible], Wednesday, 7:30 p.m., Nov. 17.

[illegible], Nov. 20, 21.

Gulfport, Wednesday, 7:30 p.m., Nov. 24.

[illegible], Nov. 27, 28.

[illegible], Nov. 28.

[illegible]

W. H. SULLIVAN, P. E.

Hattiesburg Dist.—Fourth Round.

[illegible], Oct. 10, 11.

[illegible], Oct. 13.

[illegible], 11 a.m., Oct. [illegible]

[illegible], 8 p.m., Oct. 17, 18.

[illegible], Oct. 21.

[illegible], Oct. 24, 25.

[illegible], 3 p.m., Oct. 25.

[illegible] at Bethel, 11 a.m., Oct. [illegible]

[illegible] at Agricola, Oct. 31.

[illegible], Nov. 3.

[illegible], Taylorville, 11 a.m., Nov. 6, 7.

Mt. Olive, 8 p.m., Nov. [illegible]

[illegible], 8 p.m., Nov. 8.

[illegible] Chapel, 11 a.m., Nov. [illegible]

[illegible], 8 p.m., Nov. 12.

[illegible], Nov. 13, 14

[illegible], Nov. 21, 22.

[illegible] at Gainesville, 11 a.m., Nov. 28.

Hattiesburg, at Pearl, 11 a.m., [illegible]

Hattiesburg, Locust Street, at Main Street, [illegible]

Hattiesburg, Gordon Street, at Main Street, Nov. 24.

Hattiesburg, Main Street, at Main Street, Nov. 28.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Newton, at Stewart, Oct. 2, 3.

[illegible], Oct. [illegible], 7:30 p.m., 4.

Conference and Lena, at Good Hope, Oct. 9, 10.

Carthage, at Thomastown, Oct. 11.

[illegible], Oct. 16, 17.

[illegible], Oct. 23, 24.

[illegible], Oct. 27, 3 p.m.,

[illegible]

Decatur, at Hickory, Oct. [illegible]

[illegible], at Pearl Hill, Nov. 6, 7.

Union at Union, Nov. 10, 3 p.m., 7:30 p.m.

Walnut Grove, at Zion, Nov. 13, 14.

Lake, at Lake, Nov. 17, 3 p.m., 7:30 p.m.

[illegible], at Trinity, Nov. 20, 21.

Forest, First Church, Nov. 22, 7:30 p.m.

Laurel, Long Leaf, Nov. 23, 7:30 p.m.

Laurel, First Church, Nov. 24, 7:30 p.m.

Bay Springs, at Bay Springs, Nov. 25.

[illegible], at [illegible], Nov. 26, 3 p.m.

Crosby, at Crosby, Nov. 27, 3 p.m. 28.

Newton, at Newton, Nov. [illegible]

J. A. MOORE, P. E.

Meridian Dist.—Fourth Round.

Meridian, Central, Oct. 10.

Matherville, at Winkelford, Oct. 23, 24.

Quitman, at Andrews Ch., Oct. 30, 31.

[illegible], Oct. [illegible]

[illegible], Nov. 6, 7.

[illegible], Nov. 7.

[illegible], Nov. 9.

[illegible] Ch., Nov. [illegible]

[illegible], Nov. [illegible]

[illegible] at [illegible], Nov. 14

[illegible], Nov. 17.

[illegible] at Clarks Chapel, Nov. 16.

[illegible] at [illegible], Nov. 17.

[illegible], Nov. 20

[illegible], Nov. 21

Decatur Dist. Ct. at P. Grove, Nov. 27

[illegible], Nov. 28.

[illegible], Nov. 28, 29.

[illegible] will be expected to [illegible] by conference claims [illegible] go promptly. Some [illegible] Missionary Society [illegible] subscriptions and [illegible] Church Extension [illegible] Claims for the reports of [illegible] Order, if needed.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Gillsburg, at Gillsburg, Oct. 2.

[illegible], Oct. 3.

[illegible] and East McComb, at [illegible] McComb, Oct. 10.

[illegible], Oct. 10, 11.

[illegible], at Algiers, Oct. 16, 17.

[illegible], Oct. 17.

[illegible], Oct. 24

[illegible], at Fernwood, Oct. 24, 25

[illegible], at McCall's Creek

[illegible], at Meadville, Oct. 31.

[illegible], at Pleasant Valley, Nov. 6.

[illegible], at Barlow, Nov. 7.

[illegible], Nov. 7, 8

Pleasant Grove, at Pleasant Grove, Nov. 12.

[illegible], at Foxworth, Nov. 13.

[illegible], at [illegible], Nov. 14.

[illegible], at Holly Grove, Nov. [illegible]

[illegible], at Tylertown, Nov. 21.

[illegible], McComb, Nov. 21, 22.

[illegible], Nov. 23.

[illegible] at Wesson, Nov. 24

[illegible] and Norfield, at Norfield, Nov. 25.

[illegible], at Bethel, Nov. 28

J. T. LIGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Centreville, at Stephenson, Oct. 17.

[illegible], Oct. 24.

[illegible], 3 p.m., Oct. 24.

[illegible], at Magnolia, Oct. 31.

[illegible], 7:30 p.m., Oct. [illegible]

[illegible] City, at Midway, Nov. 7.

Lorman and Belly Knoll, at Lorman, 7:30 p.m., Nov. 7.

Vicksburg, Gibson Memorial, 7:30 p.m., Nov. 8.

Natchez, 5:30 p.m., Nov. 10.

Delhi, Nov. 12.

Anguilla, at Delta City, Nov. 14.

[illegible] Fork, 7:30 p.m., Nov. 14.

Mayersville, Nov. 15.

Rolling Springs, Nov. 17.

Port Gibson, 4 p.m., Nov. 17.

Gloster and Liberty, at Mt. Olive, Nov. 21.

[illegible], Nov. 24.

[illegible], Clarke St., 7:30 p.m., Nov. 21.

Rexie, at McNair, Nov. 28.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Pelahatchie, at Pelahatchie, Oct. 1.

[illegible], at [illegible], Oct. 2.

[illegible], at Raymond, Oct. 3.

[illegible], Oct. 3, 4

[illegible], at Pisgah, Oct. 5.

Canton, at Camden, Oct. 6.

[illegible] at New Prospect, Oct. 8

[illegible], Oct. 10, 11.

Jackson, Rankin St., at Pearson, Oct. 17.

Jackson, Millsaps Mem., at Brownsville, Oct. 21.

[illegible], Oct. 20.

[illegible], Oct. 21, Nov. 1.

[illegible], Nov. 7, 8.

Monterey, Nov. 21, 22.

J. M. MOFFATT, P. E.

When Christianity falls to the level of [illegible] city no man is going to pay the price to possess it.—Exchange.

RESULT.

[illegible] a gal- [illegible] will [illegible] gasoline at [illegible] York Mail.

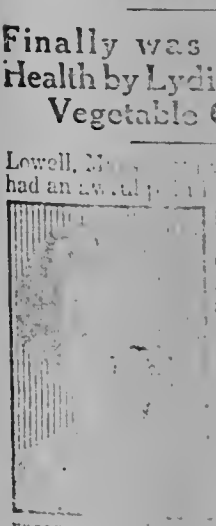
[illegible] and money [illegible] be right as [illegible] and go [illegible] Exchange.

Over fifty years ago a young physician practiced widely in a rural district and became famous for his uniform success in the curing of disease. This was Dr. Pierce, who afterwards established himself in Buffalo, N. Y., and placed one of his prescriptions, which he called "Golden Medical Discovery," in the drug stores of the United States so that the public could easily obtain this very remarkable tonic, corrective and blood-maker. Dr. Pierce manufactured this "Discovery" from roots and barks—a corrective remedy, the ingredients of which nature had put in the fields and forests, for keeping us healthy. Few folks or families now living have not at sometime or other used this "Golden Medical Discovery" for the stomach, liver and heart. Over twenty-four million bottles of this tonic and blood remedy have been sold in this country

I SUFFERED THREE YEARS

Finally was Restored to Health by Lydia E. Pinkham's Vegetable Compound.

Lowell, Mass. [illegible] had an awful [illegible]

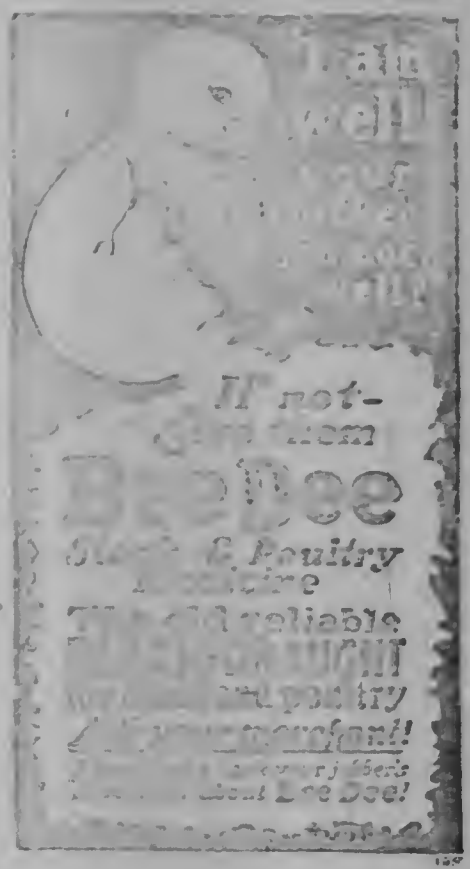


[illegible] recommended Lydia E. Pinkham's Vegetable Compound to other women. You can use these facts as a testimonial."—Mrs. M. THRALL, [illegible] Appleton Street, Lowell, Mass.

Why won't you [illegible] to us? So long is more than [illegible] when they can [illegible] in health by Lydia E. Pinkham's Vegetable Compound.

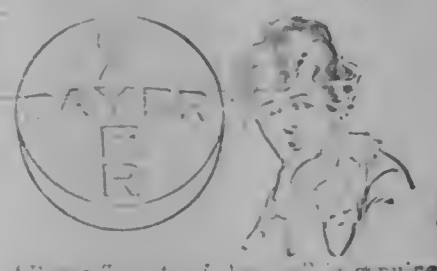
For [illegible] the [illegible] and regained [illegible] of [illegible] who have [illegible] merits as [illegible] ulceration, [illegible] etc.

If you want special [illegible] Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

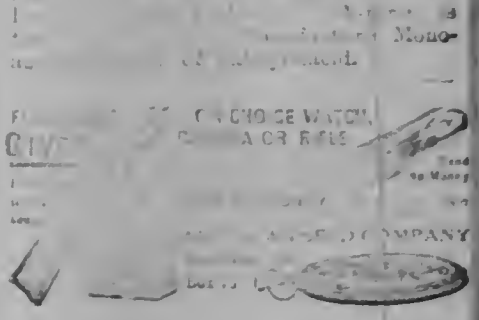


ASPIRIN

Name "Bayer" on Genuine



[illegible] genuine [illegible] proven safe by [illegible] years for [illegible] Pain, Colds, Headache, [illegible] Neuritis, Rheumatism and for Pain in general. Also [illegible] 12 tablets [illegible] Monoaceticacidester of Salicylicacid.



Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Send in a report of what happened in your school on Promotion Day. It may help some one to get ready for such a service next year.

If you think a federation of our Bible classes will do good, write me and express yourself if you are interested.

Prof. John Rundle, superintendent of the city schools of Grenada, will give credit for work done in the Sunday schools. Therefore the Sunday schools must do good work and keep accurate records of that work. The Methodist school has accepted the challenge and is preparing to do the work as it ought to be done and keep a correct record. Brother Woollard has a clear vision of the value of religious education as an evangelizing agency. When I meet such a man, I thank God and take courage.

Brother W. N. Duncan, pastor at Drew, has agreed to teach his teachers and others the twelve lessons in "Training the Devotional Life" at the prayer meeting hour. Twelve signified their desire to take advantage of Brother Duncan's instruction. Brother Curtis Yates agreed to teach the same lessons to his people at Artesia. This makes three classes lately organized, Winona, Drew, Artesia. Who will be the next? Let me hear from you when you start.

At the fourth quarterly conference the preacher nominates and the conference elects the man who is to superintend the Sunday school. In many places there is only one man to be nominated. But where there are several men to choose from, I would want a man that is willing to study. We have but few model superintendents, but most any man who will study can improve himself wonderfully. The superintendent must be a reading man, a praying man or else he cannot direct the affairs of the church school. If he does not read, he cannot be interested to any great degree nor can he improve his ways. If he does not pray much, he is sure to fall into ruts and miserably fail. It takes a reading, praying superintendent to make studious, praying teachers. Why should a superintendent of church school, the man appointed to lead the teachers in giving religious education to all the people, pray any less than the preacher?

Did you know that some of the best superintendents in the Conference are women? It is a rare thing for a woman to be late, they are always ready to take suggestions, they all use the graded lessons, they never fail to observe Sunday School Day, Promotion Day, or fail to do anything the church requires of them. It is a sad state of affairs when you cannot find a man who is willing to fit himself for this work. If you cannot find a man, nominate a woman for the sake of the children and let her train up a new generation of men.

There is a growing need for a Wesley Bible Class Federation in our Conference to gather our men and women together that they may learn how to direct the classes into a deeper religions life and train them to do the great tasks of the church. We are already groaning and staggering under the pending educational campaign projected by our leaders. The organized Bible classes of the Conference will take a hand in this big job. We need to secure a place for this meeting, set the time and mobilize the greatest unused force in the church.

MISSISSIPPI CONFERENCE NOTES.

Last Sunday was spent on the Bay Springs Charge. We had a mighty good day there. They took an offering for Sunday School Day at the night service which is something every school can do regardless of their situation.

Brother Simpson is getting along well and the church seems to be on an upward grade.

We also visited the school at Gilchrist Fordny Camp. This school is doing fine work. They are in the midst of a drive for new members and I feel sure that they will get them. Both of these schools promised to introduce graded literature, especially in the Beglnners Classes. This will mark a fine beginning and will mean much for the future life of the school.

Every Sunday school should have a copy of "Phunology." The schools should buy the book and put it at the disposal of their Social Committee. This book will mean much to the life of the church.

Every Sunday school superintendent should have a copy of the little booklet, "The Centenary Speelal." You will find many suggested stories in this little book that will help you to get up your Centenary money and will bring enthusiasm to the Missionary Committee. If you have not rceeived a copy of this little book write to me and I will be glad to send you one.

Pray for the work and the workers.

Yours in Him,

JNO. C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

In the months of July and August, it was my pleasure to participate in some short meetings. The first one was held at Alabama church, on the Bernice circuit. I gave educational talks on religion at the morning service, and preached at night an evangelistic sermon; using the life of Christ as subject matter. I did a similar work at Winnsboro. These two meetings were the first time I had tried to unite two such subjects in a revival meeting. I was pleased with it and I believe Brothers Mangum and Howard are pleased also. I went to Denham Springs and Friendship churches with Brother Rutledge and had a few days of similar work with him. I believe more of this kind of work will be profitable.

Let every Methodist Sunday school in Louisiana make an offering to the Sunday School Board before November 3. We are counting on this being done. Meet your quota and we will have money enough. Remember, 100 schools with a $5 quota means $500.

Send in your reports at once.

ALONZO EARLY,
Field Sec'y.
CAROLINE HESS,
Elem. Supt.

TO THE PASTORS AND SUPERINTENDENTS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Less than two months till Conference an we have received only $1100 from the Sunday School Day offerings. This is fifty per cent less than our usual offerings and an hundred per cent less than it should be for this year. Here is the report. Check over and see where you stand.

Aberdeen District — Verona Ct., $16.91; Pontotoc, $7.50; Vardaman Ct., $13.05; Houston, $11.05; Greenwood Sta., $5.00; Houlka Ct., $18.10; Prairie and Strongs, $17.46; Aberdeen, $17.58; Tupelo, $25.; Buena Vista, $18.70; Okolona, $12. Total, $162.35.

Columbus District — Brooksville, $14.10; Macon Ct., $10; Macon, $8.91; Columbus, First, $22.80; Crawford, $3.68; West Point, $12.12. Total, $71.61.

Corinth District — Booneville Ct., $4.56; Rienzi, $1.95; Tishomingo, $7.73; Corinth Ct., $21.25; Hickory Flat Ct., $7.25; New Albany, $30; New Albany Ct., $8; Dumas Ct., $17; Wheeler, $6.50; Guntown and B., $6.93; Iuka, $12. Total, $126.17.

Durant District—Eupora, $5.; Ebenezer, $8.60; Ackerman, $15.15; Acona, $15; Sidon and C., $14.50; Durant, $10.40; Goodman, $10; Tie Plant, $7.50; New Hope, $2.50. Total, $88.65.

Greenville District — Cleveland, $16; Greenville, $51; Coahoma, $20; Friars P., $5; Boyle, $19.50; Leland, $6; Clarksdale, $28; Merigold, $21.25; Shelby, $17.75. Total, $181.50.

Holly Springs District — Holly Springs, $30; Grenada, $26.87; Potts Camp, $10; Olive Branch, $11.55; Water Valley, $31.73; Holcomb, $10; Byhalia, $60. Total, $179.65.

Sardis District—Como, $16; Robinsonville, $20; Sledge, $12.65; Longtown, $16; Courtland Ct., $33.82; Mineral Wells, $6.60; Sardis Ct., $8; Senatobia, $22.55; Batesville, $15; Pleasant Hill, $4.10; Poplar Corner, $12. Total, $166.72.

Winona District—Drew, $20; Schlater, $9.51; Dublin, $15.50; Winona, $23.31; Winona Ct., $8; Greenwood, $50. Total, $125.82.

Brethren, please remember that we have had the extra expense this year of the Standard Training School and we are much in need of the funds. If you can't have the program, won't you at least take the offering? Are we going to go backward in the work of the church school? Some of the districts have made a very poor showing, but there is time to correct this before Conference. Let me hear from a lot of you in the next ten days.

J. E. STEPHENS,
Treasurer of Board.
New Albany, Miss.

COMMENDING A GOOD ARTICLE.

Dear Brother Carley: It is my purpose to call the attention of your readers to a most interesting article which came to my notice recently. It is published in the form of a booklet and bears the title, "The Duty and Destiny of the Methodist Episcopal Church, South." If any reader of the New Orleans Advocate was fortunate enough to receive a copy, he is under special obligation to Bishop Warren A. Candler, of Atlanta, Ga.

Some five thousand copies of this remarkable article have been sent out by the Bishop to the ministers and prominent laymen of our church. The author of the booklet was Bishop E. M. Marvin, who wrote it nearly fifty years ago, but it reads like the work of a man who lived and wrote but yesterday.

The author certainly had the prophetic eye to see so clearly half a century ahead, and had not his name appeared on the title page, I should have attributed the authorship to Bishop Candler. I certainly hope the brethren will read it.

H. N. HARRISON.
Slidell, La.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.

MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never lai, as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

The man who runs from trouble is like the horse that works the tread mill. He works hard, but gets nowhere.—Exchange.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

BISHOP McMURRY IN YAZOO CITY, MISS.

Dear Brother Carley: On Monday, the 20th inst., the Methodists of Yazoo City enjoyed a rare treat. I learned on the 11th that Bishop McMurry would have to pass through Yazoo City on his way to Eden to dedicate the church there on the night of the 20th.

I knew he would have a few hours that he could spend with us. So I suggested to the Board of Stewards and the Young Woman's Missionary Society that we have a luncheon from 1 to 2 p. m. in honor of the Bishop, and try to get our Methodist men out to hear him on that occasion. My suggestion met with hearty co-operation by all parties concerned. The men furnished the money, the ladies prepared and served the lunch. We had seventy men present, including the visiting preachers of the town and country.

I have never attended a luncheon more elegantly or tastefully served than that one. I think the Bishop can bear a like testimony. The Bishop's address was fine and very appropriate. Some men heard him at that hour who would not have heard him had he preached at 11 o'clock on Sunday. I trust the Methodists of New Orleans will give him a chance to meet the Methodist men while he is in that city.

L. E. ALFORD.

A VISITOR WRITES OF BILOXI, MISS.

Mr. Editor: I am writing to tell you of a delightful four months spent in Biloxi, Miss. Our church there is a thing of beauty and does credit to the pastor who planned it and under whose direction it was built. Our prayer meetings have doubled in attendance, our Sunday school trebled in numbers, and our church attendance quadrupled since the summer of 1919. It was my good fortune to hear facts and figures from Brother Rush, the lay leader, just before leaving. There has been a large increase of members in the last year; and all the assessments were paid in full up to date, September 1.

Though the pastor very modestly explained that all these good things resulted from the interest in the Centenary movement, yet it is easy to see that the pastor has been the moving figure in this advance movement. He is an indefatigable pastor, a splendid organizer. He dreams dreams and helps them to become a reality.

He has the happy faculty of putting every one to work, and is wise in placing the workers. He has the wisdom that comes from experience, with none of the kinks that sometimes come with middle age. He is a splendid preacher. He towers in the pulpit as an expounder, and the sermons are clear, logical, attractive, and beautifully worded. I speak of an old-time pastor on the Pacific Coast, Rev. M. B. Shatbrough.

I must also mention his first aide, Rev. H. W. Van Hook, teacher, preacher, Sunday school superintendent, musician, who presides at the organ and superintends the choir.

Biloxi church has waked up and I predict for it a bright future, to say nothing of the report that will go to Conference at the end of this year.

A SUMMER VISITOR.

Verona, Miss.

FROM WOODLAND, MISS.

Dear Brother Carley: Please change my paper to Woodland from Winona, as I moved to Woodland two weeks ago. As I have told you before, I serve the Montpelier charge. Well, our parsonage was burned last fall just before I was assigned here, so we bought a nice parsonage in the nice little town of Woodland. We couldn't get possession until recently, so I moved two weeks ago.

I have finished all of my meetings. All of the preaching was done by the pastor. We had great meetings at every church on the charge. Brother Hendley, from Artesia, sang for me in two meetings. He is a great singer and a very fine man. He did me fine service in both meetings.

My work is in very fine condition, I think. The people are very kind to me. gave us a big pounding after we moved, and are still pounding us every day.

We have started on our collections, and if we are not providentially hindered, we are going to have a full report at Charleston, November 17.

Yours fraternally,

T. J. HALFACRE.

Grown-ups may learn something from little Johnnie. On the morning of his birthday this notice was found pasted on the door of his room: "Remember my birthday; give till it hurts." Oregon Journal.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Hernando a.m., Oct. 3; quarterly conference, Oct. 20.
Senatobia, p.m., Oct. 3; quarterly conference, Nov. 1.
Longtown, at See's Chapel, Oct. 9.
Crenshaw, at Sledge, Oct. 10.
Robinsonville, at Lake Cormorant, Oct. 12.
Cockrum, at Greenleaf, Oct. 16, 17.
Arkabutla, at Hunter's Chapel, Oct. 23, 24.
Coldwater, at Coldwater, Oct. 24, 25.
Courtland, at Pope, Oct. 27.
Sardis Circuit, at Davis Chapel, Oct. 29.
Tyro, at Emory, Oct. 30.
Crowder, at Oak Grove, a.m., Oct. 31.
Oakland, at Oakland, p.m., Oct. 31.
Como, Nov. 3.
Horn Lake, at Hinds Chapel, Nov. 7.
Batesville, Nov. 14.

R. A. MEEK, P. E.

Holly Springs Dist.—Fourth Round.

Grenada, Oct. 3, 4.
Tie Plant, Oct. 4.
Holcomb, Oct. 5.
Oxford, Oct. 7.
Abbeville, at Union, Oct. 8.
Lamar, at Harris Chapel, Oct. 9, 10.
Pleasant Hill, Oct. 12.
Olive Branch ct., at Mineral Wells, Oct. 13.
Ashland ct., at Liberty, Oct. 16, 17.
Byhalia, Oct. 20.
Potts Camp ct., at Bethlehem, Oct. 21
Mt. Pleasant ct., at New Salem, Oct. 23, 24.
Paris ct., at Pine Valley, Oct. 26.
Coffeeville ct., at Grey Rock, Oct. 27.
Oxford ct., at Pleasant Ridge, Oct. 28.
Toccopola ct., at Lafayette Springs, Oct. 29.
Randolph ct., at Thaxton, Oct. 30, 31.

J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Minter City, Oct. 3, a.m., at Phillip.
Tutwiler, Oct. 3 p.m., at Glendora.
Schlater, Oct. 10, at Schlater.
Dublin, Oct. 13, at Mattson.
Webb, Oct. 17, at Strathmore.
Winona circuit, Oct. 23, 24, at New Hope.
Swift Town, Oct. 25, at ———.
Carrollton, Oct. 30, 31, at Valley Hill.
Inverness, Nov. 7, at Inverness.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Merigold (Alligator), Oct. 3, a.m.
Duncan, Oct. 3, p.m.
Boyle, Oct. 10, a.m.
Shaw, Oct. 10, p.m.
Hollandale, Oct. 17, a.m.
Rosedale, Oct. 24, a.m.
Glen Allen, Oct. 24, p.m.
Leland, Oct. 31, a.m.
Clarksdale, Nov. 1, a.m.
Gunnison, Nov. 14, a.m.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

Aberdeen, Oct. 3, 4.
Nettleton, at Gradys Chapel, Oct. 5.
Shannon, at Shannon, Oct. 6.
Algoma, at Troy, Oct. 7.
Smithville, at Greenbriar, Oct. 9, 10.
Vardaman, at Derma, Oct. 16, 17.
Calhoun City, at Calhoun City, Oct. 17, 18.
Houlka, at Vanvleet, Oct. 19.
Buena Vista, at Boones Chapel, Oct. 20.
Greenwood Springs, at New Hope, Oct. 23, 24.
Fulton, at Van Buren, Oct. 26.
Tremont, at Tremont, Oct. 27.
Prairie and Strong, at Prairie, Oct. 28.
Montpelier, at Sparta, Oct. 30, 31.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round.

Myrtle Ct., at Union Hill, Oct. 1.
New Albany Ct., at Union Hill, Oct. 2, 3.
Hickory Flat Ct., at H. Flat, Oct. 3, 4.
Blue Mountain Ct., at Brownfield, Oct. 7.
Chalybeate Ct., at Camp Ground, Oct. 8.
Dumas Ct., at Jacob's Chapel, Oct. 9, 10.
Kossuth Ct., at Kossuth, Oct. 12.
Corinth Ct., at Boxes Chapel, Oct. 14.
Rienzi Ct., at Bethel, Oct. 16, 17.
Silver Springs Ct., date to be supplied
Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct 25.
Burnsville Ct., at Causell Hill, Oct. 26
Mooreville Ct., at Mooreville, Oct. 30
Mantachie Ct., at Mantachie, Oct. 31. Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Cedar Bluff, at Cedar Bluff, Oct. 2.
Columbus, First Church, Oct. 3.
Mashulaville, at Mashulaville, Oct 9, 10, a.m.
Columbus, Central Church, Oct. 10, p.m.
Macon ct., at Salem, Oct. 16.
Shuqualak, at Ridgeway, Oct. 17, a.m.
Macon, Oct. 17, p.m., 18.
Crawford, at Shaefers Chapel, Oct. 23, 24, a.m.
Caledonia, at Andrews Chapel, Oct. 24, p.m.
Mathiston, at Mathiston, Oct. 30, 31, a.m.
West Point, Oct. 31, p.m., Nov. 1

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Ackerman, at Salem, Oct. 2.
Kosciusko ct., at Salem, Oct. 3
Louisville ct., at High Point, Oct. 10, 11.
Louisville Station, Oct. 10, 11.
McCool, at Liberty Chapel, Oct. 13.
Center Ridge at Center Ridge, Oct. 14
Hesterville, at Salem, Oct. 16, 17
Kosciusko Station, Oct. 17, 18.
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at [illegible]

A. C. McCORKLE, P. E.

DON'T Send Money

If you have never used G. S. and have Pellagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists, $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as the double strength is guaranteed to remove these homely spots.

Simply get a [illegible] of double strength—from your druggist, and a few ounces of it night and morning and you should see even the worst freckles have begun to fade away, while the lighter ones have vanished entirely. Rarely more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength, as this is sold under guarantee of money back if it fails to remove freckles.

$20 MADE TO MEASURE 3-Piece SUIT

The most remarkable values ever offered. A postal brings you a large assortment of cloth samples, wholesale prices direct from the manufacturer, style book and measuring charts. No matter where you have been buying your clothes and even if you do not need a new suit now investigate at once the wonderful savings you can make by dealing direct with this large manufacturer. Long wearing fast colors, perfect fit and satisfaction guaranteed.

Write today. Address your letter like this: Lincoln Woolen Mills Company, Department 583, 208-214 South Green Street, Chicago, Illinois.

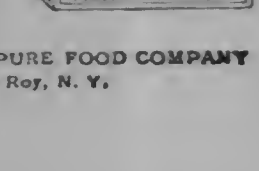
Quality now being made by good men by wearing and taking of measurements. Let us teach you and furnish free equipment. Write today!

Jell-O Ice Cream Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At grocers'.



THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

STRENGTH AND BLOOD

"There can be no success or happiness without the proper [illegible] full of iron—that is [illegible] health." says Dr. J[illegible] livan, formerly physician of Hospital (Out Door Dept.), and the Westchester County [illegible] "You can tell the man [illegible] with iron in their [illegible] strong vigorous, successful [illegible] ming over with life and [illegible] strongly advise every man or woman who is fagged out by worry and other strains to build up energy and endurance by taking some form of organic iron—Nuxated Iron for I consider it one of the best blood and body builders; the best to which I have ever had recourse."

FOR RED BLOOD, STRENGTH AND ENDURANCE

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Tired Eyes Dickey's Old Reliable Eye Water, is cooling, [illegible] and soothing to a sore or tired eye. Does [illegible] or hurt, feels good—once used always wanted. Get Genuine in Red Box—25c.

DICKEY DRUG COMPANY
Bristol, Virginia

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Hattiesburg District.

The Annual District Conference of the Hattiesburg District was convened in regular session at Magee, Miss., on September 9, 1920, at 3 p.m. The pastor, Brother S. W. Johnson, led the devotional exercises, reading St. John 15:5-10, and explaining to us the hidden truths of this parable. After an opening hymn he turned the meeting over to Mrs. Cottrell, District Secretary, who conducted the following program:

Welcome Address by Mrs. Cottrell.

In this address Mrs. Cottrell very [illegible] beautifully told of our work and the necessity of efforts to increase all departments of our auxiliaries 25 per cent this year. So far, this District has advanced in all work and all pledges have been increased, some from 25 per cent to 50 per cent, and some have doubled. She reported for this district, 21 auxiliaries, 3 new this year, Richton, Avery, and Santee, all doing nicely. There are 5 Young People's auxiliaries, 8 Junior auxiliaries, and 5 Baby Divisions. Donations for special purposes and for local work have been very encouraging. The district gave to Miss Marzie Hall, our Mississippi missionary to Africa, $74.50, as a parting gift. Our Conference at large gave her $250. We gave to our room at Scarritt, $79.50. Mrs. Cottrell urged in closing, that we hurry our campaign to increase membership 25 per cent. In this connection she urged that we read Round Robin literature prayerfully and be sure to have corresponding secretaries report results to her.

She then called for a chain of volunteer prayers, being led by Mrs. H. L. McCleskey and closing by Mrs. Cottrell.

Message From our Conference Secretary.

In this message Mrs. McCleskey said, "Go back and tell the 'Stay at Homes' that they are missing the blessing that God has so bountifully provided for them," and she led up by scriptural arguments to the crying need for individual responsibility on the part of each woman who is a member of the church. The world, she said, has in a large sense lost the sense of sin. We compare our deeds to those of others and feel that "we are not so bad," whereas, we should look to Christ and compare ourselves to Him and feel our need to lean harder on Him and renew our efforts individually. Be not satisfied with the good works we have done but push on and ever on. There is a wide field of activities and we must never cease to broaden our work. We have a great need for leaders just at this time, and our women are not willing to pay the price of leadership. Christ paid the supreme price for us, let us sacrifice for the promotion of His kingdom. How? By consecration, zeal, and willingness to be used of Him in any way at any time. If Christ had saved Himself He could not have saved others.

She reported a letter from Mrs. Lipscomb that the increase so far this year is $70,000. We have 41 Conferences under our Council. The Mississippi Conference has paid 21 per cent over this time last year. At the Council meeting we pledged $16,000 for this year, over $13,500 last year. She felt confident that we will more than pay this amount.

A great need of our Conference is a field worker to visit new and struggling, also backsliding auxiliaries, to encourage and inform them. She asked our prayers and our encouragement for this new officer to become a reality.

In closing she gave us our calendar for the rest of this year:

October—A call for Wesley Houses, Membership Rally, Mission Study Rally.

November—Week of Prayer, offering to go to Mexico School and Yashti, Harvest Day, every one to report programs on this day.

December—Day of Prayer for Student Volunteers. Let us pray also on this day for Scarritt, we have seven Mississippi girls there.

Next, we enjoyed a reading by Mrs. Calhoun, of Mount Olive. It was a beautiful poem on Service. Three Christians eagerly worshipping and adoring their Savior but, when He sent the Messenger "to go" the first asked "Why" and the second asked "How" but the third, who was not only willing to worship but was ready to be used of God, said "When."

The roll was then called and the following auxiliaries answered present with reports:

Hattiesburg—Main Street, Court Street, Broad Street; Mount Olive, Petal, Mize, Magee.

Young People's Auxiliaries: Hattiesburg—Court Street, Broad Street; Mize.

Junior Auxiliaries: Hattiesburg—Main Street, Court Street, Broad Street.

After announcements, the meeting adjourned with prayer by Mrs. McCleskey.

The evening meeting was in charge of the Juniors. This program was so well rendered and so clearly and beautifully brought out our work at home and abroad that it was indeed a privilege to be present. The songs given by the Magee Senior and Junior Leagues were something to be remembered. The program follows:

Duet, The Old Rugged Cross, Magee Senior League.
Prayer, Mrs. McCleskey.
Devotional Reading, The Story of the Wedding at Cana of Galilee, Main Street, Hattiesburg Juniors.
Reading, In Darkness, Bring us the Light, Magee Senior Leaguers.
Chorus, "Send the Light," Magee Juniors.
Our Lads for Christ, Court Street Hattiesburg.
Play, Sick in China, Magee Juniors.
Solo, My Task, Mrs. Middleton.
Closing Hymn, Children's Missionary Hymn, Three little Magee Juniors.

On Friday morning the district meeting was called to order at 9:45 by our Secretary, Mrs. F. B. Cottrell, with Mrs. Hearst, of Petal, leading the devotional exercises. After the opening hymn, "If Jesus goes with me," Mrs. Hearst read the 25th chapter of Matthew with comments, and called on Mrs. Sullivan of Hattiesburg for prayer.

Then Mrs. Wallace, President of the Magee auxiliary, made a short speech to the delegates and visitors in warm words of welcome. She spoke of the Magee ladies' being Camp Girls, and that more did not come, but made us feel how much Magee appreciated the association of those who did come.

This was followed by the introduction of three visitors from the Jackson District: Mesdames Cross and Middleton and little Miss Lucille Middleton, of Mendenhall.

An Institute Hour was led by Mrs. McMullen, of Mize. She used a large poster showing an automobile with only one passenger going up the road of opportunity toward a gate which bore this legend, A Saved World. The car represented the Woman's Missionary Society and above it were these words: Capacity, "Every woman in the Church." The lady at the wheel represented the power that was to guide and control our Membership Campaign. She explained that the reason our car was empty was because we only have one out of every seven members of our church in our societies. We should not feel discouraged, though, for five years ago we only had one out of ten. Now to fill our car, our goal is 20 per cent increase. Mrs. McMullen called for suggestions and discussions as to methods and plans on membership increase. Mrs. A. L. Calhoun of Mount Olive, suggested that the question is how to get interest.

Immediately Mrs. McCleskey said, "Use your phone." Experiences with this method were given and enjoyed but it was generally conceded that it

(Continued on Last Page)

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Why Suffer

those Nervous Headaches which are the lot of so many Housewives and Mothers

Dr. Miles Anti-Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists

DR. MILES MEDICAL CO., ELKHART, Ind.

FROM MINDEN, LA.

Dear Brother Ca[illegible] Will you allow me a small [illegible] paper for a few [illegible] church at Minden?

During the last of May and first of June, we had a very [illegible] following, in part at least, the [illegible] suggestions made by our General Evangelistic Committee. Sixty-[illegible] members have been [illegible] the year, thirty-nine of this [illegible] on profession of faith.

Our Sunday school has outgrown the Sunday school part of our church building, so the necessary [illegible] added, at a cost of a little [illegible] four thousand dollars. This gives each department superintendent an opportunity to co-operate with the [illegible] in doing team work.

The Men's Bible Class, which is composed of some of the best [illegible] North Louisiana, is [illegible] man to Centenary [illegible]

Methodist Ben[illegible]
Gives Southern [illegible]
LIFE INSURANCE
AT ACTUAL [illegible]
J. H. SHUMAKER, [illegible]
810 Broadway [illegible]

Fifteen Years
of Black-Dr[illegible]

Black-Draught Highly Recommended by Illinois Man for Liver and Stomach Disorders.—Used It for Fifteen Years.

Singerton, Ill.—"For fifteen years we have used Thedford's Black-Draught, and [illegible] anything that could be better," writes Mr. W. F. Ritter, [illegible] "I have used it for [illegible] ber of times, and it always [illegible] tinues Mr. Ritter.

"For sour stomach, bad [illegible] feeling, it is splendid. When the liver gets torpid, [illegible] stoop and raise my back to [illegible] dizzy, a few doses [illegible] stratght.

"We keep it [illegible] tion and the children [illegible] it most satisfactorily. I [illegible] mend it to others [illegible] For the number of years I [illegible] Black-Draught has [illegible]

In its 70 years of [illegible] ford's Black-Draught has [illegible] thousands and thousands [illegible] suffering from [illegible] ordered liver. [illegible] many people [illegible] Black-Draught [illegible] place.

If you haven't tried Black-Draught, get a package today.

Neafly every druggist keeps it. — Adv.

TETTERINE
For the [illegible]
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA. [illegible] to, Texas.

[illegible] things all [illegible] e best [illegible] le young [illegible] ch at the [illegible] preparing [illegible] t think," will [illegible] e men more [illegible] as they see [illegible] r last institu- well equipped [illegible] its place in our [illegible] Class has no [illegible] g business; [illegible], this help- [illegible] helping the

[illegible] at work to [illegible] the Advocate. [illegible] years in Minden. [illegible] to you and [illegible] y yours,

T. W. DODSON.

A LETTER FROM REV. S. W. MILLER.

College: I saw a notice [illegible] T. C. Wier in the [illegible] 's ago, and [illegible] s of one of [illegible] , and one of [illegible] e than I ever [illegible] for fifty years, [illegible] that was more [illegible] ts.

[illegible] s in charge of [illegible] College, I was on [illegible] where I had been [illegible] pastor of work [illegible] e on local preach- [illegible] on of them being [illegible] of the pastor or [illegible] n I came on the [illegible] ing to do. At [illegible] e, my presid- [illegible] ent, Dr. Wier [illegible] ment I [illegible] is idea of a [illegible] ll in a way [illegible] s an exponent

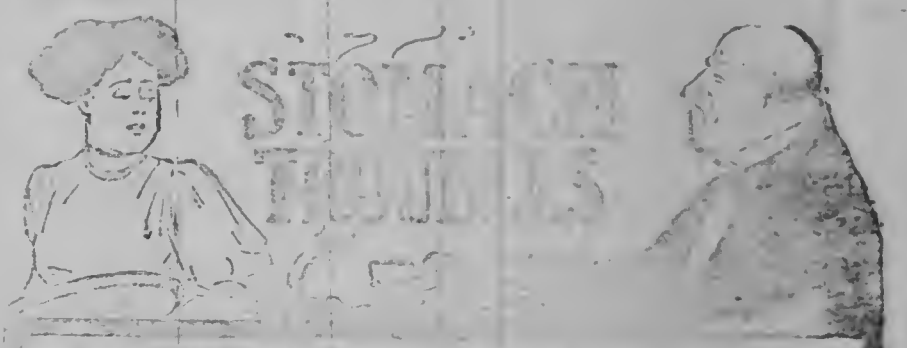
[illegible] at the close of [illegible] e, my presid- [illegible] se question, [illegible] an old man [illegible] a seat in the [illegible] been on the [illegible] and told my [illegible] to bend to rather [illegible] a manner. [illegible] in his opening [illegible] that I might [illegible] what I had [illegible] Oh God, [illegible] I will do it or [illegible] I told Dr. Wier [illegible] e, he said [illegible] s preach- [illegible] a blessing [illegible] to hear that [illegible] at the great- [illegible]

[illegible] ce, I during [illegible] in Dr. Wier's [illegible] conference, [illegible] a week, then [illegible] the second [illegible] for the third [illegible] Brother [illegible] and spent [illegible] e at Arka- [illegible] ay true and [illegible] very week [illegible] What will [illegible] all our true

S. W. MILLER.

TO BE OR NOT TO BE.

I [illegible] be a Could Do
I Could not be an Ought
For [illegible] Could Be it a Maybe
With a chance of tumbling [illegible]



AN IRRITABLE, [illegible] is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberl[illegible]'s Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

[illegible]'S
TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.
If Not Sold by Your Druggist, Write [illegible] PETER & CO., Louisville Ky.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING-REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red Under Gold Edges, Linen Lined, Leather Lined Pocket, Marriage Record, Large Type, Flexible, Printed on Fine Bible Paper, Size Made, containing 16 Colored Plates, 10 New Colored Maps fully indexed, [illegible] Concordance containing over 40,000 References
Especially adapted for the use of Sunday School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers
NEW ORLEANS CHRISTIAN ADVOCATE
[illegible] Camp Street NEW ORLEANS, LA

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

brought results. Mrs. Calhoun said: "Use our cars." This method proved the best. Many would go if they could be called for and returned home. Mrs. Middleton suggested that we not phone and go for the prospective member just once or twice but three times or even oftener; and Mrs. McCleskey said, "Then, when you have them present, give them something to do."

Mrs. McMullen then said that our car could not cover the road and reach the goal unless every party was properly performing its own particular function, running along harmoniously and smoothly, and that the whole was well oiled. What are the parts of our auxiliaries? Why, president, vice presidents and all officers and members. No one office should be put forward and none should be allowed to lag. What is the oil? Prayer, without which we surely die spiritually.

Mrs. McCleskey then told us that at the Council Meeting she found that so many of the Conferences were paying special attention to their Honor Roll Auxiliaries. In this connection she produced a Standard of Excellence and asked how many auxiliaries were conscientiously trying to meet the requirements. As she read them over it seemed a reasonable thing that each one of our societies attain the Roll of Honor. She also read a letter from Mrs. Lipscomb giving the points adopted at the Council Meeting, some of which are:

An organized Circle of Prayer. The early morning hour is to be used. Think of the power that would go from such a circle of prayer!

The Centenary Fund. Let there be no lack of interest in helping to inform the Methodist people in this and to cooperate in minute speeches and helping to collect funds.

Stewardship. Use all literature available on stewardship. It is, after all, the women we want.

Mission Study. This is self-explanatory, knowledge gives power.

Family Altars. Why should not the auxiliaries promote this form of worship?

Our pledge for the next year, $1,000,000. She read our report in figures as: Number of Adult auxiliaries in Hattiesburg District, 21; number of Adult auxiliaries in our Conference, 166; number of women members in our Conference, 3,575; number of Adult auxiliaries in Council, 5,147; total number of members, 131,880; number Young Peoples' auxiliaries, 1,521; number of Junior auxiliaries, 2,125. This was very encouraging as to the Juniors. Lead them up in the way they should go.

Then followed a quiz by Mrs. McCleskey, "Just how much do you know?" She held in her hand a bundle of white arrows and after sides were chosen for a knowledge match, she shot an arrow at each one and if they could not answer the question they lost the arrow. These questions were on every conceivable thing in connection with our work, as: Who blazed the way in Africa? To whom should we write for mission study literature? Who was the first missionary to Korea? Who is our Conference Treasurer, etc., etc. It was surprising how little some of us knew. These arrows can be had from Mrs. Cottrell, Mount Olive, Miss., and would be fine to use in a fourth Monday program.

After this, Mrs. Walker, of Magee, read a wonderful paper on "Stewardship and Tithing." She told how God wants the whole life, thoughts, deeds and purpose as well as tithe. And, she said, the tithe is not enough. Not that God needs it. He can make the earth bring forth fruit without our help, but we need the blessing and inward glow that comes from tithing and then giving until we really feel it. Stewardship is a command from God. It transforms our lives and links us up marvelously with God. How we did enjoy that paper! If we could only take that message back to our auxiliaries verbatim! So, a motion was made and it was unanimously voted to send that paper to the Advocate.

After announcements by Mrs. Cottrell, we were dismissed by Brother Sproles, the Baptist minister of Magee, and adjourned to partake of an old-time dinner in the churchyard. We ate in true Methodist fashion.

The closing session of the district conference met in the church at 1:30 p.m., Friday, September 10, 1920, with the Young People in charge of the program.

Mrs. Middleton led the devotional exercises, reading II Kings, 4th chapter. She made this point, that the vessels could not be filled until they were first empty, and showed how we are the vessels and God cannot use us until we are first empty of self. She then sang a very touching solo, "I Come to Thee," and called on Miss Clarke to lead in prayer for our missionaries at home and abroad.

The minutes of the conference were then read and approval and Mrs. Cottrell introduced Miss Clarke, of Mize, a volunteer for service.

Miss Clarke addressed us on "What it Means to be a Volunteer," and she seemed to be on fire with zeal for the work and she told of her life at Scarritt Training School and the inspiration she got just from being there and meeting the instructors and getting in touch with the work from a Scarritt standpoint. She said she hopes to go to Brazil, as the need is more urgent there than anywhere just at this time.

"Loyalty to Self, to Others, to Christ," by Miss Cora Crossley, of Hattiesburg.

How can we be loyal to self to others and to Christ at the same time? By making our lives count in working with and for those around us, to uplift and win souls for Christ. We should never cease to praise Him for his goodness to us that He died on the cross that we might have life and have it more abundantly.

"How I Learned Giving," by Miss Alsup, of Hattiesburg.

This was an amusing as well as pathetic reading, telling how a soul unfolded under the influence of giving systematically, and how that life reached out and touched others and made the whole neighborhood better.

Mrs. Cottrell then called attention to the posters and explained how we can use them and where we can get them or make them. They can be obtained for a small sum from Mrs. Lipscomb.

She then held an Institute on Social Service and Mrs. McCleskey spoke for her Young People's Society of Main Street, telling us that we had a social service problem that we have been overlooking under and around for the time past, and that was the Negro. She told of some very practical ways in which we could be of help to the Negro societies. She urged that we send and get the literature on Negro work.

In closing the program Mrs. Cottrell called a Local Work Institute, led by herself, and the discussion opened with what is the meaning of local work and in the discussion it was brought out that there is a difference in local work and social service. Mrs. Cottrell told how a church membership can be judged by the condition of the church and parsonage. Mrs. McCleskey suggested that the Social Service work have a separate treasurer and an account be kept of all funds expended in this way and reported, as it is necessary to get on the Honor Roll.

Reports On Time: get them off on the first of the month if it is at all possible and have all officers meet and make these reports together that they may tally.

The conference was then open for invitations for the place of meeting next year and Mount Olive and Petal ran a close race, Petal winning.

Mrs. Calhoun, of Mount Olive, then thanked the ladies of Magee for their courteous treatment of the delegates and their good attendance on all services, and the pastors for their attendance and thoughtfulness and the Baptist ladies for the delicious iced tea served us.

Brother Johnson then said he had a treat for us from the men folks, and we enjoyed some real red winter apples. Thanks to the men folks. We then adjourned for a trip to the Tuberculosis Hospital. We appreciated being in the hospital and cheering the ladies we met and talked with.

As we rode back to Magee from the hospital we had this thought, what a perfect day and such a perfect meeting. God was in the little church at Magee and His presence could very plainly be felt, and how glad we all were to be there to catch a glimpse of His radiance.

Signed:

MRS. C. W. SULLIVAN,
Hattiesburg, Miss..
Secretary of the District Meeting.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Zwolle, at Pickering, Oct. 9, 10, 11 a.m.
Pleasant Hill, Oct. 10, 7:30 p.m., Conf. 11th.
Belcher and Gilliam, Oct. 13.
Ida, Oct. 14.
Greenwood, Oct. 16, 17, 11 a.m.
Pelican, Oct. 17, 7:30 p.m.
First Church, Shreveport, Oct. 18.
Texas Avenue, Oct. 19,
Bayou La Chute, Oct. 20, 2:30 p.m., at Shreveport.
Noel, Oct. 20, 7:30 p.m.
Noble, Oct. 21, 22.
Vivian, Oct. 23, 24, at 11 a.m.
Mooringsport, Oct. 24, 7:30 p.m.
Grand Cane, Oct. 25, 7:30 p.m.
Logansport, Oct. 27, 7:30 p.m.
Longstreet, Oct. 28.
Coushatta, at Wesley, Oct. 29.

BRISCOE CARTER, P. E.

New Orleans Dist.—Fourth Round.

St. Mark's Church, 8 p.m., Oct. 6.
Felicity Church, 8 p.m., Oct. 13.
Carrollton, 8 p.m., Oct. 14.
Mary Werlein, 8 p.m., Oct. 15.
Slidell, 8 p.m., Oct. 16.
Covington, 8 p.m., Oct. 17.
Louisiana Ave., 8 p.m., Oct. 18.
Second Church, 8 p.m., Oct. 19.
Rayne Memorial, 8 p.m., Oct. 20.
Algiers, 8 p.m., Oct. 21.
Plaquemine, 3 p.m., Oct. 22.
Donaldsonville, 8 p.m., Oct. 24.
Epworth, 8 p.m., Oct. 25.
Parker Memorial, 8 p.m., Oct. 26.
First Church, 8 p.m., Oct. 27.
McDonoghville, 8 p.m., Oct. 28.
Angie-Talisheek, at Varnado, 2 p.m., Oct. 30.
Bogalusa, 8 p.m., Oct. 31.

Pastors will please see that there is as full report as possible from each department of the work. Please check the rolls carefully so that we may have an accurate membership roll at Conference time.

J. G. SNELLING, P. E.

Monroe Dist.—Fourth Round.

Eros, at Indian Village, Oct. 9, 11 a.m.
Rayville, at Rayville, Oct. 10, 11 a.m.
Monroe, Oct. 11, 7:30 p.m.
Oak Grove, at Oak Grove, Oct. 13, 11 a.m.
Midway, at Midway, Oct. 13, 7:30 p.m.
Lake Providence, Oct. 14, 7:30 p.m.
Chatham, at Frantom's Chapel, Oct. 16, 11 a.m.
Bonita, at Bonita, Oct. 17, 2 p.m.
Columbia, at Columbia, Oct. 18, 10 a.m.
West Monroe, Oct. 20, 7 p.m.
Bastrop, at Humphries, Oct. 22, 11 a.m.
Mer Rouge, at Mer Rouge, Oct 21, 3 p.m.

C. D. ATKINSON, P. E.

Alexandria Dist.—Fourth Round.

Longville, 11 a.m., Oct. 3.
Campti, 8 p.m., Oct. 6.
Colfax, 11 a.m., Oct. 7.
Standard, 11 a.m., Oct. 10.
Melville, at Melville, 11 a.m., Oct. 13.
Tioga, at Tioga, 8 p.m., Oct. 15.
Natchitoches, 11 a.m., Oct. 17.
Provencal, at Provencal, 8 p.m., Oct. 17.
Carson, at Luddington, 8 p.m., Oct. 21.
DeRidder, 8 p.m., Oct. 22.
Merryville, 11 a.m., Oct. 24.
Oakdale, 8 p.m., Oct. 24.
Boyce, at Boyce, 8 p.m., Oct. 27.
Alexandria, 11 a.m., Oct. 31.
Pineville, 8 p.m., Oct. 31.

HARRY W. MAY, P. E.

Lake Charles Dist.—Fourth Round.

Crowley, Oct. 3, p.m.

To the brethren who have been so kind to me in my sickness, I express my deepest appreciation. I do not know now that I will be able to preach at the time, but will let you know in due time. I am regaining my health rapidly, but have to use caution. The rest of the round will be published shortly.

H. W. BOWMAN, P. E.

Baton Rouge Dist.—Fourth Round.

Olive Branch, at Gilead, Oct. 6.
Greensburg, at Day, Oct. 7.
Denham Springs, at Palmetto, Oct. 9.
Baton Rouge, First Church, Oct. 10, a.m.
Baton Rouge, Istrouma, Oct. 10, p.m.
Baton Rouge, Keener Memorial, Oct. 12.
Springfield, Oct. 13.
Ponchatoula, at Wesley, Oct. 14.
Pine Grove, at Montpelier, Oct. 15.
Baker, at Blackwater, Oct. 17.
St. Francisville, at Tunica, Oct. 18.
Franklinton circuit, Oct. 23.
Franklinton station, Oct. 24.
Hammond, Oct. 30.
Amite, Oct. 31, a.m.
Kentwood, Oct. 31, p.m.

ALBERT S. LUTZ, P. E.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3372.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 7, 1920. CHAS. O CHALMERS, Manager

EDITORIAL COMMENT

A STRONG FAITH.

Faith is not so much in words as in acts. When we say that we have faith in God and then act as if we trusted nobody but ourselves, our acts belie our words, and we justly bring upon ourselves the condemnation that belongs to those who "say, and do not." Faith is a fact, not a theory; and if we really have faith in God, our lives will be so characterized by perfect peace and humble happiness that our friends will not be dependent upon our words for the assurance that our citizenship is in Heaven. A strong faith is self-authenticating.

THE OTHER WAY ABOUT.

For a long time most of us have been hoping and praying that the era of inflated prices would give way to more normal conditions. There seem to be evidences at present that those hopes and prayers are being answered in the downward tendency of the markets, but, strange to say, there are those who are now assiduously warning us that lower prices mean an economic upheaval in comparison with which high prices were almost a blessing. We do not understand it all, but we suppose human nature is running true to form. When prices were high, sellers sawed wood and said nothing, while buyers howled; when prices begin to go down, buyers wear a smile and sellers fill the air with lamentations. It makes all the difference in the world, whose ox is gored.

BOY WANTED.

As we pass along the streets, we notice placards in the windows of a good many business places, bearing the legend, "Boy Wanted." These placards, of course, are simply advertisements for the services of youths who may be looking for employment; but they really have a much greater significance than that. They are an epitome of the cries that are going up all over the land for the raw material out of which the leadership of the world is to be made for this and succeeding generations. Business firms need boys who can be developed into princes of commerce; colleges need boys who can be educated in mind and heart for responsible positions in all the activities of life; the State needs boys who will become part of a citizenship that loves honor and follows after high ideals; the church needs boys who will grow up into noble Christian men able to carry forward the great work of the Kingdom of God on earth. Boys are wanted, yes—and the supply will never exceed the demand.

THE LEGAL RIGHT TO REMAIN IGNORANT.

According to a recent bulletin of the Children's Bureau of the U. S. Department of Labor, the legal right to remain ignorant is annually granted to thousands of children in States where child labor and education laws are backward. We came across a case not long ago where a girl thirteen years old would go to school for the first time this fall. She was one of a family of seven children, not one of whom had had the slightest educational advantages, their parents not seeming to care whether they ever became anything more than hewers of wood and drawers of water or not. The tragedy of this girl's life made us heart-sick. In the face of wonderful opportunities for enlargement of mind and soul, her life has been dwarfed till it is pitifully weak and almost hopelessly eclipsed. Thank God, the State is beginning to realize that it is undermining its own foundations when it allows its children to grow up in ignorance. Parents never had a moral right to keep their children out of school; the time is almost at hand when they will have no legal right to do so.

A DRY WORLD.

Great reforms sometimes move slowly at first, but the momentum of success carries them faster and faster toward their ultimate goals. The experiment of national prohibition has already proved such a success in the United States that the prediction is being freely made that England will be dry within ten years. Dr. C. W. Saleeby, noted British scientist, leading eugenist, and Chairman of the Birthrate Commission of England, who recently addressed the International Congress Against Alcoholism, made the following statement: "The day is coming when, as predicted by Sir Henry Crookes, America will cease to export food to England. Great Britain imports five-sixths of her wheat supply. On the day that America ceases to export food, England will go dry. On that day the destruction of grain and sugar for liquor will stop. You are making a colossal experiment in this country. Englishmen visiting here carry back stories of the workings of prohibition that will have their effect on the people. Lord Leverhulme, shrewd business man, came here a 'wet' and returned 'dry.' He said we could pay our debt in five years if we shut off our drink bill." Moral sentiment may not be sufficient to bring about world-wide prohibition in a short time, but the economic factor will have tremendous weight with those who care little for moral effect.

JUST FOR A CHANGE.

The weather is disagreeable at times, but let's think about the many beautiful days we have—just for a change; everything goes wrong once in a while and we are sorely tried, but let's think of the times when a song sings itself in the heart and the whole world is bright—just for a change; evil is ever present and it mars our happiness beyond measure, but let's think of all the good in the world—just for a change; people say harsh, unkind things about us sometimes, but let's think only of the gracious things we hear—just for a change; we know we are passing through crises without number in these troublous days, but let's think of the smooth ongoing of so many good things—just for a change; the devil is doing his best to ruin the world, but let's think about God's plans and purposes and his omnipotent goodness—just for a change. To-day is a good day to look up—not down.

AN INVIOLABLE LAW.

"Whatsoever a man soweth, that shall he also reap," is the terse statement of an inviolable law. We may try to deceive ourselves; we may even vainly imagine that we have succeeded in overthrowing the eternally-established principle that like produces like; but the inevitable comes to pass. Sinful lives cannot result in saintly characters, and selfish living cannot eventuate in holy dying. Just as a chain is no stronger than the weakest link in it, so a life is no better than the lowest ideal with which it is satisfied. It is as foolish to say that religion and business do not mix as it would be to say that the sun shines without producing light. Sunday Christians and week-day sinners is so palpably a contradiction in terms that even the wayfaring man, though a fool, is not deceived thereby. And it must not be forgot that we always reap more than we sow, whether it be good or bad.

A SECOND CHANCE.

We sometimes hear a man say that he would like to have a second chance at life—he believes he could make a better job of it. Maybe he could; but the probabilities are that the man who acknowledges that he has failed to make proper use of the chance he knows he has, would not do much better with a dozen more. If it really comes to that, though, a man may have just as many chances as he wants. Adapting a well-known advertising slogan, we may say, "Don't envy the successful man—be a success yourself." Our yesterdays may be filled with mistakes and failures, but to-day is ours and all the to-morrows are ahead of us. What we left out yesterday, we can put in to-day; and what we failed at last week, may be successfully accomplished this week. The man who does the best he can all the time is rejoicing over the future rather than lamenting the past.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE BATTLE SONG OF TRUTH.

What though the day be lost, and every warrior slain!
A million years are His to win the field again.
The triumph is to God, however long the strife;
For sin and death must yield to Him, the Lord of Life.

The planets are in league against the hosts of night;
The sun itself goes forth to battle for the right.
The ages fight for God! Shall we the contest yield?
Arise, ye sons of truth, and sweep the hostile field!

—Thomas Curtis Clark.

THE GENEVA WORLD CONFERENCES.

By Bishop James Cannon, Jr.

The month of August, 1920, will be noteworthy in Christian thought for the series of International Christian Conferences which were held, and which formulated plans and issued statements of importance to the future faith and order, life and work of the church of Christ. One of these Conferences, which was held at Lambeth Palace, London, and adjourned on August 7, was, it is true, composed exclusively of bishops of the Anglican communion from the various countries of the world in which that church is working, but the nature of the Encyclical Letter, and of the Appeal made to all Christian people by the Conference are of such a character that they must be seriously considered by all Christian organizations, and will be discussed in a following article.

The three other Conferences were interdenominational as well as international. The first one held at Geneva was on the life and work of the church; the second, held also at Geneva, was on the faith and order of the church; and the third, held at St. Boatenberg in the Swiss Bernese mountains, was for the purpose of promoting international friendship through the churches. The writer was privileged to attend these three Conferences for part or all of the sessions, and is of the opinion that the results, temporary and permanent, will amply justify the time and money expended by the delegates in attendance upon the meetings. On August 9-12 was held the

Conference on Life and Work.

This Conference was called upon the initiative of the Federal Council of the churches of Christ in America to itself consider the advisability of calling a Universal Conference of the churches of Christ "to consider the urgent practical tasks of Christian life and service, and the possibilities of world-wide co-operation in testimony and action." The attendance was much larger and more representative than had been expected and was considered to be a clear indication of the desire among the churches for such a conference. The countries were represented as follows: United States 34, France 5, Austria 1, Belgium 1, Denmark 3, Germany 5, Great Britain 5, Hungary 4, Italy 3, Jugo-Slavia 1, Holland 1, Norway 3, Spain 4, Sweden 10, Switzerland 10; total members 90. In addition there were three very prominent fraternal visitors from the Greek Church, who manifested much interest in the plans for the Conference.

A representative committee of arrangements was created with power to add to its members, to which committee were referred with power the following recommendations as to the program for the proposed Conference:

1. Christian brotherhood and righteousness in international relations; creation of a Christian disposition of mind as a necessary soul to the commonwealth of nations.

2. The Christian conception of the system of law as a gift of God, and the necessity for its extension.

3. Christian principles in social life and in the social and economic construction of society; relation to the labor movement.

4. Christian education, liberty of conscience, and protection of religious minorities. International Christian efforts as to ethical questions: white slave traffic, bad business morals, exploitation of natives, intemperance, gambling and family life. Recruiting of the Christian ministry, Bible school work, recreation, home and foreign missions, were also recommended as suitable subjects for discussion at the Conference. (It was agreed that the mission program should be shaped after Conference with the International Committee).

In brief the writer would say that the object of the proposed Conference is to consider and propose the practical application of the teachings of Jesus Christ to the social, industrial and ethical life of our present-day world, including both individual and international relations.

The question as to the composition of the proposed Conference was thoroughly discussed, and finally the following motion was adopted with practical unanimity: "The committee of arrangements is instructed to invite all Christian communions to participate in the proposed Conference." It was understood that this motion included the Greek, Armenian and Roman churches, the responsibility being left to each denomination to decide as to its participation in a Conference concerning life and work of the church, and not discussing in any way questions of faith and order. It was voted that the proposed Conference be held some time in 1922, if practicable, otherwise in 1923.

The American members of the Committee of Arrangements are Dr. Peter Ainslie (Disciples of Christ), Drs. Nehemiah Boynton, Frederick Lynch and Chas. S. Macfarland (Congregational), Bishops Cannon, Hurst and Nuelsen (Methodist). Drs. S. H. Chester, Arthur J. Brown and W. P. Merrill (Presbyterian), Bishop C. H. Brent (Episcopal), Dr. Lauritz Larsen (Lutheran). As indicated above the committee was given authority to add to its number, and at a meeting after the adjournment of the Conference, a number of leaders in the church life in the United States were proposed as members of the Committee. The Committee further decided to carry on its work through three groups: the Continental section, the British Empire section, the American section, including South America, but not including Canada. It was decided that each group should have an Executive Committee of five, and that the fifteen members composing the three sectional committees should compose the General Executive Committee, which should meet in London in January, 1921, to further perfect arrangements for the meeting in 1922.

The Conference adopted an appeal for prayer which will be given later and which expresses the general attitude and purpose of the Conference.

Faith and Order.

The first Conference adjourned on the evening of August 11, and the preliminary meeting of the World Conference on Faith and Order began on Thursday, August 12. Bishop Chas. H. Brent, of the Protestant Episcopal Church, Rochester, New York, was elected Chairman, and Dr. Tasker of the British Wesleyan Church, Vice-Chairman. There were present representatives of 80 churches and 40 nations. Indeed, the Christian church throughout the world, including Greeks and Armenians, was represented, the outstanding absentee being the church of Rome. As will be remembered by many readers, a delegation of Protestant Episcopal bishops went to Rome in person to invite the Pope to send representatives, but he positively refused to agree that Romanists should enter into a conference with Protestants on questions of faith and order.

The first three days were taken up largely with general statements as to the desirability and the aims of a World Conference. The speakers were men of ability and standing in their own churches. They were unanimous in their expression that much of the weakness of Christianity was that of a house divided against itself, whose energies were partly exhausted by unnecessary warfare, offensive and defensive, between the different denominations. The Conference agreed that the tremendous pressure of the world's needs must drive us closer together to accomplish the one great mission of our Master upon earth. Federation, no matter how close, is certainly far short of the New Testament ideal of the church. Will it be of value to have a great World Conference to discuss as Christian brethren the fundamentals of faith and order? The Appeal of the Lambeth Conference for Reunion was read by the Bishop of Bombay at the beginning of the Conference, and seemed to be a clarion note in favor of the holding of the proposed Conference at an early date, and, indeed, it was soon evident that the Conference was apparently of one mind that the goal sought was so intrinsically desirable that it would justify the calling of a World Conference.

Consequently a Continuation Committee of approximately 45 members was constituted, with an Executive Committee of ten. The leading communions were given representation on the committee in proportion to their world strength: Anglican 5, (Bishop Brent and Dr. Manning are American members), Baptists 5, (Dr. Woelfkin, American), Congregational 4, (Dr. Boykins, American), Disciples 1, (Dr. Ainslie, American), Eastern Church 8, German Evangelical 3, Lutheran 7, (Dr. Morehead, American), Methodist 5, (Bishops McConnell and Cannon, American; Drs. Tasker and Hughes, England; Dr. Hall, Australia), Old Catholic 1, Presbyterians 5, (Drs. Brown and Chester, American). This Continuation Committee was instructed to arrange for the proper consideration and discussion of vital topics such as: What measure of uniformity is necessary for real unity? In what matters is diversity permissible? What is the maximum of agreement required and to what extent is variety permissible? Is a statement of faith in credal form necessary or is freedom incompatible with a creed? What place must the Bible hold in a united church? Are the Sacraments essential? What degree of unity must there be as to ministerial orders? Are there any conditions precedent to ordination or is any particular kind of ordination necessary?

A simple statement of the above topics shows that the proposed Conference will face squarely the real issues upon which Christendom is divided, and will in brotherly spirit earnestly seek to discover the broadest possible platform for those who while loving and following one common Lord, have allowed questions of form and order, not only to separate them, but too often so to absorb their thought and effort that they could give only meagre, half-hearted support to the great aggressive work of saving the world, for which purpose the Master founded His church upon earth.

The date for the meeting of the Conference was not fixed, but, in view of the present disturbed world conditions, it will probably be difficult to arrange for it in a shorter time than two or three years. In the meantime it is estimated that the work necessary for effective organization, meetings of committee, printing and general publicity, will not exceed $50,000 per year.

The International Committee of The World Alliance

for Promoting International Friendship through the Churches met at St. Boatenberg, Switzerland, August 25-28. This meeting was not more im-

portant than either of the other Conferences, but as it was not the first meeting of the committee, and its work had been largely shaped up for it by an ad interim committee appointed at the meeting at The Hague in 1910, it was able to take more positive action.

The fundamental idea of the Alliance is that the teaching and the spirit of Jesus should be applied in international relations by the governments of the Christian nations. The Alliance insists that all Christian States shall substitute arbitration for war, and its great purpose and hope is that the Alliance through its National Councils may be able to create and to develop a compelling public sentiment to this great end. Of necessity the Alliance was tremendously handicapped in its work during the progress of the World War, but the war itself has been the greatest possible stimulus to the work of the Alliance and the St. Boatenberg Conference was exceedingly hopeful of the future.

The Committee discussed among other topics: The Renewing of International Life, Disarmament, Labor Organization, The League of Nations, Christian Missions, Christian Co-operation between the peoples who have been at war, Religious Minorities, Christian Unity, Co-operation with Other Organizations, Special Problems, and discussed and adopted resolutions expressive of the sentiments of the body. The Committee reaffirmed and emphasized its deliverance concerning the League of Nations, adopted at the Hague in 1919, stating that the representatives of twenty-three communions "welcome with hopefulness and gratitude the first meeting of the Assembly of the League of Nations. For the first time in history there has been brought into existence a body representing the greater part of the world and (as we hope) soon to represent all civilized nations. In it we see an organization capable of becoming the mouthpiece of mankind and the embodiment of its common brotherhood. We believe that it is only by a complete acceptance of such brotherhood, and of all therein implied, that the world can advance towards permanent peace and we are confident that your august Assembly will ever bear in mind this indispensable condition. But we also know that except the Lord build the house their labor is but lost that build it, and we pray that your deliberations may always be guided by Him who rules our destinies. He alone can bring success to your counsels."

The Committee elected as President of the Alliance, the Archbishop of Canterbury, and the following Vice-Presidents: The Most Rev., the Archbishop of Uppsala, S. B. Metropolitan of Athens, The Rev. W. P. Merrill, D.D., The Rev. Pasteur Wilfred Monod, Prof. David S. Cairns, D.D., The Rt. Rev. Bishop Alexander Raffay, The Rev. Pfarrer O. Herold, Excellency Dr. J. Th. de Visser.

World Yearning For Co-Operation.

The most striking and the most important feature of all three of these Conferences was the constant manifestation of the world yearning for Christian brotherhood and co-operation. There was a very positive realization on the part of these leaders from every country that the Christian church was facing a situation different from anything in the past generation, if not in the past century. The World War had been waged between nations all of which claimed to be Christian, and it could not be called a sectarian religious war, for Austria, the dearest child of Rome, was lined up with Germany, the country of Luther, on the one side; and Great Britain, the United States, France, Belgium, Italy, Russia—Protestant, Roman Catholic and Greek—lined up on the other side. At all three of these Swiss Conferences there were leaders from the Christian churches of all these countries. While there were some wounds still unhealed, as will be indicated in a later article, the great and dominating thought was that the church of Jesus Christ in all lands must be joined together in such fashion as to declare, aye even to demand, that the rulers of Christian nations never again call upon Christians to fight each other.

Our Unescapable Responsibility.

Every American at these Conferences was obliged to realize the disappointment felt by other nations that the United States is not a member of the League of Nations, that her tremendous material and moral power has not been joined with that of the other nations to help bear the great burden of stabilizing and remolding the life of the world. No matter what the politicians in the United States may do or say, the Christian leaders of the world know that God has committed to the American people power and responsibility, as a member of the family of nations, for which it must finally give an account to Him. It is impossible to blind our eyes to the fact that, while the generosity of our people as individuals is appreciated by all suffering peoples in Europe and Asia, yet the real leaders of Christian thought and life in Europe feel that the United States as a government has deserted the other nations of the world at the very time when her power and prestige were most needed. It is believed that if we had ratified the Treaty of Versailles as promptly as did the other nations, by this time the unrest, threatened revolutions and actual warfare would have ceased. But no matter what the politicians may do or say, the churches of the United States must give forth a continuous, clear-cut testimony of their sense of brotherhood, and, furthermore, of a sense of unabated responsibility for the welfare of the whole world.

Montreal, Canada, Sept. 13, 1920.

THE CHRISTIAN EDUCATION MOVEMENT AND THE SUNDAY SCHOOL.

By E. B. Chappell, Sunay School Editor.

The mission of the Sunday school is the Christian education of all the people. It deals primarily with childhood and youth. The Christian college finds it exceedingly hard to make any really effective appeal to students who have received no definite religious training during their earlier years, since without such training the religious nature tends very rapidly to become atrophied, thus rendering the awakening of religious interest increasingly difficult. The success of the college, therefore, in preparing men and women for Christian leadership is largely dependent upon their previous religious training. In other words, if the agencies dealing with the religious education of childhood fail to meet their responsibilities, the task of the Christian college becomes well-nigh impossible.

Furthermore, it must not be forgotten that only about one-third of one per cent of our American boys and girls ever enter college, and of course the proportion of those who enroll in church colleges is very much smaller. This means that a vast majority of the people of America are dependent upon the home and the Sunday school for all the Christian education they are ever to receive. What this involves in the way of opportunity and responsibility for the Sunday school becomes apparent when we come to consider the present serious decline of Christian education in the home. The Sunday school, while seeking by every possible means to awaken parents to a realization of their responsibility for religious training of their children, must do its best to meet the present crisis in such a way as to save us from the dire consequences which would result from the growing up of almost an entire generation without religious training.

Those who are acquainted with present conditions know that the Sunday school as it exists today is not equal to this responsibility. There has been great improvement during recent years, but the goal at which we aim, namely, making every Sunday school a really effective educational institution, is still so far ahead of us that it appears almost like an impossible dream.

The officers and teachers in most of our Sunday schools are not only untrained, but have such an inadequate realization of the meaning and importance of their work that they feel under no special obligation to attempt to fit themselves for it. And these untrained teachers must do their work in most cases in a weekly session of one hour conducted in a one-room building and with the most meager equipment in the way of general helps.

It is not strange that under such conditions the average Sunday school session is dull and perfunctory, that the attendance is irregular, that most of the pupils give no attention whatever to the preparation of lessons and that a majority of them drop out altogether soon after entering their teens.

These statements are not made in order to disparage the work of the Sunday school. In spite of its limitations it is rendering a service to the church and to society in general the value of which is beyond computation. But it is only touching the rim of its possibilities, and what I have in mind is such an increase of its efficiency as will make it the potent factor that it should be in promoting the religious life of our church and our nation.

Before this comes about, however, it must be adequately housed, thoroughly equipped and furnished with a body of trained and consecrated officers and teachers. And this will require an investment of time, energy and money which we shall not be able to command until the whole church is awakened to the importance of its educational task.

This brings me to the point suggested by the title to this article: What interest has the Sunday school in the Educational Campaign? There are two ways in which the campaign will relate itself directly to the work of the Sunday school:

1. The Educational Campaign is to be much more than a campaign for the raising of funds. Our leaders have at length come to see that we can never develop an effective system of religious education until the rank and file of our people are thoroughly convinced of its importance. Appeals made even to good people in behalf of a cause about which they know but little and in which, therefore, they feel no vital interest are sure to fall on deaf ears. Understanding this, the Educational Commission has wisely decided to inaugurate by far the most thorough and comprehensive campaign of enlightenment in regard to the meaning and importance of Christian education that our church has ever undertaken. Facts are to be marshalled and presented in all sorts of ways, by the spoken word, by the printed page, by charts, by pictures showing our present national needs and perils and how these needs may be met and these perils averted and the church started on a new career of conquest and achievement through a vital and comprehensive program of religious education. And, of course, the Sunday school will share in even greater measure than the church college in the beneficial results of such a propaganda.

2. As has already been indicated, the greatest need of our Sunday schools to-day is for a trained leadership. We have already noted the fact that a large proportion of these schools are woefully inefficient. And yet it is a matter of common observation that any community in which there is a single strong, consecrated and prepared man or woman to take the lead may have a successful Sunday school. This shows that with a sufficient number of such men and women we could have a successful school in every community of our territory.

But where are we to look for such leaders? Not to State and independent institutions. They furnish neither the atmosphere nor the training required for the development of religious leaders.

Some of our most useful Sunday school workers have arisen from the ranks with only such assistance as came to them through reading and observation, but their number is very small in comparison with the immense demand.

The only possible agency upon which we may depend to supply this demand is the church college; and the church college cannot supply it, unless it is adequately endowed and equipped.

In other words, the success of our entire program of religious education depends ultimately upon the church college, and the ability of the church college to discharge its responsibility will be in direct proportion to our liberality in meeting its financial needs.

There is not a single little country Sunday school in the most remote section of our territory that has not a direct and vital interest in our Educational Campaign. In the end its success will mean for both country and city more capable leadership and therefore better Sunday schools, better churches, richer community life and a higher type of citizenship. Sunday school workers who do not do all they can do to insure its success will show themselves either blind to a great opportunity or indifferent to a sacred obligation.

REV. J. F. WYNN—AN APPRECIATION.

By Rev. P. H. Fontaine.

It seems to us that the proper measure of a human life is its influence for good upon the lives of others; so there is the desire on the part of the writer to express his appreciation of the late Rev. J. F. Wynn.

When the writer came to Louisiana to assume his first pastorate, he found himself in charge of a circuit that embraced a large part of Grant and Winn Parishes, in which territory there were no railroads, so he purchased a horse, saddle, bridle and saddle-bags and became a real circuit rider.

Among all the stalwart Christian characters that composed our predecessors, there were none who stood higher in the estimation of the people than Brother Wynn, who had served three different quadrennlums there and who was known to every inhabitant.

He served his charge on horseback and was a true follower of Wesley in his unflagging zeal. He visited all the people and, if possible, prayed in every home. The saints trusted him, for he was a saintly man; the young men admired him, for he was a strong character; the sinners respected him for his honesty and kindly interest in them. and the children loved him, for he loved them. took them upon his knees and told them of the children's Christ.

He had more appointments than he could fill on Sunday, so he had week-day services and the people would leave their work to attend. He professed the experience of perfect love, and best of all, he lived it.

The effect of such a character upon a young preacher is inestimable. Eternity alone can reveal it. The sons and daughters are all Christians. which is not surprising, with such a father.

Eunice, La.

THE PERAMBULATOR STOPS.

The first stop of our long ride of thirty-one hundred and sixty-six miles from New Orleans to Vancouver was at Banff, in the heart of the Rocky Mountain Park, which covers an area of 2,750 square miles with trails leading in every direction. The Canadian Pacific Railway has erected here a first-class hotel with dining-room sufficient for 600 people at a time; and when we went to dinner we were requested to wait in the lobby till a table was vacated, so popular is the place. Its popularity is due to swimming, as an excellent swimming pool of sulphur water warmed by nature to that degree which make it most pleasing to the body lies at the entrance to the hotel, while right alongside of it, and into which you may jump from the warm sulphur pool, is a fresh water pool filled with the water that comes from away up in the mountains. Besides these pools, the Government has erected a handsome $150,000 swimming pool at the Basin just one mile away. But there are also golf and tennis and boating and the Government Recreation Grounds and buildings, and also walking and climbing, drives and automobiles and pony trips as well, to your heart's content.

Among the many beautiful walks around Banff may be mentioned Bow Fall, at the junction of the Bow and Spray rivers and five minutes' walk from the hotel. A beautiful pine avenue runs from the Bow bridge to the foot of the falls below the hotel passing by the fish hatchery, while on the other side of the river is the road which "switchbacks" up Tunnel Mountain, the highest point being reached by a series of short switches called the Corkscrew. Behind the hotel, rising to an elevation of 7455 feet, is Sulphur Mountain, at the summit of which is an observatory, and on the slopes of which is the clubhouse of the Alpine Club of Canada. In plain view as one walks may be seen such heights as Cascade Mt., Mt.Rundle, Mt. Edith, Stony Squaw, all of which may be climed in a day. There are said to be over 300 miles of trail in the Rocky Mountain Park and along them the tourist may find many worth-while trips. We saw all that we could in the 24 hours our party was here and the memory of the day will linger with us always—though we all want to come again and hope that the next time we can stay at least a week so as to roam over, about and around such places as Mystic Lake, Ghost River, Kananaskis Lakes, Panther River, White Mouse Pass and Lake Minnewonka.

Our second stop was at Lake Louise, altitude 5670 feet, termed the Pearl of the Canadian Rockies—a lake of the deepest and most exquisite coloring, reflecting the pine forests and cliffs that rise from its shore on either side, while at its back are tremendous snow-covered peaks and gleaming white glaciers which make the spot one of the most exquisite in all the world. On first sight one is just satisfied to sit on the gallery of the hotel and look at the dignity of this wonderful lake and its surroundings—and as my Irish friend would say, "drink it all in" so wonderful is its charm—but there are many things to be seen besides Lake Louise, as beautiful as that is, for at the west of the hotel the trail rises gradually to Mirror Lake, 980 feet higher, and on further 225 feet to Lake Agnes, termed the lake in the clouds, as its altitude is 6,875 feet. There are beautiful views on the way up, and the trail is fairly good and not a very steep climb in any place. On the shore a charming tea house has been established and it's "the thing" to take a cup of tea, a sandwich and a few cakes for which you pay 85 cents, and would pay more were it demanded, so keen has your appetite become because of the two and a half mile climb you have had. Continuing around Lake Agnes and up a zigzag path, the observation house on the Big Bee Hive is reached and those who took the latter trail report a magnificent view. Our party chose, after reaching Lake Agnes, to take the trail up the Little Bee Hive, from whose summit a magnificent view of the Bow Valley was obtained, while beyond the valley and right in front of the Little Bee Hive, though some 5 miles distant, was a background of mountains rising tier upon tier. So wonderful is the scene that one has to exclaim with the Psalmist: "Great is the Lord and greatly to be praised! Beautiful for situation, the joy of the whole earth, are the mountains of His Holiness."

Many days could be spent here and delightful trips made to Lookout Point, Saddle-back Cabin, Victoria and LeRay Glaciers, Moraine Lake and Valley of the Ten Peaks, Paradise Valley, Sentinel Pass and Consolation Lake; but our stay of 24 hours would only permit the view of the Lake and the climb to Little Bee Hive, for we must needs continue our journey in order to reach Vancouver by Saturday night.

Certainly we have enjoyed our visit to God's out-of-doors and we hope to return again and view the wonderful scenery the Heavenly Father has placed in this part of the world for his children to enjoy—but we must now turn our eyes to the Orient, for thither are we bound upon a great missionary experience to attend the World's Sunday School Association Convention at Tokyo, and to travel through Japan, Korea and China, giving what we can to help our brothers in Christ who all these years have been standing like true soldiers in these lands of unenlightenment and getting such a vision that, when we return to the church at home, we may awaken them to the real need of the hour. The distance to Yokohama from Vancouver is 4200 miles and we will be sixteen days on the water. Perhaps a "log" of each day's doings will prove the most interesting to my readers, so we will try that in our next.

THE PERAMBULATOR.

INTRODUCING DR. JOHN HUGH REYNOLDS, OUR NEW DIRECTOR-GENERAL.

By Dr. A. C. Millar, Editor of Arkansas Methodist.

Because he has worked in the public schools of Arkansas and is still trying to improve them, all the public school teachers love him. Trying to uplift the rural schools and help the farmer, he is honored in the country homes. Giving eleven years to the State University and one year its acting president, and still anxious to see Arkansas have a great university and strong agricultural and normal schools, he has the confidence of all the State institutions. Himself a product of the church college and a factor in its development, he has the friendship of all the denominational schools. Working for better salaries and advantages for the preachers, he is in the hearts of the pastors. Interested in Y. M. C. A. and other activities for youth, he is the ideal man in the minds of the young people. Advocating big things and handling funds judiciously, he has the backing of business and professional men. Standing for progressive political standards and studying passing events in the light of history, he is the confidential adviser of statesmen and publicists. Anxious to help the weak and prevent race clashes, he is the trusted friend of whites and blacks in their efforts to establish better relations.

A native of the county which Ople Read has made famous, a graduate of Hendrix College, with a master's degree from the University of Chicago and the honorary LL. D. from his State University, with horizon widened by a year at Oxford University and in European travel, long a student and teacher of History and Political Science in Hendrix College, Dr. John Hugh Reynolds, at fifty, is a man of large and varied experience and attainments. He has achieved everything that he has undertaken, because he has a large endowment of common sense, patience, good humor, and the ability to see things whole and to co-operate with other men. In our General Conference as a lay delegate three times, in the General Board of Education, in the Unification Commission, and in the Arkansas Constitutional Convention, he has shown grasp of essentials, willingness to yield in minor points, a disposition to be fair, and unfailing Christian courage. Becoming president of Hendrix College at a critical period, he has in seven years had the pleasure of helping to increase its assets from $100,000 to $800,000, and now, although it is one of our youngest colleges, it is paying salaries that are among the largest paid by any of the Southern colleges.

As lay director Dr. Reynolds rendered invaluable service in the Centenary Campaign in the North Arkansas Conference, and as a member of the Y. M. C. A. War Work Council he gave much time to patriotic activities during the progress of the war.

Never pushing himself into unnecessary responsibilities, he has nevertheless cheerfully accepted the tasks to which he has been called. As a potential factor in projecting the Christian Education Movement he has been, perhaps logically and unexpectedly, thrust into the position of Director-General. With his characteristic loyalty and energy he has entered upon this difficult work and with faith in God and in his fellows is now organizing the forces of the church for victory. His comprehension of the situation and his ability to co-operate with others, to say nothing of his uniform success, recommend him to the church. If his brethren throughout the church trust him, he will show himself worthy of their confidence.

SPURGEON'S CHOICE.

It is related of the late Charles Haddon Spurgeon that at the commencement of his ministry, when he was beginning to feel conscious of the wonderful powers with which God had endowed him—like most young people, I suppose, for he was but a boy, or little more than a boy at the time—he was one day walking across a common and seemed to hear, as it were, a voice speaking to his innermost consciousness in the terms of my

text, "Seekest thou great things for thyself? Seek them not." Mr. Spurgeon accepted the text which flashed into his mind as a divine message and monition, and from that moment made a fuller consecration of himself, his life, his opportunity, his power to the service of the living God. We know the result, and looking back upon it we know it better, I venture to think, than he did even on the day of his death, but not better than he knows it now. He chose the good part, which was not taken from him. He set his affections on things above, not on things of the earth.

Now, all that was best worth his while, all that was as the reward of his seeking, and his noble method of living has come to him. We will agree that he chose rightly in the day that he obeyed the divine monition which is our text. Yet remember what it cost him. Mr. Spurgeon was not what we ordinarily call a liberally educated man, and because of certain peculiarities in his methods, and in his manner of setting forth truth, he was exposed to persecution even on the part of well-meaning people. And because he was a prophet, and a faithful servant of God at that, and never blinked the truth, however unwelcome it might be to his hearers, he suffered contumely, and his work was attended by every circumstance of ridicule and contempt. At the outset of his ministry, I think he was almost invariably misunderstood except by the few—for they were comparatively few, after all—that gathered around him. But the time came, and now is, when England saw the value of that man, knew and loved him for his personal worth, and there is scarcely anybody, I should imagine, on the globe to-day who has heard his name but would give him credit for sincerity and unselfishness all his life through, from the first day of his public service for the Master unto the last. We know him now. Well, brethren, there was the secret, after all—he chose an interest higher than his own, and he chose a Master higher and worthier than the world.—Reginald J. Campbell.

MILLIONAIRE PREACHERS.

By Rev. W. W. Holmes.

The Methodist preachers of Mississippi and Louisiana have four hundred and forty-two homes, valued at one million, ninety-two thousand, eight hundred and fifty dollars. They do not have to bother with taxes, insurance or rent. Other people who move, spend a lot of time in "house hunting." Not so with our Methodist preacher. The parsonage is open and waiting for him. It is already partly furnished. In most instances the church people have made it ready for his coming by dressing the walls with new paper, by dusting and sweeping, by building a cheering fire on the hearthstone, by stocking the pantry with all good things, by preparing a bounteous meal, and, best of all, by a welcome, sincere and unmistakable. Think of it, this unstinted hospitality is given to the preacher for whom the people had not asked, and who, to most of the people, is unknown. There is nothing like it in all the world. Unfortunately, too many of us take this cordial welcome as a matter of course, and the parsonage—well, we fuss if it is not just right. We blame and criticise the people for their lack of interest. We say the parsonage is not fit to live in, and may be it isn't. The good people and the brother preacher who preceded us are to blame, and we censure them. This censure is certainly unbecoming in us if the parsonage from which we have come has not been made habitable and beautiful by our stay in it. In fact, very little is ever accomplished by censure and criticism. The things worth while are accomplished only through co-operation.

The parsonage is not a rent house, it is not a camping place; it is the home of the pastor of the church—the preacher's home. It is probably the best known home in all the community. It is visited by more people. Everybody knows that "brother preacher" lives there. The church building may be ever so fine and ever so well kept, but if the parsonage is dilapidated, the fences down, the yard bare and unsightly, and the preacher and his family careless and apparently unconcerned about it all, the preacher can not expect his influence to be the best, and the church itself will suffer in the estimation of the outsider.

The preacher has no greater asset than his home and his home life and these are inseparably bound together with the life of the church. What influence can be more wholesome than that of a godly, happy home? The fact that Methodist preachers are itinerants has made it difficult to build the ideal home, yet we rejoice that so many of these difficulties have been overcome, and that our homes have been so blessed of God as to be a blessing to many.

The parsonage is the preacher's home. He can not very well have any other. It ought to be one of the best homes in the community—best built, best arranged, best kept. It ought to be a model for convenience and a model for beauty. It ought always have the appearance that "somebody is at home." If anybody in the world deserves a good home, it is the Methodist preacher's wife. She, more than the preacher, suffers from the inconveniences of the itinerancy. For her sake, for the sake of the church and the sake of the "brotherhood," we ought to have better parsonages. We can have them, and we will.

How can we get better parsonages, or how can the parsonages we have be made better? The secret is found in a single word: CO-OPERATION. Before we can expect the co-operation from the church, we must first get the co-operation of our preacher brotherhood. In this work is a good place to try out the Golden Rule. As it is now, some preachers build up and others tear down. Some put thought and effort into the task of building the home idea into the parsonage; others, by neglect, allow all the hard work of other preachers who have preceded them to come to naught.

The preacher ought at least do as much towards the upkeep of the property as a good renter or tenant. The good tenant will keep the pickets nailed on, and the gate hinged, the garbage removed, the yard clean, the wall paper unscarred, the door locks repaired and many other little things too numerous to mention. The preacher is not a tenant. The house is his as far as the use of it is concerned. Certainly the house is ours—always ours. Every year we will be living in a house that some other preacher has lived in, or will live in, after we have gone. We are landlords, not tenants; owners, not renters.

If the parsonages are ours, and there can be no doubt about it, then we are millionaire preachers and have the greatest opportunity and the greatest incentive to build the most splendid homes in the land. If we work together, this thing can be easily done. We are more than four hundred strong. We have had the advantages of school and travel. We are not unfamiliar with modern conveniences. We have seen the beauty of tree, shrub and flower. We are not averse to working with our hands where "a stitch in time will save nine."

Co-operation on the part of the preachers in the building and rebuilding of parsonage homes will secure a co-operation from the people such as we had never dreamed nor hoped for. If we work together and do our best, the church people will be glad to help. It is but natural that they should take pride in their preacher's home. As a rule they love the preacher and his family and are glad to do anything that will mean comfort and convenience. Co-operation of preachers and people, all working, but all patient, will bring the parsonage, the preachers's home, to its rightful place in the life of the church and the life of the community.

There are certain well defined requirements that determine the Conference appointments. "Good preacher," "good pastor," "good Sunday school man," etc., and how well we understand these terms! That other requirement, "parsonage builder, or home builder," because it is recognized by the people, will be brought to the bishop and his cabinet with increasing emphasis and will govern appointments in years to come more largely than we think. In this time of anarchy and Bolshevism we must do everything possible to establish the Christian home. Where better can we start than in the Methodist parsonage? If there is such a thing as a model home, every Methodist preacher ought to have it. We have the desire, the ideal and the inspiration. We have the opportunity as few others have. May we be thankful, and "faithful in that which is much."

Lake Charles, La.

THE TRUTH WITHIN US.

Always the truth must be in us before we can stand in it—the truth of love, of fatherhood, of humanity, the truth of home, and friendship, and high purposes worthy of immortality, before we can stand in the truth of God, and the heavenly home, and the life eternal. Live like a brute, and believe like a son of God? No, never! We cannot do that, for the universe is truthful as well as divine, and there must be truth within answering to the truth of God without, and every falsehood in the heart is a blind spot, and every sin in the soul is a dead nerve, to the light and the love in which Jesus lived on this earth every day as though we were in heaven. Does any man among you want us to prove the existence of God to him? We will not take with us our books of divinity, we will go and search your book of life, and see if we can find any evidence of God there. And if we should find that yesterday or to-day you put down your own desires, and went and did some truth of God; if you, strong man, in your haste, stopped a moment to make that little child happy, or were not ashamed to espouse the cause of that poor man who came to you for righteous help, or if you resisted manfully the devil when he offered to give to you, or your corporation, some kingdom of this world for your compliance with his last fraud, or if you strove even at cost to yourself to see some just thing done on this earth, or in genuine repentance you sought to undo some wrong which you have learned your sin has done, then by these signs and evidence of truth in your book of life, we will bid you find God and worship him; for justice and charity, and fair dealing, and all virtue are essentially divine, and by these things within our hearts we may know the good God above us and all around us, whom having not seen we love. —Newman Smyth.

SUNDAY SCHOOL BOARD, NORTH MISSISSIPPI CONFERENCE.

At the forthcoming Conference at Charleston, Mr. M. W. Brabham, Superintendent of the Department of Circuit Sunday School Work, will represent the General Board and will deliver the address at the anniversary on Friday evening. We are delighted to have Mr. Brabham visit our Conference session. A very large part of our work is in the country, and Mr. Brabham is thoroughly familiar with conditions such as obtain throughout our territory. He is a vigorous young business man and will make us a great address at Charleston. The anniversary will be held at 7:30 p. m., Friday, November 19.

E. S. LEWIS,
Chairman.

Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom, perhaps, we each do least of all.—Drummond.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1083 3531

A PROPOSED POLICY FOR CITY METHODISM.

By Rev. O. E. Goddard, D.D.

Southern Methodism said for many years, "We have no well-defined policy for our city Methodism." We said it so often that it came to pass that we could say it without blushing. So long as we had but few cities and no revenue especially provided for grappling with the city problem, we could excuse ourselves. Times have changed. There are now more than thirty great cities within the territory occupied by the Southern Methodist Church. These are all growing with incredible rapidity. The South was once a rural country, once the southern population was rural, but it is rapidly becoming a great aggregation of cities and our people are becoming urban astonishingly fast. Before the present population goes hence there will likely be one hundred cities within our territory with population ranging from one hundred thousand to a million or more.

The cities of the future more than in the past will be the centers of wealth, culture, politics, religion, vice, and all the factors that make up modern civilization. In the past the sturdy country boy left the farm and finally forged his way to the front in the cities. In the cities of to-day many, perhaps the major part of the bankers, merchants, political leaders, ministers, came from the country. This will not be true in the future. The cities are assuming such gigantic proportions, life is becoming so complex that rising to the top in city life in the future will be a vastly more difficult matter than it has been in the past. The city in the future will produce its own leadership. Sons of the present leaders in the cities will in many cases succeed their fathers in business and in other lines. The politicians may continue to tell the "dear people" in the country they will furnish the leadership of the city as they did in the past, but some of us know that this is political bosh. Cities are of necessity learning to produce their own leaders.

What should the church do to meet the exigencies arising from this great aggregation of peoples in the cities? If the cities are to be the centers from which shall emanate those influences that shall make the civilization of the future, what must the church do? Our Methodism succeeded with the rural work when this country was so largely rural. How shall we face the city? How are we succeeding? Methodism must have adaptability enough to meet any and all new conditions. To acknowledge that we have not the polity or doctrine that could be adapted to emerging conditions would be a confession to impotency that no one is authorized to make for Methodism.

We have some individual churches in the cities that are doing great work. Some of them are great evangelistic centers, doing business for the eternities. Some of them are social service centers, applying the Gospel of Christ to alleviating human sufferings here, ministering to all the needs of sin-sick, depraved humanity. Some of them are great centers where great congregations of cultured people hear the Word of God preached from Sunday to Sunday by men of eminent gifts and superb powers. Let nothing be inferred from what shall be said that there is here any disparagement of the succesful men now filling our city pulpits, nothing derogatory of the great churches that are fulfilling their God-given mission in the world. Nevertheless, we as a church, are not satisfied with our city work as a whole. The cities are getting away from us. The leavening influence of the Gospel is not saving the city as it should. We are not now saving humanity, saving society as effectively as our fathers did in the days of rural life. What shall we do? Wherein is the weakness of our present order of things?

Many say that so long as we have such short-term pastorates we cannot have strong churches in the cities nor can we develop men of such commanding power as to be dominant factors in a city. There may be much truth in this statement. It is not the purpose, however, of this article to discuss the merits or demerits of a four-year limit on the pastorate. The writer is frank to say that he thinks the removal of all calendar limits on the pastorate is a desideratum. He is also frank to say that the present law that is a modification of the time limit, as passed by the last General Conference, is a hybrid, neither congregational nor episcopal. If such a mixture of two forms of church government could work amicably, it would be more than the eighth wonder of the world. But it is not the purpose of the writer to locate our present inefficiency in city work in the present law, nor in the fact that we have had short pastorates. There are more fundamental difficulties and weaknesses than these.

Our city Methodism lacks esprit de corps. It lacks homogeneousness, it lacks family consciousness, it lacks the ability to deliver itself in a collective way. It lacks co-ordination and unification. It must learn to work as a unit in a city. It must learn how to deliver itself with a solid impact on a city in whatever matter it undertakes. To reach this ideal some things now prevalent must be eliminated. Methodist churches in a city competing with each other is unpardonable. It is quite as unseemly as brothers and sisters of the same family competing with each other. Some pastors are great sinners in this regard. Yet there is less reason for unethical competition among Methodist preachers than among any other denomination. The Methodist pastor who is doing unethical things against another church may be placed there as pastor next year. Of all pastors who should never say, "my church," most conspicuous is a Methodist pastor. He belongs to the Conference; to the itinerancy; never to the local church.

There are certain things which each congregation can and must do within itself, and certain other things which Methodism can do for a city only by doing team work. This class of work grows larger and larger with the passing of the years. Cities are becoming so big, so unwieldy, that single churches cannot impress and influence a city as they did in days gone by. More and more we shall have to learn so to combine our resources that we may deliver Methodism upon a city in a collective way. We have a good illustration of this in the recent simultaneous revival campaign. In many cities where often one church had attempted revival services without creating a ripple on the surface of a city when working alone, this past spring when all the churches combined and Methodism delivered itself in an evangelistic way the city sat up and took notice. The city felt the impress of the effort. Many thousands of people were reached and brought to Christ and into the church, who could not, so far as human mind can see, have been reached otherwise. The single churches in our big cities cannot any more move a city. A combination of churches can. So with educational, reform and social service movements.

What is Southern Methodism doing to reach this ideal? At the last session of the Board of Missions the Home Department submitted a proposed plan for city work. Looking to this end the following plan was adopted:

Be it resolved, That we recommend the following suggested outline of organization for the conduct of city mission work where our congregations and woman's auxiliaries desire to unite in such work, the same being a revised draft of a plan referred to this committee on yesterday:

Preliminary to any organization let the presiding elders, pastors, and district secretaries who may be related to any proposed work, together with the secretaries of the Home Department of the Board of Missions, make a survey of the field and approve the plan and the location of the work to be undertaken.

When such approval is secured, any city or town having two or more churches and auxiliaries may organize a City Board of Missions to promote local missionary enterprises, including evangelistic activities, relief work, social service, and institutional welfare work in such sections of the city as there is need.

We would recommend that such a City Board of Missions be composed of representatives from each co-operating congregation and auxiliary on the following basis: One representative from each congregation for every one hundred members or fraction thereof, and three representatives from each auxiliary, the representatives from the congregation being nominated by the respective official boards and from the auxiliaries by the members of the respective auxiliaries, and elected by the quarterly conference. No person can at the same time represent both the congregation and the auxiliary. The Board shall be composed, as nearly as expedient, of an equal number of men and women. The Council or Conference officers and the Annual Conference secretaries residing in the city, the presiding elders and the district secretaries of the district shall be ex-officio members of the City Mission Board.

Officers.

The officers of the Board shall be a President, two Vice Presidents, one representing the congregation and one the auxiliaries; the Vice President from the auxiliaries to have direction of the work and workers for women, girls, and children; the Vice President from the congregations to have direction of the work for men and boys; a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Superintendent of the Departments. These officers, with the presiding elders and the District Secretaries, shall constitute the Executive Committee. The Executive Committee, as nearly as is expedient, shall be composed of an equal number of representatives from the congregations and the auxiliaries. All action of the Executive Committee shall be submitted to the City Board for approval. The officers shall be elected annually from the membership of the Board.

Function.

Such Board shall have authority to regulate its own proceedings and to make its own by-laws; to raise and appropriate money for the conduct of the work; to employ and supervise workers; to determine the policies and departments of the work to be undertaken, provided these policies conform to the laws and usages of the Methodist Episcopal Church, South, and in no sense contravene the laws and rules of the Board of Missions and the Woman's Missionary Council.

Revenue.

The revenue from this work shall be derived from offerings from the churches and missionary auxiliaries, and may be supplemented by appropriations from the Board of Missions.

Meetings.

There shall be one or more regular meetings of the Board each month, and called meetings when necessary. The Executive Committee shall hold one or more regular monthly meetings.

Amendments.

The Constitution of such Boards may be amended at any regular meeting, after due notice has been given, by a three-fourths vote of the members present and voting, and the concurrence of the Board of Missions and the Woman's Missionary Council.

Plans are now being made to set up such an organization in several of our largest cities. It is hoped that we are at the incipiency of a policy that shall result in so combining our city Methodism in the cities that we may be a mighty power in saving the modern city. In the meantime, let us all be thoughtful, careful and prayerful, lest the city get away from us.

TWO KINDS OF SOULS.

There are two sorts of souls. Those who seek for themselves the advantages of things as they are, and those who seek to give themselves to the advantages of things as they ought to be, and therefore may be made to be; those who accept advancement and those who confer it; those who would exploit the world, and those who would save it—benefactors and malefactors—Christ and the thieves!

If shadows are to fall from truth, and falsehood die, the times challenge and demand souls who shall be filled with the instinct of help, souls ablaze with that love which ever "Seeketh not her own," who, born for resolute, aggressive and undaunted leadership, are exemplars in interpreting every lost task by the largest ideals.—M. Woolsey Stryker.

The Home Circle

BRAVERY.

In daytime I am always brave,
And very boldly I behave—
I play at hunting and at war,
And slay big dragons by the score.
But when the darkness comes along,
Somehow I do not feel so strong;
And when I go to bed at night
I like to take my candle light.

The stairway is so dark and long
That, though I know there's nothing wrong,
Sometimes I look behind to see
If any Thing is following me.
And when I pass a shadowy nook
I sort o' stare, and look—and look!
And then it's pleasant to hold tight
Onto my little candle light.

And when I'm in my little bed
I pull the covers 'round my head,
With just my eyes a-looking out
To see the shadows creep about.
Dark shapes the corners seem to fill
Of course I'm not afraid, but still
It is a very comfy sight
To see my little candle light.

—Selected.

SUSIE SPIDER.

"Now, dears," said Mamma Spider, as she tied on her bonnet, "you must all be good children."

"Yes, mamma," said Susie Spider and her eighteen brothers and sisters.

"As soon as grandmother is well again, I'll come home," said Mamma Spider. Give Auntie Ant as little trouble as possible. It's very kind of her to look after you while I'm gone."

"Yes, mamma," said Susie Spider and her eighteen brothers and sisters.

Mamma Spider kissed her nineteen children good-bye—did you ever hear nineteen little spiders crying at once?—and Auntie Ant put on her spectacles, ready to take charge.

"First," said Auntie Ant, briskly, "we'll have the spinning lesson."

So Susie Spider and her eighteen brothers and sisters crept into their corners. And the eighteen little brothers and sisters began spinning at their little webs, just as they did every morning. But just as she did not every morning, little Susie Spider did not.

"I don't want to spin," she said to herself. "Mamma doesn't make me. She doesn't know when I run away. And I won't spin for Auntie Ant!"

So she waited until Auntie Ant's back was turned. She was sure that she would not be missed, and she stole out into the sunlight.

The eighteen brothers and sisters began playing a new game. Auntie Ant stood on a toadstool and taught them. They climbed to the tops of the tallest grass blades, and they dropped rope ladders and swung on them.

"I want to play, too," said Susie Spider to her nearest sister. "Won't you lend me a rope?"

"But you have to spin it while you're swinging," said the nearest sister. "It's lots of fun. See?"

"Why aren't you playing, Susie Spider?" asked Auntie Ant.

"I think I'm tired," said Susie Spider.

"Perhaps you've been working too hard," said Auntie Ant.

Goodness, how sharp her eyes were!

By and by the eighteen brothers and sisters finished their play. Besides, it was beginning to rain. So they went in to dinner. And Susie Spider went with them.

Auntie Ant was busy stirring the batter cakes. She let the eighteen brothers and sisters set the table. There was some confusion about the napkins, but by the time the cakes were off the griddle every one was ready.

Auntie Ant sat at the head of the table and served the plates. She still wore her spectacles. But for some reason she did not see very well, for there were plates for only eighteen little spiders, and she could not see Susie Spider at all.

"Please, Auntie Ant," said Susie Spider, "you forget me."

"Where's your plate?" asked Auntie Ant.

"I haven't any," said Susie Spider.

"Strange!" said Auntie Ant; "there are just as many plates as there are webs in the spinning room. I counted twice, to make sure."

Susie Spider wished that she had not come to the table, although she was dreadfully hungry. If she had had a web in the spinning room, Auntie Ant would not look at her like that. It seemed that, after all, there was some use in spinning.

By and by the eighteen brothers and sisters finished their dinner and helped Auntie Ant with the dishes. Susie Spider helped, too. But she was not a bit happy.

The rain was still falling; so Auntie Ant took her knitting, while Susie Spider and her eighteen brothers and sisters curled up in their beds for a nap. They were wakened by Auntie Ant's shaking them hard. Then she made them climb with her up to the roof.

All round was water! The rain had stopped, but the flood was creeping up the sides of the house; it was coming to cover the roof.

Susie Spider and her eighteen brothers and sisters did not have time to be frightened. As Auntie Ant told them, it was another game. They should spin their little ropes and swing out over the water to the fine, stout mullein plant opposite. And the wind was all ready to help them, too!

The eighteen brothers and sisters spun their little ropes, as Auntie Ant said. And the wind lifted them and swung them safely to the mullein plant opposite. And only Susie Spider was left with Auntie Ant upon the roof.

"Spin, Susie Spider!" cried Auntie Ant. "You must, child."

"But what will you do?" asked Susie Spider.

"Never mind me," said Auntie Ant. "I promised your mother to keep you safe. The wind will catch you. Spin, child, and go!"

Then little Susie Spider did a curious thing. She spun a bit of rope—not very fine and not very even, for it was the first time that she had spun in her careless little life; but it was strong. And she fastened one end to the chimney.

"Come with me, Auntie Ant," said Susie Spider, "or I'll not spin any more."

"Spin, child!" cried Auntie Ant; "I promise to follow, if you will have it so. Only spin!"

So little Susie Spider spun her rope. The wind caught her and swung her safely to the mullein plant opposite. And following her over the rough and knotted little rope came Auntie Ant.

"After all," said Susie Spider, "there is some use in spinning!"—Abigail Burton, in The Youth's Companion.

THE WAY WE REGARD OUR WORK.

I used to think what a difference there was between Mrs. Hart and my mother, though it would have been hard to say which was the strivingest; but it seemed to me that mother kept her work under her like a queen, and wouldn't be a servant to it, while my mistress was a slave to all that was to be got through.

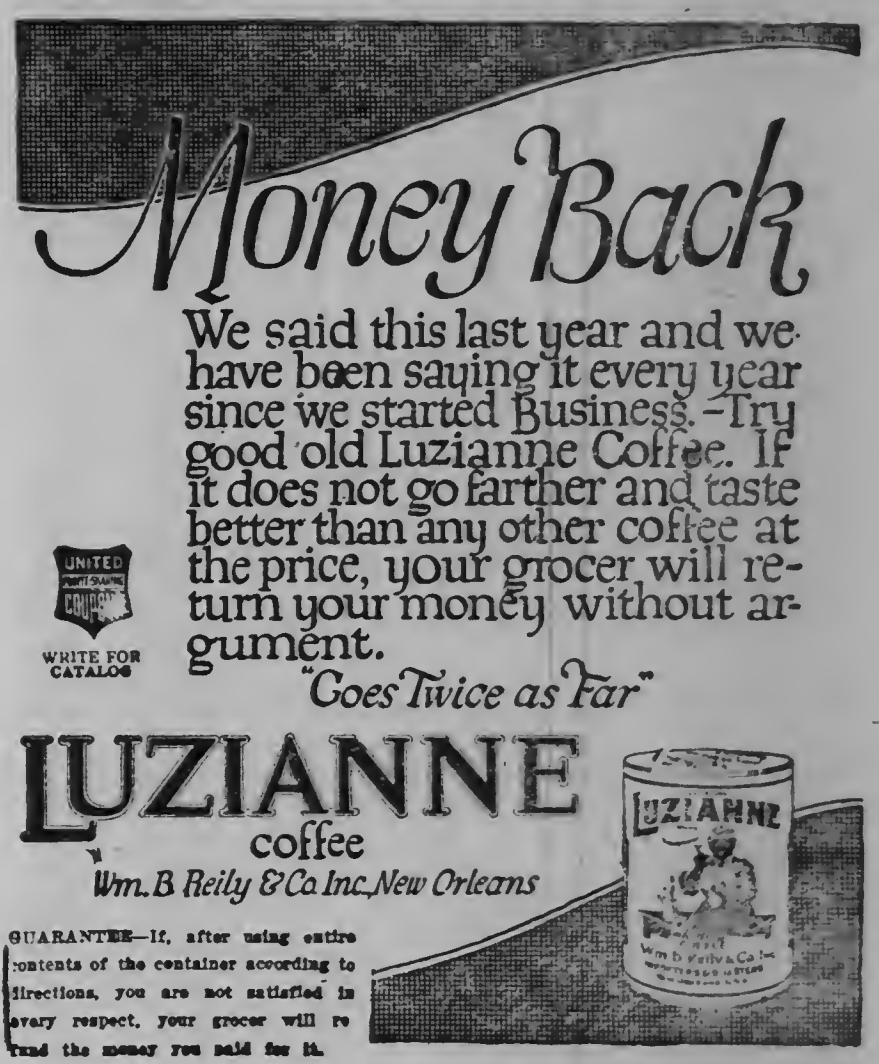
Mother always called the seasons according to the work God was doing outside over the land. With her it was lambing season, and blossoming, and harvest, and seedtime, unless it was Easter, or Whitsuntide, or Christmas.

Mother use to say, "The heavier the work, the least noise;" and I remember well her standing out with me in our garden one day, looking all down the valley when the harvest was ripe, and saying, "Look-a-down, lass, on all that the Lord's hand is doing over the land." It's grand to think that when the sun comes out of his chambers, and when the blossoms and the fruit and the corn and all are brought forth, it's all wrought so still, and no one hears him doing; and it makes one feel it the more like a kind of a Presence when, as it says in the psalms, "The storms are for his chariot, and he goeth on the wings of the wind." I think it's a lesson to them that he's put here to do their duty in the state of life to which it has pleased him to call them—showing them that his way is to work still, whether it's in the earth or on the souls of men, and that their duties are done best to please him when there's the most thought over them, and the least noise.—Copsley Annals.

MY WANTS.

I do not ask for splendid circumstance,
Ambition I will have, if God approve,
Pleasure, perhaps, if paid for in advance.
Money I need, but never learned to love.
This wish is mine—to wipe away a tear.
To woo the sunshine to a shadowed face.
I want to brighten up the way for all
Whose pathway crosses mine, this day of grace.
A hearty grip I'd give to him who fighting fell,
Courageous word to all with waning faith;
I want my Father God, my brother man as well,
I need them much in life, and more at death.

—Selected.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
UNITED COUPON
WRITE FOR CATALOG
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B Reily & Co Inc, New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CO-OPERATIVE EVANGELISM.

Evangelism is one work of the church which is never out of place and never out of date. From the beginning of a pastorate to its very close, from the first day of January to the last day of Deeember, it is in order to tell the good news of salvation and to urge men to accept the offer of grace. Some seasons may be more propitious than others for definite evangelistic campaigns, but every day is a good day for the soul that would seek God.

Saving the world is the mission of the church, but the world can be saved only as the individuals in it are saved. There may be great mass movements, in which thousands turn from their sins in a day, but if a deep work of grace has really been wrought, every one of those thousands has felt his individual responsibility to God and has individually committed his life to God. And that individual has, in all probability, been brought to realize his need of God through the instrumentality of some other individual.

As we ordinarily think of it, the preacher is especially charged with the duty of proclaiming the good news of salvation both to the congregation and to the individual. And he is; but it is impossible for him to do all that needs to be done, or to reach all that can and ought to be reached. Being a man, he labors under human limitations, and his personal activities are bounded by his ability to come into personal eontaet with the people of his eommunity.

It is for this reason, therefore, that we lay emphasis upon the idea of co-operative evangelism. What the preacher cannot do alone, can easily be done by a group of people working in close sympathy and harmony. The burden of souls should rest no more heavily upon the heart of the minister than it does upon the heart of every real Christian, and the minister should always have many willing helpers in the glorious work of bringing men to God. Co-operative evangelism will make all our churches places of light and happiness and joy.

AN INFORMED CHURCH MEMBERSHIP.

When we consider the numerical strength of the Methodist Episcopal Church, South, its financial resources, its great achievements in the past, its eomprehensive program for the future, we are filled with wonder and our hearts swell with pardonable pride. But when we realize that its continued sueeess is dependent upon the maintenance of a membership thoroughly informed as to its purposes, plans, and the regular progress of its work, we confess to grave misgivings. Our people, as a rule, are devout, our preachers are diligent and efficient, our leaders are wide-visioned and competent; but an essential part of the foundation upon which all progress must be builded is lacking unless we have means of disseminating widely information that will encourage, inspire, and strengthen the membership of the church at large.

Long experience has proved that the periodical literature of the church is the most efficient means we have for spreading broadcast the information that all our people need; yet we have been exceedingly slow to make adequate use of this literature. Simply for the sake of illustration, we call attention to the situation as it exists in Louisiana and Mississippi, reminding our readers at the same time that the situation is not exceptional in these two States.

The Minutes of the Annual Conferences of these States show that our membership exceeds 160,000—about 40,000 in Louisiana, and 120,000 in Mississippi. The New Orleans Christian Advocate, established in 1850 to meet a need that was recognized as urgent then as it is now, is the official organ of these Conferences, owned and controlled by them through a Publishing Committee of nine members—three from each Conference. The present circulation of the Advocate is approximately 10,000. If we assume that full ten thousand copies go into the homes of the Methodists of these two States, and that each copy is read by four church members—a liberal estimate—there would still be 120,000 members of the church who never read their own paper, and who are, therefore, necessarily uninformed concerning much that vitally concerns the church to which they have given their allegiance. On the face of it, this is a situation which should arouse our active eoncern, and stir us to a determined effort to bring about a great improvement in the immediate future.

The church has many things to teach the world—but it can well afford to learn some things from the experience of those who have achieved suecess in worldly affairs. One of these lessons is that newspaper publicity is to-day an almost indispensable factor in the accomplishment of any great undertaking. Business firms spend thousands of dollars every year in advertising their goods; the great political parties rely very largely upon the newspapers to carry their appeals to the remotest sections of the country; the Government has learned that the best possible way to enlist the interest of the people in its activities is by educating them through the public press; in many fraternal organizations, membership carries with it a subscription to the official organ of the organization. The church probably knows the value of publicity, but it has not yet learned how to use it in the most effective way. It is time for it to give most earnest and serious consideration to this exceedingly important matter.

It is seriously to be doubted whether a creditable circulation of a church paper can ever be secured by considering it purely as a commercial proposition. Since its object is not to make money, but to reach as many people as possible with its helpful messages of religious activities and thought, it is not a business enterprise, but more of a missionary undertaking; and its support may very properly be urged upon that basis. By the very nature of the case, it is cut off from certain sources of revenue that a purely secular paper may make use of, and its independent existence is consequently always precarious and sometimes impossible.

The approaching Annual Conferences will have many matters of importance to engage their attention, and their sessions will likely be crowded with urgent items of business; but we are thoroughly convinced that the time will be well spent that is devoted to a consideration of ways and means of enlarging materially the circulation of their official organ.

AN ECONOMICAL CAMPAIGN.

One of the wonders of the great Centenary Campaign was the small ratio of expense to the amount secured in valid pledges. Private business enterprises have not approached it in economy of administration, and the great Government and welfare organization drives during the war far exceeded its cost on a comparative basis.

It is likewise thoroughly understood that the Christian Education Movement will be conducted in a way that will eliminate every item of expense that is not necessary. The sin of extravagance, so characteristic of our nation, will be shunned even as to its appearance, and only such amounts will be expended in carrying forward the Movement as are necessary to insure its success. We hope, however, that the leaders of the Movement will feel that the church is so thoroughly behind them in this great undertaking that they will not hamper themselves in their necessary activities by the fear that they will be subjected to criticism for perfectly legitimate expenditures. A great cause is at stake, and we are sure all our people want to see this campaign carried through in the most effective way possible; they are not afraid that Christian men will squander the church's money.

A "PAY-UP" SUNDAY.

What a fine thing it would be for all concerned if every pastoral charge were fully ready for Conference, all claims provided for, all assessments paid, and money enough in the treasury for the beginning of another year! Some churches are in just that happy condition. The preacher is not losing any sleep at night because of an impending deficit, the stewards are not perturbed in spirit because collections are coming in slowly, and the membership at large is not being importuned to make a special effort to pay their pledges—and a little more—before the preacher leaves for Conference.

Why should not all our churches be in this happy frame of mind within the next two or three weeks? Maybe the appointment of a "pay-up" Sunday would bring it about. Instead of prolonging the "final drive" until the very last day of the Conference year, it would be possible, in many places at least, to have it all done and over within one day; then everybody would be happy, and special atention could be given to the devotional and evangelistic features of the work during these closing weeks of the year.

PERSONAL AND OTHER NOTES.

Dr. R. H. Bennett has come to his office in Nashville. Dr. Bennett is head of the Life Service and Intercession Department of the Christian Education Movement.

Dr. R. N. Allen, of Kansas City, has been appointed Conference Educational Secretary for the Southwest Missouri Conference.

According to press reports, Gypsy Smith will spend the coming winter in America. His first meeting will be in Louisville, Ky., beginning October 17.

The Fifteenth International Conference of Railroad Young Men's Christian Associations of North America will be held in Richmond, Va., November 18-21.

Dr. J. W. Johnson, from Eleventh Avenue Church, Birmingham, Ala., succeeds Dr. Leonidas Robinson as pastor of Fourth Avenue Church, Louisville, Ky.

On last Sunday at 11 a.m., Dr. John T. Sawyer filled the pulpit of Second Church, the pastor, Rev. J. A. Alford, being away. He reports having a good congregation and a delightful Lord's Supper.

From our exchanges we learn that Dr. Len G. Broughton, the well-known Baptist minister, goes from Knoxville, Tenn., to Richmond, Va., where he will be pastor of Grove Avenue Baptist Church.

Mrs. J. C. Sugg, of Amory, Miss., writes that the Advocate has ben coming to her home for fifty years, and that it has become a real part of the family life. We pray that it may continue to be a great blessing.

Dr. J. Campbell White has become vice president of the Bible Teachers' Training School, New

York, of which institution his brother, Dr. Wilbert W. White, has been president from its beginning, twenty years ago.

Mrs. R. H. Wynn, wife of our pastor at Ruston, La., was in New Orleans during the meeting of the State Epworth League Cabinet, and remained several days visiting friends.

The Woman's Missionary Society of Carrollton Avenue Church, this city, had an all-day meeting on Tuesday of this week. This society is thoroughly organized and is aggressively at work.

Brother J. A. Seegers, of Haynesville, La., honored the Advocate office with a call while in the city on business on Friday of last week. He is the father of Rev. S. A. Seegers, of the Louisiana Conference.

Our church at Holly Springs, Miss., made a great occasion of Promotion Day in the Sunday school on the last Sunday in September. Great preparations are also being made for Rally Day next Sunday. Rev. W. R. Lott is pastor.

The Methodist Book Concern celebrated the one hundreth anniversary of its establishment at Cincinnati, Ohio, on October 6. It now has branches at Boston, Pittsburg, Chicago, Kansas City, Detroit, San Francisco, and Portland, Oregon.

Brother P. M. Franklin, of Oxford, Miss., Route 4, has been taking the Advocate for eighteen years, and he says that he has missed only one copy in all that time. He says, too, that we may count on him as a life-time subscriber. Blessings upon him!

Randolph-Macon Woman's College turned away 400 girls this year. Lander College turned away 100 and Wesleyan 325. This is the situation in most of our colleges. They have not room to accommodate the girls and boys who are eager for the kind of education which they alone can give.

Our Sunday school at Clarksdale, Miss., has grown within the past year from a membership of 200 to 538, and, according to the Clarksdale Daily Register, the entire membership was apparently present at the Promotion Day services on September 26. Rev. E. Nash Broyles is the pastor.

The Moody Bible Institute of Chicago opened its fall term with an attendance in its day classes of more than 800, about evenly divided between men and women, and an attendance at its evening classes of about an equal number. In its Correspondence Department, it has an enrollment of 6,700.

Mr. Stephen S. Thomas, Centenary secretary-treasurer for the Louisiana Conference, has been visiting a number of charges in the interest of his work during the past few weeks. The American-Express, of Lake Charles, La., gives a fine account of his addresses at the local Methodist church on Sunday, September 26.

The Christian Education Movement has appointed Messrs. A. E. Clement, C. C. Camden, and H. D. Dulmage as field men to arrange for the regional conferences to be held this month. These conferences will be held at Atlanta, Ga., Richmond, Va., Nashville, Tenn., St. Louis, Mo., Jackson, Miss., and Dallas, Tex.

Dr. U. G. Foote, who has served Rayne Memorial Church, this city, most efficiently for the past four years, has been transferred to the Southwest Missouri Conferenee and appointed to Central Church, Kansas City. Dr. Foote has made many warm friends in the Louisiana Conferenee who will regret his leaving. The church to which he goes is the leading appointment of the Conference, having a membership of about eleven hundred. In addition to being a splendid preacher, Dr. Foote has unusual literary gifts, as readers of the Advocate who have enjoyed some of his poems from time to time can testify. He and his charming wife will be missed in New Orleans.

Rev. Elmer C. Gunn, our pastor at Rayne, La., dropped in at the Advocate office for a few minutes on Friday of last week, on his way home after attending the National Convention of the American Legion at Cleveland, Ohio. Brother Gunn received a flattering vote for the national chaplaincy, but he withdrew his name from before the Convention.

The Louisiana Conference Epworth League Cabinet met in New Orleans during the latter part of last week. The attendance was good, nineteen of the twenty-three members being present. Rev. J. B. Grambling, the president, from Shreveport, presided. Plans for the Assembly next summer were matured. The work of the League was found to be in a prosperous condition.

Rev. A. F. Vaughan, our pastor at Covington, La., who rendered notable service as chaplain overseas during the war, has recently received an appointment as chaplain in the Regular Army. He will report at Jackson Barracks, this city, on October 12 for assignment. It is a high compliment to Brother Vaughan that of 300 applicants for the chaplaincy, be was one of the 89 who were selected.

The First Methodist Church of Lake Charles, La., has planned an eventful six weeks for the close of the year's work. Among the special features will be a visit from Bishop McMurry, the adoption of plans for a new church building, commencement exercises in the Sunday school, and a "Go-to-church" campaign. Rev. W. W Holmes is pastor of this outstanding congregation in Louisiana Methodism.

Two of our pastors have recently been pressed into service by the newly organized Kiwanis Club, of Hattiesburg, Miss. On Sept. 16, Rev. C. W. Crisler addressed the club, and on September 23, the club was addressed by Rev. R. H. Harper. On the latter occasion the members of Mississippi Conference Hospital Commission, meeting that day in Hattiesburg, were guests of the Kiwanians, and the affair was a pleasant one.

IMPORTANT DEVELOPMENTS IN CHRISTIAN EDUCATION MOVEMENT.

Last week marked out definitely two important lines of work in the Christian Education Movement.

The first one is to set aside one month in which prayer and intercession are to be emphasized; another for the stewardship of life, culminating on the last Sunday in a call for parents to dedicate their children to the service of God, and to the young people in our schools, colleges and churches to give their lives in Christian service. Still another month was set aside for the stressing of the stewardship of wealth. In other words the Christian Education Movement proposes to place the emphasis on the word Christian and to make it a distinctively spiritual Movement.

The second line of development is to organize and unify all life-service work of the several boards of the church and place it under the leadership of the Christian Education Movement. It is hoped through this to develop one great comprehensive policy for the church, behind which all boards and commissions of the church will stand and speak with one voice. It is hoped that as a result of this 5,000 young people will dedicate their lives to the service of God, as preachers, missionaries or other Christian workers. Detailed statement of these plans will be made later.—Bulletin.

REV. T. B. HOLLOMAN.

As I came out of church on the first Sunday that Dr. Holloman spent in Heaven, a gentleman told me he had gone; involuntarily I exclaimed, "Oh no, not Dr. Holloman!" I could not bear to know another link that bound me to the long ago had been severed, another good pastor had left me behind.

As his life stands out before me, a completed whole, I am struck with his wonderful gift of winning and holding love; in my mind arose the question, "Why?" The answer came in one of those old childhood rhymes which he was so fond of using to impress a moral:

"Why does the lamb love Mary so?" the
eager children cry;
"Mary loves the lamb, you know," the
teacher did reply.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Yes, this was the secret. He loved the people; his cheery nature, sympathic manner and sense of humor were the magnet that drew hearts to him. Then he loved God, and in his daily life exemplified how a Christian could follow in His steps.

What a shepherd he was! The sheep loved to follow him, as he followed the Master. He had no vision of the near future when he wrote his last article, "Vacation Ended." No, his vacation was about to begin. He had learned all the lessons in the school of life, had endured the discipline that had prepared him for the real "life" in the Beyond. The books were closed and the Father had called him to the joys and glories in his home above. Now he is dwelling in that mansion prepared for him of the material he had sent on before.

Good-bye for awhile, dear, honored friend! Soon we of the "long ago" will be with you, for rapidly all our ships are crossing the bar, putting out to the sea which you have only crossed just before us. MRS. ROBERT KEMP.

Gulfport, Miss.

A BOOK YOU NEED.

The 1920 Yearbook of the General Board of Missions has recently come from the press. It contains reports from all our foreign fields, schools and hospitals; a review of the work by the Secretaries; receipts and disbursements in all departments; minutes of Annual Board Meeting; directories of missionaries, Board members, Board committees, and lay leaders; constitution and by laws of the Board; statistics of foreign work; a survey of all our missionary activities at home and abroad —219 pages.

This volume should be in the hands of every pastor and missionary leader. Valuable also as a textbook, or as parallel reading, for mission study class.

The Board of Missions wants to give you a copy. Send only ten cents to pay postage. Address Board of Missions, Box 510, Nashville, Tenn.

You know what a man is when you know what he will oppose.—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LURA EVANS PYRON was born December 14, 1858, and died, July 21, 1920. She was thoroughly consecrated, loved her church, and was always in her place in the Sunday school and preaching services. She never became too tired to discharge her duties to her church and neighbors. She joined the Methodist Church at the age of fifteen, and lived a consistent Christian thereafter. She was married to Mr. H. A. Pyron, November 22, 1882. To this union was born one son who survives her, also her husband, H. A. Pyron; two brothers and one sister, Rev. C. A. Evans, of Fort Worth, Texas, S. W. Evans, of Amory, Miss., and Mrs. Holloman, of Houston, Miss. She will be greatly missed by her family, church, and community. While earth is poorer, Heaven is richer because of her going away. Her pastor,

T. J. HALFACRE.

MRS. MALINDA NEEL GOFF, daughter of the late Charles and Emmeline Neel, of Sharon, Miss., and widow of John K. Goff, was born in Claiborne County, Mississippi, January 12, 1831, and died at her home near Sharon, May 17, 1920. When quite a little child, her parents moved to Madison County, and settled near Sharon, and it was here, a few years later while attending a protracted meeting that she experienced a very bright conversion, and united with the Methodist Church, remaining a faithful member of the same during her long and useful life. For some years previous to her death, this dear mother and grandmother was very feeble in mind as well as in body, being unable to recognize the loved ones who ministered to her daily wants; but "Glory to God!" and "Hallelujah to the Lamb!" were exclamations that still continued to fall from her lips. Seemingly without any pain or suffering, she sweetly fell asleep in Jesus. She leaves one sister, two sons, two daughters, two granddaughters, and many friends to mourn their loss.

ONE WHO LOVED HER.

AN APPRECIATION OF DR. T. B. HOLLOMAN.

Though I saw him only at Conference each of the three years I was a member of the Mississippi Conference, never shall I forget Dr. Holloman. He was to me a great inspiration. Never shall I forget the night I, together with twelve others, was admitted into the traveling connection. We were summoned to appear in the parlor of the parsonage at Hazlehurst before the following committee for the last time: Revs. G. H. Thompson, J. A. Moore, I. L. Peebles, W. L. Linfield, N. B. Harmon, and Dr. Holloman. As this was the first time Dr. Holloman had met the class for admission, the secretary read the age, date of conversion, educational advantages, etc., of each. As the president called their names, they would step forward that the entire committee might know them. When the writer's name was called and the secretary began to read, Dr. Holloman also stepped forward, put his hands on my shoulders, looked me in the eye, then from head to foot, till the secretary had finished reading, and then looked me in the face and said: "Just the right size exactly. There is lots of hard work in you; may the Lord bless you, is my prayer." I knew I had one vote for admission. I have never failed to read and get some lesson out of every piece he has written for the last eight years.

How appropriate his last piece, "Vacation Ended."

Farewell, Doctor, till we meet in Beulahland.

A. W. O'BRYANT,
Pastor, Griffin Memorial Church.
Paragould, Ark.

FROM NESHOBA CHARGE.

Dear Brother Carley: I heard President McKinley say on one occasion that the happiest people were those who were best employed. I have often thought of that statement but never knew how true it was till this year. Six churches scattered over one-half of Neshoba County, and more than six hundred members to care for, have made this the busiest year of my life.

By Conference we shall have spent four hundred dollars on our parsonage for repairs, painting and furnishings. We are planning to build one new church and to repair and paint another one. We have had twenty-five accessions to the church, twenty-four on profession of faith. We expect to bring up our finances in full.

S. N. YOUNG.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label
All Druggists

Everything About Cuticura Soap Suggests Efficiency

Soap, Ointment, Talcum 25c. everywhere. For sample address: Cuticura Laboratories, Dept. V, Malden, Mass.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

"Diamond Dyes" No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

HOLMES is a Reliable Store

WHEELER Business College BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

FROM THE HARPERVILLE CHARGE.

Dear Brother Carley: We have held all of our meetings at Lena. Brother Oliver helped me, and the church was strengthened; no accessions however. At Harperville, we had some fine preaching, eight accessions and the church strengthened; W. J. Fergurson did the preaching. At Hillsboro, H. A. Wood did the preaching; we had seven accessions and more alter service and old-time shouting than I have heard in many days. At Cantrell, A. J. Davis did the preaching; we had eight accessions, the church was strengthened, three family altars were erected, and they are holding out, too. At Goodhope, we were under fine headway, best congregation durling our three years' pastorate, but rain started and rained us out the last two days; but we feel good was done. Rev. W. E. Dickens did the preaching. The other two places are small churches, but we did good work. At Oak Grove the people were greatly blessed, and there was one accession.

We held one meeting, and had the power of the Lord with us. There was one accession, many reclaimed, some promised to live differently, and ten family altars were erected.

It has been a pleasant and profitable year with us in the work of church. We consider this as good year as any of the three during our pastorate here.

R. H. CLEGG, P. C.

Harperville, Miss.

Try Renwar For Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, Tenn., says, "Renwar entirely relieved my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from Wholesale Drug Company, Nashville, Tenn.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

Mr. Church Treasurer

If the Loose Leaf plan is best for the Business Man, it must be best for the CHURCH TREASURER

? UP-TO-DATE ECONOMICAL EFFICIENT

Why not use the Unified Loose Leaf instead of Bound Books. Adapted to any envelope system and size membership. Supplied by your dealer, or

ARTHUR H. STROUSE PUB. CO.,
Dept. D.
431 So. Dearborn St., Chicago, Ill.

ART GLASS

For Churches and Residences

Memorial Windows

Catalog and Special Designs Sent Free Upon Request.

"The South's Oldest Manufacturers of Art Glass."

F. J. COOLEDGE & SONS,
Atlanta, Ga.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round.

Vancleave, at New Prospect C. G., Friday, Oct. 15.
Coalville, at Coalville, Oct. 16, 17.
Ocean Springs, at Wesley Memorial, 7:30 p.m., Oct. 17.
Poplarville, Oct. 23, 24.
Picayune, Monday, 7:30 p.m., Oct. 25.
Bay St. Louis, Oct. 30, 31.
Pascagoula, Wednesday, Nov. 3.
Logtown, Nov. 6, 7.
Brooklyn and Bond, Wednesday, 10 a.m., Nov. 10.
Columbia, Wednesday, 7:30 p.m., Nov. 10.
Hub, at Paynes Chapel, Thursday, 11 a.m., Nov. 11.
Saucier and Lyman, Friday, 7:30 p.m., Nov. 12, and 11 a.m., Nov. 14.
Wiggins, 7:30 p.m., Nov. 11.
Lumberton, Monday, 7:30 p.m., Nov. 15.
Biloxi, Wednesday, 7:30 p.m., Nov. 17.
Moss Point, Nov. 20, 21.
Gulfport, Wednesday, 7:30 p.m., Nov. 24.
Long Beach, Nov. 27, 28.
Pass Christian, 7:30 p.m., Nov. 28.

Let the pastors see to it that the trustees have their reports; and be ready to report Centenary money collected and collections for General and Conference work.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Fourth Round.

Seminary, at Seminary, Oct. 13.
Ellisville, at Ellisville, 11 a.m., Oct. 16, 17.
Richton, at Ovette, 8 p.m., Oct. 17, 18.
Oloh, at Oloh, 11 a.m., Oct. 24.
Sumrall, 8 p.m., Oct. 24, 25.
Prentiss, at Carson, 4 p.m., Oct. 25.
Silver Creek, at Bethel, 11 a.m., Oct. 26.
Avera, at Avera, Oct. 31.
Magee, at Magee, Nov. 5.
Taylorville, at Taylorville, 11 a.m., Nov. 6, 7.
Mt. Olive, at Mt Olive, 8 p.m., Nov. 7, 8.
Collins, at Collins, 8 p.m., Nov. 8.
Williamsburg, at W. Nov. 9.
New Augusta, at Cox Chapel, 11 a.m., Nov. 12.
Lucedale, at Lucedale, 8 p.m., Nov. 12.
Leakesville, at Leakesville, Nov. 13, 14.
Heidelberg, at Heidelberg, Nov. 21, 22.
Eucutta, at Goodwater, 11 a.m., Nov. 23.
Hattiesburg ct., at Petal, 11 a.m., Nov. 24.
Hattiesburg, Broad Street, at Main Street, Nov. 29.
Hattiesburg, Main Street, at Main Street, Nov. 29.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Carthage, at Thomastown, Oct. 11.
Homewood, at Carr Church, Oct. 16, 17.
Trenton, at Independence, Oct. 23, 24.
Montrose, at Montrose, Oct. 27, 3 p.m., 7:30 p.m.
Decatur and Hickory, at Hickory, Oct. 30, 31.
Rose Hill, at Rose Hill, Nov. 6, 7.
Union, at Union, Nov. 10, 3 p.m., 7:30 p.m.
Walnut Grove, at Zion, Nov. 13, 14.
Lake, at Lake, Nov. 17, 3 p.m., 7:30 p.m.
Raleigh, at Trinity, Nov. 20, 21.
Laurel, First Church, Nov. 22, 7:30 p.m.
Laurel, Kingston, Nov. 23, 7:30 p.m.
Laurel, West End, Nov. 24, 7:30 p.m.
Bay Springs, at Bay Springs, Nov. 25, 3 p.m., 7:30 p.m.
Shiloh, at Johns, Nov. 26, 3 p.m.
Chunky, at Chunky, Nov. 27, 3 p.m., 28.
Newton, at Newton, Nov. 29.

J. A. MOORE, P. E.

Meridian Dist.—Fourth Round.

Matherville, at Winneford, Oct. 23, 24.
Desoto, at Andrews Ch., Oct. 30, 31.
Shubuta; Oct. 31.
Enterprise, Nov. 6, 7.
Quitman, Nov. 7.
Daleville, Nov. 9.
Pachuta, at Adams Ch., Nov. 10.
Scooba, at Wahalak, Nov. 13, 14.
Lauderdale, at Electric M., Nov. 14.
DeKalb, at ———, Nov. 15.
Moscow, at Clarks Chapel, Nov. 16.
Porterville, at ———, Nov. 17.
Seventh Ave., at Sageville, Nov. 20.
Vimville, at ———, Nov. 21.
Waynesboro Ct., at P. Grove, Nov. 27.
Waynesboro, Nov. 28.
Buckatunna, Nov. 28, 29.

Reports will be expected in each quarterly conference on church and parsonage property, Sunday schools Woman's Missionary Society, Centenary subscriptions and payments for each church, and from the secretaries of church conferences. I will send blanks for the reports of church secretaries, if needed.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Magnolia, Oct 10, 11.
Adams, at Auburn, Oct. 16, 17.
Summit, at Plsgah, Oct. 17.
South Magnolia, Oct. 24.
Fernwood, at Fernwood, Oct. 24, 25.
McCalls, at McCalls, Oct. 30.
Meadville, at Meadville, Oct. 31.
Bayou Pierre, at Pleasant Valley, Nov. 6.
Barlow, at Barlow, Nov. 7.
Hazlehurst, Nov. 7, 8.
Pleasant Grove, at Pleasant Grove, Nov. 12.
Foxworth, at Foxworth, Nov. 13.
Monticello, at Monticello, Nov. 14.
Topisaw, at Holmesville, Nov. 20.
Tylertown, at Tylertown, Nov. 21.
Centenary, McComb, Nov. 21, 22.
Brookhaven, Nov. 23.
Wesson, at Wesson, Nov. 24.
Bogue Chitto and Norfield, at Norfield, Nov. 25.
Scotland, at Bethel, Nov. 28.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Centerville, at Stephenson, Oct. 17.
Natchez, Oct. 24.
Washington, 3 p.m., Oct. 24.
Woodville ct., at Macedonia, Oct. 31.
Woodville, 7:30 p.m., Oct. 31.
Silver City, at Midnight, Nov. 7.
Louise and Holly Bluff, at Louise, 7:30 p.m., Nov. 7.
Vicksburg, Gibson Memorial, 7:30 p.m., Nov. 8.
Natchez, 5:30 p.m., Nov. 10.
Nebo, Nov. 12.
Anguilla, at Delta City, Nov. 14.
Rolling Fork, 7:30 p.m., Nov. 14.
Mayersville, Nov. 15.
Rocky Springs, Nov. 17.
Port Gibson, 4:30 p.m., Nov. 17.
Gloster and Liberty, at Mt. Olive, Nov. 21.
Oak Ridge, Nov. 24.
Vicksburg, Crawford St., 7:30 p.m., Nov. 24.
Roxie, at McNair, Nov. 28.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Jackson, Rankin St., at Pearson, Oct. 17.
Jackson, Millsaps Mem., at Brownsville, Oct. 24.
Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov. 1.
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.

J. M. MORSE, P. E.

HENS LAY EVERY DAY

Egg Production Doubled —Read the Letter Below

"Every one of my hens are laying, and I find since I have been using TWO *for* ONE they have more than doubled what I was getting. In Nov., from 72 hens I got 356 eggs, an increase of 168 since last month. I think TWO *for* ONE is the most wonderful tonic I ever heard of and I will never be without it. I send in another $5 order." *Mrs. A. E. Agnew, Kingston, Wash.*

THOUSANDS of our customers tell us the same story. TWO *for* ONE has taken the country by storm. Authorities approve it and use it on their own hens. Scientists have analyzed it and tell us we have at last found the perfect tonic for hens.

The results our customers have been getting are simply astounding. Our files are full of reports giving records of egg production that surpass anything ever known. TWO *for* ONE is the talk of the country wherever there are chickens. It is destroying old records and helping to produce eggs at an unheard of rate.

Eggs at $1.25 a Dozen!

Don't you want more eggs from your hens? Eggs are going to bring $1.25 this season. Just think how much more money you will make at this price on an increase in your eggs.

And it is so easy to get these extra eggs. All you have to do is to give your hens a few cents' worth of TWO *for* ONE according to our simple directions and we positively guarantee a substantial increase in eggs. Why waste money on so-called tonics that have been proven worthless? Come to Poultry Headquarters, where you will get a Scientific Tonic, one that positively will give you an increase in eggs.

Just read some of the letters below. See what it has done for others, and then ask yourself if you can afford to delay longer in giving it a trial to convince yourself.

Hens Laying Full Capacity!

"I have used your TWO *for* ONE for the last 90 days, and it is a wonderful tonic to make hens lay. For January I received 192 eggs from 12 hens. Your TWO *for* ONE is the tonic for hens and at this writing they continue to lay to their full capacity."

T. W. Freeman, Register, Ga.

Never Saw Its Equal!

"Since I began the use of TWO *for* ONE egg tonic my chickens are all healthy and are now regular layers. I have never seen its equal for egg production. During January my 10 hens laid 205 eggs" (practically an egg per hen per day.)

Mrs. G. C. Morgan, Lewisville, Ark.

Why not start getting this extra egg money now? Every day you delay you are losing money. It costs so little and the results are so sure, you can't afford to be without TWO *for* ONE. Send in the coupon today.

KINSELLA COMPANY
Poultry Headquarters
143 Bonheur Bldg. Chicago, Ill.

I want to get more eggs. Enclosed is $1 for which send me [illegible] box of TWO *for* ONE, the Scientific Tonic, on your guarantee. (3 *for* $2.75.)

Name .....
P. O. .....
R. F. D. .....
State .....

FLASHLIGHT GIVEN
Everybody wants seeds.
OR CHOICE WATCH, CAMERA OR RIFLE
for selling only 40 packs assrtd. Vegetable Seeds at 10c per large pkge. Easy to sell. EARN BIG MONEY or premiums. We trust you with seeds until sold. Address:
Send No Money
AMERICAN SEED COMPANY
Lancaster, Pa.
Box 75

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.
MRS. I. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some and had 1½ dozen left.
MRS. LENA McBROOM, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.
EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE.
Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer to send me two $1.00 packages of Reefer's "More Eggs," for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Sunday School

MISSISSIPPI CONFERENCE NOTES

The Sunday School Day Report up to October 1 is as follows:

Brookhaven District—Adams charge, $10; Fernwood, $286.48; Kokomo, $26; Magnolia, $5; East McComb, $3; South McComb, $7; Meadville, $12.45; Bude, $12; Monticello, $5.40; Georgetown, $5; Pleasant Grove, $2.02; Tilton, $4.04; Mallelum, $6.64; Scotland, $11; Summit, $7.72; Osyka, $3.39; Wesson, $15; Matthew's Chapel $5. Total, $444.06.

Hattlesburg District—Collins, $11; Court Street, $10; Main Street, $16.71; Petal, $4.57; Terrell's Chapel, $3.43; Heidelberg, $13.34; Lucedale, $9.50; Magee, $8; Mt. Olive, $14; Mize, $10; Oloh, $7.35; Purvis charge, $12.72; Seminary charge, $15.85; Williamsburg, $4.30; Santee, $2.70; Piave, $2.50. Total, $145.97.

Jackson District—Mt. Pisgah, $3.65; D'Lo, $10; Madison, $25; Sharon, $2.82; Lone Pine, $3.35; Satartia, $15.22; Terry, $2.25; Byram, $3.50; Vaughn charge, $3; Yazoo City, $25; Bolton, $7.30; Benton charge, $10.38; Brandon, $4.25; Pelahatchie, $9.80; Greenfield, $2.80; Lodabar, $3.15; Canton, $10.50 Camden, $4.45; Forest Grove, $4.77; Florence, $7; Fannin, $13.50; Flora, $8.25; Galloway Memorial, $108.40; Capitol Street, $75; Rankin Street, $10.38. Total $373.72.

Meridian District—Bucatunna, $4; Stateline, $4; Daleville, $2.45; Hopewell, $6.25; Enterprise, $5.40; Stonewall, $5.25; Lauderdale, $14; Lockhart, $5.85; Matherville, $20.38; Central Meridian, $35; East End, $9.49; Fifth Street, $6.55; Poplar Springs, $10.55; Seventh Street, $8; Pachuta, $9; Quitman, $34; Scooba, $11.20; Shubuta, $11.35; Waynesboro, $8.76. Total, $211.42.

Newton District—Bay Springs, $5.51; Hickory, $5; Forest, $15; Homewood charge, $12; Lake, $3.50; First Church, $20.18; Kingston, $8; Montrose, $3; Newton, $7; Philadelphia, $7; Finkbine Camp, $12; Johns, $38; Union charge, $12.76; Freeny, $4.67; Zion, $2.33. Total, $157.95.

Port Gibson District—Roxie, $9.25; McNair, $9.25; Silver City charge, $12; Holly Bluff, $14.30; Utica and Burtonia, $12.35; Vicksburg, $20; Gibson Memorial, $13; Woodville, $12; Sunflower Chapel, $6; Fayette $14.25; Bell Grove, $7; Gloster, $12; Liberty, $10.82; Woodlawn, $3.52; Mt. Vernon, $14.71; Mt. Olive, $2.70; Hermanville, $13.55; Carlisle, $4.82 Natchez, $25; Nebo charge, $6.10; Greendale, $8.85; Bovina, $12.05; Porter's chapel, $2; Port Gibson, $17.10; Rolling Fork, $20.80. Total, $319.53.

Seashore District—Bay St. Louis, $12; Carriere, $5.65; Bulah, $2.50; Columbia, $10; First Church, $23; Long Beach, $5.08; Logtown, $13.12; Pascagoula, $9; Mentorum, $34; Ocean Springs, $4.20; Vancleave charge, $28. Total amount, $146.05.

We are anxious for every Sunday school to report on Sunday School Day. Please hold a service and take an offering for Sunday School Day if the time is too short to prepare a program. It will be a great deal of help to the people and to the cause.

If any school has not received credit that is due credit in this list, please let us know it.

Just a few weeks now before Conference. May they be the happiest and most prosperous ones of the year.

Sincerely,
H. F. TOLLE,
Pres. and Treas.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Listen, pastors! Be careful to get the right figures in your Sunday school report to Conference. Fill in every item with correct information. Drop no school that has held part of the year. Report Cradle Roll and Home Department if you have them; if not, see to it that you have them. We have hundreds in our Methodist churches that are ready to be enrolled in these departments. Study the Sunday school report in last Minutes, and compare with this year to see that a correct report is made.

Sunday School Day offerings are coming fast—how about yours? Baton Rouge District leads the Conference, and Ruston is second.

ALONZO EARLY,

FROM SIDON, MISS.

Dear Brother Carley: We have recently closed a fine meeting at Sidon, with twenty additions to the church, eleven on profession of faith. We were assisted by Rev. W. M. McIntosh, one of the general evangelists of our church, and R. L. Cooper, who had charge of the choir. Brother McIntosh is a great evangelist, any preacher will do well to secure his help.

J. J. GARNER, P. C.

A MESSAGE FROM MEMPHIS.

Dear Advocate: Your bright face and weekly visits cheer me much. I have been in Memphis nearly ten years, and have been pastor at Madison Heights Church 22 months. We have received 400 members during that time, and have a membership of 840. Our Sunday school has an enrollment of over 1200. We are building a $70,000 addition to take care of our big Sunday school. Our church supports two missionaries in the foreign field.

Brother H. S. Spragins has had a splendid pastorate at First Church, and his people regret his leaving. Dr. Coleman has done hard work at St. John. Our big million-dollar hospital will soon be ready to open its doors to the public, and it is easily the best building of its kind in the city. Memphis Methodism is making progress.

T. W. LEWIS.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want
—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book
Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2269

LOW PRICED GARAGES
Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO.,
2313-2369 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

When Run-Down

NEW ORLEANS, LA.—"My mother has always relied on Dr. Pierce's medicines and kept them for use in her family. When I was a girl, through over-work I became in very poor health. I lost in flesh, became very weak and nervous, my limbs and back ached all the time. I suffered from functional irregularity and was a physical wreck when my mother had me take Doctor Pierce's Favorite Prescription, and just a few bottles completely restored me to good health. I would advise all women or girls who suffer to give 'Favorite Prescription' a trial."—MRS. E. GIESLER, No. 710 Octavia Street.

Good looks in woman do not depend upon age, but upon health.

You never see a good-looking woman who is weak, run-down.

Dr. Pierce's Favorite Prescription is the best women's tonic there is. It is 50 years old, and its age testifies to its goodness.

ACHES AND PAINS of rheumatism are not permanently, but only temporarily, relieved by remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?—Adv.

Skin Insurance

is more important to you than life insurance, because you are the beneficiary. The best policy and the surest returns come from your investment in

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
SOAP

Keeps your skin clear. 25c at your druggist's. Ointment, 50c and $1.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the Spring of 1893 I was attacked by Muscular and Subacute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a treatment that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long looked for means of getting rid of your rheumatism you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, No. 931G, Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Adv.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ½ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 50c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

EPILEPSY—FITS!

I will tell you how to use a Swedish Treatment that produces marvelous results. Write me to-day, for full particulars. HERMAN G. CARLSON, Box 239, Kansas City, Mo.

DON'T Send Money

If you have never used G. S. and have Pellagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S.—Sold by all druggists, $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

REVIVALS ON THE RED BANKS CIRCUIT.

Dear Brother Carley: During the season we have had revival meetings on the Red Banks Circuit as follows: At Mahon, assisted by Rev. E. M. Shaw; at Red Banks, assisted by Rev. J. H. Holder; at Victoria, assisted by Rev. R. I. Collins. All of them were good revivals, especially the ones at Red Banks and Victoria, resulting in seventeen accessions to the church on profession of faith at Red Banks, and seven at Victoria. At Mahon we had a fairly good revival in the church, but no accessions.

But the greatest revival, in several respects, that the writer has been connected with in twenty years, we held at Mack, a schoolhouse appointment six miles northwest of Holly Springs, Miss., with Rev. H. H. Wallace to assist. Mack is in a neighborhood somewhat isolated from the surrounding country by bad creek bottoms and bad roads. They had never had preaching there until this year, and the people of the community seldom attended church anywhere. But last year several Christians moved into the neighborhood, and, feeling the great need of God in the community life, they began praying and planning to this end. So, last spring they organized a Sunday school and invited this pastor over to preach to them on Sunday afternoon. After re-arranging his work, he has been able to give them a regular 11 o'clock service once a month.

For several weeks before our meeting, they met and prayed for a revival. And when we began, under the arbor which they had built for the occasion, we found that the revival was already on. The Spirit was present at every service, and we believe that every sinner that attended any of the services was convicted of sin, and there were very few of them who did not surrender to God. The new converts, with scarcely an exception, went out into the congregation and brought their loved ones and friends to the altar. At some of the services not an individual present failed to testify for Christ.

As results, we had twenty-two accessions to the church on profession of faith, organized a church with twenty-nine members, with the prospect of more soon to follow, and also provided for the erection of a church building.

Of these new converts, seven were married men and four were married women, and among them were several grandparents. We close by exclaiming, "Bless the Lord, O my soul! And all that is within me bless His Holy Name!

T. H. PORTER.

Victoria, Miss.

A FINE MEETING AT SENATOBIA, MISS.

Sunday night, September 12, 1920, brought to a close the revival services at the Methodist church, conducted by Rev. E. R. Smoot, of Amory, Miss. Brother Smoot came to us filled with the Spirit of God and with the burden of lost souls weighing heavily upon his heart. He preached a great gospel to large and attentive audiences. Notwithstanding the continued rain during the first few days, the crowds continued to increase until standing room was not available and many stood on the outside while others sat in the cars by the windows listening to the inspired words that fell from the lips of a consecrated man of God. Many have been the expressions of thankfulness and of gratitude that the Methodists of Senatobia had the rare privilege of listening to the beautiful and forceful interpretations of the Scriptures given by Brother Smoot.

His knowledge of the Scriptures, his vivid portrayal of the great truths of the Bible, the ability and skill with which he handles his large audiences make him a power in the pulpit of any church. The splendid gospel sermons he preached will long be remembered by the people of Senatobia. And the great spiritual truths that found lodgment in the hearts of the hundreds that heard him will continue to bear fruit for many a day. May the Lord continue to bless Brother Smoot in the great work to which he has been called.

J. R. BRINSON.

ACHES
Women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Painkilling Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It rarely takes more than one ounce to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Help Wanted

We need the services of an ambitious person to do some special advertising work right in your own locality. The work is pleasant and dignified. Pay is exceptionally large. No previous experience or training necessary as all that is necessary is a willingness on your part to carry out our instructions. If you are at present employed, we can usually use your spare time only and will not interfere with your present employment—yet pay you well for your time.

If you are making less than $3[illegible] a month, the offer I am going to make you is worth while. Your spare time will pay you well—your full time will bring you in a handsome income.

Let me tell you all about it. Write me today and I will give you full particulars by return mail. I prefer to give you the facts so that you can decide for yourself.

ALBERT MILLS, Gen. Mgr. Employment Dept
2707 Commercial Bldg. CINCINNATI, OHIO.

It is worth your while to investigate our work

For seventeen years we have been helping Methodist men and women in a very definite and practical way. If a long list of appreciative and satisfied members and scores of grateful beneficiaries are an evidence of success, we have certainly made good. What we have done for others we will do for you. Write to-day for free booklet describing our SAFE LIFE INSURANCE AT ACTUAL COST.

Methodist Benevolent Association

J. H. SHUMAKER, Secretary. 810 Broadway, Nashville, Tenn.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrup, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real cough power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Anybody can Make

ICE CREAM

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LETTER TO STATE PRESIDENTS.

I had planned to send you a letter long ago, but so many unusual things have claimed my attention that I have not carried out that plan.

I had the privilege during July of visiting, for the first time, the western Conferences and meeting in person the dear women of that distant section, who are banded together with us in our missionary work, but whom we seldom see face to face. My heart was greatly cheered by their zeal and efficiency in carrying forward the plans of the organization and I am very happy to have had the privilege of seeing them.

I have never reported to you the financial results of the first six months of the year, but you have doubtless seen a copy of Mrs. Ross' comparative statement as published in the Bulletin and know that we are $42,401.70 ahead of the first half of 1919. The remittance of one large Conference failed to arrive in time to be counted in this increase. Had it been received, we would have been able to report about $43,000 increase. This seems gratifying, but we must do more if we reach the financial goal that we have set for the year. I am sure that you will omit no effort to bring your Conference to its full part, and if I can help you in any way, do not fail to let me know.

The Stewardship Round Robin goes well and I believe it will bring enlarged spiritual life and increased gifts for the cause from those who participate in it. Mrs. Steele and I will send out material in a few days to be used in the October Rally for Mission Study and Membership. We are hoping that every woman of every congregation will get the benefit of this at a mass meeting or luncheon held during October and that this will be a "Bumper year" in Membership and Mission Study classes.

I am thinking of and praying for you, as you so faithfully bear the heavy responsibility of your Conference.

With much love, I am
Your sister,
BESSIE W. LIPSCOMB.
Nashville, Tenn.

LOUISIANA CONFERENCE.

34 Per Cent Increase.

A message from Mrs. Holt, Corresponding Secretary, Louisiana Conference, brings the good news of a 34 per cent increase in our Treasurer's report for the first half of 1920. Louisiana is $2507.91 ahead of the first half of last year. Mrs. Holt wishes to inform the women through this medium that for some reason the literature is delayed, but will be rushed out as soon as received. Auxiliaries not receiving literature notify Mrs. W. W. Duson, Crowley, La.

NORTH MISSISSIPPI CONFERENCE

Conference Expense.

Often it is true that a lack of understanding of the basic business principles on which an organization is run creates an unusual situation. Such is the case in the Missionary Society during the current year, I am constrained to believe; the question to which reference is made is the shortage of the Conference Expense Fund. Although the bulk of the work done in this organization is purely voluntary service, yet there are a few items of expense that must necessarily be met. Stationery is furnished; the proceedings of the Annual Meeting are published; postage is refunded; the traveling expenses of the officers and visitors to the Annual Meeting are met; the Bulletin is printed; and literature is mailed out every month.

To provide for such matters as this, each auxiliary is instructed to include in its annual budget payment of the Conference Expense Fund for each member. Instructions to Treasurers in the back of the Treasurer's book gives the manner of dividing the membership funds. There is a typographical error in this, which instead of reading 20 per cent of one-fifth should be 20 per cent or one-fifth. This division is to be made by the auxiliary treasurer before remitting to the Conference Treasurer. Every quarter one-fifth of the membership should be computed; from this one-sixth of the amount found is taken. The smaller amount is to be sent as relief and retirement fund; the other as Conference Expense Fund. This prorating is an easy matter for each auxiliary. But think what a volume of work it would mean for Mrs. Wilburn, if she had it all to do! For the Young People and Children, our Conference set the amount as 5c per member.

When it became evident that there was a shortage of funds to meet our expenses, the first move your Executive Committee made was to send out an emergency call through the District Secretaries asking each auxiliary to pay toward this 25c per copy for the Minutes received; this amount was asked from the local treasuries. The printing of the Minutes is the largest item of expense we incur and is higher this year on account of prices of paper and printing. What the response to this appeal will be cannot be told until after this quarter's reports are received.

Inasmuch as it was so unusual an experience, I began to investigate to find the cause of the funds' running so low. The basis of this investigation was the statistical report of last year. Each of you may look through these same columns. The facts revealed were amazing. Out of the 261 contributing auxiliaries there were 148 who paid nothing toward the Conference Expense Fund—more than one-half; 62 were adult; 61, Juniors; and 25, Young People. Only 6 Juniors paid anything. Many of those that did pay did not divide in the correct percentage. I call your attention to this matter, because I believe if you understand you will make amends. The record of first half of this year is not available to me. But it is reasonable to suppose that practically the same conditions will exist that were so prevalent last year. Will you not see

(Continued on Page 16)

Good Advice

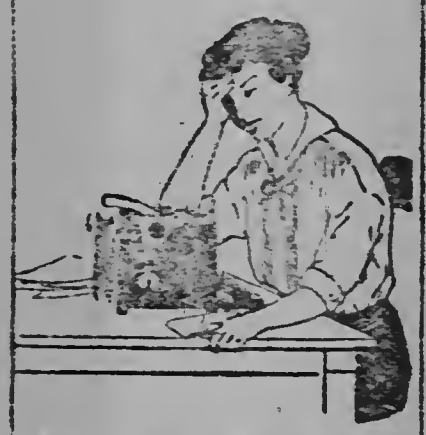
If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company



Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

REV. W. R. CARAWAY.

illiam R. Caraway was born in issippi, Feb. 7, 1838. He came exas in early life, and when just w days past 20 years old, was ily married to Miss N. E. McWil-, the date of marriage being uary 25, 1858. Soon after his iage he was converted at Sand and joined the Methodist Church ayne Chapel in Shelby County. ermining that his home should be a Christian home in every sense, he and his young wife agreed that they would have a family altar. This agreed on, they began that night. He told me the story something like 38 years ago, and it ran thus: "I found myself greatly embarrassed when I took the Bible to read the Scripture lesson. I began with the first chapter of St. John, and read five chapters before I could sum up courage to say let us pray. We knelt, us two, and I stumbled through my prayer of supplication and thanksgiving till God heard and changed it into the voice of praise." He was licensed to preach something over 59 years ago, and having shown his gifts of grace as an unordained local preacher, he was ordained as a local deacon at Palestine, Texas, by Bishop H. N. McTyeire, on the seventh day of December, 1879.

I became his pastor at the same Conference, and our acquaintance ripened quickly into the warmest friendship, and through the years mellowed into the sweetest brotherly love. Many years have passed since that first memorable year on Shelby circuit, but that friendship was never broken or ever allowed to grow cold, and it lingers with me yet as a precious memory.

I was pastor on Shelby circuit three years, and had besides Brother Caraway, seven other local preachers, but none who was more efficient, more ready to help, or more sought after than he. The protracted meeting season covered four months of each year, and he was my constant companion and helper through those campaigns in heat of summer and early fall. His preaching, exhortations, and prayers were full of fervor, and deeply spiritual. As an altar worker among penitents he had few equals. The people knew him to be a good man, and full of the Holy Ghost.

By occupation he was a farmer, and a good one. He owned without debt his farm, and had a neat, comfortable dwelling, and his family never knew want. In later years he moved to Logansport, La., and went into the mercantile business, and prospered. But all this was a means to an end, the service of God. He farmed and sold goods for a living, but his business was to serve God.

The end came to this good man on June 11, 1920, at his late home in Logansport, La., and the end was peace; at the end of 82 years 4 months and 4 days he quietly unbuckled his armour and layed it down at the feet of Jesus—exchanged the Cross for the Crown. During his illness he was often filled with ecstatic joy, and was on shouting ground, but nurse and friends restrained him. He fought a good fight and fought it bravely. He ran a good race to the last minute.

He leaves his widow, now 80 years of age, well provided for, but she is lonely without her William, yet not impatient for she knows where to find him. Also there remain behind six children, eighteen grandchildren, and ten great-grandchildren. They too are well provided for, being known in the financial and business world as people of large means. My prayer for his widow is, that her heavenward way may grow brighter and brighter to the perfect day. And for his children, that they may be as rich in laying up treasure in heaven as they have been in laying up earthly store. Their now sainted father will be greatly disappointed in the last day if one of them should be missing from the blood-washed throng in that great day. If I can ever serve them, God knows I am willing. Faithfully,

J. T. SMITH.

A CENTURY OF SERVICE.

In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.—Adv.

A NOTABLE SUNDAY SCHOOL ENTERPRISE.

The General Sunday School Board has conducted an Institute for Sunday school workers at Lake Junaluska, North Carolina, annually from the beginning of the Southern Assembly in 1913. In 1917 the work was enlarged into the Junaluska Training School for the training of Sunday school leaders. A marvelous work has been accomplished in spite of inadequate classrooms, equipment, and hotel accommodations.

To meet this need, the General Sunday School Board has undertaken the erection of an Administration Building and three dormitories at a cost of $150,000. The Administration Building, 185 by 116 feet, with three stories, will contain a large auditorium, reception hall, library, ample classrooms, exhibit room, book store, and cafeteria. There will be ninety-three rooms and twelve baths in the three dormitories. Each room will be furnished with two single beds, dresser, table, and running water. Rooms in these dormitories will be available for Sunday school workers at the lowest possible cost.

This movement has been commended by the Sunday school leaders throughout the connection. Our generous-hearted Methodist people will not fail to furnish the money for buildings so urgently needed, in time for their use in July, 1921.

Rev. J. L. Neill, Executive Secretary of the Building Committee of the General Board, is directing this work with great skill and contagious enthusiasm, and will gladly give information to all persons interested in this notable enterprise. Address 810 Broadway, Nashville, Tenn.

Good habits are power cables that bind a man to Christ.—Exchange.

The only thing God wills to destroy is sin.—Exchange.

You can never know God as a Christian until you know Jesus Christ as your Savior from sin.—Exchange.

If a poor man gives the Lord ten per cent of his income, how much ought a rich man to give?—Exchange.

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, sooths and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, $1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Street,
Ithaca, N. Y.

ROCHE'S HERBAL EMBROCATION FOR
CROUP OR WHOOPING COUGH
120 YEARS OF SUCCESSFUL USE
RELIEVES PROMPTLY AND SAFELY
ALSO FOR BRONCHITIS, LUMBAGO, RHEUMATISM.
W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.
ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST. N.Y.

MORRIS
Supreme
Canned Meats

Accept only the Yellow and Black label—it covers everything in meat that's good to eat.

Prepared under skilled supervision and seasoned, ready to serve.

MORRIS SUPREME Canned Meats are sold by most good dealers everywhere.

The housewife who demands the best uses Supreme Meats.

MORRIS & COMPANY
Packers and Provisioners.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors havo found by experience that no medicino for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nauseless colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 14)

how your auxiliary stood last year? Will you not see that this quarter sets us again where we shall not have to worry about how these items of expense so necessary to the development of the work are to be met?

MRS. J. W. CONGER.

THE COUNTRY CHURCH, AND ITS FUTURE.

By Rev. T. J. Halfacre.

The country church in its present condition seems to be a problem, inasmuch as the majority of them seem to be unorganized and unorganizable. We have one hundred and sixty-eight charges in the North Mississippi Conference, and a good per cent of them are country charges. Sixty-eight of these charges paid their pastors less than one thousand dollars last year (1919).

The majority of the country charges seem to hold to the idea of many years ago, that if the preacher comes around and stays a day or two with them, they have done their part toward his support, and many of them pride themselves in the fact that they have been members of the church for years and it has cost them but very little.

The first step I see necessary to solve this problem is to bring the people to a realization of duty. Human nature is very much the same everywhere, and it always has been. And very much the same process that brought the town church to life and a realization of duty will bring the country up also. This may be done by personal work as well as preaching. I don't mean talking about, and preaching about everything and nothing in particular, but I mean to have a definite aim, with the idea of rendering definite service.

The next is, to bring the people to a realization of the possibilities for every community. God has placed within the reach of every community sufficient material, if used and developed, to make that community an ideal community, and to bring it up to the required standard, regardless of where it may be.

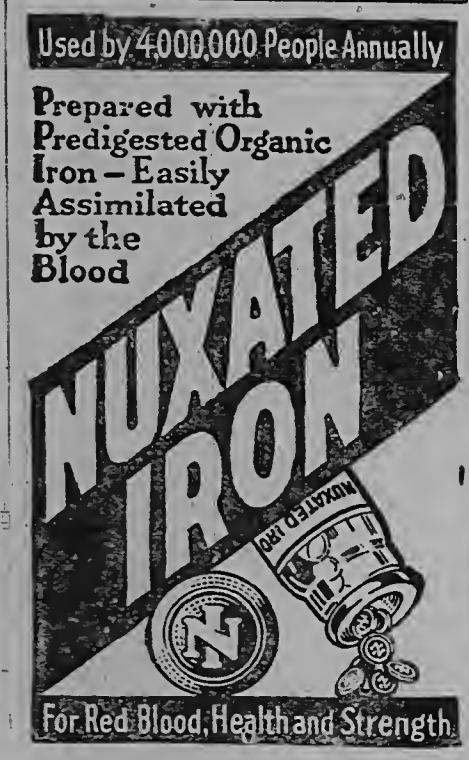
The next is, to convince the people of the special responsibility that rests upon them for these communities, and the fact that each one of them has a special part in this work, and God intended for every man to be a blessing to the community in which he lives, and if he isn't a blessing, he is a traitor.

Next, comes organization. Any community that is taught the three facts mentioned above can be organized, with a world-wide vision for service. Organization is the one main thing our country churches need today. Automatically, system will be brought about, and our country churches will assess their membership as the town churches do, and be able to discover all the dead members, or members that haven't been doing their duty in the church.

By courageous service from the preachers and leaders, the country charge can be built up to the extent of an attractiveness that will not only put it on a self-sustaining basis in regard to the leaders it so badly needs to-day, but self-sustaining in regard to the support of the ministry.

I think the day is over, if it ever was in order, for tenderfooted service in the Kingdom of God. We have in the country just as good people as you will find anywhere, and just as intelligent. What they most need is more service, and better service, and more efficient service, that we may make the country church more attractive, and it will be no longer a thorn in the flesh for the people and the preachers as well.

Woodland, Miss.


Used by 4,000,000 People Annually
Prepared with Predigested Organic Iron—Easily Assimilated by the Blood
NUXATED IRON
For Red Blood, Health and Strength

BLYMYER CHURCH BELLS.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SIX MONTHS I COULD NOT WORK

Lydia E. Pinkham's Vegetable Compound Made Me Strong and Able to Work—I Recommend It To All My Friends.

Bayonne, N. J.—"I had pains in back and legs so that I could not stand caused by female trouble. I felt so tired all the time, had bad headaches, and for six months I could not work. I was treated by a physician and took other remedies but got no relief. A friend told me about Lydia E. Pinkham's Vegetable Compound and it has helped me very much. I am well and strong and now able to do my work. I cannot thank you enough and I recommend your medicine to my friends who are sick."—Mrs. SUSIE SACATANSKY, 25 East 17th St., Bayonne, N. J.

It must be admitted by every fair-minded, intelligent person, that a medicine could not live and grow in popularity for over forty years, and today hold a record for such wonderful success as does Lydia E. Pinkham's Vegetable Compound, without possessing great virtue and actual worth. Such medicines must be looked upon and termed both standard and dependable by every thinking person

Cox—or Harding?

DOES IT REALLY MATTER?

WHAT MORAL CONSIDERATION IS INVOLVED?

WHAT MORAL AIM DOES EITHER REPRESENT?

WILL HAYS says: "We (Republicans) are more interested in the stomachs of our people than in the hearts of the world."

Both old party platforms are proof that this is the highest aim of the powers that be.

PAUL dismisses men of that stamp with this remark:

"Whose God is their belly." Phil. 3: 19.
"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14: 17.

VOTING FOR "STOMACH" POLITICIANS WILL NEVER BRING IN THE KINGDOM OF GOD.

Our Nation Needs Moral Regeneration

America Needs Christ

All Christians are invited to Help Make Christianity Supreme in our National Life.

The Witness Committee

119 FEDERAL STREET, N. S. PITTSBURGH, PA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3373.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 14, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A REMINDER OF GOD.

A woman who had seen much sorrow once said to a preacher who had ministered to her in her distress, "I have come to think more of God since I have known you." She said this simply, reverently, and the friend from whom we heard of the incident commented on the preacher's evident feeling of embarrassment and humility when this tribute was paid to his Christly service. It was a tribute that all of us might covet—a tribute growing out of our likeness to Him whom we try to serve. What a beautiful life it must be that makes people think of God!

THE NEGRO AND THE CHURCH.

We hope all our people will read carefully the article, on another page of this issue of the Advocate, by Dr. O. E. Goddard, Secretary of the Home Department of the Board of Missions, concerning the work being done by our church in behalf of the Negro race. It is a clear statement of a program which, if carried out, will go a long way toward settling the problem of proper racial adjustments in the South—and throughout the nation, for that matter. The church is peculiarly under obligation to minister to the needs of these people who have such strong claims upon us, and to do it in a spirit that will demonstrate its own sympathetic understanding of the situation and that will command the respect and appreciation of those who are helped.

A PLEA FOR CONTRIBUTIONS.

People are valuable to the world, not for what they get but for what they give. We make this commonplace comment without reference to money at all. The smallest compensation any man receives for what he does is the financial; and the largest contribution he makes to the age in which he lives cannot be measured in dollars and cents. The millionaire may be a pauper so far as real wealth is concerned, and he who gives away a fortune may actually be giving less than nothing. The real contributions to the welfare of the world are made by those who render helpful service to their fellow-men without thought of remuneration; and the richest people in the world are those who receive the love and respect of their neighbors because of their unselfish lives. Every good cause needs money—but it needs sympathetic, cordial, unremitting co-operation more. Even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. The world needs love—not lucre; are you giving it?

"A SQUARE DEAL FOR THE CLERGY."

Under the above caption, Industry, a semi-monthly magazine devoted to an interpretation of industrial progress, devotes more than a page in its issue of October 1 to an editorial discussion of this urgent matter. It is significant as coming from a source that deals primarily with the economic well-being of the country. We quote as follows: "If ministers are lacking, how can the church prosper? If ministers are not receiving adequate support from the communities, how can they serve the church? This is a straight out and out proposition for men in industry to make their personal concern. Not delaying its consideration to some future time, but now, at once, taking steps in their various communities, business men should rally to the needs of the clergymen of all sections of the United States and should see to it that every clergyman is relieved of the worry of an insufficient support for his family. Ministers have given themselves to their work wholeheartedly and have built up a splendid bulwark of religious activity in America. In turn, business men should realize their debt of appreciation to the clergy and should hasten to put the matter of the clergyman's salary on a basis of equity and financial rating, worthy of the service which has been and is being rendered. * * * Business men who hold offices in the church should make every effort to speed such movements along. Men of finance are skilled in management and in organization of moneyed details. Why could they not turn these talents to good account within the church by suggesting ways and means for the church to manage funds so as to relieve the tension which every denomination is experiencing in apportioning church money to cover adequate salaries for their clergy?" We commend this statement to the earnest attention of our official boards and to the membership of the church generally.

MR. "KNOWS-IT-ALL."

Every organization is blessed (?) with the membership and active participation of the well-known Mr. "Knows-It-All." He may not attend all the meetings of the organization, but whenever there is an important assembly for the consideration of important measures, he is an early arrival, taking his place on the front seat. His strongest forte is not in proposing constructive plans, but in telling why the ideas worked out by others are not practicable. His vast experience, his wide range of information, his close observation, his intense concern that no mistakes be made, all conspire to render his opinions dogmatic, unanswerable, and final. Discussion is superfluous and a desire for calm consideration is an impertinence. Innovations are inexcusable and pleas for progress are preposterous. Advocates of advance are well-meaning but simple-minded persons whose presence is permissible but not particularly profitable. Mr. "Willing-To-Learn" and Mr. "Give-It-A-Trial" are patronizingly-patted on the back or scornfully squelched, as occasion may require. Oh well, it takes all sorts of people to make a world. If nobody threw monkey wrenches into the machinery, repair men would be out of a job.

BASEBALL AND THE GAMBLERS.

Gambling will ultimately ruin any sport in the world if it is allowed to flourish. One of the greatest sensations of recent days was produced by the revelation of crookedness in the playing of the world's championship series of baseball games last year. Players who stood on the highest pinnacle of fame in the baseball world confessed that they had deliberately thrown games for pay, and that this pay was given them by a clique of gamblers who made hundreds of thousands of dollars by betting on the result that was known to them in advance. Some of the greatest heroes of the world of sport have had the laurel torn from their brows—and many a heart has been made sad by their self-confessed treachery. There will be those who say that the game as a whole has been proved to be corrupt and that it is no longer to be patronized by good people; we cannot agree with this opinion. Thousands of men are engaged in professional baseball in the United States, and their characters should not be besmirched, even by implication, by the proved dishonesty of a very few. Many of these men are high-toned, clean-living gentlemen who work hard, walk straight, play fair, love their families, and are an honor to the communities in which they live. But the danger has been exposed and the warning is clear: the promoters of professional baseball must immediately take vigorous steps to protect their players and their patrons against the unscrupulous parasites of society who, without principle themselves, would debauch the morals of all whom they can influence for the promotion of their nefarious schemes. When baseball confesses its inability to divorce itself from gambling, it will bring upon itself the same obloquy that rests upon horse racing. We believe in clean sport—and we believe baseball can and will be kept clean.

New Orleans Christian Advocate

OFFICE, No. 812 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi and North Mississippi Conferences Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates. One year, $1.50; nine months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MY LESSON.

You ask me how I learned to pray?
Long years ago, so troubled seemed the way,
So full of cloud and storm each passing day,
My life so full of needs, hope so astray,
A Friend I needed, one whom I could trust alway—
I could not help but pray.

You ask me how I learned to trust?
Of wisdom I had none; I could not judge aright.
I needed counsel, guidance, toward the light.
I longed to gird my weakness with a holy might.
He called me unto Him—the Way, the Truth, the Light.
And then—I learned to trust—the Christ.

You asked me how I learned to love?
Because He first loved me; His life He gave
And suffered on the tree for me—oh! sinful me.
He washed my sins away, from self He set me free.
His love enthralls, compels, enraptures me.
My Guide, my Friend, my Savior now is He.
How could I help but love?

—Margaret B. Platt.

THE DIM RELIGIOUS LIGHT

By H. G. Cairns

It was just a meeting of farmers, many of them clad in overalls and still grey with the dust of the day's work, but it enshrined a great spiritual presence—the spirit of the new age. There were no religious exercises, though the light that struggled through the dusty chimneys of the oil lamps on the walls of the hall, was dim enough to be religious. But the light of a shaping ideal in the minds of these horny-handed sons of toil was truly a "dim religious light."

Have we not been mistaken when we have scorned that mediaeval phrase? Is not a really religious light always connected with a certain mystic, alluring dimness? It is like the light lingering along the western horizon, with its suggestion of new day farther on. It is only the Pharisee and the Dogmatist who, in the pride of having arrived, talk of the "clear shining of the sun of Righteousness," as something actually seen by mortal eye. Others think of this as something assured, because of our faith in the power of truth and secured to our vision because of our immortality, but as yet only visible to mortal eye in a dim religious light.

The light in which this group of prairie farmers saw their problems and their way out, seemed as dim as that of the lamps; but, unlike these, it was visibly growing brighter.

With the immediate question they had met to discuss, we will not deal particularly. It was one of many meetings called to protest against the action of the government in doing away with the Grain Board, and throwing the marketing of wheat back into the "pit." Suffice it to say, that a certain consciousness of power and grim determination, with which the air was surcharged, unmistakably told that Canada's basic industry is not going to submit any longer to be just the foundation on which beaver-hat and silk-hose aristocracies are reared. But as this affects no pure selfish interest and the evolution of economic determinism.

Looking on and listening, we wondered if they were all, if this was just an exhibition of developing class consciousness and selfish pain. Two scenes were very evidently before the mind's eye. That of themselves, struggling with weeds, wind, drought, grasshoppers, rust, frost etc., paying high prices for implements, twine, help, and all the necessaries of the home, living in more or less isolation on the prairie, trying to get enough ahead to build homes with modern conveniences, and to send their children away for a higher education. And the other, of rows of palatial homes in Winnipeg, built by profits of the grain exchange, and lines of well-groomed men emerging from these homes, wending their way to the "wheat pit" to engineer new "rakeoffs" to provide the motive power to keep the limousines, balls, and banquets going.

Of course, both scenes were more or less extremely colored in their eyes, but the protest was most emphatic and fundamentally just against anyone who has made no contribution to the production or distribution of wheat, living off the wheat on its way to its final destination in the stomach of the world.

Ah! that last mention brings another scene—a great thronging, perspiring, hungry world reaching out for bread. A suggestion had been made that, with proper and not unduly expensive facilities for marketing, we might have three or even four-dollar wheat this year, and the question arose as to the real aim and end—the motive of all this work. Is it the monetary reward or the service rendered?

Then, in the dim religious light at the far side of the hall, I saw a prophet of the new age clad in denim, who had arrived in his Ford a few minutes before almost direct from the plough on the summer fallow arise and proceed to state the case as he saw it:

"We are workers together with God, answering the prayer of the world for daily bread; we want our own daily bread, that is a twentieth century living for our families, and we want everybody to have the same; but we want to see them all earn it by filling a useful place in the world's work, at least as useful a place as I have filled in the seat of the gang-plough to-day. We don't want anybody to get it by bailing it out of the stream as it flows from producer to consumer. If they are working to keep that stream flowing steadily, all right, but just dipping in—that's no good. We don't want any four-dollar wheat, for that means that many will not get their share of daily bread; but we will have to get that pretty soon, in order to get our share, if the cost of everything we have to buy keeps mounting up. Somebody is dipping into the stream flowing to us as well as that flowing from us. All we ask is, that as we are here to serve the people, by filling the world's bread basket, that the people pass around their own basket, and see to the proper distribution of it, so that everybody may get a fair chance to secure their share; but, when some just dip in and take, without rendering service, some others who do render service will have to go short. The main thing, at bottom, is not our profit on the year's operations, but the needed service we have rendered to humanity; but we want two things—first, that humanity gets the benefit of that service, and not the bulls and bears of the grain exchange, and, second, that we get our fair share in the distribution. We will do our best to solve the problem of production, and we want our Government to solve the problem of distribution—and, if they can't—or won't—why then we will tackle that, too, and see if we can't plough a clean, straight furrow right through to the Atlantic Ocean, and perhaps through that."

Riding the plough that day, to this grower of wheat on the Saskatchewan prairie, there had come a "dim religious light," such as came to the herdman of Tekoa long years ago telling of the beauty and blessing of life, not for profit, but for service; not of ruthless competition, but of brotherly co-operation. The "clear shining of the Sun of Righteousness" will surely sweep all that is [illegible] but [illegible] will [illegible] but keep in the [illegible] "dim religious light" full of promise and [illegible] faith they follow in the [illegible] it will be.—Christian Guardian.

SOME THINGS WE ARE DOING FOR OUR BROTHER IN BLACK.

By Dr. O. E. Goddard,
Home Secretary of the Board of Missions.

Inquiries frequently come to my office concerning what we as a church are doing for the Negro in the South. While we are not doing all that we should do, we are doing more than the average Methodist knows of. Prior to 1870 we had a colored membership—loyal Negroes who would not abandon the church that had ministered to them in the days of slavery. Up to that time they worshipped in our churchhouses in galleries, or some department of the churchhouse provided for them. Our leadership decided that the best plan for developing the Negro was to set him up in a church for himself. Our colored members were organized into the C. M. E. Church. Since that time we have maintained a paternal attitude toward them. Our bishops and connectional secretaries have always been helpful advisers of this fast-growing church. They were called "Democratic Niggers," "white men's Negroes," and many other odious epithets were applied to them by other colored people. In spite of this and all other hindrances, that church has had a marvelous growth. They are now nearly three hundred thousand strong. They are developing schools creditable to their race. They have leaders of whom no church need be ashamed. We have been maintaining Paine College for them since 1889. It is well known that nearly three quarters of a million dollars of our Centenary money will be applied to Negro education. Our last General Conference levied an assessment of $[illegible],000 for Negro work. Having no board for handling this fund, the Conference ordered that one-half of this amount be administered by the Board of Education and one-half by the Board of Missions. The half committed to the Board of Education was ordered by the Conference to be applied to Negro education. No direction was given to the Board of Missions as to the application of the half committed to it. At the last annual meeting of the Board of Missions a policy was outlined by the Secretaries of the Home Department and adopted by the Board. The policy assumes that the C. M. E. Church is the organism through which we shall minister to the Negro population of the South. We are fortunate to have this church, which they persistently assert is the child of the M. E. Church, South, as a medium for approaching the black race.

Our half of the first year's collections for Negro work was twenty-one thousand dollars. Three thousand of this had to be used to help take care of a large deficit in the current expenses of Paine College last year. Seven thousand was appropriated for holding summer schools or institutes for C. M. E. preachers.

We are offering every one of the twenty-five hundred preachers of the C. M. E. Church one of these institutes at the expense of our church. We pay all railroad fare and all board except such part of the board as the five dollars matriculation fee will pay. (Each preacher is required to pay this registration fee.) It costs each one that much—no more, no less—regardless of the distances traveled. The first of the institutes was held in Augusta, Ga., from the 14th to the 24th of September. We invited to this institute all the preachers of the C. M. E. Church in the States of Florida, Georgia, North and South Carolina, Virginia, West Virginia, Maryland and the District of Columbia. Twenty-five presiding elders and about one hundred and seventy-five pastors were in attendance. Colored preachers were used as teachers for the undergraduates and for admission on trial. Courses in exposition, homiletics, doctrines of Methodism, Sunday school work, sociology, were taught con-

secutively during the forenoon. In the afternoon we had the "Open Forum." Here any questions could be raised, any subject discussed that men wanted to spring. At the suggestion of the leading men of the institute, one afternoon was devoted to the discussion of the question, "How can we translate the emotional religion of the Negro into an ethical type of Christianity?" In the evening we had addresses from bishops and other leaders, or stereopticon lectures.

Never did I see a more grateful people. I think this is the best money I have spent for the church since I have been in this office. Other institutes will be held until every one of the preachers shall have had an opportunity to attend one of these institutes at the expense of the M. E. Church, South.

Another and altogether new feature of the work is to support a goodly number of their preachers as our missionaries to their people. The Board of Missions appropriated ten thousand dollars for this purpose. The Missionary Secretary of the C. M. E. Church, their bishops and myself are now selecting these missionaries. Their names and addresses will be given later. We shall have, perhaps, more than fifty of these missionaries this year. When these men shall have been appointed and their addresses known, our people will take additional interest in them.

One of the leaders of the C. M. E. Church said publicly in Augusta, "If other churches would do what the M. E. Church, South, is now doing, in less than twenty-five years there would be no race problem in the South." From time to time I expect to make some report of the work we are doing among these people.

THE PERAMBULATOR GETS ABOARD.

After staying in Vancouver for a week because of the delay caused by our ship, the Monteagle, being held four days overtime at Hong Kong, and consequently a delay on this side of the Pacific for unloading and reloading, word was given us at the steamship office that passengers could come aboard Saturday and the ship would sail that night. This was good news to our crowd, for we had started to Japan, Korea and China and had visited all the places on the American Continent our itinerary called for as well as spent five more days in Vancouver than we had planned for, so we were ready to come aboard and settle down for our long voyage of sixteen days, not counting the one we lose in crossing.

On arrival at the pier, and meeting a goodly number of people whom we found to be delegates, it seemed to us that every one was like our party in that they wanted to get aboard and be off on the trip to the Orient. Getting on a vessel and leaving the wharf, however, are two separate questions. We got aboard and got settled, even had dinner, but still the ship remained at the dock and the freight kept coming abroad. We took on board, it seemed to those who watched, everything from everywhere, and in the meantime seven, eight, nine, ten and eleven o'clock struck before the signal to cast off was given, but finally it came, though the Perambulator did not wait for it, for having lived in New Orleans it was no novel sight to see an ocean-going vessel cast off and get under way, so he had gone to his couch for his early night beauty sleep.

The passengers number 130, and 110 of them are delegates to the World's Sunday School Association Convention at Tokio, Japan. They came from South America, British Isles, Canada, India and the United States. There are ten ministers among them. The oldest member of the ship's company of delegates is Brother L. K. Hyslup, a layman of 82 years from Virginia; the youngest, Theodora Bryce, age 16 months, on her way to India with her mother and father who are returning to their work in Indore, Central India. The rest of the delegates are men and women of all walks of life going out to get a glimpse of the Orient.

The distance from Vancouver to Yokohama is 4200 miles and when we arrive there we will then proceed as follows: Yokohama to Tokyo where we will be for eight days in the Convention of the World's Sunday School Association. This is just a short run of 18 miles, but after the convention our tour will be: Tokyo to Shemonaseki, 657 miles; Shemonoseki to Fusan (Korea), 119 miles; Fusan to Seoul (Korea), 275 miles; Seoul to Mukden, 479 miles; Mukden to Peking (China), 518 miles; Peking to Shanghai, 908 miles; Shanghai to Nagasaki (Japan), 409 miles; Nagasaki to Kobe, 321 miles; Kobe to Yokohama, 425 miles; Yokohama to Seattle, 4200 miles.

By taking a map any reader may very readily follow the itinerary and see how completely it covers Japan and Korea and the principal parts of Eastern China.

On waking, the passengers were informed, when they found the ship was tied up alongside a pier that in the night we had made a run up the coast to Union City in order that coal might be put aboard for our long voyage. All day Sunday, Sunday night, and Monday forenoon was given to this—and now once again we are under way. One stop more will be made before we get out to sea and that will be at Victoria, B. C., where passengers, mail and freight will be received. The stop will be made in the night, and when we awake in the morning we will be well out to sea. Of course, the mail will be put off at Victoria and all afternoon the passengers have been writing their last farewell to friends and loved ones.

Sunday was spent very pleasantly aboard. The preaching service at 11 o'clock was conducted by Rev. Mr. McGaw, of Iowa, while the sermon was given by Rev. William Butcher, of the Wesleyan Methodist Church, London, Eng. The Sunday school was in charge of Mr. J. H. Engle, General Secretary of the Kansas State Sunday School Association, who had as associates and teachers choice ministers and Sunday school workers from among the passengers. The Sunday school was in the afternoon at 3 o'clock, and this was a little odd to the Perambulator, who was reared to go to Sunday school in the morning.

The night service was conducted by Rev. G. L. Lorenzo, of India, while the sermon was given by Rev. G. P. Howard, General Secretary of the Brazil Sunday School Association of South America. A committee has been appointed from among the delegates to plan for the entertainment and pleasure of the company during the voyage, and already we are beginning to hear of concert nights, lecture nights, stunt night, etc., as well as games, etc., in the daytime.

Our crowd seems to be content to sit and read and listen, for they say they have come to rest themselves and not to put forth any more effort than is necessary. So we are enjoying ourselves and are looking forward to a great voyage and a pleasant journey upon the other side.

THE PERAMBULATOR.

"PAY-UP" SUNDAY IN NORTH MISSISSIPPI CONFERENCE, NOVEMBER 7.

By Rev. Ben P. Jaco.

When Mark Twain undertook his trip around the world on foot, he used various means of conveyance to get to Switzerland, where he walked some, then sent his agent to complete the trip to save time and shoe leather. I appreciate both the humor and common sense. So, to save time and shoe leather in doing our most serious business of promoting Christ's Kingdom in our Conference, I propose that we set Sunday, November 7, for "Pay-Up" Sunday in North Mississippi, when the stewards, and all others charged with raising any church funds in the congregation for pastor's salary, benevolences, debts due, Centenary pledges, and all obligations in Sunday school, Epworth League, or Woman's Missionary Society, shall complete their work for this Conference year, and that all presiding elders and pastors plan for special services on that day in each church as well as to assist in organization of teams to do the collecting of money. This will put all of us to walking some and save many from walking too much when shoes are so costly. Then will come the conscious peace of mind and spiritual joy it will afford so many over having done the Lord's work well.

Then I may do my part in this great work, let each pastor audit the books of each of his Centenary Treasurers and report to me on blank sent. If that blank was lost, ask for another. Also, fill out that we question Card I sent each one and mail it to me. About November 1, another statement of amounts paid on Centenary Pledges by each church will be published. Be sure all money has been reported or sent to S. J. High, Treasurer, Tupelo, Miss. At the session of our Conference at Columbus, there will be displayed charts showing what each church has paid. Be sure each church has full credit for all paid, and that all pledges are paid. This is an eternally serious business. The stewardships are small matters. The souls of lost men are at stake. Your soul is liable. Will you decide your own soul? Which shall it be "Ye did not" or "Ye did it".

THE PRODIGAL FATHER.

A certain man had two sons. And the younger of them said to his father: "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living, in that he paid the boys' bills and sent them to a select preparatory school, to dancing school, to college, and tried to believe that he was doing his full duty to his boy.

And not many days after the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks, bonds, and securities, and other things that do not interest a boy. And there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship. But when he came to himself he said: "How many of my acquaintances have boys whom they understand and who understand them, who talk about them and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances.'"

And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment and, instead of running and falling on his neck, drew back and was ill at ease.

And the father said unto him: "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend." But the son said: "Not so. I wish it were possible, but it is too late." There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I received the information and received the companionship, but I got the wrong kind; and now, alas, I am a wreck in soul and body, and there is nothing you can do!" It was too late.—The Continent.

We cannot afford to forget what God has planned for every willing and obedient child. His purpose reaches forward to remarking us in His own image. We are "guided through faith unto a salvation ready to be revealed in the last time." We are encouraged in our efforts by expectation of fulfillment through God's love and help. When our case seems most helpless we must remember that God Himself is at work, and turn amid discouragements to do our part. That is the thought that we most need for courage—that God is active through us for the work which He has given us to do. Each of us may look forward to God's remaking with good hope so long as we seek to do His will.—Isaac O. Rankin, D.D.

AN OPPORTUNITY IN THE OIL FIELDS.

My Dear Brother Carley: Conference is drawing near and with it the end of four years service in this charge. Some things that I had been working for have been accomplished, but there will be left plenty for my successor to keep him busy all the time. We are ended, owing to certain conditions in Homer, to meet with a little difficulty in taking in the work when it comes. The Sunday school is in good working order, and the other departments of the church work are going well. Recently we have come to be a home very like unto. The church has been reorganized and received some valuable additions. The mind is good.

Many very excellent people are to be found in Homer. Not a few of them are in the Methodist church. The finance committee of our Board of Stewards cannot be beat by any. We will hold our fourth quarterly meeting next Monday and they expect to have the entire budget in hand. The people of the church are responding to their efforts and are helping make this Conference possible.

During the present year sixty members have been received into the church. Some of these have been from among the people brought to the town by the new oil industry. Some of these were not here permanently and have already gone to other centers. The membership of the church is now nearly four hundred and forty.

The past year has been a very difficult year here. Many strangers have been in the town. Nearly every home has received strangers as roomers or boarders. In some instances two or three families have been living in one house. It has been hard to reach these people. Some of them have been reached, but many have not.

Conditions in the neighboring oil fields are simply crying out for something to be done in a religious way. The churches of the town have been unable to meet the situation. The pastors here have had their hands so full that they have been able to give but little attention to the multitudes in these fields. It is reported that there are several thousand people there. The derricks are up by the hundreds—one looking over the field would say by the thousands. People are gathered there from everywhere. Not only are to be found the oil field workers, but many of these men have their families there. The different companies are building small houses for their men to bring their families. A school opened there this morning with one hundred and fifty ready for work on the first day.

Along with this vast number of workers have come the usual hangers-on. The lewd woman is in evidence. Gamblers ply their trade. Dance halls are running regularly. Motion picture shows are at work seven days in the week. General merchandise stores, drug stores, and cold drink places everywhere are open for seven days in the week. Work never stops. Teams and loaded wagons with caterpillar tractors are on a constant move, Sunday and every other day. They do not stop for the heat of summer or the cold of winter. When it is dry and the dust is flying, when the mud is deep in the streets and the roads, things still move. Surging masses of humanity are here and are there in the fields. Where sage bushes and weeds covered sand hills, are now to be found teeming crowds of busy workers.

Into all this moving and laboring mass of human beings with all kinds of desires and with some terrible passions, your church and mine has not sent a single worker. Nor has any other church for that matter. The Y. M. C. A. is there. The presence of the Y. M. C. A. is made possible by the welfare committee of the oil companies. This committee is also supplying the building in which the public school is to operate. The work of the Y. M. C. A. is chiefly community work and welfare work. They have an excellent secretary and one who is making his presence count throughout the whole of the field. This field stretches over a radius of something like three or four miles in extent. The Y. M. C. A. is in the middle of the field.

There are many excellent people in the field. Some of these are good Methodist people. They need attention. Recently we secured a young married lady, whose husband is in the employ of one of the companies, to become a teacher in our Sunday school. She has taken hold of her work in the right spirit. But yesterday she came to say that she and her husband are going to the fields to live and she will have to give up her class. There are others like this young lady who are in the fields. They want so much to have some sort of religious service there. It is simply out of the question for it to be expected of the pastor of the Homer church that he do this work. As far as the Homer church is undertaking the financing of this work, they are now carrying all that it is possible for them to carry. Our budget this year amounts to about ten thousand dollars. We raised about that last year. Next year they are planning an addition to their building. The first year of my pastorate we raised about three thousand dollars and thought that we were doing fine. What will be the answer of Louisiana Methodism to this open door that is in our midst?

An effort has been made to do something for the people in the oil fields in a religious way. The preachers of the town have gotten behind a movement led by the Presbyterian pastor, because he had more time for it than the others, for building a church to be used by the different denominations of the town. The money was largely raised by Rev. S. P. Collins, pastor of the Homer Presbyterian Church. People in Homer, men in Shreveport interested in the oil business, and others have contributed. The building is under way. Cannot our Board of Missions get behind a man to work in these North Louisiana oil fields? He might give some time here and some time in other fields. He could preach in this church building. The work will have to be missionary because of the transient character of the population. Those who are here will help in the support while they are here. What shall we do? The thing is before us and cannot be left out of our calculations. The companies are spending hundreds of thousands of dollars in establishing themselves here. They are taking out millions of dollars worth of oil.

Carley, I have been out to that Y. M. C. A. building on Sunday evening to preach to the people there. They are ready to receive the gospel. The Secretary is a Methodist. He told me to-day that they had nearly eighty in attendance at their oil field Y. M. C. A. Sunday school yesterday. The Sunday school is not in the Y. M. C. A. program. Is the Methodist Church in Louisiana going to turn her back on this opportunity and this responsibility? There is everything there to tear down and but little to uplift. It is in such soil as this that is left uncultivated by the church of Christ that Bolshevism and other undesirable things find a luxuriant growth.

The man who comes next year to Homer will find some most excellent people. He will find men and women who will stand by him. He will find demands that will take every ounce of his strength and energy. Yours faithfully,

W. L. DOSS, Jr.

"CENTENARY PAY-UP DAY," MISSISSIPPI CONFERENCE.

To the Pastors and Centenary Treasurers, Mississippi Conference.

My Dear Co-workers: At the Annual Conference in Brookhaven, I will have charts showing the record of each church in the Centenary—how much subscribed, how much paid, and the percentage to be based on what is due for the first and second year; in other words, 40 per cent of the whole amount subscribed. These charts will be arranged by Districts, and the figures will be large enough to be easily read. With this in view, I am sending you this letter so that you will see that your church makes 100 per cent.

In order that there may be a united campaign for the collection of pledges, November 7 has been designated as "Pay-Up Day" for the Conference, with the hope that each church will observe the day with a service that you think will be most helpful—but preceded by enough Prayer, Plan, and Push, to make the day a success. Get every one to pay what is due on their pledge for the first and second year (more if they will), either on or before this day.

Should there be any who did not pay then, observe the week from Nov. 8 to 14 as "Follow-Up Week," when your workers shall visit all those who did not pay, and collect from them.

November 15 is "Report Day." All Treasurers are urged to report to the Conference Centenary Treasurer (using regular Report Blank) on this day.

Final Report. Should you for any reason not get your report in on the 15th, you can get it to this office as late as November 20, and it will be included. Call your church cabinet together at once, and get everything ready to make the day a success. Make announcement of the day, and your plan before every service, so they will not forget it.

I would urgently request that every Treasurer who has not made his report to me for the month of September make it now, so that I may compare the figures shown in his report with my records, so if there is any difference, it may be worked out now, for I am anxious that each church shall have the correct amount shown on the chart.

How about getting every subscriber as much interested in the payment of his pledge as he was in making it, and making real our motto: "No Shrinkage, But An Increase"? Remember, that Ten Per Cent of all paid by Conference will be refunded to our Conference Board of Missions, to be used to help the mission charges.

Any assistance I can render will be gladly done.

Yours for Service,

W. D. HAWKINS,
Conference Centenary Treasurer.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
811 BARONNE ST. NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones: Jack. 1090 or Main 3630
1091 1131

WANTED! WANTED! WANTED! FIVE THOUSAND MEN AND WOMEN!

By Rev. R. H. Bennett, D.D.,
Secretary Department of Life Service, Christian Education Movement.

You may hear this call in every walk of life. It arrests you from the sandwich boards of the Army and Navy up and down the streets. Alluring advertisements sound it forth in circular and newspaper. Hodcarriers are invited to work for certain firms at high wages with space to park their automobiles also promised. Big business has agents going about the country hunting for men who can handle large responsibilities. The world has many crying needs, but its most acute need is for men and women.

This situation extends also to the Kingdom of God. Never did a broken-hearted world more sorely need guides, comforters, teachers, evangels. Never did the church behold more open doors or hear more world-wide calls for help. With such wealth of opportunity, with such bitter cries from those that die, with such blatant, jeering challenge from the hosts of darkness, what can the church do but send out far and wide her summons for volunteers?

Here are some of the "white" fields.

Every church is short of preachers. There are thousands of vacant pulpits in our land. Tens of thousands of trumpets lie idle for lack of trumpeters. Tens of thousands of forums are silent awaiting a voice. Israel cries aloud, "Come tell us

what we ought to do." Though the need of our own church is less acute than that of many other churches, we could use immediately from 800 to 1000 new preachers without displacing or crowding a single man now at work in the ministry. Ask our bishops and presiding elders how hard it is properly to man the appointments. And there is to be added the ever multiplying openings for new work if we only had the men to fill them.

Our Mission Board is planning to send out 100 new missionaries a year for five years. The men charged with finding these new workers are sorely perplexed, though not in despair. We must have these Christian doctors, teachers, nurses, orphanage workers, business administrators, mechanical help, clerical force, etc. The Centenary has filled our treasury, but of what use is a full treasury without an army? The situation will but mock us unless on many lips, "Here's my check, send some one else," becomes, "Here am I, send me."

In fact, the Centenary waits on the Educational Campaign to help furnish and equip the new workers for the field. And it is not too much to say that the ultimate main object of the Christian Education Movement is so to properly equip our colleges that they shall furnish the workmen needed for the King's business.

Then there is opening a great new field of privilege and need in the realm of religious education. An increasing number of churches are calling for secretaries of religious education to supplement the pastor's work or release him from many calls on his time in order that he may give more efficient service in his loved employ. Our Sunday school work with its ever enlarging program is calling for an army of trained teachers and other workers.

In the face of such facts, the Christian Education Movement can do nothing less than fix its third great objective as follows:

"To lead at least 5000 young men and women to pledge themselves to devote their lives to the ministry, to missions or to some other form of Christian service, and to seek a Christian education as a preparation for effective life service."

The object of this note is to give the facts. The methods of the Life Service Campaign will follow later.

Hear the need. Heed it. Pray earnestly for a proper response. Preach on it. Preach on it again. Write this office for sermon material on it. Offer God your children. Offer Him yourself. Let great emphasis be placed on this subject at the Annual Conference. Let there go up from the shores of life, as the sound of many waters, the voice of thousands of Methodism's choicest and best, saying, "Here am I, send me."—You?

And thus shall the sacramental hosts with this slogan on their lips strike a mighty stride toward the victory of "that day."

Nashville, Tenn., October 1, 1920.

THE GLORY OF THE SECOND MILE.

The glory of the second mile is only to be seen in all its fullness as exemplified in Christ himself. His life, his teaching, his miracles of healing, his gentleness, the purity of the example which he left us, may be looked upon as the first mile to which the need of men compelled him. But love constrained him still further, and the second mile led him to Calvary! And still day by day does he manifest that same love in his response to our constraints. For if we invite him for one mile, and compel him by faith and prayer with that compulsion to which he always so readily yields, to come into fellowship with us, he always goes further and gives "exceedingly abundantly above all that we ask." And if we invite him for the first mile of life, we need have no fear but that he will come with us twain, even through death and beyond. It is Christ who has made the second mile beautiful, and beckons us on to share its glory.—J. Stuart Holden.

CHRIST OUR HOPE.

Mr. Spurgeon was once traveling in Italy and came to an open gate over which was written in Latin, "And there was a garden." He entered through the open gate and saw a finger board on which was written, "And in the garden was a new tomb." He followed the path pointed out and came to a tomb, over which was written, "A new tomb, wherein never man was laid." He looked in and saw on the steps leading down into the tomb these words: "And stooping down, he looked, yet entered he not in." But just beyond were these words: "Come, see the place where the Lord lay." He went in, and there carved in marble were the napkin and the linen clothes lying, and these words: "He is not here, for he is risen, as he said." Christ is our hope because he arose from the dead, because of his birth, life, death, and resurrection.—The Rev. Wiley K. Wright.

THE BROKEN INSTRUMENT.

There is a beautiful legend of the broken instrument. Its strings were gone; its parts were out of alignment; its exterior and interior were dust covered. It was thrown into a rubbish heap, till one day a musician came to the castle. He saw the neglected instrument and repaired it, for he was its builder. Then he played on it the most exquisite music. He drew from it harmony that pleased the most cultivated because he understood its laws. This is a parable of life. You and I are so unstrung and dissonant that no culture can attune us, no age-spirit can restore the lost chord. But the great Musician, the loving Maker of us all, can repair the ruin wrought by evil, can change the worldling and sinner into a saint, can restore the divine image and set us back among the approved of the Father. O, for the harmony that enables the soul to hold unbroken communion with the Lord!—J. Frank Smith.

If You Attended a Christian College.

If you attended one of the Christian Colleges or Academies of the M. E. Church, South, you are favored of fortune.

You are among the leaders of your community. You uphold the morality on which our social order must rest. You have faith in God and are thoughtful of the welfare of the Church.

The Christian College does that which no other college can do. It bases culture on spiritual development and preserves religion and learning in proper relation.

Alma Mater Calls You.

If you attended one of the institutions of the Church there is no love which can supplant your love for Alma Mater. Whether graduate or not you love the old school.

The halls and the campus, the old athletic field and the great trees, the parties in your room and the stunts which were "pulled off," the fellows you "ganged with" and the girl friends you made—what memories they evoke and what surges of affection come from your heart when you think of them!

Alma Mater calls you by a thousand voices which only she can utter.

Alma Mater Needs You

Have you been quite fair to the old School? Have you "written home" as a dutiful son or daughter should? Have you told her where you are, what you are doing? How you are getting on, how the world is serving you, how much you love her?

Perhaps the College does not even know who you are and where you are.

Let us all "write home" to Alma Mater. Let us all tell the old school about ourselves—past, present, and future—our hopes, achievements, and fears. Let us send her our address, and the names and addresses of all the "old fellows" and companions of our school days that that we know.

The Schools and Colleges want their rosters complete. They want no empty chairs in the family circle. They want to tell all the world who and what the former students are. For these are their greatest assets.

DO IT NOW!

WRITE HOME TO ALMA MATER.

"Write Home to Alma Mater" Form.

Name.....

Address.....

Class or years.....

Maiden name if married woman.....

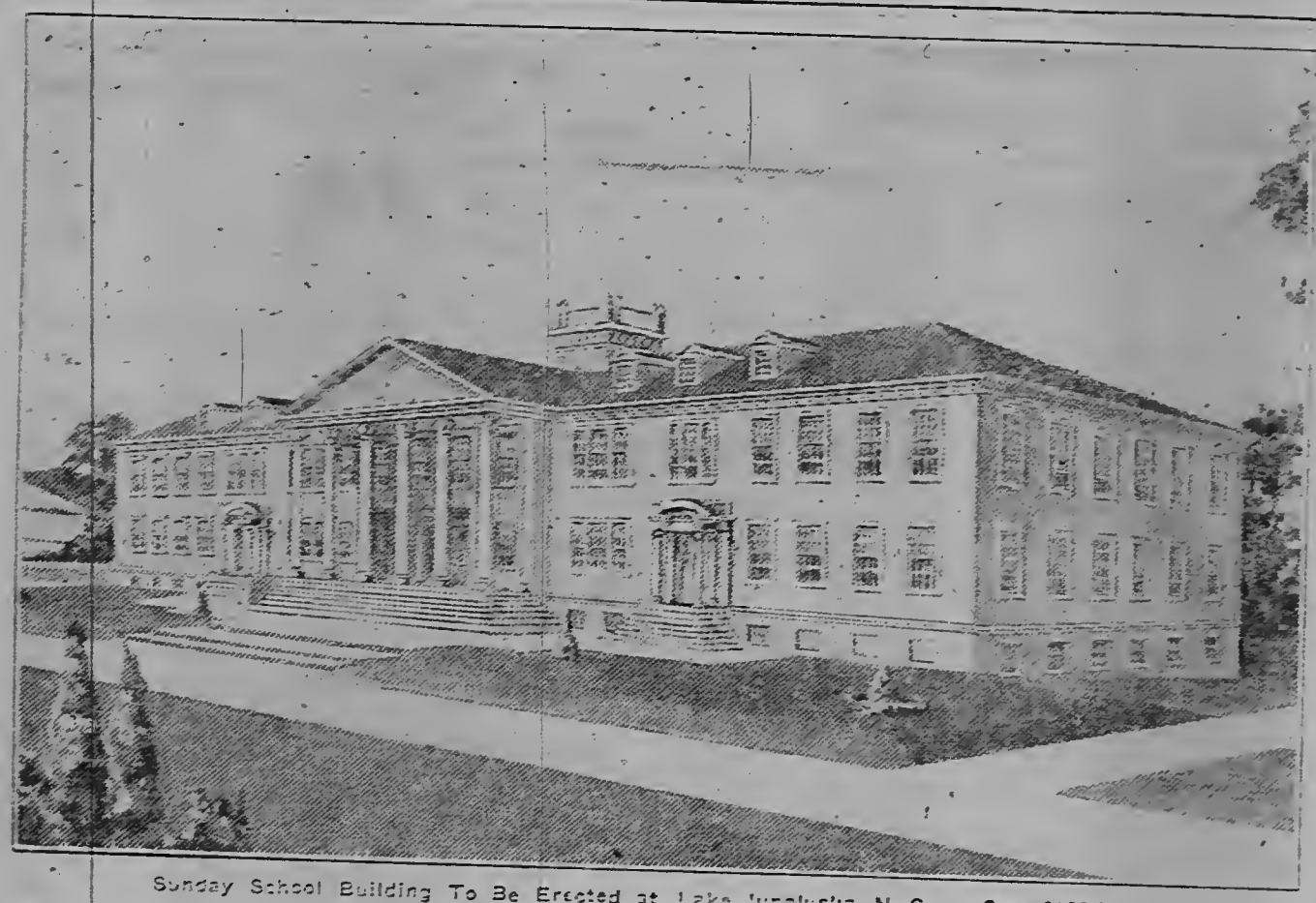
Business or occupation.....

Position held since leaving school.....

Christian Education Movement

M. E. CHURCH, SOUTH,

Nashville, Tenn.



Sunday School Building To Be Erected at Lake Junaluska, N. C., to Cost $100,000.

THE SUPERANNUATES.

By Mrs. Lee Livscomb.

Help the old veterans
Who have stood for the right,
And now are too old
The battle to fight.

You who are young
And fresh in the strife,
Don't let them suffer
For the comforts of life.

Had they not been
To God's call ever true,
They might have had wealth
And a nice home, too.

Tho' they are feeble
And growing old,
Their faces are bright
And their hearts pure gold.

You owe them a debt
You never can pay,
It can only be known
At the Judgment Day.

They have stood by you
When the days were drear;
If your loved ones died,
They brought comfort and cheer.

They will not be here
Many more years;
Don't let their old age
Be haunted with fears.

But let them from want
And sorrow be free,
For their prayers ascend
For you and for me.

They may not possess
Either wealth or renown,
But waiting for each
Is a bright, starry crown.

Oxford, Miss.

AN APPEAL FOR POLAND.

To relieve the indescribable sufferings of the Polish people, as reported by its relief workers, the Methodist Episcopal Church, South, has launched a movement to dispatch several cargoes of clothing and other supplies to Poland immediately. The Methodist Polish Relief, under the direction of Miss Daisy Davies, has designated October 17 as the Sunday on which the women of the church will canvass for these supplies. This movement is backed by both the Centenary Commission and the Board of Missions and is official.

According to the reports received at the Centenary headquarters from our relief workers and missionaries in Poland, the people have absolutely no clothing of any kind and multiplied thousands will die during the winter unless garments are shipped immediately.

The reports also state that there is absolutely no soap in the entire country, and physicians declare that a typhus plague will result unless soap can be secured. The workers are clamoring for supplies with which to save the Polish people, especially the women and children.

According to the plans of the Methodist Polish Relief, the matter should be presented in all the churches on October 17, and on that day the women of the churches will canvass all the homes to secure supplies. Clothing of all kinds, soap, hospital supplies, blankets, and everything of a similar nature is desired.

All supplies should be shipped to Miss Daisy Davies, Methodist Polish Relief headquarters, Newport News, Virginia, at the earliest possible moment. A staff of workers there will pack the material and ship it to Poland. Transportation facilities have been provided by the Polish government.

Miss Davies has placed literature in the hands of each pastor, Sunday school superintendent, and president of missionary auxiliary. This literature gives full information concerning the need in Poland, the articles desired, and directions for shipping.

No money is asked; simply clothing and supplies. But if any money is given, it can be used to purchase bolts of flannels and similar cloth. Manufacturers and wholesalers should be urged to give their second-grade or shop-worn stockings, cloth, and similar supplies.

"CONFERENCE ENTERTAINMENT."

My Dear Brother Carley: I appreciate what you have to say in the Advocate, page 8, September 30, in regard to "Conference Entertainment." It seems to me the time is here, and has been for some time, for us to arrange to take care of ourselves. The people do not think less of the ministry, nor do they love less the cause, but conditions have changed, and we should change too. Lack of room in our towns, high cost of living, and the servant question, all conspire to make us see and feel that we must change our plan of entertainment.

I think for the past two or three years the North Mississippi Conference has had but one invitation, and was very thankful to get that. I do not now call to mind the time when a layman stood on his feet on the Confefrence floor and pleaded that the next session of the North Mississippi Conference meet in his town. They know the conditions, and I feel sure many more of them would attend if they could come and pay for their entertainment. You know that the colonel's big house is not often crowded, but the Widow Smith's is. I feel that the manly, self-respecting man wants to make new arrangements.

Brother J. E. Stephens, our pastor at New Albany, endeavored to pass a resolution at our last Conference to change the plan, but there were too many old-timers, and they snowed him under; but I think before some of them got home they were repenting, and ready to change the method of entertainment, and also the time of holding our Conference. I can't understand why we desire to continue to take our children out of school just as they are getting well under way, and take them to a new place along about the first of December, and start all over again. Old-timer says this is the way we have always done, and, therefore, we can't change the time. Of course I understand the bishop fixes the time, and the Conference the place, but I am sure that our bishops will be only too glad to co-operate with us in a matter so vital to the young life of our ministers. So I move that we fix on Grenada College as the place, and ask our bishop to hold our Conference about the first of September.

With our beautiful new administration building completed, we will now have ample room, and as the school will open almost immediately on our adjournment, the servants of the College will be available. All eating at the same time in the one big dining room, and all getting through about the same time, our association will be more to the liking of such assemblies, and our work, I am constrained to believe, will be done much quicker, and more satisfactorily.

Can I get a SECOND?

Cordially, I am your brother,

W. S. SHIPMAN.

Ruleville, Miss.

"Lo, I am with you always, even unto the end of the world," is not an idle, not an unfulfilled promise. He is not with us merely as a thought, but as a life. He gathers us up into His own being. He floods us with it. There is inspiration here, certainly, for any duty, for any endurance. The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious.—Wayland Hoyt.

The beatitudes give the divine ideal of a Christian character that has yet to be realized, save in the Master.—Exchange.

The Home Circle

ON THE BACK OF THE NORTH WIND.

When on the North Wind's back I ride,
We scour the country far and wide;
For miles we canter up and down,
And race like madmen through the town.

We scale the purple mountains high
Whose treetops seem to brush the sky;
A-tiptoe on the top we stand
To look down o'er the wind-swept land.

Through meadows green we gaily prance,
To make the grass and flowers dance;
The birds all hide within the nest,
And sing, "To stay at home is best."

The dancing rivulets leap and run.
We chase them on—it is such fun,
Until outraced they're lost from view
"Good-by," we shout, "good-by to you."

On, on we push to some far shore
To hear the noisy ocean roar;
There we are tempted long to stay
And with the tossing whitecaps play.

Then through the forest glade we go,
And bend the knotted branches low;
And now the stormy night has come,
I think of mother dear at home.

I long for my snug little bed,
The friendly stars that blink o'erhead,
My picture-books, my warm fireside,
When on the North Wind's back I ride.

—Ethyl M. Reed.

THE WALKING PLANTS.

Mary's face was dismal as she bent over the raspberry bushes, although the raspberries were a lovely sight. When her parents were suddenly called from home they were obliged to send her down to stay with her grandmother; but she did not like the country. Fields and gardens were stupid, she said; as for raspberry bushes—well, they were raspberry bushes, that was all.

She put down her tin pail and dropped beside it in the grass. "I wish I could go back to town!" she grumbled drowsily.

"When I feel that way," she heard a voice whisper, "I take a walk."

Mary half opened her eyes.

"Excuse me, what did you say?" she asked, mildly astonished.

"I said," answered the voice, "that when I get tired of looking at the same old things I go for a walk."

"Who are you, please?" said Mary.

A little laugh answered her. "I am the raspberry bush right at your side."

"Bushes can't walk!" exclaimed Mary. For some reason it did not seem strange that they could talk.

"Not many of them can walk," the bush agreed; "but I learned the trick from my parents, and they learned it from their parents. In fact," the bush went on, proudly, "for centuries all of our family have walked."

"How do you do it?" Mary asked curiously.

"It's really very simple," was the answer. "I bend one of my branches until it touches Mother Earth—so. Then with my little slim white fingers I take firm hold of her hand. After I have rested I send out another branch, and that branch, too, puts out its fingers. In that way," the bush added, with a touch of vanity, "I have walked half-way down this row."

"It's a slow way to walk," Mary observed.

Suddenly a big drop of rain on Mary's nose made her open her eyes. She picked up her pail and scampered into the house. "Grandmother," she asked, "do raspberry bushes walk?"

Grandmother smiled. "Well, in a way. I've known them to travel across the garden."

"How funny!" said Mary. "I always thought a plant stayed where it was put."

"Not all of them," said grandmother. "If you had been here in early spring you would have seen that the white clover reaches out a small, slender arm and digs its thin little fingers into the earth, then puts out another arm. It acts as if it were walking on its hands."

"The way our hired boy does!" cried Mary.

"Well, a little more slowly than that, I should say. I can show you some other plants, too, that walk." It had stopped raining and they went out together. "First of all," said grandmother, "I must make the verbena at the side of the porch walk in a more orderly way."

Mary laughed aloud. "You talk as if the verbenas would do just as you say."

"Perhaps they will," the old lady answered; "especially if I pin them down to it. Bring me a package of wire hairpins from my bureau drawer." When Mary had brought the hairpins, grandmother straightened the sprawling branches of verbena and pinned them to the earth in neat rows. "If you will look in a few days at the places where I fastened the branch to the ground, you will see tiny roots, or fingers, laying hold of the earth," she said.

Out in the corner of the yard a few tulips were growing. "These don't walk," said Mary.

Grandmother laughed. "Not where you can see them; they do their traveling underground. The bulbs from which those tulips grew were planted exactly where you see that lilac bush."

"But now the tulips are a little way from the lilac," Mary said.

"Your grandmother set out the lilac without knowing that I had planted tulips in the same spot," explained grandmother. "Tulips cannot live without sunshine, and so they sent long, white shoots underground and walked away from the shade of the lilac. Then little by little the life that was in the bulbs crept along the white shoots, and after a time there was a blossom here in the sunshine. The tulips simply couldn't endure having the lilac bush on top of them."

"Well, it sounds almost like a fairy tale," said Mary.

That summer Mary kept a diary; here are some of the entries that she made:

June 24.—The strawberry plants walk, too. They push and crowd each other just the way people do in the street.

August 1.—I helped Abner weed the garden this morning. The quack grass walks all over the garden and digs its fingers so tight down into the earth that I can't pry them loose.

August 12.—I never saw such walkers as the sweet-potato vines. Every morning grandmother picks up one that is trying to run away.

Augus 29.—I am going home to-morrow; but Abner says if I will come to the farm next March he will show me a plant that walks in the woods—the trailing arbutus. I'm coming, too. There is so much fun in the country!—Mabel Ansley Murphy, in The Youth's Companion.

TRIFLES.

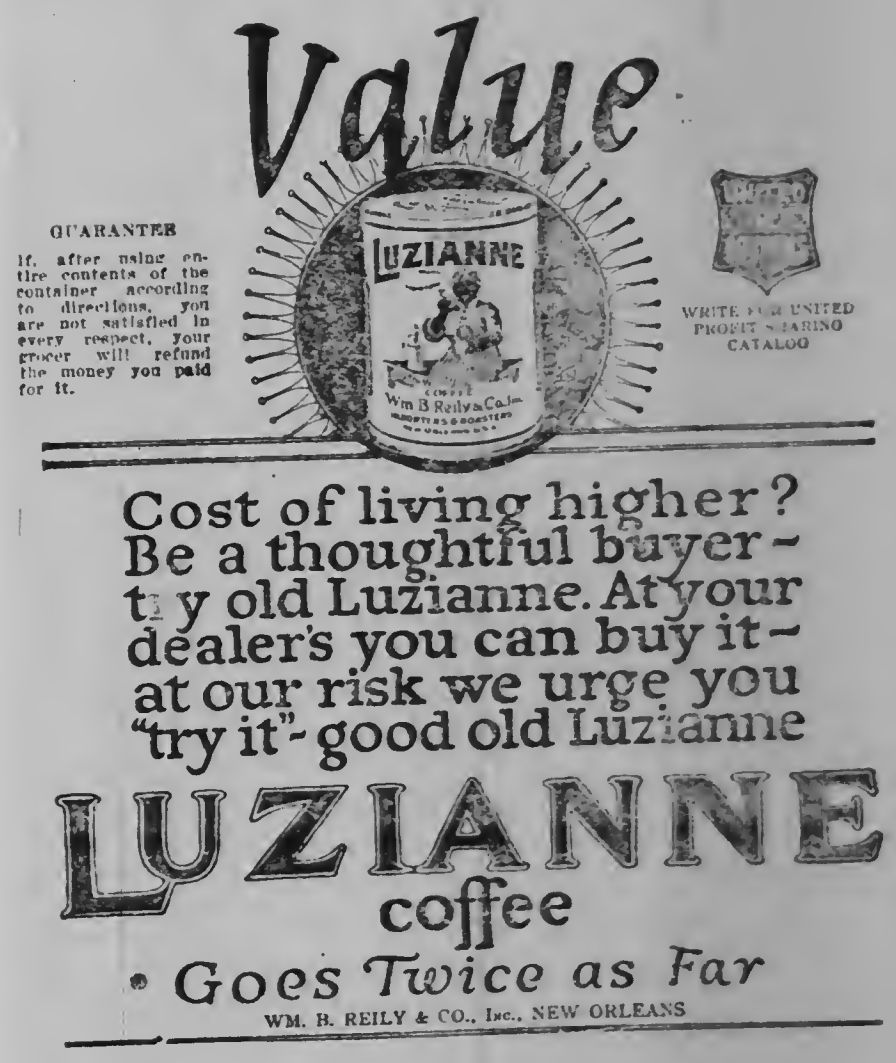
Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please,
O, let the ungentle spirit learn from hence
A small unkindness is a great offense.
To spread large bounties, though we wish in vain,
Yet all may shun the guilt of giving pain.
To bless mankind with tides of flowing wealth,
With rank to grace them, or to crown with health,
Our little lot denies; yet liberal still,—
God gives its counterpoise to every ill;
Nor let us murmur at our stinted powers,
When kindness, love, and concord may be ours.
The gift of ministring to others' ease,
To all our sons impartial heaven decrees;
The gentle offices of patient love
Beyond all flattery and all price above;
The mild forbearance at a brother's fault,
The angry word suppressed, the taunting thought;
Subduing and subdued the petty strife,
Which clouds the color of domestic life;
The sober comfort, all the peace which springs
From the large aggregate of little things;
On these small cares of daughter, wife, and friends,
The almost sacred joys of home depend.

——Hannah More.

CANINE SAGACITY.

"I had a bird-dog once," the old sportsman observed, "that was really noteworthy. He never failed on a point. One day I had him out for exercise in the park, when suddenly he pointed, rigid as a stone. I was puzzled. There was no possibility of game. The grass was close cropped. The dog had his nose straight on a man seated on a bench. I thought the man might have a live bird in his pocket, but no; the man was in his shirt-sleeves. Then I had an idea. 'Pardon me, sir,' I said, 'but would you mind telling me your name?' 'No, I don't mind,' he replied. 'It's Partridge.'"—New York Evening Post.

Men who want to be Spirit-filled must be self-emptied.—Exchange.


Value
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE
Wm B Reily & Co.
WRITE FOR UNITED PROFIT SHARING CATALOG
Cost of living higher?
Be a thoughtful buyer—
try old Luzianne. At your
dealer's you can buy it—
at our risk we urge you
"try it"—good old Luzianne
LUZIANNE
coffee
Goes Twice as Far
WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page, do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE NECESSARY MONEY.

Everybody knows that it takes a great deal of money to meet the necessary expenses of a great church in carrying out an adequate program for the salvation of the world; and everybody knows, too, that the securing of this money is no easy matter. Especially at this season of the year, just preceding the Annual Conferences, are we forcibly reminded of the difficulties connected with bringing up all our assessments and collections in full.

One chief reason why these difficulties exist is the fact that, as a whole, our people have not yet learned the simple lesson that systematic, proportionate giving is a fundamental requirement of those who have taken upon themselves the obligations of church membership. And the reason why they have failed to learn this lesson is the fact that we, as a church, have not emphasized the doctrine of stewardship as we should have done.

As we have frequently had occasion to say, we believe that the widespread adoption of tithing would amply meet all the normal financial requirements of the church, that it would minister to the spiritual life of those who practice it, and that it would forever solve the problem of supplying the means for the maintenance and extension of the Kingdom of God on earth. This belief is not based merely upon the theory of the tithe as an equitable system of giving, but also upon the results that have followed its adoption in so many instances.

We should begin now to lay upon the consciences of our people the matter of giving in such way that, in due time, we shall produce a generation of Methodists who will be as religious with their money as they are with their feelings and sympathies and words. A propaganda in behalf of the tithe is in order.

"THE MAKINGS OF A GREAT SEMINARY."

Under the above caption, there appeared in the Christian Advocate (New York), sometime last spring, an editorial article dealing with the important subject of ministerial education and training. Because the conditions in our own church are so similar to those indicated in the Methodist Episcopal Church, and because it is becoming more and more urgent that we provide a ministry fully equipped for a work that is growing in complexity, importance, and difficulty with the passing of the days, we reproduce a part of the article in question with the hope that it may help us to realize the necessity of our insisting upon the best possible educational preparation on the part of our ministerial candidates. The suggestion contained in the last sentence of the quotation is partially carried out in such assemblies as the Seashore Divinity School; but it is a sad fact that so few of our preachers take advantage of the opportunities thus afforded them. Our Correspondence Schools are doing a great work, and their influence will increasingly be felt for good; but we have not yet reached the standard that we have a right to expect of the young men who are entering the service of the church. We place a thoroughly trained ministry among the greatest needs of our church to-day.

"In those boastful moods to which we Methodists are liable in the presence of men of other churches, our representatives sometime speak grandiosely of 'the largest theological seminary in the world,' having in mind the two or three thousand young preachers who are pursuing the Conference Course of Study while performing their pastoral duties. The old theory was that a log with a boy on one end and a Mark Hopkins on the other was a college. In years past this invisible Methodist theological seminary has too often been all boy and log—the indispensable Hopkins was lacking. In other words, the bishops named the books to be read and studied in each year, and the Annual Conference appointed a Board of Examiners, usually carefully selected men. The boy was left alone with his box of books for a year and then haled before an examining board, which made small pretensions to pedagogical skill.

"Every one who is solicitous that the church shall have a ministry intellectually capable of defending its doctrines and propagating its gospel must view with deep concern the fact that so few men of thorough schooling are entering the Annual Conferences. One half our ministerial candidates are without college training and one fifth have not completed the high school, yet we expect them to reach the young people of a generation which is intellectually alive. If we must take the material which offers, it is vitally important that we shall place within its reach facilities for supplementing the meager training for the exacting work of the ministry. The young preacher must be helped to prepare himself, even while he is in the first year of his pastorate, to think and write and speak with intelligence, illumination and force upon the great themes with which he is called to deal. It will not be enough to give him a five-foot book-shelf, however wisely selected. He must be taught how to study, how to weigh and compare statements, how to meet and overcome opposing views, how to express himself in writing and public discourse. This help should come to him not once a year, but constantly. So far as possible, it should be rendered by some one who understands him and his special problems, and if possible he should have the encouragement and inspiration, for a few days at least once a year, or being detacked from his narrowing round of parish duties, and brought into contact with his fellow students, and with men who can clear his difficulties and doubts, and if necessary 'hitch his wagon to a star.'"

APPROVAL OF THE "PAY-UP SUNDAY" IDEA.

The suggestion that we have a "pay-up Sunday" before Conference to provide promptly and fully for all the financial obligations of our pastoral charges, has met with approval from a good many sources, and definite requests have been made by Rev. Ben P. Jaco, of the North Mississippi Conference, and Mr. W. D. Hawkins, of the Mississippi Conference, that the idea be carried out with reference to the Centenary pledge, with the collection of which they are especially charged in their respective Conferences. In the Louisiana Conference a definite period of time had already been appointed for the presentation of the Centenary claims.

We hope there will be an immediate adoption of the plan in all those charges where it will help relieve the burden of preachers, official boards, and the membership generally in securing the amounts that will be necessary in order to go to Conference with a clean sheet. In most cases these assessments are going to be paid anyway—why not pay them at once and feel the glow of satisfaction that comes from a sense of duty well done? The sooner a thing is done, the better—provided the thing itself is worthy.

MEETING OF THE PUBLISHING COMMITTE.

The Publishing Committee of the New Orleans Christian Advocate met in regular annual session on Thursday of last week. Several of the members were unavoidably absent, but all three of the patronizing Conferences were capably represented and the meeting was full of interest. A full account of the proceedings will appear from the pen of the secretary; we hope it will be carefully read, especially by all our preachers and others who are interested in the circulation of the literature of the church. Much yet remains to be done before it can be said that we are making use of the great opportunity afforded by the church paper for doing good.

The members of the Committee present were: Rev. Jno. F. Foster, Dr. J. M. Henry, and Rev. S. J. Davies, of the Louisiana Conference; Rev. J. R. Jones, of the Mississippi Conference; Rev. Thos. H. Lipscomb, of the North Mississippi Conference.

PERSONAL AND OTHER NOTES.

Dr. S. A. Steel, of "Pelican Pines," delivered a series of addresses at First Church, Memphis, last week.

"Our charge will be ready for roll call when Conference convenes," writes Rev. W. A. Mangum, of Eunice, La.

Rev. H[illegible]y S. Westbrook, the pastor, reports two fine services at Louin, Miss., on the first Sunday in October. The congregations are growing in size and interest, and the work prospers.

Rev. A. C. McCorkle, presiding elder of the Durant District, North Mississippi Conference, writes in a business letter to the office, that the work of the district is moving along nicely, and that a good report will be made at Conference.

Rev. W. T. Griffin, of Summit, Miss., one of the Mississippi Conference evangelists, favored the Advocate office with a call on Wednesday of last week. He has been kept busy in revival meetings, and the Lord has greatly blessed his labors this year.

The pastor of the Baptist church at Yazoo City, Miss., pays a very high tribute to Rev. L. E. Alford, pastor of the Methodist church, in a recent number of the Bapptist Record, in connection with his work in helping to overthrow entrenched evil in that place.

Rev. H. J. Boltz, pastor of the Elmore charge, Louisiana Conference, reports a good year's work. Three good revivals have been held on the charge, and there have been fifty accessions to the membership of the church. The financial report will show an advance over last year.

Rev. M. A. Burns, of Potts Camp, Miss., reports that the revival services on his charge added twenty or more to the membership of the church, with prospects that others will be added later. He expects to be able to report everything in full at the Annual Conference.

Rev. R. I. Collins, of Shannon, Miss., writes that this has been a great year on his charge. The revival services during the summer were a gracious blessing to many people, old-time conversions at the altar being had. The present outlook indicates a good report at Conference.

Rev. W. F. Rogers, of Oakland, Miss., has recently held good meetings at Tillatoba, where he was assisted by Rev. W. D. Bennett, and at Antioch, where he was assisted by Rev. W. L. Storment. He began a meeting at Oakland last Sunday, in which the preaching is being done by Rev. W. A. Wilson.

Rev. F. M. Freeman, pastor of Parker Memorial Church, New Orleans, was recently called to Sherman, Texas, on the sad mission of attending the funeral of his sister, Mrs. C. F. Douglass. A graduate of Kidd-Key College and a teacher in that institution previous to her marriage. Mrs. Douglass was a widely known and greatly beloved woman. The funeral services were largely attended.

Rev. J. C. McElroy, our pastor at Chester, Miss., has been seriously ill in the Baptist Hospital, Memphis, Tenn., for the past seven weeks. He was to undergo a very serious operation on Saturday of last week. We request that earnest

prayer be made in behalf of Brother McElroy, and of his wife and children, whose hearts are very heavy in these anxious days.

In addition to other good things accomplished, a debt of $1200 on the parsonage at Coffeeville, Miss., has been paid this year, giving that charge a delightful preacher's home free of encumbrance. Rev. R. G. Lord is the pastor.

The death of Mr. F. B Catching at his home in Georgetown, Miss., on October 3, removed not only one of the prominent laymen of the Monticello charge, but of the Mississippi Conference. A note from Rev. W. F. Baggett, his pastor, pays high tribute to his memory.

Press dispatches last week announced the death of the daughter of Bishop Ainsworth. She had been ill for several months, and, for a time was thought to be on the way to recovery. The whole church will sympathize deeply with the Bishop and his family in their great sorrow.

Rev. L. P. Moreland, the pastor, reports the closing of a fine meeting at Peason, La., in which he was assisted by Rev. F. R. Power, of Shreveport, who did the preaching, and Mr. Morris Wynne, of Kinder, who led the singing. There were 41 additions to the Methodist church, and 21 to the Baptist church.

A note last week from Rev. W. H. Lewis, our pastor at Brookhaven, Miss., informed us of the serious illness of Rev. J. T. Leggett, presiding elder of the Brookhaven District. At the time the note was written his condition was critical. We rejoice to announce, however, that later information shows that his condition has greatly improved and that he is on the road to recovery.

Report has come to us of a great meeting at Springfield, La., during the month of September, in which the preaching was done by Rev. A. J. Coburn and Rev. L. L. McCain. There were definite conversions, with twenty-five or more accessions to the church. Immediately following the meeting, the presiding elder, Rev. A. S Lutz, held the quarterly conference, preaching a fine sermon in connection therewith.

We have received and enjoyed reading the first number of the "Big Brother," a small paper issued weekly under the auspices of the Big Brother Class of the First Methodist Church, Greenville, Miss. Rev. E. S. Lewis, the pastor, is editor-in-chief, W. L. Solomon is "Big Brother" editor, and Miss Margaret Dunn is Sunday school editor. This interesting paper shows that Greenville Methodism is thoroughly alive.

We received the following note from Rev. Chas. E. Downer, of Seminary, Miss., just before going to press: "On Sunday, the 10th inst., Mrs. Lizzie Yeager, who died in Hattiesburg last Friday night, and who was stepmother of two of our pastors in this Conference, Brothers Dan and George Yeager, was buried from our church here at 11 a.m. A suitable memoir will follow later." We extend sincere sympathy to the sorrowing family.

We greatly regret that we happened not to be in the office on Monday of last week when Brother W. J. Baker, of Pocahontas, Miss., and his daughter, Mrs. D. P. Coughlin, of Jackson, Miss., called. Brother Baker is a noble layman of our church who loves its doctrines and supports its Institutions. He and Mrs. Coughlin were returning from the Confederate Veterans' Reunion at Houston, Texas.

AN APPRECIATION OF A VALUABLE WORK.

Through the kindness of the publisher, there came into my hands a little book written by Rev. J. B. Cain, former pastor of the Washington charge. The title of this book is, "The Cradle of Mississippi Methodism."

As the territory and field occupied by the pioneers and founders of the Methodist church in the early days lies around the city of Natchez, on every side, and many of the most prominent families of those times were members of the Methodist church, and others closely associated with them, this little book should be of special interest to many citizens of Adams County, and the surrounding counties of Wilkinson, Jefferson, Warren and Amite. For a very nominal price this little book can be had at the office of the Natchez Printing and Stationery Company.

Rev. Mr. Cain has rendered a good service to Adams County and the surrounding counties by recording these historic facts in a small space in very readable style, and he has given the whole thing a literary touch of good English.

W. H. SAUNDERS,
Pastor Methodist Church, Natchez, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. G. B. Love, Marietta, Miss., 3; Rev. R. M. Brown, Zwolle, La., 2; Rev. W. J. Wood, Duck Hill, Miss., 2; Rev. W. W. Moore, Bogue Chitto, Miss., 4; Rev. R. H. Clegg, Harperville, Miss., 5; Miss Verna Sebastian, Benson, La., 2; B. F. Goza, Magnolia, Miss., 6; Rev. J. R. Murff, Mathiston, Miss., 2; Mrs. T. S. Randle, Bastrop, La., 11; Rev. M. A. Burns, Potts Camp, Miss., 2.

THE PILGRIMS AND THE BIBLE.

By Rev. Charles Stelzle, D.D.

It was the purpose of the Pilgrims to set up the kingdom of God in whole communities, and this purpose was based upon the teachings of the Word of God.

They were not adventurers come to America to found a settlement which should bring them riches and power. Touch their history where one will, and the fact of their supreme desire to create a commonwealth in accordance with God's ordinances stands out clear and sharp. Nor did they desire merely freedom to worship God as their conscience might dictate. They already enjoyed such freedom in Holland, to which they fled to escape persecution in England.

According to the Pilgrims, it was man's duty to help in the establishment of God's reign on earth. This was not a comfortable doctrine for the political rulers in England. They saw very clearly that if the Pilgrims should secure the religious freedom which they sought, it was inevitable that greater political freedom would follow. And so the Pilgrims were opposed not only by the ecclesiastics of their times but by the kings and rulers of their day. They believed in the church, but they turned to the Bible for guidance in conducting its affairs. It was their conviction that every man stands before God as an individual, with all the rights and privileges of any other believer, no matter what his ecclesiastical position. With them democracy was synonymous with Christianity. They declared with fervor that every Christian had the right of privately and personally interpreting the Word of God This was counted an essential doctrine, because their whole philosophy and program depended upon the Bible. The Magna Charta of their life and liberty was too sacred a thing to be entrusted exclusively even to the "specialist" who might become arrogant and overbearing in his teaching of what God intended should become known to all the people—even the humblest of them.

Every question which arose among the Pilgrims was settled according to the teachings of the Bible. They had no judgments which went contrary to its teachings. It was contended by them that the Scriptures offered a perfect rule for the direction and government of all men, in all the duties which they are to perform to God and man, in the government of families and commonwealths, as well as in the affairs of the church. And so public officials and church officers were chosen according to its directions. Quarrels and differences of opinion regarding social, economic, and civic questions were settled according to its teachings. It was the Bible which showed them the inconsistencies of the Established Church. They saw that the ecclesiastical rulers were permitting practices which they believed were contrary to its direction.

Even the social life in Plymouth was based squarely upon the teachings of the Bible. This does not mean that their social life was not joyous—in spite of incidental references to the contrary—for this would invalidate the entire philosophy of the Word, in which is found constant exhortation to "rejoice." It has not been proved that they were not fully as happy as are the more "liberal" people of the twentieth century. The result of their loyalty to the teachings of the Bible can be determined only by their history, and judged upon this basis, one finds a complete vindication of the Pilgrims.

They were successful, economically and commercially, beyond their dreams. They suffered greatly during the first two or three years but during this period they found the supremest comfort in the Bible. Following this brief space, they were prospered to so large a degree that in a few years they paid all their debts to their creditors in England and established themselves upon a permanent basis.

Their political history and influence vindicates their faith. The government which they set up was founded upon the Bible—and it proved to be of an enduring character. The principles of this government have served as the model for governments throughout the world, and we in America have never ceased to acknowledge our debt to the Pilgrim Fathers for the contribution which they made toward our stability as a people.

But the chief contribution which they made to our nation was in the field of religious liberty. Here the Pilgrims stand unique. And it was in the Bible that they found the precepts which gave them this light and leading.

In celebrating the tercentenary anniversary of the landing of the Pilgrims, it is peculiarly appropriate that the churches of America emphasize the importance of the Bible in this event and in subsequent American history. For here the churches can speak with authority and without hesitation or apology. Therefore, the American Bible Society has designated Sunday, November 28, as Universal Mayflower Bible Sunday, to be observed by all the churches and it has prepared some special, high-grade, printed matter for use on this occasion, which may be had by ministers and other church leaders upon application to its headquarters.—Zion's Herald.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

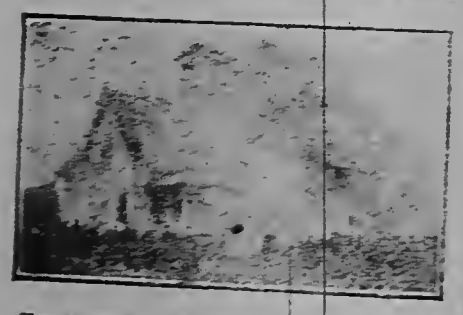
Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

$1,800 to $10,000 a Year
FOR
Accountants
Bankers, Bookkeepers, Stenographers, and Secretaries. *Thousands Needed.*
Draughon's College
Nashville, Tenn. or St. Louis, Mo. 13

IT IS A BURNING SHAME



That so many Churches are without adequate fire protection and are frequently inadequately insured. Fire, Lightning and Tornado.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO
AT COST. Write for information.
HENRY P. MAGILL, Secty. & Mgr.
1309 Insurance Exchange, Chicago, Ill.
Mrs. Alice Harpole Bixley, Agent, M. E. Church South, 214 Kaufle Bldg., Louisville, Ky.

Have you read the startling truth in the Book
FROM THE BALL ROOM TO HELL
A Dancing Master's Experience
Published. GEO. W. NOBLE, Publisher, Chicago

Handsome FREE Wrist Watch

GIVEN for WORK only
40 packages vegetable seeds to sell at 10c per package. EASY WORK—BIG MONEY or premium. Get busy at once. We trust you. No money. We pay postage. Send name and address today.
AMERICAN SEED COMPANY
Box B16 Lancaster, Pa.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try it!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

HOLMES
is a
Reliable Store

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Obituaries

"Brother and Sister Wm. M. Smith
This little will ever remember the first day of March 1920 as the day on which there came to their home a little stranger in the person of a sweet baby girl, a real gift of purest promise, a fair cause for which to live, to labor and to love it best be. A few brief years came and passed, and all went well until the opening days of January 1920, when a cloud of illness burst upon the home. Five months of intense suffering followed, and on July 17 dear little ELSIE MAUDE flitted away to heaven and to God. This, too, will be a day long to be remembered.

The grief parents, Uncle Jimmie Smith and his almost faithful and cheerful companion, bathed their home, sympathy and service without reins, while the parents gave themselves wholly unto the comforts of their suffering loved one, now stealing away from the home, but not from love's fond embrace. Every possible attention was given, including the most faithful and painstaking medical treatment, but the summons from on high was emphatic and must be obeyed.

Dear Elsie, some sweet day thy loved ones shall see thee again, for they, too, are on the way that leads to heaven and to God. May sustaining grace be theirs. Appropriate services were held at the church and the dear little body consigned to its resting place. HER PASTOR.

AN APPRECIATION.

"There is no Death! What seems so is transition,
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

Hence when our loved ones enter this portal and become more beautiful by the expansion of the soul we are able to bear the grief of the short separation.

As the darkness of night passes away when the first ray of light appears, so calmly and peacefully my precious mother, Mrs. E. J. Osmond, fell asleep August 27, in Meridian, Miss., to awaken to a new life where light alone holds sway.

The two realms in which she moved were the home and the church. Her nearest and dearest had enthroned her as queen of the home circle and would do her homage whenever her unselfishness would permit; we shall miss her watchful helpfulness and the sweet influence of her unselfish thought for others.

She was typical of the full blown rose revealing its heart of gold, and the fragrance of the message she brought will linger always with those who loved her.

Her life had been such that when the summons came "to join the innumerable caravan, which moves to that mysterious realm," she went sustained by an unfaltering trust.

She knew her Pilot's face before she crossed the bar." He was her daily guide. Her prayer that the mind that was in Christ Jesus might be in her, and reflected in her life of noble deeds. What a legacy she has left to her children!

May we follow in her footsteps, is my prayer. Although the days will be sad and lonely, the Everlasting Arms are ever around us.

ELEANOR OSMOND VAN HOOK.

"A KOREAN WANTING TO KNOW WHY."

Dear Brother Carley: We have three Koreans in school here. They are splendid young men, preparing for the ministry. One evening last week, with two of them I walked across the beautiful slope in the western side of the campus. There, at the foot of a large cedar tree, we three bowed together in communion with God. I could not understand a word of their prayers, but I felt the presence of God's Spirit.

One night since then, one of them was in my room and he asked my room mate if he were a Christian. He answered, no. The Korean looked at him very anxiously and said, "Why?" My roommate could not answer as to why he was not a Christian.

This instance put me to thinking: How true it is that a person in this Christ land has no reason for not being a Christian. W. P. BAILEY.
Hendrix College, Conway, Ark.

THE MINUTE MAN AND EDUCATION.

Our church is entering upon a period in which Christian Education is to be emphasized as never before. To meet the demand for trained leaders our church schools and colleges must have larger and better buildings, other necessary equipment, and endowments that will produce regular and adequate income.

The Methodist Minute Man carried the message of the Missionary Centenary to every nook and corner of the church. He is now expected to carry to every congregation an appeal in behalf of our schools and colleges. Great is the Methodist Minute Man! May his plea for an enlarged program of Christian Education be heard everywhere!—Missionary Voice.

The human heart is a strange institution: between two evils frequently it will choose both.—Exchange.

When a man travels away from God, he always has to pay his own transportation.—Exchange.

If not—give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!
199

Cuticura Talcum
Fascinatingly Fragrant
Always Healthful
Sample free of Cuticura Laboratories, Dept. V, Malden, Mass. Everywhere 25c.

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMAKER, Sec'y
210 Broadway Nashville, Tenn.

TETTERINE
CLEARS BABY'S SKIN
and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

MRS. MARY JANE ECKLES.

"Mrs. Mary J. Eckles, widow of the late Rev. W. H. Eckles of Pleasant Grove, Miss., died at the home of her son, Hon. A. K. Eckles, in Cleveland, on Wednesday night, August 19." This announcement of the passing of dear Sister Eckles brought sorrow to many hearts. While not unexpected, yet it came as a shock. She had not been well or strong for years, but was as well as usual. At 2 o'clock in the morning she asked for a drink of water. Her daughter arose and gave it to her. She quietly lay down and went to sleep and awoke in Heaven. Sister Eckles was a Miss Carter, of Como. She was born July 23, 1845. She lived to the ripe age of seventy-five years and twenty-six days. At fourteen years of age she was converted and joined the McGee Chapel church. For more than sixty years she lived a devout, loyal Christian and Methodist, a most beautiful, noble and exemplary character, one of God's noble women. When the Pleasant Grove Church was organized she became a charter member with her noble husband.

She was married to W. H. Eckles, December 10, 1861. During four years of horrible war experience this girl wife prayed for and waited anxiously his coming home. In 1865 when Walthall's brigade was paroled, Brother Eckles came back to a desolate country, but with love, faith, and vigor they soon had started the little home that soon grew to be a veritable oasis in this desert, a place of comfort, happiness, hospitality, worship and joy. Who that ever rested in this hospitable home could ever forget the real touch of Heaven!

God blessed this home with fourteen happy children. Three died early in life, three in mature years, eight still live to bless the memory of those who bore to them the most hallowed name next to that of Jesus—mother and father. From this home came one doctor, one lawyer and judge, one school man, one preacher, all highly respected, honored, successful Christian men and women, who delight to honor and bless the home of sanctified influence and the ones who first led their childish hearts to love and trust the Savior.

Sister Eckles was a most devout Christian. She read her Bible through thirty-nine times. To her it was a most sacred treasure. Although nearly blind she would read its sacred pages by the hour. She was gentle, kind, self-sacrificing, living in the spirit of Him who "came not to be ministered unto but to minister and give His life a ransom for many." Her life was spent largely in the home and the near home community where every life knew something of the goodness, the motherliness, the real greatness of this humble child of God, greatly beloved here, greatly beloved On High. We sorrow at the separation from her beautiful life, but we rejoice in the happy companionship and joy that are hers in the Father's House above. Her body rests with the sacred dust of those she loved and amid the scenes of a happy, long and useful life. Her glorified life rejoices with those she loved "but lost to earth the while."

J. H. HOLDER.

Holly Springs, Miss.

Black-Draught As A Preventive

When You Begin Feeling Bad With Feverishness, Headache, Cold, or Constipation, Give Your Liver a Tonic—Take Black-Draught.

Candler, N. C.—"I don't believe there is a better medicine made than Black-Draught; I have used it and my mother's folks used it for colds, feverishness, headache and deranged liver." This statement recently was made by Mr. C. B. Trull, a well-known farmer on Route 3, this place.

"I have, before now, begun feeling dull, a headache would come on, and I would feel all full of cold, and take a few doses of Black-Draught and get all right," adds Mr. Trull.

"Last year my brother had measles, flu and pneumonia. They wired us; I went to Camp Jackson to look him up. Down there different ones were using preventatives. I stayed with him. The only thing I used was Black-Draught. It kept my system cleansed and I kept well and strong."

By keeping your liver and stomach in good order, you stand in little danger of catching serious ills that occasionally spread through town and country.

Get a package of Black-Draught and have it ready for the first symptom of a disordered liver.

Most druggist sell Black-Draught.—Adv.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Greenwood, Oct. 16, 17, 11 a.m.
Pelican, Oct. 17, 7:30 p.m
First Church, Shreveport, Oct. 18.
Texas Avenue, Oct. 19.
Bayou La Chute, Oct. 20, 2:30 p.m., at Shreveport
Noel, Oct. 20, 7:30 p.m.
Noble, Oct. 21, 22.
Vivian, Oct. 23, 24, at 11 a.m.
Mooringsport, Oct. 24, 7:30 p.m.
Grand Cane, Oct. 25, 7:30 p.m.
Logansport, Oct. 27, 7:30 p.m.
Longstreet, Oct. 28.
Coushatta, at Wesley, Oct. 29.

BRISCOE CARTER, P. E.

New Orleans Dist.—Fourth Round.

Mary Werlein, 8 p.m., Oct. 15.
Slidell, 8 p.m., Oct. 16.
Covington, 8 p.m., Oct. 17.
Louisiana Ave., 8 p.m., Oct. 18.
Second Church, 8 p.m., Oct. 19.
Rayne Memorial, 8 p.m., Oct. 20.
Algiers, 8 p.m., Oct. 21.
Plaquemine, 3 p.m., Oct. 22.
Donaldsonville, 8 p.m., Oct. 24.
Epworth, 8 p.m., Oct. 25.
Parker Memorial, 8 p.m., Oct. 26.
First Church, 8 p.m., Oct. 27.
McDonoghville, 8 p.m., Oct. 28.
Angie-Talisheek, at Varnado, 2 p.m., Oct. 30.
Bogalusa, 8 p.m., Oct. 31.

Pastors will please see that there is as full report as possible from each department of the work. Please check the rolls carefully so that we may have an accurate membership roll at Conference time.

J. G. SNELLING, P. E.

Monroe Dist.—Fourth Round.

Bonita, at Bonita, Oct. 17, 2 p.m.
Columbia, at Columbia, Oct. 18, 10 a.m
West Monroe, Oct. 20, 7 p.m.
Bastrop, at Humphries, Oct. 22, 11 a.m
Mer Rouge, at Mer Rouge, Oct 21, 3 p.m. C. D. ATKINSON, P. E.

Alexandria Dist.—Fourth Round.

Natchitoches, 11 a.m., Oct. 17.
Provencal, at Provencal, 8 p.m., Oct. 17.
Carson, at Luddington, 8 p.m., Oct. 21.
DeRidder, 8 p.m., Oct. 22.
Merryville, 11 a.m., Oct 24.
Oakdale, 8 p.m., Oct. 24.
Boyce, at Boyce, 8 p.m., Oct. 27.
Alexandria, 11 a.m., Oct. 31.
Pineville, 8 p.m., Oct. 31.

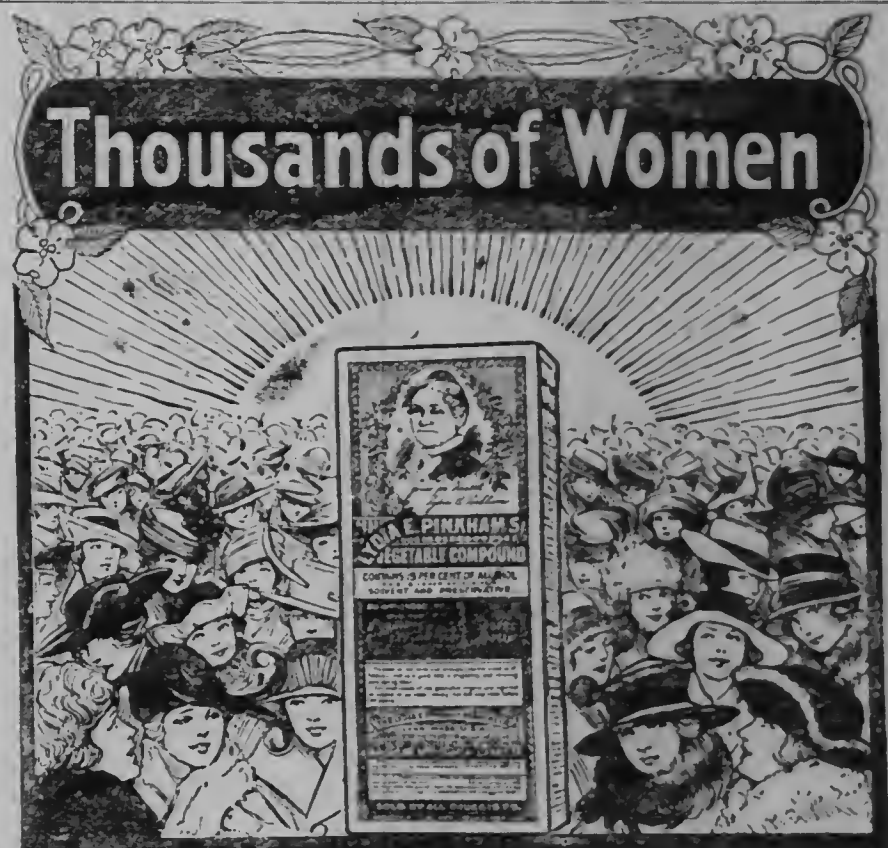
HARRY W. MAY, P. E.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at Montpelier, Oct. 15.
Baker, at Blackwater, Oct. 17.
St. Francisville, at Tunica, Oct. 18.
Franklinton circuit, Oct. 23.
Franklinton station, Oct. 24.
Hammond, Oct. 30.
Amite, Oct. 31, a.m.
Kentwood, Oct. 31, p.m.

ALBERT S. LUTZ, P. E.

FLASHLIGHT
GIVEN
Everybody wants seeds.
OR CHOICE WATCH, CAMERA OR RIFLE
for selling only 40 packs assrtd. Vegetable Seeds at 10c per large pack. Easy to sell. EARN BIG MONEY or premiums. We trust you with seeds until sold. Address:
Send No Money
AMERICAN SEED COMPANY
Lancaster, Pa.
Box 75



Owe Their Health To

Lydia E. Pinkham's Vegetable Compound—overshadowing indeed is the success of this great medicine. Compared with it, all other medicines for women's ills seem to be experiments.

Why is it so successful? Simply because of its sterling worth. For over forty years it has had no equal. Women for two generations have depended upon it with confidence.

Thousands of Their Letters are on our files, which prove these statements to be facts, not mere boasting.

Here Are Two Sample Letters:

Mother and Daughter Helped.

Middleburg, Pa.—"I am glad to state that Lydia E. Pinkham's Vegetable Compound did me much good when I was 35 years old. I was run down with female trouble and was not able to do anything, could not walk for a year and could not work. I had treatment from a physician but did not gain. I read in the papers and books about Lydia E. Pinkham's Vegetable Compound and decided to try it. The first few bottles gave me relief and I kept on using it until I got better and was able to do my work. The Vegetable Compound also regulated my daughter when she was 15 years old. I can recommend Vegetable Compound as the best medicine I have ever used."—Mrs. W. YERGER, R. 3, Box 21, Middleburg, Pa.

Fall River, Mass.—"Three years ago I gave birth to a little girl and after she was born I did not pick up well. I doctored for two months and my condition remained the same. One day one of your little books was left at my door and my husband suggested that I try a bottle of Lydia E. Pinkham's Vegetable Compound. I started it immediately and I felt better and could eat better after the first bottle, and I continued taking it for some time. Last year I gave birth to a baby boy and had a much easier time as I took the Vegetable Compound for four months before baby came. On getting up I had no pains like I had before, and no dizziness, and in two weeks felt about as well as ever."—Mrs. THOMAS WILKINSON, 363 Columbia Street, Fall River, Mass.

Wise Is the Woman Who Insists Upon Having

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

50 Eggs a Day

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boone, Ia. She adds, "I was only getting 12 eggs a day and now I get 30." Give your hens a few days' work of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Read the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 20 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 23 hens and in 5 days have gotten 10½ dozen eggs, or 126.

MRS. I. B. OAKES, Edna, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA McBROOM, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did Wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEEKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never lay as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2. Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs," and I agree to pay the postman $1.60 when he delivers me the two packages. You agree to refund the $1.00 at any time within 20 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

Don't Endure PILES

Write me and I will send you on trial my mild, soothing, guaranteed treatment for **Piles** which has proven a blessing to thousands who are now free from this cruel, torturous disease. Send post card today for Full Treatment. If results are satisfactory costs you $2.00. If not, costs nothing.

R. D. POWERS, Dept. 683 BATTLE CREEK, MICH.

ACHES

Women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City. Address WILBUR R. SMITH, Lexington, Ky.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Mr. M. W. Brabham will represent the General Sunday School Board at the session of our Conference to be held in Charleston. He will have a message for all who are concerned about religious education, but especially will be of interest to the men on the circuits.

Promotion day was observed with fine success in a number of schools the last Sunday in September, especially in Clarksdale, West Point, Greenville, Holly Springs, Grenada, Sardis, Batesville, and others. We are getting somewhere in the work of religious education.

As dear as the Sunday school is and as much as it has accomplished in giving a knowledge of the Bible, we are giving it up for something better and more effective. The Sunday school as we have known it is passing out and giving place to the church school. Instead of devoting a short hour each week to Indifferent Bible study, we are going to give several hours each week to definite religious education, and this training will be given by men and women who are prepared to do the work better than it has ever been done.

The O.K. record system has been introduced in several schools the past month. This system will stimulate church attendance, Bible reading, prayer, promptness, and other things we want done. Look into the matter, try it out for a year and note the results.

Institutes have been recently held at Ackerman, Kosciusko, and Durant. The teachers at these places agreed to organize a teacher training class to meet with the pastor or some other leader once a week until one book is completed. Miss Mansker was with me at these places mentioned and her work pleased the teachers very much.

It is not customary and as a rule not best to put the entire series of graded lessons in a school at once. But in the case of Kosciusko where the teachers have done good work with the uniform lessons and have before them clearly the idea of grading and correct teaching, I have no fear but that they will succeed better with the graded lessons than they could with the others. You may hear from Kosciusko as to the results of this experiment.

"The Big Brother" is the name of the weekly paper published under the auspices of the "Big Brother" Class of Greenville. The first issue is full of good news from the Greenville church. There were 243 present at Sunday school last Sunday and 164 one year ago. Brother Lewis is using more than one method of evangelizing the people. When we all learn that there is more than one way, we will make some headway against the world, the flesh, and the devil. There is a church working alongside of us with the same kind of people that is taking our crown from us. More leaders like Brother Lewis and others of our Conference is our need.

MISSISSIPPI CONFERENCE NOTES.

The fourth Sunday in October was spent at Yazoo City. Brother Alford is making a strong fight for Methodism. We had fine services Sunday and through the Institute Monday and Tuesday, resulting in much good. The Sunday school at Yazoo City, under the supervision of H. L. Clark, is in better condition than it has been in a long time.

The Sunday schools at Gulfport and Biloxi will have a Standard Training School beginning October 31 and running through November 5. They will have a course in Organization and Administration, course on Methods of Teaching, one on Primary Methods, and one on Junior Methods. All the Sunday schools adjacent to Gulfport are invited to come and participate in this school.

The first Sunday in October was spent on the Harperville and Lena charge. We had a fine day on this charge. We have no Sunday school at Hillsboro and so of course our time was spent in trying to get the people to see the need of a Methodist school. The Harperville school is doing good work. They have a perfectly beautiful church, with three Sunday school rooms and a large auditorium. They have a large class of young people composed of students of the Agricultural High School. These people are doing a fine work and I bespeak for them the prayers and interest of the Mississippi Conference.

Monday night was spent at Chunky, and Tuesday night we organized a Sunday school at Mehan. The conditions on the Chunky charge are encouraging.

The Sunday school at Forest, under the supervision of Prof. J. J. Weaver, has organized a Teacher Training Class. They have started well and if continued will produce great results in the future. They also had an unusually attractive Promotion Day.

The past two weeks have been busy ones and the Lord has been blessing us.

I ask that all of the brethren help the secretary and his helpers to get to every charge that has not been visited this year. While it will necessitate some inopportune appointments, yet, if you will help us, the work can be done.

Pray for the work and the workers. God bless and keep you.

Your friend and brother,
JNO. C. CHAMBERS.
Field Secretary.

THE VALUE OF A SUNDAY SCHOOL INSTITUTE.

Dear Brother Carley: I must write you about the Sunday School Institute which was held in the Methodist Church here on Monday and Tuesday of this week. Brother R. H. B. Gladney was here through Sunday and preached two splendid sermons for us on that day. The devotional services on Monday and Tuesday by Brother Gladney and the instruction by that perfectly wonderful Miss Jone Mansker proved a rare treat for all who were so fortunate as to be present. Of course, the "faithful few" were present, but I believe that an interest has been created which will work wonders for our Sunday school in the future. A class for the instruction and training of our teachers was organized, and it is the purpose to hold weekly meetings. It was also agreed that the missionary program would be carried out more regularly each month in the future. Resolutions were made by those attending this Institute that from now on they would endeavor to be more loyal to the church and its every Interest, render more faithful service, and above all to be more prayerful and strive to find out God's will in giving Christian instruction and education to the child-life of the Sunday school and the community. We feel fortunate, indeed, in having Brother Gladney and Miss Mansker with us for these two days, and feel that their work in our midst will prove permanently helpful, for we know it has been a means of inspiring us to be more zealous and faithful and desirous of being more efficient.

MRS. J. L. SEAWRIGHT.
Ackerman, Miss.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

CATARRH is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on these inflammation, establishes healthy action, and radically cures all cases of catarrh.—Adv.

Homebuilding and plumbing attachment works on any and all bathroom sinks and easy to work. You can now make the nice things in your own home that you had to hire made or go without. Sure to please. Price $2.50. Gem Novelty Co., Corpus Christi, Texas, Box 1031.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90.00 to $300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 344 Morewood Building, Pittsburgh, Pa.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

CUT THIS OUT—IT IS WORTH MONEY.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2843 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.—Adv.

FROM PINE GROVE, LA.

Dear Brother Carley: I feel that I might report some things that would be of interest to some of the readers of the Advocate from Pine Grove work. I have just closed our revival meetings and some of them are worthy of note, and all were helpful to our people.

We began at Killian Chapel, Aug. 21, with Brother H. C. Murphy, of Natalbany, to do the preaching; and it was well done. The weather was fine and the people came and were helped in their spiritual lives.

Our third quarterly meeting was held Sept. 11 and 12. Our efficient presiding elder was with us and gave us four masterful sermons. Then the writer filled in until Tuesday night, when our splendid Sunday School Field Secretary, Rev. Alonzo Early, came, and with evangelistic sermons and Sunday school work, did us great good. We closed this, the best meeting held at Pipkin Chapel in 25 years (so said by members of the church) on Thursday night, with 12 accessions, and the church greatly revived.

Then on Sept. 18 we came to Pine Grove, and Brother C. A. Shultz, of Gallman Miss., came and mightily preached the Gospel, so that this large congregation was stirred as it had not been for a long time. As a result of this meeting, yesterday, Oct. 3, I received eleven into our church; and there are more to follow.

On Sept. 25, Brother S. S. Bogau, of Gonzales, came to us at Montpelier, where he did some splendid preaching to the edification of our people. Bogau is a Gospel preacher, with no uncertain ring to his message. The singing at this meeting, which was led by Prof. Spencer and Mrs. Percy Tilery, as organist, was of high class and deserves special notice.

Hoping to meet the brethren on Nov. 3, I am happy in His work,

R. V. FULTON.

FROM MARIETTA, MISS.

Dear Brother Carley: Our meetings are over. We have had some great meetings this year on the Marietta charge. The Lord has greatly blessed us. We have received 53 members this quarter, 50 by baptism, and the church has been strengthened and built up spiritually, and we feel that the people are getting on a higher plane of right living.

We are rounding out our third and best year here on the Marietta circuit. We feel confident that we will be able to go to Conference with a full financial report. Yours in Christ,

G. B. LOVE, P. C.

A LETTER FROM SONGDO, KOREA.

Dear Advocate: You have had all kinds of programs sent to you, but I doubt if you have ever received a program like the one which I am enclosing in this letter. It is a musical program which the choir of the North Ward Church of this city rendered some time since. I attend the South Ward Church. My choir had a part in this program. The feathered arrow points to the number given by my choir. The double pointed arrow points to Miss Laura Edwards' name. She is a missionary from Texas. The single arrow points to my name (I played an instrumental solo); but they did not know my name in Chinese, hence they wrote it in Korean, and since they did not know my Chinese name, they did not get my name correct in Korean. I have written my name both in Chinese and in Korean. I am not an expert hand at writing the Oriental languages: Chinese and Korean are beautiful when written well. The name which has a line by it, is the name of a Korean who graduated in music at the Imperial University in Tokyo, Japan. He plays beautifully. His surname is the character for gold, and his given name means "everlastingly bright, or brilliant." He played both piano and violin solos. The entire program was quite interesting. There were several numbers of real Korean music.

The ladies have received their appointments for the new year, and I am very, very happy over my new work. I have country evangelistic work (among the women, of course) in the Songdo District. The district will be divided between Miss Edwards and me. Miss Agnes Graham (also from Texas) has the evangelistic work in the city.

This is a wonderful country: I wish people from home could come out and see what is being done by the church in this country. No matter how enthusiastic a person may be about missions, he can not get much (in comparison to what there is to be learned) from books and other reading matter. There is nothing like seeing. Moreover, there is nothing like seeing with the help of a person who knows the situation.

If you receive many lengthy letters like this, I do not know how you ever finish reading them. But probably you are not troubled that way very often.

With best wishes for the Advocate,

Most sincerely,

PAULINE GLASS RANDLE.

The Best Advice
FOR MOTHERS

RIENZI, MISS.—"When I commenced taking Doctor Pierce's medicines I was all wrecked and run-down until I was not able to do anything, but now I am getting along fine and have a big, fine, healthy baby boy. Tongue could not tell how much better I feel since taking the medicines. I took both the 'Favorite Prescription' and the 'Golden Medical Discovery,' also two vials of the 'Pleasant Pellets,' and had practically no suffering. I will always praise these wonderful medicines. I never would try to go through expectancy again without it."—MRS. MARY OWEN.

All Dr. Pierce's remedies are sold by every druggist in the land.

Send 10 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package of "Favorite Prescription Tablets."

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 60c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

EPILEPSY—FITS!

I will tell you how to use a Swedish Treatment that produces marvelous results. Write me to-day for full particulars. HERMAN G. CARLSON, Box 230, Kansas City, Mo.

DON'T Send Money

If you have never used G. S. and have Pellagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists, $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

For highly gratifying and most astonishing results in checking diarrhoea, and relieving wind colic, flatulency, constipation, and other disorders of baby and childhood use

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is the safest and best combination of purely vegetable ingredients that medical skill has ever devised and endorsed as this complete open published formula shows. Read it.

Senna	Sodium Citrate	Oil of Anise	Caraway	Glycerine
Rhubarb	Sodium Bicarbonate	Fennel	Coriander	Sugar Syrup

It costs more to make Mrs. Winslow's Syrup than similar preparations. Yet it costs you no more than ordinary baby laxatives. *At all Druggists.*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc., New York, London, Toronto

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Dye It Right!
"Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

School of Missions.

There will be a school of missions held in New Orleans, October 25-29. This will be under the auspices of the Interdenominational Missionary Union, and will be open to women of Louisiana, Mississippi and Alahama. Those who are planning a trip to New Orleans in the near future, either for pleasure or business, hear this date in mind and try to come at this time.

The program will be as follows:

1. Interdenominational School of Missions; opens October 25, in New Orleans; registration fee, $1.

2. Mission Study; textbook, "The Church and Community," Mrs. D. E. Wade, of New York, leader. Mrs. Wade will also conduct an open forum on methods.

3. Bible Study; book selected, "The Gospel of St. Luke." Mrs. J. Gough, of the Baptist Bible Institute, of New Orleans, will lead this study.

4. Mission Study, and Methods for Young People will be taught by Mrs. J. W. Perry, Superintendent of Young People, Woman's Council, Methodist Church.

Posters and other mater will be ready soon.

The place of meeting will probably be Palmer Chapel, on St. Charles and State Street.

We hope a number of women will desire to attend. For information write Mrs. C. F. Niebergall, 7936 Zimple Street, New Orleans.

"Arrived Matadi."

This is the message that has come to Miss Mabel Howell and forwarded to us, "Arrived Matadi."

"MUMPOWER."

The party went to Belgium staying for a time in our Girls' School in Brussels. They succeeded in getting an earlier sailing than they had anticipated. So the news is great, that one party of missionaries are already on Africa's soil, and are now beginning their journey inland. The longest part of the trip is the inland part They will be upheld by our prayers, as we remember them daily. I hasten to pass this word on to you.

BERTHA G. HOLT,
Corresponding Secretary Louisiana Conference.

The "Gleaners" At Shreveport.

My Dear Mrs. Snelling: I wonder if you and the women who read our "Page" know about the "Gleaners" in First Church, Shreveport. This society is composed of the young married women in our church, Mrs. C. H. Shaffer, President. They are doing a great work and are especially interested in work along educational lines. They support a Bible woman, also are educating and supporting a girl at Vashti, Thomasville, Ga. A local girl at the Training School is being looked after by them. They serve something hot to men in jail, and do various things of this kind. They have about 70 members. These young women are supporting nine Armenian children. I am inclosing a letter they received from their charge at Vasbti. This is one of the girls found by our city missionary and sent to Vashti to save. She has been converted and wrote the Gleaners that she wants to become a missionary. It is needless to say that this society is proud of her. My "Young people" here are also supporting a girl at Vashti. Our own happiness is real when it is divided with others.

With love,
MRS. B. F. KEY,
Conference Superintendent of Young People.
Shreveport, La.

(Letter From Vashti)

My True Friends: I must write you and tell you of the fine times I had while in Florida. I wrote Mrs. Dugan a card while in Florida, thanking her for the nice box of clothes she sent me, but I just couldn't thank her enough on the card, so I will now try to express my thanks, for it was appreciated so much by me.

Now I must tell you that I could never get through thanking you for the money you sent me for this visit, and I will always remember you as sweet, true friends of mine. I just had a lovely time, talking, and enjoying the games with so many girls from Florida, South Carolina and Georgia. I also met so many nice people from different places.

While I was in Florida I visited St. Augustine and saw the oldest house in the United States, also the old Spanish Fort. As you know, St. Augustine is the oldest city in the United States, and it is just full of old, old, curious things, like the oldest house, Spanish Fort, Fountain of Youth and Slave Square, where they sold slaves years ago. I also saw my first alligators in a large river. I don't mean they were my first I ever saw, but the first in real water like that of the St. John River. Every day we went on a long hike and spent all the afternoon and went in swimming. While in Florida I learned so many interesting things about Y. W. C. A. and missionary work.

From my little room, where I sat in the evenings, I could see the boats go to and fro on the large river. My room, with the other two girls, was on the second floor and was about twenty-five or thirty-five yards from the river, and the banks of the river were lined with light blue lillies. It was just simply too pretty to look at.

On the fifth of July we went on a large steamer, large enough to accommodate fifty or sixty girls, and rode on the river a long way, to Middleburg, Florida and had dinner and then came back.

So you see I have had a fine time, and will never forget the ones who paid my way down there. I am going to repay this kindness some way. I am also going to study hard and make this year my best year. I am making up a year in seventh grade school this summer, so you see I have been very busy.

Write me often, for I get lonely when I can't get letters and papers from home. I am trying my best to

(Continued on Page 16)

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

A GREAT DAY AT CLARKSDALE, MISS.

The eleven o'clock service in the Clarksdale Methodist Church, Sunday, was of a very unique and impressive nature. Following as it did, the Sunday School Promotion Day Exercises, the seriousness and dignity of the occasion were particulary noticeable.

The first part of the church service was devoted to the ceremony of the "Installation of Officers and Teachers" and each of the sixty-two members of this body of the Sunday school was present with regularly engraved certificates of proficiency in their particular office. The duties and responsibilities of the office each one was filling were dwelt upon in a splendid address made by Superintendent Fant, after which he called the names and assigned the places of each of his staff, the certificates being presented by Assistant Superintendent Taylor.

The pastor, Rev. E. Nash Broyles, delivered an admonition as to the sacredness and seriousness of the part to be taken by the Sunday school officers and teachers. He spoke of the need for spiritual purity and consecration of self to God and His work. He told of the need of loyalty to the doctrines and principles of the church for which they teach, and the necessity of studying its history and the reading of God's Word.

Stressing the fact that the work of keeping and teaching the Sunday school is a most important matter, Dr. Broyles asked all of the sixty-two participants in the service to come forward and kneel in order, through prayer, to consecrate themselves to the service they were undertaking.

This was the most important and impressive part of the entirely beautiful program. At no other time in this church has such a service taken place. It served to impress the entire audience with the high calling of those who undertake the spiritual training of the youth of the land.

Dr. Broyles stated in one part of the service that a year ago the church membership was just 326 and within that time the accessions alone have reached 324, just two less than the entire membership at that time.

The Sunday school is the foundation of the church and the beautiful service of installing the officers and teachers will lead to an even more rapid growth in the church membership another year. The following received certificates conferring upon them their respective offices:

General Organization.

Mayor Ellington Fant, general superintendent; Dr. Chas. E. Taylor, assistant general superintendent; Ernest Moore, general secretary and treasurer; W. F. Gilliland, assistant secretary and treasurer; R. S. Moore, financial secretary; Mrs. S. W. Whitmire, director teachers' training; B. F. Collier, recreational director; S. W. Whitmire, secretary Workers' Council; Mrs. Ernest Moore, director Mission Study.

Adult Department.

Dr. Chas. E. Taylor, superintendent; Geo. F. Maynard, teacher Galloway Bible Class; Mrs. Ernest Moore, teacher Murrah Bible Class; Mrs. J. W. Henderson, superintendent home department; Mr. A. W. Hackett, secretary of adults; Mrs. Niles O. Jackson, pianist of adults.

Teachers and Officers, Intermediate Department.

Mrs. R. S. Moore, superintendent; Mrs. M. E. Harris, assistant superintendent; Miss Katherine Johnson, secretary; Mrs. I. B. Pickens, pianist; Miss Loraine Shell, singing director; Dr. E. Leroy Wilkins, teacher first year Int. boys; Mrs. P. D. Holcomb, teacher first year Int. girls; Mrs. M. N. Johnson, teacher first year Int. girls; Mrs. S. W. Whitmire, teacher third year Int. girls; Mrs. F. H. Cannon, teacher third year Int. girls; Mr. M. E. Harris, teacher third year Int. boys; Mr. F. L. Whitman, teacher fourth year junior boys; Miss Blanche Morgan, teacher fourth year junior girls; Miss Leila Mae Shell, substitute teacher Int. work; Miss Bess Clements, substitute teacher junior work.

Junior Department.

Mrs. H. L. Talbert, superintendent; Mrs. W. F. Gilliland, assistant superintendent; Mrs. H. H. Hopson, Miss Ora Robinson, Mrs. E. E. Moore, Mrs. H. E. Evans, Mrs. J. W. Robertson, Mrs. J. F. Fields, Mrs. F. G. Bobo, Miss Alice Hood, teachers; Miss Annie L. Stephenson, substitute teacher; Mrs. C. T. Johnson, secretary; Miss Julia Edwards, musical director.

Primary Department.

Mrs. Anna B. Martin, superintendent; Mrs. Frank Harris, assistant superintendent; Mrs. E. L. Wilkins, Mrs. Grady Ellett, Miss Sarah Trimble, Miss Leverne Ellett, Miss Francis Peay, Miss Glen King, Miss Catherine Boder, Miss Myra McLin, teachers; Miss Mary Johnson, substitute teacher; Mrs. L. A. Rucker, substitute teacher; Mrs. M. E. Harris, pianist; Mrs. O. M. Robbins, assistant; Miss Lelie Gilbreath, secretary.

Beginners' Department.

Mrs. Eva W. Taylor, superintendent; Mrs. I. B. Pitt, assistant superintendent; Mrs. Edward Perlue, secretary; Mrs. L. B. Boby, assistant secretary; Mrs. Chas. Baltzer, pianist.

Cradle Roll.

Mrs. H. B. Heidelberg, superintendent. [illegible] on cradle roll.

— Clarksdale Daily Register.

Scrofula Most Progressive Now.

Sudden changes of weather are especially trying, and probably to none so than to the scrofulous and consumptive.

The progress of scrofula during a normal autumn is commonly great.

It is probable that few people ever think of scrofula—its hunches, eruptions, and wasting of the body—without thinking of the benefit many sufferers from it have derived from Hood's Sarsaparilla, whose success in the treatment of this one disease alone would be enough to make it what it is, one of the most famous medicines in the world.

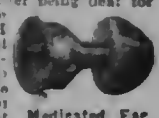
There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

Hood's Pills, the cathartic to take with Hood's Sarsaparilla, in cases where one is necessary, are gentle in action and thorough in effect.—Adv.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That.

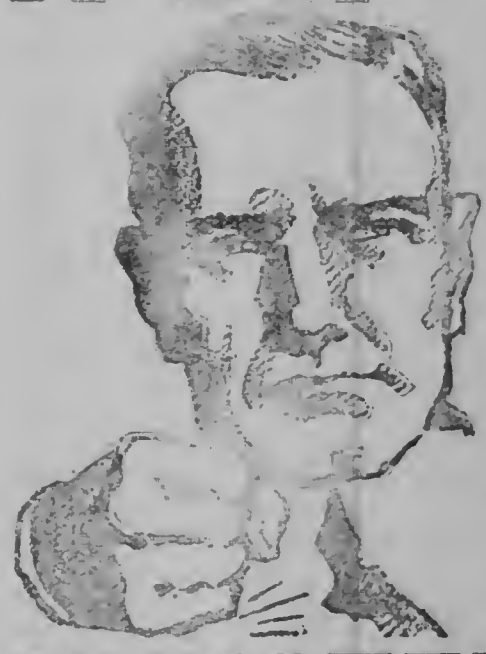
I make myself hear after being deaf for [illegible] with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one can see them. Write me and I will tell you a true story how I got deaf and how I make you hear. Address



Medicated Ear Drum, Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

Iron Will



That great strength of mind and body, that [illegible] energy, that IRON WILL that makes a famous merchant out of a humble clerk, a millionaire out of a penniless immigrant, a Lincoln out of a woodchopper—often come from red blood—rich in iron.

"Do you lack power of decision, energy, and stamina? Are your resolutions [illegible] your strength? You need not be discouraged, says [illegible], formerly of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital. "By feeding the blood pure organic iron—Nuxated Iron—many a weak, rundown, discouraged man has changed to a red-blooded American, full of force and energy that win success."

Nuxated Iron is used and endorsed by former United States Senators and Members of Congress, and by such world-known men as Paderewski, ex-Premier of Poland. It often increases strength and endurance in two weeks' time.

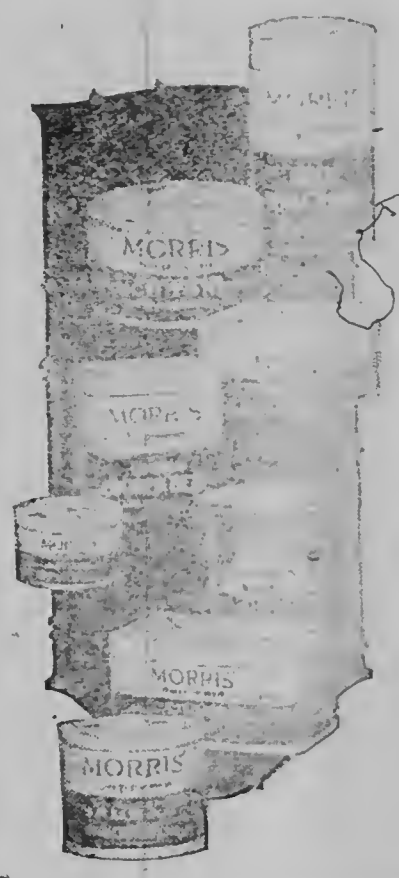
NUXATED IRON

Used By Over 4,000,000 People for Red Blood, Strength and Endurance

When You Feel Shaky — WINTERSMITH'S CHILL TONIC — Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.



MORRIS'

Supreme Canned Meats

Accept only the Yellow and Black label—it covers everything in meat that's good to eat.

Prepared under skilled supervision and seasoned, ready to serve.

MORRIS SUPREME Canned Meats are sold by most good dealers everywhere.

The housewife who demands the best uses Supreme Meats.

MORRIS & COMPANY

Packers and Provisioners.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 14)

live as Jesus would have me to, so please pray for me, that I may grow stronger.

Write me soon. With love to all my ladies, Your little girl at

VASHTI.

MISSION STUDY AND MEMBERSHIP CAMPAIGN.

October has been designated as Mission Study and Membership campaign month. Mrs. Steele and Mrs. Lipscomb have prepared an envelope of leaflets to be used in presenting the claims of Mission Study and membership in the Missionary Societies. I am making an extraordinary effort to get this literature into the right hands of local auxiliaries and trust this is going to be, as Mrs. Lipscomb has expressed it, a bumper year in Mission Study membership. I most earnestly urge your hearty co-operation in securing the use of this literature for the accomplishment of this end. This is a united effort and the president of each auxiliary should give all the assistance she can in helping to put it over. Had you ever thought that those who are to be the special workers in home and foreign fields to-morrow, are those who are in the mission Study classes of to-day? Those who cannot go themselves will find a great privilege and real service in pointing out the possibilities of such to those who can; especially to Junior societies and members of the Sunday school who have reached the Senior department and have begun to consider their life work. We say that the Christianizing of the world is the greatest task that we face—what are we doing about it? Are we giving our time, talent, money, and prayers to this the greatest work in the world, or are we sitting idly by and depending on the others to do the work? Let us get in dead earnest about this the greatest work and let the worth-while things come first. Instead of having fifty mission study classes in North Mississippi Conference, let's have two hundred and sixty-one and every woman who is a member of the church also a member of the Missionary Society.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

REGIONAL CONFERENCES TO BE HELD.

Six Regional Conferences will be held by the Christian Education Movement. Dr. Reynolds or Mr. Marts will be present at these conferences to meet the college presidents and alumni directors and give them full explanations of the plans for the mobilizing of the alumni and former students of our schools.

The Nashville Conference will meet October 8. Alabama, Tennessee, and Kentucky colleges will be represented here. The colleges of Arkansas and Missouri will be represented at the St. Louis Conference, October 12. The Dallas Conference will be held October 17, when the work for the Texas colleges will be considered. Mississippi and Louisiana colleges will be presented at Jackson, Miss., October 8. Georgia, South Carolina, Florida, and East Tennessee colleges will be presented at Atlanta, October 15. and those of Virginia, West Virginia and North Carolina at Richmond. October 13.

DEPLETED RANKS MUST BE REINFORCED IMMEDIATELY OR MISSIONARY WORK SERIOUSLY INJURED.

By Rev. H. P. Jones.

RIGHT NOW we need a man and wife in Kure, a city of 130,000; splendid chance for him to push our church work there and at two places near-by. Only one lady missionary living in Kure at present.

RIGHT NOW we need a man and wife at Ubeshinkawa, a city of 60,000; no missionary living there; an evangelist goes twice a month; a rapidly growing city, great coal mines and iron factories.

RIGHT NOW we need an experienced man (which would mean one taken from our forces in Japan) for work among Japanese in Korea. Three large centers already established, and others should be opened.

RIGHT NOW we need a man back in the interior from Hiroshima, to open a center about thirty miles inland; towns adjoining by the dozens from 2000 up to 10,000 each.

RIGHT NOW we need a man for Onomichi—a town of 35,000—large business center for islands nearby, and dozens of towns. No resident missionary.

RIGHT NOW we need a man at Shimonoseki. He would add 80 per cent to the efficiency of our Methodist forces there. This is at the most westerly point of the mainland, and is becoming a very important business center, as it stands on the north shore of the strait that separates the mainland from Kyshu. The native church is very anxious that we put a missionary family there.

RIGHT NOW we need a missionary at Tadotsu, and at Takamatsu, and other places nearby. These are on the north shore of Shikoku, just across from Okayama. Brother Wilson cannot work the large circuit on the mainland and then work these places on Shikoku. The Christians at Tadotsu have sent in this request three times during the last two years.

These are the urgent needs of the Hiroshima District alone. I know of at least three places in the Matsuyama District, and two in the Kobe where men are needed at once.

Japan's influence in the Orient is growing every day. You cannot Christianize the Orient without Christianizing that aggressive people, the Japanese. They have been deeply stirred by the war. Their thought for the next fifty or one hundred years is being crystallized. Their course of action is being determined. If Christian purposes and ideals are to control, the missionary forces must be doubled in the next fifteen years. If there is such a thing as strategy in marshalling the forces of the Kingdom, and I believe there is, I should certainly say that during the next ten years the Boards should put five missionaries in Japan each year to where they put one in China or Korea. Send the best qualified men and women to be found—strong in character, well prepared, ready for a long, steady, hard fight to win a worthy people.

Hiroshima, Japan.

Nothing conceivable can give such abiding worth to a man's life as that he should have identified his aims with the eternal purposes of God.—Exchange.

Men are forever saying, "To-morrow," when history, human experience, conscience, and God are saying, "Do it now."—Exchange.

A LESSON ON LAY ORGANIZATION.

One of our wide-awake Conference Chairmen of Minute Men, who is also an active Lay Leader, tells a very interesting story concerning two pastors whose charges were in the same city and the membership and wealth of whose congregations were about as evenly divided as one could hope to find anywhere. At the beginning of their pastorates neither received more than sixteen hundred dollars as salary.

One pastor did not believe in lay organization and therefore gave no attention whatever to such matters. The other was an ardent believer in lay organization and gave a great deal of time and thought to organizing the members of his congregation and setting them to work. In a short while his church was fairly buzzing with activity. Interest rose to white heat and the church became a city set upon a hill. The official board raised the pastor's salary to $2,700.

The other congregation continued to move along in the old ruts, paying their pastor the same old salary and making little or no progress in the work of the Kingdom. But the pastor has already seen his mistake in ignoring the important matter of lay organization and has applied to the Lay Leader for help.—J. M. Way, in Missionary Voice.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God, whatever it may be.—Henry Dummond.

A Stable Government

RESTS UPON

Christian Citizenship

AND

Christian Citizenship

Will Ultimately Express Itself In

A CHRISTIAN GOVERNMENT

An Acknowledgment of Christ the King is Due from Every Nation

The Attitude of Protest is the Position of Power

Get Acquainted with the Principles of Christian Citizenship

Our Literature is Free

The Witness Committee

119 Federal Street PITTSBURG, PA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3374.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 21, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE OBLIGATION TO GIVE THE BEST.

The obligation to give his very best rests as heavily upon the preacher as upon anybody else in the world—if possible, more heavily. The preacher himself is undertaking to interpret in terms of human understanding the supreme message of an Infinite God; and he is declaring that message to men who are infinitely in need of the help that can come through it alone. For him, then, to stand in the pulpit at any service, morning or evening, with the consciousness that his preparation has been of the makeshift variety and that his message is merely perfunctory, is for him to realize that he has failed of his mission for that particular service at least, having to kill time by saying something instead of blessing his congregation by having something to say. Poor preaching and empty pews belong together.

THE HIGHER CRITICS AND "PEP."

The editor of the Northwestern Christian Advocate has the right understanding of "pep," no matter what its etymology is. He says: "And now comes the higher critic who tells us that 'pep' has nothing to do with pepper, black, white or red or paprika. It comes from the word pepsin, that digestive fluid in the stomach that takes all sorts of nourishment and in that great melting pot converts them into flesh and blood, bone, nail and dentine, as the machine may demand. Perhaps the professor is right. Spiritual 'pep' is a fire in the soul that dissolves doubts, melts difficulties, grinds up opposition, and turns the most adverse conditions into means of power and victory. Intellectual 'pep' is a fire of enthusiasm for knowledge, that takes all forms of information into its crucible, skims the scum and drains the dregs, retaining only what reason and judgment approve. 'Pep' is but another word for enthusiasm."

THE MAIN BUSINESS IN COLLEGE.

We believe in college athletics, college social life, college literary societies, organized college religious activities, various kinds of movements that appeal to the interests of the students (all, of course, under propepr regulations); but, above all, we believe in the supreme importance of the course of study. Though he win all kinds of honors, and though he be voted the most popular man in school, and though he take the lead in all progressive movements, the student who neglects his class room work is a mighty poor specimen of the modern college man. Study is the main business at college.

AN UNSOPHISTICATED VISITOR'S VIEW.

We were very greatly interested in reading, not long ago, a selection in the Review of Reviews from a diary kept by the first Japanese ambassador, Muragaki-Awaji-mo-Kami, to the United States, during President Buchanan's administration. In connection with a dinner given the embassy by Secretary Cass, there was dancing, and it was the dancing that seemed to impress the ambassador more than anything else. At any rate, here is what he wrote in his diary: "After dinner, at which there were various kinds of wines, we were ushered into another very large room, the floor of which was of smooth board and had no carpet. Immediately after we were seated the music commenced and an officer in uniform, with one arm around a lady's waist and the other hand holding one of her hands, started moving around the room on his toes, many others following his example. Upon inquiring we were told that this was a 'dance.' As I watched the various movements of the dancers I could not help smiling at the way in which the very large skirts, called crinolines, which the ladies wore, increased in volume until they assumed enormous proportions when the dance attained the top speed. This continued until midnight. We had never seen or imagined anything like it. it was of course with no small wonder that we had witnessed this extraordinary sight of men and bare-shouldered women hopping around the floor arm in arm, and our wonder at the strange performance became so great that we began to doubt whether we were not on another planet. We are told that all, young and old, rich and poor, all classes of people in this country, are fond of this pastime of dancing. It seems very funny, indeed, to us, as dancing in our country is done only by professional girls and is not at all a man's pastime. And there are the arms in public around women's waists." We wonder what an unsophisticated visitor to our shores to-day would think of some of our social "pastimes!"

IF THERE WERE NO NEWSPAPERS!

We cannot really imagine what the present world would be like if there were no newspapers. We can, of course, hark back to the time when there were none and try to get our picture from the situation then; but that was a different world. Things are happening to-day, rapidly, tragically, portentously, and we want to know about them as quickly as possible. The newspaper brings us the information before breakfast. From the small happenings in our own communities to the significant movements on the other side of the world, we expect the newspaper to keep us informed; and it does. The news is sometimes inaccurate and sometimes too highly colored—but it is all the news we have. The newspapers keep us in touch with what people are thinking and doing everywhere, and they keep us informed of interesting happenings that otherwise we should never even hear about. How could we get along without the daily newspaper? The religious newspaper, too, is indispensable to the intelligent church member.

POOR LOGIC.

We sympathize as deeply as anybody with the agriculturalists of the nation who are facing heavy losses by reason of the decline in price of agricultural products. But we cannot understand by what process of reasoning anybody can reach the conclusion that the way to raise prices is to violate the law by intimidating peaceful citizens by anonymous warnings and by violently destroying property that has been accumulated through a long period of time. If the burning of a few gins would raise the price of cotton, it would mean that causes have given way to caprice, and sound reason to insane violence, in which case the foundations of government would be overthrown and sanguinary revolution would be our next step. If any considerable number of our people believe that the best way to attain their ends is by violence, our educational and religious training has been sadly inefficient and we need to look to our own shortcomings as much as to those of the misguided and ignorant threateners of violence.

ONE OTHER SUGGESTION.

A distinguished newspaper publisher is reported to have said recently in New Orleans: "The day of 'brute space' in advertising is near its end. The time has come when advertisers must depend on the clearness and cleverness of their appeal, rather than on huge allotments of space to carry their messages. News print is too costly to waste that way." We should like to add one other suggestion to those who take much space in the daily newspapers to advertise their wares: Leave off the words, "Worth more," after the price is given, or charge for the goods what they are actually worth. We have been buying things a good many years—but it is very seldom that we come across an article that is worth more than the price we have to pay for it. The first thing advertisers know, people won't believe all they say.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MUTUAL SELF-MANIFESTATION.

Only—but this is rare—
When a beloved hand is laid in ours,
When, jaded with the rush and glare
Of the interminable hours,
Our eyes can in another's eyes read clear,
When our world-deafened ear
Is by the tones of a loved voice caressed—
A bolt is shot back somewhere in our breast
And a lost pulse of feeling stirs again,
The eye sinks inward and the heart lies plain,
And what we mean, we say, and what we would, we know;
A man becomes aware of his life's flow,
And hears the winding murmur, and he sees
The meadows where it glides, the sun, the breeze.

—Matthew Arnold.

THE CHRISTIAN ADVENTURE.

By Rev. Dr. James Percival Huget.

"So when Simon Peter heard that it was the Lord, he girt his coat about him, and cast himself into the sea."—John 21:7.

It is a fascinating chapter, this twenty-first of John. William Allen Knight calls it "the story that would not stay untold."

What a scene for a painter, whether with a brush, or voice, or pen! The breaking of the day, the silvery morning light across the calm waters of the peaceful lake, the little boat and the seven toiling fishermen, the One there upon the sandy beach—then His voice calling through the morning stillness, the murmured questions of the disciples, the recognition, and Peter's ardent act as he plunged into the sea that he might come at once to his Master's feet!

It was just like Peter! Eager, impulsive, a man of action; making blunders and failures, and yet winning because he dared. It was so that he won his faith, for Peter's faith was wrought out by living and striving and struggling, by trying and failing and trying again, by falling and rising, and for just that reason it was a real faith. For, after all, experience comes by experiment, confidence comes by commitment, trust from testing, assurance from adventure, life itself from living.

It is an adventure just to live to go through the mysterious years, to meet the tests and trials, the occasions and opportunities of our years. God pity all men who have lost the zest of life, or who have been ground down by its deadly routine. Like David Grayson, we need again and again to take to the road, the friendly and soul-quickening road; we need some new and unusual experience to shake us out of our stagnation. In a lofty sense and large meaning we need the pioneer spirit, the ongoing purpose, the eager seeking of new lands, new undertakings, new achievements. Doubtless society has need of both the conservative and the radical; the one rightly to value the past and to safeguard its accomplishments; the other to front the future and labor for new attainments. True radicalism, however, does not forsake old roads just for the sake of a change, or even "to get out of the rut," but follows the road to its end and then builds new roads beyond. And true conservatism does not refuse to advance, but it does insist, while building new roads, upon keeping the old ones in repair.

Six of the seven fishermen stayed in the boat and hung on to the fish—and that was a good thing to do. And Peter himself later helped to haul the fish to shore and eat them for breakfast. The radical is always ready to eat the conservative's fish!

I am glad that Peter forgot the fish for a little while, that he plunged into the sea because he heard the voice of Jesus and saw His loved form there upon the shore. Let us not always and too much withstand the daring of our souls. Inertia is not always conservatism; it is often just laziness. There are times when hesitation becomes a crime. Dante puts into a special Limbo all the doubting and the slothful, and Ironquill tells us:

"All glory comes from daring the unequal,
All honor from daring to begin!"

But what if a man ventures and fails? Peter had tried before and had made a miserable mess of it. Why make a fool of himself again? Yes, he who ventures may fail, but what of that? The highest success is rarely attained without failures along the way, but not failures which were accepted as final, but failures which were overcome. Which do you prefer, anyway, the honorable defeat of an honest attempt, or the miserable excuse of a cowardly refusal to try? Better the counsel of the familiar declamation of our school days, "Sink or swim, live or die, survive or perish, I give my heart and hand to this vote." And there is no final failure for the affirmative soul. So then,

"Let a man contend to the uttermost
For his life's set prize, be it what it will."

—Central Christian Advocate.

WANTED: PREACHERS TO CONNECT THE LEGIONAIRES WITH THE CHURCH.

By Rev. Elmer C. Gunn.

There is gathering in the various communities of our Nation a mighty force composed of the best human material of this or any country. It is such material as the Germans were wont to call "cannon fodder," but many of us hope to see it moulded into far different forms and purposes. This force that is gathering is young American manhood and the medium used to get it together is the American Legion. It may be that the reader is not familiar with the purposes and ideals of this organization of World War Veterans. Allow me to quote the Preamble to the Constitution, which I heard the Governor of a great State recently say was the best expression of Americanism he had ever seen in print; here it is:

"For God and Country we associate ourselves together for the following purpose: To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, State and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of Justice, Freedom and Democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

The above quotation has within it the ring of vital manhood connected with the call of high idealism. Church people will readily see that any such preamble could not have been created otherwise than as the fruitage of inspiration which has its roots in the principles of the church of God as set forth in the life and teachings of Jesus Christ. Church people, I repeat, realize that this is true, but many others, among them even some of the leaders of this great patriotic movement, are not aware to what and whom they are indebted for the ideals they so loudly proclaim.

It is our business, fellow-ministers, to see to it that the men who preach these principles as Legionaires are brought to see from whence they come. In the address above referred to, the Governor also said, "Soon after I was inaugurated I faced a grave crisis. The integrity of the State was involved. A few men had taken upon themselves the right to clog the wheels of commerce. The deepest principles of government were at stake. I am about to say what I have never told any one before. It was my purpose, had the crisis been precipitated, to call upon the members of the American Legion in my State to uphold the principles of law and order. I believe that I should not have called in vain." A great statesman made that speech, a humanitarian of high degree, a man who has the best interests of his country at heart.

I want to call attention to the fact that if the Preamble to our Constitution is such that it gives the Governor of a great State the right to call upon us to defend its integrity, it is such as to enable the ministers and church members to call upon us to defend the integrity and uphold the principles of the church of God. Is it not true that behind the State and its laws, behind the principles that furnish the foundation of every State and every Nation worthy the name, there stands the church of God? If the State and the Nation should fail, it is possible that we could build other and more enduring institutions to uphold our ideas of righteousness and justice; but if the church of God should fail, no power under the stars, American Legion, statesmanship, organization, or what not, could possibly suffice to meet the needs of man and avoid the destruction of every earthly institution.

There is a word that is much in use just now because we recognize a need for the thing it represents; it is "stabilization." Before State and National Convention of the American Legion, speakers are saying: "We expect this organization to stabilize the governments of the world." As a humble minister of Jesus Christ it seems to me that the church needs at least a little of that tonic. Maybe it is because I see through glasses darkly, but to me it appears that some stabilization would be a benefit to us in the various undertakings with which we are busying ourselves.

Is there not some way that we can so connect this great body of patriotic citizens with the work of the church of God as to expect this stabilization? It is not altogether because of what they might do for us as church workers, but rather because of what we can do for them as Legionaires. They need us! It has been my good fortune to be flung with these men in various ways during the last twelve months. I have never mixed with a finer body of citizens, but they need the church of God and its mighty influence at every point of their make-up. Let's carry the church to them where they live! Let's bring them to the church! The future of America rests with these men. It is largely for you and the people of the church of God to say whether that future shall be directed through the channels of church influence. I believe you are willing to do your part. Look up the Legionaires in your community. See that the church takes its place on their programs and in their souls. Show them that the institution which backed them up so gloriously while they were in the camps and fields and trenches has no idea of turning them loose now in the midst of the humdrum things of home life. "Service"—that's the watch-word of the church. "I serve" is the motto of the American Legion. Shall we not lead the two to clasp hands on the mountain top of service in the presence of One who "came not to be ministered unto, but to minister and to give His life a ransom for all?"

Rayne, La.

THE CHRISTIAN EDUCATION MOVEMENT AND THE LARGER MISSIONARY PROGRAM.

By Dr. E. H. Rawlings,
Foreign Secretary of the Board of Missions.

The old workers in the Centenary have their coats off still and are ready to lend a good hand in the Educational Movement, not only because it is the order of the General Conference, and any workers of the church would be rankly disloyal not to fall in and help, but because it is the same

work they have been doing all along in the Centenary. I mean that the objectives of the two are so closely related that if the work of education is not definitely strengthened, we had just as well not do the Centenary—indeed, if our educational institutions are not strengthened in a new educational crusade, the things proposed in the Centenary will not be done.

And here lies the connection. We must send out in the Centenary five hundred new missionaries to our foreign fields in the next five years. This says nothing about home missionaries and the special workers we need in the church at home, nor does it take account of the scores of workers that must go into our European fields. So that we must more than double, within five years, the personal force we have built up in foreign lands in the past seventy years of our history.

But significant as are these numbers, more vital far to the progress of our work, is the quality these workers must show; and for the production of that quality we are dependent upon our educational institutions. The difference between a missionary that fails in by chance without fitting and the other who fits and fulfills his mission is a difference not of arithmetical, but of geometrical progression. If our missionaries must be weighed as well as counted in times like these, as they certainly must, then culture more than anything else brings down the scale in the measurements of manhood. Only, the culture that counts in character is the culture that can be gotten in Christian institutions, which should mean, if it means anything, our own church schools.

If we get the large number of workers we are needing in the Centenary, the men we send out to find them must range in fields wide and wide open to our search. And that wide open field is our church schools. A few of our men may come from State and independent institutions, but the bulk of our workers we must get from our denominational schools.

The missionary, if prepared to do his work, must be trained, not in a corner and shut off while training from the rest of the world. We do not want a missionary training school for segregating our workers in the period of their training, and would not have it if it were given to us as a gracious compliment. We want our workers trained as other men are trained, strong men, human men, men who know how to mix and work with other men, practical men, wise men, men who know how to do and to get things done, and that means training in the drifts where strong men are found and the world's leaders at home are made. Nevertheless in these drifts must mingle invisible influences that make for truth and righteousness and the strength of strong character. The arms of the church must be thrown around our men, even in the drifts, so that they may not be swept by strong worldly tides from their footing, but held steady and true to the best in character and service. The drifts of life and progress, with strong tides of aspiration and service, will be found in the universities, but best found, and maybe found alone, in those universities that are Christian.

Our missionaries must take special courses before they go out and during furlough when in this country, and these courses can be gotten, as we need them, only in our own great schools. Our plans are not yet definite, but we are hoping to have homes or hostels in which missionaries in this country on furlough can get the training they need in an atmosphere congenial with their kind, and that at the same time recreates by the tonic of high-thinking which does not tear down, but builds up while the workers rest. And that is why the Centenary was willing to co-operate with the Educational Movement in a plan to build up great missionary departments in our two universities. We do not want our workers to go off outside of our own territory, into communities of alien thought, in order to get the intellectual stimulus or technical training they need.

I am not talking of higher criticism or what is known as modern "liberal thought." As far as I have had time and the brain, I have occasionally done some of that on my own account. Nor am I any more thinking of the man who sticks his ears in the sand and refuses to hear the intellectual voices of his time. I have in mind, rather, the man who thinks, thinks honestly, thinks bravely and freely, but with the Spirit to guide, thinks all the way through and back to the vital and dynamic in the Gospel of our Christ. We have our differences of viewpoint and method abroad as well as at home, and sometimes they mean irritation and near schism. What we need abroad as at home is not schisms and parties on the one hand, or the spirit of proscription on the other, but a composition of the old with the new which, when a man has freely run the entire gamut of modern theological and philosophical thinking, brings him back, whatever the mode and terms of his thinking, to hold the Bible as the one only Word of God. Jesus Christ as the Divine Son of God, and the Holy Spirit as the great personal force through which his work must be effective for the world—a world lost in sin and whose civilization and races can be redeemed only through the power of His grace effective in the hearts of individual men and women. That composition of the old with the new we have not always gotten in other great schools of the country, just as we have not always gotten it in our own schools, or our churches indeed, and, if gotten abroad as well as at home, must be instilled into the thinking of our workers in the very atmosphere of the schools in which they are trained and that, therefore, we mean more and more to make Christian.

Herein I sincerely believe lies the Providence of the Educational Movement as a movement apart from the Centenary. Many loyal friends of both Movements thought we should have gotten together as did our Baptist friends, and made one drive do for both. I did not think so, certainly not in my second and better thought. The General Conference was right when it ordered a second campaign. If we had gone in together, the presence of the educational interest would have spoiled, or at least split the missionary emphasis our church was able to make in the greatest missionary situation that has come in a hundred years and will not come in another hundred.

And now our educational workers, uncomplicated by the presence of any other great interest, may go forth to lay their emphasis not upon education, but upon that for which we stand, a definitely Christian education. Into schools, churches, homes, they will go with this other emphasis. Our people will be awakened anew to its importance and will send their children to their own Christian schools. We shall bring forth and burnish into new brightness our old Christian educational standards. Our educational administrators will get a new vision of obligation, and a new baptism for their high service, and our workers at home and abroad, going from such surroundings with all the tonic and energy of such an atmosphere, will go prepared in form and spirit to do the work of world redemption pressing so hardly to their hands.

ADEQUATE PAY FOR TEACHERS.

By P. P. Claxton

(An abridgement of an address read before the National Education Association.)

Teachers worthy of places in the schools in which American children are prepared for life, for making a living, for the duties and responsibilities of democratic citizenship, and for eternal destiny can never be fully paid in money. Men and women worthy of this highest of all callings will not think first of pay in money or in any other form. For teachers, as for all other workers, Ruskin's saying holds: "If they think first of pay and only second of work, they are servants of him who is the lord of pay, the most unerect fiend that fell. If they think first of the work and its results and only second of their pay, however important that may be, then they are servants of Him who is the Lord of work. Then they belong to the great guild of workers and builders and saviors of the world together with Him for whom to do the will of Him that sent Him and finish His work was both meat and drink."

Workers Paid Largely in Kind.

It has ever been and probably must always be that workers of whatever sort received the largest part of their pay in kind, as millers take toll of the grist they grind. Those that work with material things that have easily-measured cash values receive their pay chiefly in money or in things whose values are most easily measured in money. Other rewards will be less in proportion and in importance. Those who work largely for other than the material results that can be measured by money must continue to be content to receive a large part of their pay in the consciousness of work well done for a worthy cause, and in participation, by faith at least, in the results, both near and far away in time and in space.

The Teachers' Spiritual Rewards.

Teachers who do their work well and who, either in fact or by faith, see the world made better as a result; individuals made healthier, wiser, happier; sin and suffering made less; the common wealth made more; social purity and civic righteousness increased; public laws made more just; patriotism broadened and purified; State and Nation made stronger and safer against attack from without and decay from within; and the world lifted on to a higher plane and into a brighter sunshine and a purer atmosphere, are possessed of wealth unseen and for most unseeable.

All true teachers will think on these things and many of the best will be attracted to and held in the profession by them. It will be all the worse for the profession and the world when it is not so.

But this should not be made an excuse for putting public or private education on a charity basis, nor for paying teachers the miserably low wages they are now paid. It should not be made an excuse for paying such wages as will not permit school boards and superintendents to fix reasonable minimum standards of qualifications for teachers because young men and women who expect to teach can not afford to incur the expenses necessary to prepare themselves to meet the requirements of such standards. It should not be made an excuse for failing to increase the pay of teachers, as the pay in other professions is increased, in recognition of proved merit and in proportion to increasing ability gained through experience, continued study, and constant devotion to duty.

Improved Salaries Benefit the Schools and the Nation.

Not for the sake of the teachers primarily, but that the schools may be made fully efficient; that children may be well taught; that the material wealth of State and Nation may be increased so that we may have the means of paying our debts, building our highways, caring for our unfortunates, and meeting other public expenses and at the same time have enough for all the people to live in comfort; that our democracy may be preserved, purified, and made more effective; that scientific discovery, useful invention, and artistic expression may be promoted; that we may act well our part in the commonwealth of the world, we must pay such salaries as will bring into the schools as teachers men and women of the best native ability, men and women strong and well-organized physically, mentally, and spiritually; men and women of the finest culture and the most thorough and comprehensive education, academic and professional, and so adjust their salaries as to enable them to hold all those who show themselves most capable and best fitted for the work. In this most important of all our enterprises we can not afford to pay less.

Many Able Men Have Taught.

Our traditional policy of paying to young and inexperienced men and women with little or no question as to their professional preparation salaries almost as large as we pay to those who have had many years of successful experience had at least one merit. It brought into the schools large numbers of young men and women of unusual native ability and of strong character and sometimes

such men and women having also good scholarship and fine culture, willing and eager to do the best they could while saving from their comparatively good wages money to start them in business or some calling, or to enable them to prepare themselves for those professions for which adequate preparation is required and demanded. Many of the ablest men and women in all walks of life have been school teachers. A good-sized ex-teachers' association could be formed of members of any recent Congress of the United States. We have just nominated two ex-teachers as candidates for the Presidency. Unfortunately, however, most of these have remained as teachers in the schools only till they had begun to gain some little comprehension of their task and some little skill in executing it. But despite their lack of preparation and experience it was good for boys and girls to come in contact with them. From this contact many gained inspiration and purpose.

Other Occupations Pay Better.

The time has now come when men and women of unusual native ability and strength of character can make more money in any of hundreds of occupations than they can in teaching. A few of them will teach while waiting to find themselves, or to make money for a start in business, or for paying for preparation for other work. They will accept employment which is at the same time more attractive and more remunerative. From now on schools will be taught (1) by unprepared and inexperienced young men and women of mediocre ability and ideas, while waiting for the maturity which is required for employment in the minor and more common occupations; (2) by the leftovers of such men and women who have failed to find more attractive and remunerative employment elsewhere, but have not wholly failed as teachers; or (3) by men and women of better native ability, stronger character, more thorough education, and the professional preparation which will enable them to succeed to such an extent that they may be induced by the payment of adequate wages to continue to serve their country in a high and valuable way as teachers.

This is the Real Crisis in Education.

We have come to the parting of the ways. Which shall we accept? Makeshift teachers of the first two classes we may continue to get in sufficient numbers by paying salaries relatively as large as those paid in 1914. To have the same relative value and purchasing power as salaries paid in 1913-14, the present salaries and salaries for some years to come must be approximately twice as large as they were then.

We Must Have Strong Teachers.

For teachers of the third class—and we should be satisfied with no other—we must pay salaries larger relatively than we have paid at any time in the past, and must adopt a policy which will give such recognition to teachers of unusual ability as will hold them in the service of the schools against the temptation of better pay elsewhere. Temporary increase in pay of teachers will not be sufficient. There must be such guaranty of good wages in the years to come as will induce young men and women of such native ability and character as good teachers can be made of to accept teaching as a profession and take the time and spend the money necessary to prepare themselves for it. The demand for professional preparation and continued service, coupled with inadequate pay, can only result in supplying the schools with teachers of small caliber, unfit to become the inspirers and guides and educators of those who are to make up the citizenry of the great democratic Republic, solve the problems, and do the work of the new era. Such teachers are not fit seed corn for the new harvest to which we should and do look forward.

For such teachers as we would have in our schools, what may be considered adequate pay? The answer is very easy and short: Such pay as may be necessary to get and keep them. In a conference of leaders of national civic and patriotic societies which met recently at my request in Washington it was agreed that to be considered adequate the wages of teachers should be as much as men and women of equal native ability, education, special preparation, and experience receive for other work requiring as much time, energy, and devotion, and involving approximately as much responsibility.

Just how much this will mean in dollars and cents in any community I do not know. To determine the amount in any State, city or country district will require a careful and comprehensive study. But it can quite easily be arrived at approximately, at least, for the country at large.

Average Salary Should Be $2,500.

The average wealth production of the adult worker of the United States is not far from $1,250 a year—probably somewhat more. The average for men and women of ability, preparation, and industry of such teachers as we are talking about can not be less than $2,500; it is probably nearer three or four or five thousand dollars. But in view of the fact that teaching is by its very nature an altruistic calling, and also because it may reasonably be supposed that the purchasing power of the dollar will increase considerably within the next few years and the cost of living as measured in dollars relatively decrease, let us agree on $2,000 as an average salary for teachers in the elementary and secondary schools of the United States. This is three times as much as the average for the year 1917-18 and more than 150 per cent above the average for the year 1919-20.

If the pay to beginners is so fixed that the average for all teachers in the first year in urban and rural elementary schools and high schools is $1,200, this will allow other salaries of $2,500, $3,000, $3,500, and $4,000. Salaries of $5,000 or more may be held out as rare prizes for those who have gained experience and have proven their worth and who are willing and able to pay the price of such great and fine service as is recognized by unusual rewards in other professions.

The Money Can Be Raised.

Can we pay such salaries? With such proper and useful economies, as may be easily brought about, including consolidation of small rural schools and the adoption of a well-arranged work-study-play plan in the city schools; the total number of teachers in the public elementary and secondary schools of the United States need not exceed 750,000 within the next 5 or 10 years. At an average wage of $2,000, it will take a billion and a half dollars to pay 750,000 teachers. Increase this by 50 per cent—a liberal amount—to pay for administration, supervision, buildings, equipment, and supplies, and we have a total of two and a quarter billions—a quarter of a billion short of Spaulding's two and a half billions and only $140,000,000 more than the amount the Department of Labor reports that we paid last year for tobacco in its various forms. Our part in the World War in which we fought for freedom and democracy, cost us not less than fifty billions of dollars all told. At 5 per cent the annual interest on this amount is two and a half billions dollars. Without education there can be neither freedom nor democracy. Unless we educate all the people in such way as to enable them to possess these in fullest measure we shall have spent our money for naught and the men who sleep in France and Belgium shall have died in vain.

Can we pay the debt and pay in like proportion for education? The answer is we can not well do the one without the other. Our power to produce and to pay will and must depend on the health, knowledge skill, purpose, and will of the people; that is, on their education.

How much can we afford to pay for education? Since education is a factor which can not be eliminated from the wealth-producing power of the people and since all wealth depends on education, we can as a people afford to increase our appropriations for education until the increase in cost becomes greater than the increase in the productive power which comes through education. No people have ever yet found the limit.

Will the people pay? The wealth is theirs, the children are theirs, the schools are their agents, owned and supported by them for the education of their children and for the attainment of all that this means and can be made to mean for their own happiness, for the individual welfare of their children, for the production of material wealth, for the individual and common good, for the public welfare, for civic righteousness and social purity, for strength and safety of State and Nation, and for all that patriotism means and all that supports life and makes life worth living. I have faith to believe that when the people are made to understand this they will respond. They have never failed. They will not fail now.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Back in the Pelican Pines after a delightful week with Dr. Sprague in the great First Church, Memphis. I privately feel that this church is in a sense my monument, for while I did not actually build it, I cleared the way, and laid the foundation for another to build thereon. It took me my whole four years to preach the old church down. Every brick in the old structure was sacred to somebody, and held together by a conservatism as solid as the cement that the masons used. I pounded away at it and backed by such active and progressive young men as they were then, as John R. Pepper, W. F. Taylor, and others, finally breached the walls, secured the plans, purchased the land on which the church stands, and committed the church to the enterprise so that they could not back out; then I had to go. The plan was chosen after a committee had visited the large cities in the North and examined the newest churches, and it embodied the most up-to-date facilities then. While the character of the work has changed in many ways since the church was built, and many new features have been added, I do not know where there is a church building that in all respects is as well adapted to its purpose as the First Methodist Church in Memphis. It looks like a church outside, and I like that. It is a great pity that we have so many architectural monstrosities in our church buildings, edifices that one cannot tell whether they are intended for banks, or school-houses, or bastard mosques. The interior is as impressive as the exterior.

They have a great vested choir, and I like that, too. The fact is we have had so much slim-jam looseness in worship, a sort of tent-style of conducting divine service, that reverence is a lost virtue and it has almost made a Methodist ritualist out of me. When the doors are opened, and fifty singers, wearing black robes with white cassocks, come marching up the aisle singing, "Onward, Christian Soldiers", and the whole congregation rise and join in the song, the feeling I experience is very different from the feeling that comes to me when the service is begun by a preacher who starts off like he was at a show: "Everybody get a book and sing; if you can't sing, howl!" I am sure Wesley would approve the solemn and beautiful service of song by the great vested choir of the First Church. And they can sing, too! I swung loose Sunday morning with an audience that overflowed the great building, the power came down, and I called for a song they did not have in the book; but the organist caught it, the huge instrument rolled out in jubilant tones, and such singing as they gave us was enough to swing an angel out of his path to listen!

The Sunday school that for forty years has had the skillful leadership of that master workman, Mr. John R. Pepper, is about as complete in its organization and work as a school can be made. It is a group of schools, ranging from little dots of the Cradle Roll up to Adult Bible Classes. When I was elected chaplain of the University of Virginia, being very young and inexperienced, I borrowed money and went to New York City, and went to see Dr. Deems, at that time pastor of the Church of the Strangers. I told him I wanted him to "coach" me for my task. He smiled, and said he was too busy to add the duties of a theological professor to his job, but if I would hang around and watch him do his work, I might get some helpful ideas. I hung around a few days, and what I learned was worth a vast deal to me in my work afterward. It would pay any Sunday school to send the superintendent to visit Mr. Pepper's

school, and observe his methods, and get the microbe of religious enthusiasm in his blood. If there is anything to him, he will get it by contagion.

They gave me a fine hearing with my messages on the great characters of the Bible, and I had the pleasure of addressing the young doctors of the Medical School and the young teachers of the West Tennessee Normal. The president suggested a limit of 30 minutes for my talk to the Normal, but when I quit he led the encore, and I had to go on! Considering that I am a "superannuate," or worn-out preacher, I suppose that does fairly well. Dr. Spragins is closing his quadrennium. He has wrought well and is greatly beloved. I heard his praise on every hand. Our Mississippi boys are at the top. The old First Church has a great history and holds a most important place in the moral and spiritual agencies in the city. I think it seats about 1800, and it has about 2000 members. If they should all take a notion to go to church at once, the church would not hold them. They are planning to build an Annex and enlarge. Hurrah for the grand old "First Church!"

I enjoyed a visit to Bishop Murrah's home. Now, a "worn-out" preacher who lives in the pines don't get a chance to put his feet under the table of an episcopos often; but this Bishop, who was a Mississippi boy, has always treated me nicely. I enjoyed an evening in his hospitable home, with Dr. Spragins and Mr. Fitzhugh as companion guests. When we sat down at the table, I whispered to Mrs. Murrah that Maggie was not the only one who had trouble with non-conformity to the conventions, and asked her to gently press my foot if I made a blunder; but she said everybody did as they please in that home. I immediately pushed away the salad with its mayonnaise dressing. None of your mayonnaise for me. There are three things I cannot bear: mayonnaise sauce, bananas and olives!

It is hard to realize that the Memphis of to-day is the Memphis of my boyhood. In many ways it is not. I have had my wagon to mire down on Main Street. I was driving a four-ox team once, and was stopped just as I got opposite the Gayoso Hotel by a Federal officer, and forced to drive my team up on the sidewalk. As I stood there, a whole brigade of Union soldiers marched past, and as they passed, saluted. I did not know exactly what I had done to receive such honor, but I always accept a good thing when it is handed to me, and so I made no kick. My conceit vanished into air when I subsequently found out that General Grant was standing on a balcony above me! When the band broke loose with "Rally Round the Flag" my off lead steer, old Buck, who had never been out of the canebrake before, bellowed an accompaniment. Whether the cheer of the soldiers was for Grant or Buck, I never knew.

And Tom Holloman has gone home! He was a knightly gentleman and a most lovable friend. How rich heaven is in the goodly company already gathered there. When this good man got home, I am sure there was rapture among the redeemed, for he wrought well for the Master, and turned many to righteousness. I feel lonesome when I think of jolly, noble, dear old Tom.

Mansfield, La.

"JUBILEE DAY" AT WASHINGTON, MISS.

Dear Brother Carley: The fourth Sunday in this month, October 24, has been set as "Jubilee Day" for our church hero at Washington. We have been looking forward for some time to the completion of some much-needed repairs on the old historic church at Washington, "the oldest Methodist building in three adjoining States." The work is now nearing completion and we are looking forward to a day when those who have assisted in making this work a reality are invited to come and see what great things the Lord hath done for us.

The church, a large, splendidly constructed brick building erected in 1826, has been recovered, replastered, repainted inside and also painted outside, including the roof, with a nice concrete walk around the front leading to the yard entrance; altogether we believe now one of the nicest and most valuable country church buildings to be found anywhere.

Rev. J. B. Cain, my predecessor, had gotten the subscriptions for this work well on the way when the present pastor took charge at the beginning of this Conference year. Brother Cain had gotten the ball rolling and with loyal supporters in the building committee and others the subscriptions for the work were about doubled during this year and we believe the work, which will cost about two thousand dollars, will all be paid for when it is finished.

Beside the mention of Brother Cain, there were others, among the laymen, who were outstanding in liberality and helpfulness—giving as though it was a genuine pleasure.

The fourth Sunday in this month, October 24, as stated above, has been set as "Jubilee Day" for us. Brother Cain has accepted an invitation to be with us and preach for us in the morning. There will be dinner on the ground, and Rev. J. R. Jones, our presiding elder, will have charge of the afternoon service in connection with our fourth quarterly conference.

Beside the two brethren mentioned, we also hope to have other ministers who have had a part in this work, to be with us upon this occasion.

An invitation is extended to all those our friends, who are near enough, to come and worship with us the fourth Sunday in this month.

Some work which is in progress on one of our other churches, the one at Kingston, I feel is also worthy of mention. This is a beautiful brick structure, erected in 1857, having the high pulpit common to those days, as well as the balcony in the rear for the slaves, a link joining the present with the past. The repairs which are in progress on it will put this church in good condition, preserving it for many years to come. Brother W. H. Swayze, whose forebearers have been identified with the church and community for generations past, is responsible for this work.

J. C. JACKSON, P. C.

Washington, Miss.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Dear Co-workers: I wish to express my appreciation of your co-operation given me during the month of September, and the effort put forth, which enabled our Conference to climb from the twelfth to the eleventh place in the Centenary Record, which shows the status of each Conference in Centenary Collections. Let's keep on climbing until we get to the top!

Get your Church Cabinet together and plan to observe "Pay-Up Day," November 7, in order that all your pledges for the first and second year may be paid on or before that time. Some of the pastors have already arranged for a special program to be rendered in each of their churches on that day, and are working already through the Cabinet and Committees to collect all the subscriptions that are due for the first two years.

May the enthusiasm spread until every church in the Conference will have the same interest in the payment of the pledges that obtained in making them! Can I count on you and your church to "Go Over the Top?" If I can help you, call on me.

Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer.

TO THE PASTORS, MISSISSIPPI CONFERENCE

Dear Brethren: I would suggest the following program to be used in your church for observing "Pay-Up Day," November 7, with any changes you might wish to make, or the substitution of an entirely new program. Just use your judgment as to what is the thing to do in order to accomplish the collection of the first and second year pledges on or before that day. Also as to the best way to conduct the "Follow-Up" campaign.

Please have the books of your Treasurer audited, but do not ask the Treasurer to audit his own books.

Program.

Song.
Scripture.
Prayer.
Talk—The Plan and Purpose of "Pay-Up Day" and Why we Should Pay Our Pledges, by Centenary Treasurer.
Song—By the Sunday school.
Talk—Why the Women are Interested and Anxious to Help, by President Woman's Missionary Society.
Talk—Shall We Pay Our Pledges and "Go Forward," or Shall We Not Pay and Go Backward? by President Epworth League.
Address by Pastor—"Centenary Making Good."
Opportunity for Payment of Pledges.
Benediction.

W. D. HAWKINS,
Conference Centenary Treasurer.

BABE RUTH AT THE BAT.

Babe Ruth was at the bat, 30,000 frenzied baseball fans cheering him on to make one of his famous home runs. The opposing pitcher was wily, and Ruth, after swinging once at a "bad one," was compelled to stake his hopes on one only less wide of the plate. He drew back his well-knit body, grasped his bat still tighter, then with eye, brain and body all co-operating, he caught the ball squarely, swung the bat with all his body's force behind it—and the ball went over the fence.

A minister sat among the frenzied 30,000. "Fine work!" he cried. "But, oh, wouldn't I love to see a man work as hard at teaching a Sunday school class as Babe Ruth worked to hit that home run!"

Again Ruth came to bat, at a time when a home run would have meant that the home team would lose the game to the Yankees. Now the throng was almost as eager to see Ruth prevented from hitting even a single as before it had been to see him knock the ball over the fence. Tenseness hung over the grandstands. When the call was three balls and two strikes, with the bases full, absolute silence showed how anxious was the crowd. The next pitch was wide, but Ruth swung at it—and missed! Then what a cheer went up from the fans! The game was won.

Again the minister spoke to himself: "Wouldn't I love to see a congregation as intense over the success of Christianity as this crowd was over winning this game?"

Well, why not? Why not work with all our might for Christ?—Paul P. Faris in the Continent.

NORTH MISSISSIPPI CONFERENCE NOTICE

Class of the Second Year.

The Class of the Second Year of the North Mississippi Annual Conference will please meet the Committee at 4:30 p. m. on Tuesday, November 16, 1920, at the Methodist Church, Charleston, Mississippi.

R. A. MEEK,
W. O. WAGONER,
J. B. RANDOLPH,
Committee.

When a man is lost in the woods and is trying to find his way out, he never sees the spots on the moon.—Exchange.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1030 or Main 3530
1031 3531

THE OPPORTUNITY OF THE CHURCH IN THE SMALL COLLEGE.

By Rev. A. C. Millar, D.D.,
Editor of the Arkansas Methodist.

The American university, an overgrown college with graduate and professional departments, is the result of an evolutionary process of the last fifty years. Originally all of the older universities were simply colleges, and while we think of them as institutions of cultural training, they were in reality institutions for the preparation of men for the ministry, the law, medicine, and teaching. As these professions became more definite and exacting in their requirements, professional schools or departments were created; and the department of liberal arts for a time stood out in some of the universities as the biggest and most important of the departments; but now in many institutions it is overshadowed by the professional and graduate departments, and is looked upon almost as was the preparatory department of the college of fifty years ago.

During this transition period, leaders of thought began to appreciate the purely cultural training, and the small colleges which had no design to develop into universities, were established and flourished. Then the high school expanded and seemed destined to displace the small college by bridging the gap between the common school and the professional department of the universities. Consequently, during the last quarter of a century the small college, with endowment and equipment, struggling for a place between high school and university, has had a precarious existence and its ultimate extinction has been predicted.

However, during very recent years, there has been a reaction in favor of the small college, and there is a rapidly growing sentiment in behalf of maintaining and strengthening the real college as separate and distinct from the liberal arts department of the great university. For this there are substantial and compelling reasons.

The modern high school can prepare the diligent student so that at fifteen or sixteen he may enter the Freshman class of the university; but such a youth is immature, and if he enters the university which adapts its discipline to men, as practically all now do, he lacks the moral restraint and culture requisite to the best development.

The average youth at sixteen is not prepared to choose wisely his life work. If he enters the university, he is almost from the start expected to specialize in a manner which implies that his choice has been made.

By going at sixteen into technical or professional departments in the university the youth is graduated in some specialty at twenty or twenty-one and is deprived of that large vision and the longer period of development which are desirable for leadership in church and State.

It is freely granted that of many of our youth these things cannot be predicted, and that, with all precautions and restraints, a large number of youth, driven by poverty or drawn by the lure of gain, will insist upon the shorter and easier course and will pass from high school direct to the university. However, that does not alter the fact that a body of our best youths, if proper facilities are offered, will pass through the small college on their way to their professional and graduate studies and training. Many should be urged to pursue this more deliberate course, as society needs the type of men thus produced, and yet the State does not feel under obligation to establish the small college, as it does not seem to be a necessity in a technically organized system of education. Here then is left an open field which the Christian denominations may properly cultivate. Indeed, it is believed by many that the Christian church can best provide for this important factor in the educational process, and the reasons are not far to seek.

The Christianization of society begins in the home, and when formal intellectual training is in progress in the common school, the child is still in the home and the church is co-operating in the Sunday school; but at sixteen, when the youth enters college, he leaves the shelter of the home, perhaps well trained, but still immature and needing the close personal oversight and contact of a Christian teacher. The State, being without denominational bias and preference, cannot adequately supply the needed spiritual element, and, during the critical period of rapidly expanding youth, the distinctively religious influence may be lacking and the potential choices of life may be made without the most desirable Christian environment and incitements. The denominational college, maintained to provide not simply intellectual but spiritual training, is under no embarrassment, but with the full sanction of parents and with the conscious consent of the students it may function as a religious factor in the life process of the youth. After the character is formed in the denominational college the mature student may without spiritual injury pursue his professional or graduate courses in the university, and come out, not merely a skilled professional or technically trained man, but a well rounded religious character properly related to both church and State.

In America, where the State merely tolerates and protects denominational activities and does not promote them, each denomination with self-respect and purpose to perpetuate itself must maintain colleges in order that its youth in the most critical period may learn to love and support these religious institutions, and in order that in the choice of life careers, the youth may choose the ministry and missionary fields of their own faith. Without these feeders there would be relatively few youths brought sufficiently under distinctively denominational influences to provide recruits for the necessary denominational activities, because few youths are ready in high school to decide for the Christian ministry and missions and in the university the call either does not come or it is too late to be heeded.

Thus we discover in the small college a field which the church may best cultivate, and unless it is adequately covered the spiritual interests of society may seriously suffer. Our church leaders now fully recognize this situation, and are resolved that the small denominational college, the genuinely Christian cultural institution, shall not perish from the land.

But times have changed, and the requirements of the college have so increased that the plants of a former generation are now wholly inadequate. Once a faculty of six, with buildings valued at $100,000 and endowment of $200,000, could care for 200 students. Now, students coming from two-hundred-thousand-dollar high schools would despise the little plant of the old college. Now, however consecrated and loyal they may be, college professors cannot exist on salaries of $1,000 to $1,500. The modern college, without in any sense aping the university, must have its library, laboratory, gymnasium, and dormitories costing from $500,000 to $1,000,000. Its faculty must number from twenty to fifty and their salaries must range from $2,000 to $5,000. This requires an endowment of one or two millions; and then helping funds are needed for worthy students. It has become practically impossible to have a respectable college with less than a million dollar investment, and even five millions would not be misspent on a first class institution.

Incidentally it may be demonstrated that, if all students who now go to denominational colleges were forced to enter the academic departments of the universities, the latter would, with the vast mass of immature students, suffer distinct deterioration and the additional cost would become burdensome. As it is much cheaper to educate a youth in the small college than in the big university, the State is gainer by having this work done where the cost is least and the moral quality the highest. Consequently both church and State may get the best results by the proper maintenance of the small college under denominational auspices.

If this argument is cogent, then there is no conflict between the small college and the genuine university. A university may, for local or historical reasons, maintain its undergraduate department of liberal arts, but it will expect to draw its best students for professional and graduate work from the small colleges, and will be interested in their success. Then the State can well afford to encourage the colleges and exempt their property and funds from taxation because these colleges relieve the State of a task that would otherwise demand much revenue. Society as a whole is benefited because of the better type of leadership obtained.

"THE THINGS THAT ACCOMPANY SALVATION."

By Frederick Brown Harris.

Jesus talked little about weakness and sickness and badness, but much about strength and health and goodness.

That is, He stressed the things that accompany salvation rather than the things that accompany damnation. When we think of the time theologians have spent in discussing sin as a theory and a problem and in talking about the origin of evil, is it not significant that Jesus never mentions the "fall" and never refers to the "sin of our first parents!" This was not because He minimized sin, for to Him sin was a cancer, not a growing pain. But it was because the great thing with Him was not the fall of man but the rise of man, not the sin of Adam but the salvation of Peter and James and John and of you and me. He specialized not in spiritual disease but in spiritual health, not in the things which accompany being lost, but in the things which accompany being saved. The lost coin is restored. The lost sheep is found. The lost boy is welcomed back. In each case the being lost is but the background for the being saved.

Over the failures and failings of "Thou art" Christ was always writing the glowing prophecy, "Thou shalt be." John Wesley was right when he dwelt more on Christian perfection than on total depravity. The bishops were right when at the recent General Conference they declared in unmistakable tones that if as a church "we only denounce and prohibit, we stop far short of duty and wisdom. What we forbid is important but not half so important as what we provide. The young people will blister you with scorn if your action is only negative and if you pride yourself only on what you forbid." That means that the church has not settled the amusement question when it nails a quarantine contagion sign on tabooed doors. No question is settled until it is solved.

A certain well-known institution surrounded by spacious grounds has also broad and attractive paths. The familiar "Keep off the Grass" signs are conspicuous by their absence. Instead the admonition which greets the eye here and there is "Keep on the walk." The same psychology is as good in grace as in grass. We must hear this quadrennium infinitely more about keeping on defined paths than of keeping off forbidden fields. Programs and proposals are better than protests and prohibitions. A winsome presentation of the radiant things which accompany being saved is a more excellent way than wailful prophecies concerning the morbid things which accompany being lost.—Christian Advocate (N. Y).

"THE POETRY OF THE HEART."

Thus Joubert defined religion, because religion, at its best, is an open door into the Infinite. This is why worship rests us; it opens the doors and windows of the heart. This is part of the beatitude of prayer; it puts wings on the soul clogged and cluttered by commonplace things. This is one great ministry of music; it detaches us; lets us forget; makes us feel the Immensities. Here also is one chief ministry of friendship; it offers sanctuary to the storm-driven, and room for the soul to breathe. Think, then, of the iniquity of making religion a grind. Religion is set to keep the axles from grinding. It is not imprisonment but release. It is the fine, musical way of doing things; the lover's way. It gives "bread for a stone." It is the poetry of the heart.—George Clarke Peck.

The Home Circle

HOW TO WIN SUCCESS.

"How shall I win success in life?" the young man asked, whereat,
"Have push," replied the Button, "and a purr-puss," said the Cat.
"Find out the work you're sooted for," the Chimney Sweeper said,
Just as the Match and Pin remarked, "And never lose your head."

"Aspire to greater, finer things," the Nutmeg cried; the Hoe
Said, "Don't fly off the handle;" and the Snail remarked, "Go slow."
"Be deaf to all that's told you," said the Adder. "'Mid the strife,
I've found it best," remarked the Heart, "to beat my way through life."

"Select some proper task and then stick to it," said the Glue.
"Look pleasant," said the Camera, "and tied-y," said the Shoe.
"Have nerve," exclaimed the Tooth; the Hill remarked, "Put up a bluff."
"And keep cool," said the Ice, whereat the young man cried: "Enough."

—Nixon Waterman.

THE ACORN BROTHERS.

One bright autumn day two acorns lay on a bed of leaves under a big tree and stared out at the world. There was a great deal to see, and they agreed that it was good to be alive, seeing it.

The thing they enjoyed most was watching the wind play with the leaves, which were all dressed in lovely colors—clear yellow, gay red, and crisp brown—and were romping gaily through the woods and across the field.

If the leaves stopped for a minute to catch their breath, the wind came racing after them whistling and whooping, and away they would go scampering in every direction. Sometimes fifty leaves or more leaped into the air and waltzed round in a whirlwind. Then the two little acorns would chuckle out loud.

But though the wind was such a rough playfellow during the day, toward evening he generally calmed down and sang the leaves to sleep. It made the acorns drowsy to hear him. At other times he was mischievous and chased the leaves all night long.

The two acorns made friends with the birds, the bees, and the beetles. They liked to lie and watch the puffy white clouds moving in the sea-blue sky above them like small ships under full sail; and they never failed to watch the sun take off his pink nightcap every morning shortly after dawn.

The moon and the stars kept guard over them during the darkness, and once in a while the rain came through the woods and gave them a drink of cool, sweet water. On the whole the two brothers were very well content, but they could not help wondering sometimes what their future would be.

"Can you make out what the oak tree is saying above us?" one of them asked the other on a clear October day. "She seems to be calling us."

They both listened. The oak tree was calling them, sure enough.

"Look at me," they heard her say, after a while, "and see what you may become some day."

The larger acorn laughed at that. "Surely she's making fun of us," he said.

But the smaller acorn gazed upward and was struck anew with the beauty of the great oak tree.

"She must be able to see all over the world," he said to himself. "Her lowest branch is higher than the maple that stands near. How the birds love her! How the leaves cling to her! Many of the other trees are bare, now, but she is still dressed in russet brown."

Then all at once he heard the tree speak again.

"Look at me, little acorn," she said, "and see what you may become in time."

"I don't believe," thought the little acorn, "that a noble tree would try to deceive anything so small as I am." He listened again.

At that moment a voice spoke somewhere close at hand. "I am ready at any moment to help you climb," it said.

"We'll help, too!" cried other voices in a chorus; and the acorn was sure, though he did not know why, that it was the sun and the clouds and the winds that spoke. He began to feel very much excited.

His brother only laughed at his hopes. "The idea of your becoming an oak!" he said. "Much you look like one!"

"Here comes Autumn Wind," said the little acorn. "I will ask him."

The wind halted for a moment to hear his question.

"Can acorns become oaks?" he repeated. "Well, some think so." Then he was off again after the scurrying leaves.

There was silence for a short while. Then the little acorn said clearly:

"I believe that I can become an oak. Help me, everybody!"

An hour or two later a little boy came whistling through the woods, with his hands in his pockets. Under the big oak he stooped and picked up the acorn.

"Let me see how far I can throw you," he said, and he gave him a far fling. The little acorn had begun his journey!

He fell to earth some distance from his old home, and settled down into a little cranny and fell fast asleep.

It was a long, long sleep, and as he slept the air grew colder and colder. The wind came and covered him with a warm quilt of snow, but the acorn did not even turn in his sleep.

When at last he waked, he did not know himself. "What has happened?" he cried. "Am I punished for daring to think of being an oak?"

Then he remembered what the oak tree had told him long ago, and his heart grew braver.

"How fat I feel!" he said.

A little later he noticed that his jacket was splitting. He decided to take a long breath and see what would happen. So he did, and rip! went the old coat that had fitted him perfectly before he fell asleep.

"That is strange," the acorn thought. "But everything is strange now."

He stretched himself and began to push upward. Somehow it did not seem hard to push. Day after day he climbed, always cheery, always hopeful. At last, one never-to-be-forgotten morning, he pushed his head up into the sunlight. There was the world again!

"Hello, little oak!" a voice said, and he felt a tag on his arm. It was his old friend, the wind, hurrying by. The clouds and the rain, too, spoke to him, and the big oak he used to know waved to him from the distance.

And so the little oak grew and grew and before he had finished growing he shaded half a field.

His brother, the acorn that laughed at the idea of his being an oak, had made a good meal for a hungry squirrel and had been forgotten long ago.—Elizabeth Carrington Young, in The Youth's Companion.

CURIOUS FISH IN AFRICAN WATERS.

A remarkable species of fish from eastern African was recently added to the collection of a New York aquarium. It is known as the African lungfish, on account of its unusual ability to live out of water for several months at a time. The African lungfish makes its home in mud or clay, and when it was transported to this country, instead of being placed in the customary tank of water, it was embedded in a large block of dry earth, in which a hole was made so that the fish could breathe.

The lungfish breathes by means of gills when in water; but during the summer when the rivers are dry, air is inhaled and exhaled by means of lungs, the same as any land-living animal.

Scientifically, the lungfish is of unusual interest, as it represents a species thought to have been extinct thousands of years ago. Further, it illustrates the amphibious stage in the development of animals in their change from the water to the land-living state.

In appearance, the lungfish resembles a salamander; it is long and eel-like, and its fins are used as legs in traveling over dry land. This is supposed to be the first living specimen of a lungfish to be brought to this continent and is, therefore, of great interest.—Girlhood Days.

IN JAPAN.

At the end of the day's work the farmer carried his horse's harness from field to stable for him, fed him and bedded him down, thanked him for having worked so hard, and wished him good-night.—Exchange.

Train yourself to love and notice little children, for in so doing you will keep your heart young.—Exchange.

Real New Orleans Coffee

GUARANTEE

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

UNITED COFFEE COMPANIES

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc., New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Fawles.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. P. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE PREACHER'S BUSINESS.

The preacher's business is, as a recent writer has suggested, to do business with folks; and, presumably, the more folks he does business with, the bigger his business is. But that depends.

The preacher must do business with people, but he does business for God. In accepting his commission, he must accept the standards of the Commissioner and be bound by the terms of his commission. He has no authority to lower those standards or change those terms, no matter how many people such procedure would enable him to do business with.

It may be that we have gone just about far enough in "taking the gospel to the people" in forms that we imagine will appeal strongly to them; perhaps it is time for us to lay emphasis upon the idea of "bringing the people to the gospel," whether its stern requirements seem necessary to them or not. Nobody, of course, can possibly misunderstand the meaning of this suggestion. We so ardently believe in the validity of the injunction to "preach the gospel to every creature" that we gladly concede the propriety of any method that is not of itself wrong. We are concerned only lest we forget what the gospel is, and forever must be, in our eagerness to do "big business."

CHURCH OFFICIALS FOR NEXT YEAR.

One of the most important functions of the pastor is to nominate at the fourth quarterly conference the members of the board of stewards for the ensuing year. It is an important function because more and more the success of a given church is coming to be dependent upon the men and women who estimate its budget, organize its financial system, and carry on its business affairs during the year. A good board of stewards means a progressive, prosperous church at least in material things; a poor board means an uncertain, unsatisfactory and aggravating situation. The material for a good board may not be of the highest quality; but the preacher who fails to select the best that is available has done an injustice to himself if he remains, and to his successor if there is a change, and to the congregation as a whole.

Since women now are eligible to all the offices that may be held by the laity, it is altogether probable that many of our boards of stewards will be composed of men and women both; in fact, we know that some boards have already been thus constituted for the new year. We presume there will be no objection to such action in any case, and in many instances its propriety will be self-evident. We merely venture the suggestion that the appointment of women as stewards should be made wholly on the ground of their qualifications for the work—not merely because they may now legally be stewards. The women certainly are not demanding any such action; and our personal observation is that they are inclined to feel that the men may very properly be expected to discharge the duties that involve so much that is of a purely business nature. The composition of the board should be determined, of course, by the local situation.

In every case, the preacher in charge should consider seriously and prayerfully the nominations he will make to the fourth quarterly conference for his official board.

THE ART OF CONDENSING.

Long speeches, long sermons long articles in the newspapers—even long editorials—are not very much in favor to-day. Maybe they ought to be, but they are not. People will listen a little while—and lose interest in what is being said; they will read a few lines—and begin to think about something else. Not everybody is guilty, of course; the faithful few will listen to the end—read the last line. But the average citizen has affairs of his own in which he is intensely interested and the speaker or writer who would win his active attention to an outside proposition must state it clearly, forcibly—and briefly; that is to say, his chances of success are greatly increased by so doing. Too many of us still seem to think we shall be—or ought to be—heard for our "much speaking." The following story, taken from an exchange, has a point:

A bronze statue of William T. Stead, the great editor, was recently unveiled in London. At the unveiling, Wickham Steed, editor of the Times, told a story of his first interview with Stead. "You want to be a journalist?" exclaimed the veteran. "How can I know whether you are fit to be a journalist? There is only one way to find out. Try. If you have anything to say that you feel you must say, why, say it and send it to some editor. Don't waste time over mere phrases. Sail right into the heart of your subject. When you have written your masterpiece, imagine you have to telegraph it to Australia at your own expense, and cut out every superfluous word—above all, the adjectives."

"THERE'S NO PLACE LIKE HOME."

Recent press dispatches announce that thousands of the Negroes who went North and East soon after the opening of the war, lured there by the high wages offered them in industrial plants, are returning to the South with the feeling that, after all, this is the section in which they can be most prosperous and live most happily. The high wages they received in the industrial centers to which they went were offset by the high cost of living, while they enjoyed none of the freedom and privileges they were accustomed to on the farms and plantations of the South. Having learned by experience that "there's no place like home," the Negroes will, we believe, settle down to the work they are most familiar with, in surroundings that are most congenial, and be better citizens because of their sojourn in other sections.

PERSONAL AND OTHER NOTES.

Of the twenty-four churches in the St. Louis District, ten of them have new pastors this year.

It has been estimated that the Salvation Army preaches to 18,000,000 people yearly in its street meetings.

Dr. Henry A. Buttz, president emeritus of Drew Theological Seminary, died last week. He was eighty-five years old.

Rev. H. J. Moore, the pastor, is being assisted in a meeting at Ellisville, Miss., this week, by Rev. C. M. Crossley, of Hattiesburg.

John Wanamaker, of Philadelphia, was elected president of the World's Sunday School Association, at the recent convention in Tokio.

Dr. Clovis G. Chappell and Dr. Forest J. Prettyman will give a series of lectures, six each, to the Washington City Preachers' Meeting this fall and winter. Their general theme will be, "Sermons."

Rev. B. L. Sutherland, who was transferred to the Pacific Conference last year, will return to the Mississippi Conference. He is now at Philadelphia, Miss., where he will be until the meeting of Conference.

The Sunday school of First Church, Gulfport, Miss., reported an attendance of 451 Sunday before last—probably the largest attendance in the history of the school. The goal has been set at 500 by Conference.

Rev. R. M. Papasan reports that everything is moving along well on the Toccapola charge, North Mississippi Conference. Good revivals were held during the summer, and there have been seventy accessions to the church.

Work on the new church at West Point Miss., is going ahead in spite of "hard times." This has been a good year in that charge—70 additions to the church, and all departments in good shape. Rev. Carroll Varner is the pastor.

Announcement has been made that Dr. Hoyt M. Dobbs, who has been dean of the Theological Department of Southern Methodist University, will re-enter the pastorate this fall. He is one of the most highly gifted men in the church.

Rev. and Mrs. H. R. McKee, of Homewood, Miss., are happy over the arrival in their home of a little daughter, Martha Elizabeth, on October 12. The Advocate extends congratulations and prays that blessings may be upon the little one.

Rev. Isaac D. Borders, formerly of the North Mississippi Conference, was appointed Conference Missionary Secretary at the recent session of the Southwest Missouri Conference. He has entered upon his work with energy and enthusiasm.

The great temporary tabernacle erected in Tokio, Japan, to accommodate the World's Sunday School Convention, was completely destroyed by fire on the day before the Convention assembled. Defective wiring was given as the cause of the fire.

Dr. P. L. Cobb, pastor of our church at Morristown Tenn., has been elected head of the Department of Spiritual Resources, recently created by the Christian Education Movement. This Department will serve both the Christian Education Movement and the Centenary.

Mr. Gilbert Darlington has been appointed treasurer of the American Bible Society to fill the vacancy made by the death of William Foulke, who for more than 34 years had filled this position. Mr. Darlington is the son of Bishop James Henry Darlington, of the Protestant Episcopal Church.

Press dispatches last week from Birmingham, England, announced the death of Rev. Chas. M.

Alexander, the widely known evangelist, at his home in that city. He was associated for several years with Rev. R. A. Torrey, making an evangelistic tour of the world with him from 1902 to 1906.

The young son of Rev. J. A. McCormack, our pastor at Dubach, La., was seriously ill recently with diphtheria. We rejoice to know that he is now on the road to recovery.

Rev. F. J. McCoy, our pastor at Houma, La., was operated on for appendicitis, at Touro Infirmary, on Monday of this week. He stood the operation well and was expected to make rapid recovery.

Many of our readers know Rev. C. F. Smith—a gifted son of Mississippi who is serving the church efficiently in Texas. He is now pastor at Lufkin, one of the leading appointments of the Texas Conference.

The fourth quarterly conference of the Magnolia charge, Mississippi Conference, adopted highly complimentary resolutions in connection with the close of a four-year term of service by the presiding elder of the Brookhaven District, Rev. J. T. Leggett. This was a worthy tribute to a worthy man.

Moore Memorial Methodist Church, at Winona, Miss., is thoroughly organized and active in every good work. The Sunday school has nearly 500 members. The Volunteer Bible Class of men has an average attendance of more than one hundred. Rev. J. B. Randolph is the pastor of this great church.

We learn from the Lincoln County Times that a splendid revival meeting was in progress at the Methodist church in Brookhaven, Miss., last week, in which the pastor, Rev. W. H. Lewis, was being assisted by Rev. Osmond S. Lewis, of Vicksburg. Special mention was made in our exchange both of the preaching and the music.

The fourth quarterly conference of the Cleveland charge, North Mississippi Conference, adopted ringing resolutions of appreciation of their pastor, Rev. T. M. Bradley, and his wife, and of their presiding elder, Rev. V. C. Curtis, both of whom are completing a four-year term of service. One of the compensations of life is the generous recognition of proved merit.

Rosedale, in the North Mississippi Conference, has made remarkable progress this year. It has grown from a $1500 circuit to a $2400 station, the Sunday school has trebled in membership and attendance, all other departments of the work are in fine shape, and the congregations are good every Sunday, especially at the evening service. Rev. Jno. W. Robertson is the happy pastor.

The fourth quarterly conference of the Seminary charge, Mississippi Conference, held at Seminary on October 13, was well attended. The reports were good, indicating that everything will be in good shape for the meeting of the Annual Conference. Some needed repairs have recently been made on the parsonage of this charge, which is now a comfortable and attractive dwelling. Rev. C. E. Downer is the pastor.

Students of Millsaps College of the early days will be glad to hear that Harris Allen Jones, of the class of 1899, is back in the United States, after having been engaged in the service of the Weather Bureau in the Philippine Islands and other far-away places. He is now located at Elkins, W. Va., where he is in charge of the Bureau work in that section. He is visiting friends and relatives in Mississippi this week.

The Anniston (Alabama) Star, in announcing the fourth quarterly conference of the Oxanna Methodist Church, makes special mention of the fine record of that church during the year just closing. We are sure this item of news will be of interest to many of our readers, since the pastor, Rev. A. H. Williams, was a member of the North Mississippi Conference previous to his transfer to the North Alabama Conference.

Just before going to press this week, we received the following sad news from Rev. John W. Chisholm, our pastor at Brandon, Miss.: "On October 6, the sweet and saintly spirit of Mrs. C. McDonald widow of the Rev. C. McDonald, went to be with the saints in Heaven. The end came after a long period of suffering, but she was patient to the last and prayed that she might be released from the flesh and go to rest. She died in Pelahatchee at the home of her daughter, Mrs. Effie Pennington." A noble woman has gone to her well-deserved reward. We extend sincere sympathy to the family in their great sorrow.

HELPING THE STRONG.

We do not need to be exhorted very strongly to help the weak, as every instinct joins with reason to insist upon this duty; but it is not so clear to some of us that we also have imposed upon us the duty of helping the strong in their need. And yet this duty also seems very clear if only we take the trouble to investigate the matter. To some of us it may seem rather a ridiculous thing to tell a weak man that be should help his stronger brother, and yet not only is it not ridiculous, but it is also an imperative duty which we do well to fulfill.

The truth is that strong men need help just as weak ones do, although not quite in the way nor to the same extent. This truth was brought home to us very forcibly the other day when reading part of Paul's letter to the Philippians. In the latter part of his letter he tells a little of his experience. He says: "I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." But Paul had learned also the secret of divine strength, and he triumphantly declares, "I can do all things in Him that strengtheneth me."

Surely here, if anywhere, we have a typical strong man, a man who smiles at privation, faces loss without fear, and looks into the threatening face of danger with unshaken serenity. Here is a Christian who has climbed the heights of faith until he feels equal to any fate. And yet Paul, able to "do all things," tells the Philippians in the very next sentence, "Howbeit ye did well, that ye had fellowship with my affliction." There was no question of that affliction crushing him; it could not do it. There was no question of his fainting under his load; for he never dreamed of that. And yet the very man whose Christian boast is that he could "do all things in Him who strengtheneth me," writes feelingly that the Philippians had "done well" when they sent help to him. Whether it was food or clothing or money, Paul was helped by it.

Our orators like to paint vivid pictures of men being saved by a kindly deed, but in reference to strong men we need not fear that they cannot hold out; they are not going to fail even if we don't help them, but our help will still be help indeed. Help need not be absolutely necessary in order to be very welcome and exceedingly comforting. When the preacher gets into "the dumps;" when "blue Monday" is bluer than ever; when he feels as though he had scarcely a friend in the world; you need not imagine that he is going to "jump his job," for he isn't. Even if he dies he will not die a "quitter." But a word of appreciation or some little kindly action may change the whole atmosphere and transform "blue Monday" into a day of brilliant sunshine.

And that mother who is nearly worn out with the care of the family is not going to quit because she is nearly worn out, for mothers are not built that way. Whether she gets a word of appreciation, or a well-earned holiday, or some little present for which she has longed for years, or whether she has to struggle on till the end of the journey with a desperate feeling of failure, of one thing we may be sure, and that is that the mother heart will never desert her task. And yet the husband and children may cheer that mother's heart in a wonderful way if only they will show her in a tangible fashion their warm-hearted appreciation.

It isn't the fellow at the rear end of the line who needs all the help. He may drop out if he isn't helped, and of course we ought to help him. But the fellow at the other end of the line, the virile leader, the officer commanding, the man who never seems to grow weary, who always has a smile and a word of cheer; don't imagine that he never grows weary; don't think for a moment that he never finds it hard to bear his share of the burden! We all feel sorry for the man who complains, but it is well to remember that the man who never complains is sometimes the greater sufferer. It is perhaps natural to think that a man has no trouble if he never complains of any, but probably the world's heaviest burdens are those which are carried by men and women who are too strong, or too proud, or too good, to talk about them. Even a weak man may help a strong man to be strong. Even the Christ needed human help, the help of weaker men.—The Christian Guardian.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

THE ROAD TO SUCCESS.

By Mildred Wright.

Why are the magazines of to-day demanding personal biographies of noted people? To show others the road to success, many say. Think success, act, and you will succeed, they urge. Set your goal, work, and you will reach it. Seize every opportunity, put it to some use, and it will count for you. Don't worry, think only that the good will come to you, and you will be fortunate. In brief, have pluck, and success will be yours. Such are the ideas set forth in the present-day philosophy of success.

Is nothing more needed? By following these maxims will we make the most of life? Can the wheels of machinery keep on running after the belt has been removed? Yes, for a short time, but they will finally stop. So it is with our lives when no need of God is felt. We rely upon ourselves and obtain what we call success, but are we truly great or happy? No, because we lack the Spirit of God to show us life in the true light. Only when our lives are dominated by the Holy Spirit will we be able to use our powers for the utmost good. Only under the guidance of the Holy Spirit will we travel along the road to true success. "Not by might, nor by power, but by my Spirit, saith the Lord."—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge all over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discrimination. Memorial resolutions are subject to the same rule as obituaries.

EUGENE BROOKS BATEMAN, youngest son of Rev. S. W. and Susan Bateman, was born in Calhoun County, Mississippi, October 11, 1874. His paternal father was an honored and useful member of the North Mississippi Annual Conference for fifty-five years. Brooks was converted and joined the Methodist Church in Kosciusko, Miss., in 1892, under the ministry of Rev. J. A. Brewer. Later he moved with the family to Winona, Miss., where he has been a member of the Methodist Church since January, 1895. On March 31, 1898, he was married to Miss Annie Wiley, of Winona, Miss. He was serving as court stenographer at Louisville, Miss., when he was taken ill. He was brought to Winona for an operation, and on last Sunday, October 5, at 1 p. m., his spirit passed gently away. He leaves his companion, three daughters, Elizabeth, Ethel and Sue, one sister, Miss Lela, three brothers, Sam, Walter and Reginald, besides a number of relatives and friends to mourn his going. He was a devoted husband and a kind and indulgent father. Funeral services were held at the residence on Monday afternoon, October 6, conducted by his pastor, Rev. T. B. Randolph, assisted by Revs. S. L. Pope, J. P. Jarl and John Ritchey. Interment in Oakwood Cemetery, Winona, Miss. We sympathize with the bereaved ones and commend them to Him who is "Too good to do wrong and too wise to make a mistake."

JOSEPH B. RANDOLPH.

SAMUEL J. RICHARDSON was born in Amite County, Miss., April 11, 1856, and died at his home near Ethel, La., on July 19, 1930. These dates declare it to be that great physical vitality was his; and those who knew him well learned that the strength and vitality of eternal things entered into his character and energized his spirit. He joined the church many years ago, and was true to it to the end. He married Miss Fannie Golden on January 1, 1880. Two sons were born to them. He was married the second time to Miss Susan A. White, March 1, 1891. Four children were born to them, two of whom died in infancy. Deafness bothered him for a good many years, and for the last few years his eyesight was bad. He made friends, and held them. He lived in the same house for 43 or 44 years. But he has passed beyond these old things now, to where all things are new, and his eyes unhindered behold the King in His beauty, and he hears and joins in the song of the redeemed.

W. E. ALLEN.

Clinton, La.

MARY ELIZABETH HOUSTON, last Benty, relict of Rev. A. A. Houston, was born in Spartanburg, S. C., November 24, 1826; moved to Mississippi in 1836, was married to A. A. Houston, September 6, 1843; professed religion and joined the church at a camp meeting near old Cambridge church in Lafayette County, Mississippi, in 1844; giving to the Lord a long, faithful life of service and falling on sleep at the home of her daughter, Mrs. Hattie Hall, at New Albany, Miss., June 16, 1930.

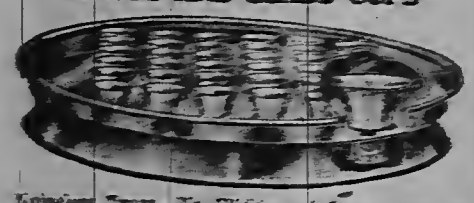
The writer had the honor to assist Rev. J. E. Stephens, her pastor, in the services held both at the church and cemetery in Abbeville, Miss., where she lived so long and where her body awaits the resurrection. She reared a large family and they not only call her blessed, but their noble and useful lives continue to publish the virtues and influence of her life. I did not know her until as the wife of a superannuate preacher of the North Mississippi Conference I met her when I went to my second charge and lived near her home. I shall always remember her as "Mother Houston." In our joys she came to our home; in our problems, she came; in our sickness she came; in every time of need she came. She came to help with her hands, her counsel, and her prayers. She was a woman of unusual intelligence, sound judgment, and decision of character. These elements gave her a most forceful personality, which was felt in whatever circle she moved. Her church and local religious interests were never neglected but faithfully attended to. She loved the sanctuary of the Lord and was there not only in days of strength but in old age and decrepitude. To hear her in public prayer was a spiritual feast, and made your faith stronger. I liked to hear her praise God, for her Christian experience was so clear that all could know it. I never talked to her but my heart felt that she was a child of God. She kept up with the work of the church through its periodicals. She knew of its doctrine, ethics and practice. She knew and taught its fundamentals doctrines. It is poorer because of her going. Thank God for such a life.

BEN P. JAGO.

MARRIED

In September 27, in the Methodist church at Bogue Chitto, Miss., after two solos and sweet strains of music, with an impressive ring ceremony, DR. JOHN STERLING MOORE, of Magnolia, Miss., and MISS TEXIE RUTH McKANEY, of Bogue Chitto, Miss., were united in marriage, Rev. Waldo W. Moore officiating.

INDIVIDUAL COMMUNION
TRAYS AND GLASS CUPS



Fairchild Trays—No Chipping of Rims. Ask for Illustrated Circular
Wm. H. DIETZ, 21 E. Fourteenth St., Chicago

"Diamond Dyes"
Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can dye diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

PARKER'S HAIR BALSAM
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

HINDERCORNS Removes Corns, Callouses, etc. Stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N.Y.

$1,500 to $10,000 a Year FOR
Accountants
Bankers, Bookkeepers, Stenographers, and Secretaries. Thousands Needed.
Ask for our 36-page book, "Guide to Business Success." It's FREE. It tells how we will train you BY MAIL or AT COLLEGE for any of these good positions, and get the position for you now to develop your will power and your brain power and money-making power. With the book, we send statements from bankers and accountants telling you that our Accountancy, Banking, and Business-Executive Course is the best. Address
Draughon's College DESK
Nashville, Tenn., or St. Louis, Mo. 12

HOLMES
is a
Reliable Store

WHEELER Business College
BIRMINGHAM, ALA.
WHEELER STUDENTS GET THE BEST POSITIONS
Call or Write for Free Catalogue

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1849.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED 'N CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.) ..... 1.54 gr.
Green tea (cold)—1 glassful (5 fl. oz., exclusive of ice) ..... 2.02 gr.
Coca-Cola—1 drink, 5 fl. oz. (prepared with 1 fl. oz. of syrup) ..... .51 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

BOILS VANISH

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. 'Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.—Adv.

TETTERINE

For the Complexion

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

RHEUMATISM

A Remarkable Home Treatment —Given by One Who Had It.

In the Spring of 1893 I was attacked by Muscular and Subacute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a treatment that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write to-day.

Mark H. Jackson, No. 991G, Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Adv.

Mr. Church Treasurer

If the Loose Leaf plan is best for the Business Man, it must be best for the CHURCH TREASURER

? UP-TO-DATE ECONOMICAL EFFICIENT

Why not use the Unified Loose Leaf instead of Bound Books. Adapted to any envelope system and size membership. Supplied by your dealer, or

ARTHUR H. STROUSE PUB. CO.,

Dept. D.

431 So. Dearborn St., Chicago, Ill.

ART GLASS

For Churches and Residences

Memorial Windows

Catalog and Special Designs Sent Free Upon Request.

"The South's Oldest Manufacturers of Art Glass."

F. J. COOLEDGE & SONS,

Atlanta, Ga.

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY ROCHE'S HERBAL EMBROCATION

ALSO IN

BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, London, England

All Druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

FROM COLDWATER, MISS.

Dear Advocate: We have just closed a most successful evangelistic campaign in the bounds of this charge. At Love and Brook's Chapel our people rallied to the support of the pastor and with the leadership of the Holy Spirit we held two very helpful meetings. Our church at both places was revived and sinners were converted. There were sixteen additions and a Sunday school organized at each place. Brother Dodson, our Sunday school superintendent at Brook's Chapel, is faithful and the work prospers. Brother Glover Wheeler, a young man still in his teens, is serving the church as steward and Sunday school superintendent at Love. He looks after the interests of his church in a business way and prays for and with his people and the Lord is blessing him in his efforts.

During our revival services here, Rev. Jno. Tillery Lewis, of Charleston, Miss, did the preaching for us. It was a great meeting. It was good to be here. The Spirit of God was manifest and great good accomplished. The result was a genuine revival, sinners born into the Kingdom of God and twenty additions to our church. Brother Lewis is an excellent preacher and pastor-evangelist. He preaches the truth, the whole truth, and in such a way that a wayfaring man, though a fool, need not err therein. Long will he be remembered here for his geniality, brotherly kindness and work's sake.

We have some very live organizations among our adult and junior membership. Miss Jessie Smith, a consecrated young woman, leads our young people. Mrs. Graham, the president of our Woman's Work, with the assistance of the good women is doing a very gratifying work for the church and the people hereabout. This year they have repaired, repainted and repapered the parsonage, which adds to its comfort and attractiveness. They have purchased art squares, rugs, and suites of furniture for the living room and dining room. They have also had electric lights, with attractive fixtures, installed in the parsonage as well as in the church.

We will go to our Conference next month with a full report, and appreciation of our people and our heart full of love for our Lord and Master, from whom all blessing flow.

STANDIFER RAPER, Pastor.

We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—Colton.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Arkabutla, at Hunter's Chapel, Oct. 23, 24.
Coldwater, at Coldwater, Oct. 24, 25.
Courtland, at Pope, Oct. 27.
Sardis Circuit, at Davis Chapel, Oct. 29.
Tyro, at Emory, Oct. 30.
Crowder, at Oak Grove, a.m., Oct. 31.
Oakland, at Oakland, p.m., Oct. 31.
Como, Nov. 3.
Horn Lake, at Hinds Chapel, Nov. 7.
Batesville, Nov. 14.

R. A. MEEK, P. E.

Holly Springs Dist.—Fourth Round.

Mt. Pleasant ct., at New Salem, Oct. 23, 24.
Paris ct., at Pine Valley, Oct. 26.
Coffeeville ct., at Grey Rock, Oct. 27.
Oxford ct., at Pleasant Ridge, Oct. 28.
Toccopola ct., at Lafayette Springs, Oct. 29.
Randolph ct., at Thaxton, Oct. 30, 31.

J. H. HOLDER, P. E.

Winona Dist.—Fourth Round.

Winona circuit, Oct. 23, 24, at New Hope.
Swift Town, Oct. 25, at ———.
Carrollton, Oct. 30, 31, at Valley Hill.
Inverness, Nov. 7, at Inverness.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Rosedale, Oct. 24, a.m.
Glen Allen, Oct. 24, p.m.
Leland, Oct. 31, a.m.
Clarksdale, Nov. 1, a.m.
Gunnison, Nov. 14, a.m.

V. C. CURTIS, P. E.

Aberdeen Dist.—Fourth Round.

Greenwood Springs, at New Hope, Oct. 23, 24.
Fulton, at Van Buren, Oct. 26.
Tremont, at Tremont, Oct. 27.
Prairie and Strong, at Prairie, Oct. 28.
Montpelier, at Sparta, Oct. 30, 31.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round.

Golden Ct., at Belmont, Oct. 23, 24.
Tishomingo Ct., at Tishomingo, Oct. 25.
Burnsville Ct., at Causell Hill, Oct. 26.
Mooreville Ct., at Mooreville, Oct. 30.
Mantachie Ct., at Mantachie, Oct. 31, Nov. 1.
Marietta Ct., at Ozark, Nov. 2.
Iuka Ct., at Spring Hill, Nov. 6.

W. W. MITCHELL, P. E.

Columbus Dist.—Fourth Round.

Crawford, at Shaefers Chapel, Oct. 23, 24, a.m.
Caledonia, at Andrews Chapel, Oct. 24, p.m.
Mathiston, at Mathiston, Oct. 30, 31, a.m.
West Point, Oct. 31, p.m., Nov. 1.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

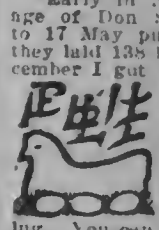
Chester ct., at Chester, Oct. 23.
Noxapater, at Noxapater, Oct. 24.
Sidon, at Cruger, Oct. 31.
Tchula Station, Oct. 31, p.m.
Coila ct., at Coila, Nov. 5.
Black Hawk, at Black Hawk, Nov. 6, 7.
Acona Station, Nov. 7, p.m.
Durant Station, at pleasure.

A. C. McCORKLE, P. E.

13 Eggs A Day From 17 Young Pullets

Mrs. Niles Starts 6-months Old Pullets Laying. Tells How.

"Early in November, I bought a package of Don Sung and started giving it to 17 May pullets. In the first 30 days they laid 138 lovely eggs. All through December I got 11 to 13 eggs a day."—Mrs. E. S. Niles, R. F. D. 2, Lucerne, Ind.



Mrs. Niles found how to start young pullets laying and keep them laying all winter. The same method helps hens through the moult, and starts them laying. You can test this at our risk.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG

Chinese for Egg-Laying

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

BOOKS AND BIBLES HYMNALS GAMES TRACTS ASK FOR CATALOG

Evang'l Pub. [illegible] Bldg., Chicago

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

Biliousness

WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

50 Eggs a Day

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boone, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give your hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

128 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 21 hens and in 5 days have gotten 10½ dozen eggs, or 126.
MRS. I. B. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 12½ dozen eggs last week, put 4 dozen into some, and had 1½ dozen left.
MRS. LENA McBROOM, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.
EDW. MEEKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never lay as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE.
Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me your $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

SKIN
Eruptions and Injuries
Soothed, Disinfected, Healed with
Ka-Dene
REG. U.S. PATENT OFFICE
Ointment
Wash first with Ka-Dene Soap.
Pleasant, Effective, Indispensable.
Ointment 50c and $1.00. Soap 25c.
At your druggists

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City.
Address WILBUR R. SMITH, Lexington, Ky.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, the 10th, was spent at South Magnolia. This is purely a missionary appointment. It is a union church, and while Brother Simpson is the pastor in charge, the Sunday school is a union school and of course Brother Simpson is not free in what he does and has to be guided by the wishes of the folks. I trust that the way will be opened for the Conference to keep the work and minister to these people. It would be a pity for them to have no services from an organized church. They promised to put in a cradle roll and I think will put in graded literature.

Sunday night we had the privilege of preaching to the Osyka church. This is a loyal band and deserves much credit for their work, for there are many good features about it. They are talking of a new building and under the leadership of Brother Oliver I feel sure that they will build in keeping with the work of the church.

Monday was spent with Brother Castles on the Topisaw charge. He is doing a great work and also deserves much credit. His people are loyal, and while the Sunday school work is not as well advanced as it might be, we feel that it is growing.

Tuesday was spent with Brother Barrett at Hawkins Memorial. He is closing out his second year in good shape. His people are loyal to him and are standing by him.

Meadville charge is in good shape. We had the pleasure of speaking to them Wednesday. Brother Grice is trying to pay the debt on the Bude church and is meeting with encouragement.

We had the privilege of speaking to the Summit High School and the McCalls Consolidated School on this trip.

It is not too late for the Sunday schools that have not observed Sunday School Day to take an offering and send in the money.

We shall be pleased to help you in any way possible.

If you have not received a copy of the "Centenary Special," let me know and I will be glad to send you one.

Pray for the work and the workers.

Your brother in Him,
JNO. C. CHAMBERS,
Field Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The new superintendent of the Sunday school will do well to order "Organization and Administration" of Smith & Lamar and read it with care and put into practice such things as will help his school. Do not be afraid to do the work different from the way it has been done in the past. Dr. Shackford has recently mailed to each superintendent literature that is well worth reading.

Next week I shall mail to each pastor a duplex post card for him to make his report of his Sunday school work to the Sunday School Board as the Discipline requires. Last year about sixty per cent of the men did as the Discipline directs. Why not every man do this simple but important piece of work? The object is to help each man do the work assigned him.

The West Point Sunday school has 122 babies on the two cradle rolls; one of the cradle rolls is composed of the little ones at the cotton factory community. They have 30 in the beginners department, 58 in the primary department, 62 in the junior department. There were 13 children who did their memory work; ten made a perfect record for the year. This department was awarded a pennant for doing the best work of any department in the school. The children in the primary department received six weeks' instruction in missions, three weeks in temperance, and contributed $25 to the Centenary fund. Mrs. B. M. Howorth is doing a wonderful work in this really great school.

Mrs. Belk has charge of teacher-training—four of her class have the incomplete diploma and four have three units each. For forty years Brother Sid White has put his big heart into the life of the Methodists at West Point—surely he shall have many a star in his crown.

Rev. E. R. Stanford, superintendent of Intermediate-Senior work, did some most excellent teaching in an institute held at Potts Camp. This is his first visit to our Conference. There are several organized intermediate departments in the Conference doing most excellent work. We are doing less for young people than we are doing for the little children. We need to do ten times more for these boys and girls if we are to hold them for the church. We have no room for them in our church buildings. Some day we shall not be reproached for this criminal neglect.

A SUGGESTION CONCERNING THE SUNDAY SCHOOL LESSONS.

Dear Brother Carley: In reading one of your recent editorials, some thoughts passed through my mind in regard to the fruits of different trees. Now, I am a farmer, and am supposed to raise food for man and beast—that is my fruit. Now the people who get up our Sunday school quarterlies—how do they get them up? You take one up and the first thing you see is a quotation or a question, with a note telling you where to find same in the Bible; and so on, through all questions, but no answers. Now, I am growing the food for their physical bodies, since they are not in position to do it; why can't these writers put the answers along with the questions? In other words, why can't they analyze the lesson without the reader's having to do most of the work? Are they not better fitted to ask and answer those questions than the farmer is? Would it not make an interesting Sunday school where there is no interest at present?

When I was a boy, we had a plainer quarterly: It was questions and answers, so we could study the lesson and learn it; now we read, but don't understand. We need the lesson explained. That is the talent of the lesson writers—the fruit they are supposed to bear. A great many of our Sunday schools are in the country, and we need as much help from the teacher as we do from the preacher. The farmer might as well do the preaching as the Sunday school teaching—he would come as near being a success.

J. R. STORMENT.
Tillman, Miss.

This nation, under God, shall have a new birth of freedoom, and government of the people, by the people, for the people, shall not perish from the earth.—Abraham Lincoln.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

How to Get Rid of Catarrh

A Simple, Safe, Inexpensive Method that Clears Out the Head, Nose and Throat.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat and lungs. It contains no cubebs or tobacco and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by The Blosser Co., 44 DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Adv.

Good For Him and His Wife.

Hurley L. Watkins, 238 Lytle St., Louisville, Ky., writes: "I found Foley's Honey and Tar just what I wanted for my wife's and my colds." This famous old cough medicine is just as good for children as for adults. It checks coughs, colds, croup, bronchial coughs, and stops that "tickling" throat that keeps one coughing at night. It contains no opiates nor habit-forming drugs. Prompt and sure in action.—Adv.

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

YOU NEEDN'T keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.—Adv.

He Feels Ten Years Younger.

Any man or woman suffering from lame back, headache, stiff joints, sore muscles, rheumatic pains or any other symptom of kidney or bladder trouble will be interested in this letter from H. Bryde, 925 Garden St., Hoboken, N. J. "I could not bend down for some years, as I can now. My wife had many a time to put on or off my shoes. I obtained relief with Foley Kidney Pills. I feel now as if I were ten years younger."—Adv.

Prominent Man Testifies

GROVEOAK, ALA.—"In the early spring of 1900 I suffered from a severe attack of La Grippe—nasal catarrh of the most severe type, nervous indigestion, backache, constant headache, palpitation of the heart—an almost total breakdown being the result.

As a drowning man grabs at a straw I began trying this remedy and that. As a last resort, though greatly discouraged, I made up my mind to try Dr. Pierce's medicines and procured Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy, which I used regularly with an occasional dose of Dr. Pierce's Pleasant Pellets to keep the bowels regular. The effects were at first slow, but with continued use of these medicines the disagreeable symptoms disappeared and the relief was permanent. I most heartily recommend Dr. Pierce's medicines to all suffering humanity."—REV. GEORGE R. WOMACK, Route 1.

All druggists sell Dr. Pierce's medicines.

Send 10 cents to Doctor Pierce's Invalids' Hotel and Surgical Institute in Buffalo, N. Y., for trial package of Golden Medical Discovery Tablets.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmiat (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 90c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

DON'T Send Money

If you have never used G. S. and have Pellagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists, $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

PILES DON'T BE CUT Until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 430-G Page Bldg., Marshall, Mich.

A LETTER FROM SISTER T. S. RANDLE.

Dear Brother Carley: Brother A. S. J. Neill, pastor at Bastrop, La., has done some good work, for when the evangelist came with his singer, we had a good meeting. About 30 joined our church, and we think others will come into all the churches.

This is my old home. Forty-three years ago, 22 of us sat down to a Christmas dinner with father and mother, children and grandchildren; now, my brother and I are here. We have two sisters in other States—but it is so lonely!

I want to drop a flower on Cousin T. B. Holloman's grave. I was on my way to visit them in his old home. How we shall miss his letters in the dear old Advocate! God bless his loved ones and the loved ones of dear Brother Wynn. I do wish his mantle would fall on me, for I do love to write; but I am afraid I would become tiresome. Some say I pray too long; for forty years I could not even say the Lord's Prayer aloud; but thirty years ago, with dear Brother and Sister Wynn kneeling by me and praying for me, my husband said my "mouth flew open and it has not been closed since." I hope and pray that I shall never have that lump in my throat and not be able to pray or testify until God says, "Come." God bless all the Advocate family. Yours for others,

SISTER T. S. RANDLE.

Bastrop, La.

FROM OAKDALE, LA.

Dear Brother Carley: We are closing one of the best years of our ministerial life. We are serving a kind and considerate people. Oakdale is among the best sawmill towns in the State. Our church is "cocked and primed" for the coming Conference at De Ridder. Considering the numerical strength of the church, we think our record is a good one. The total membership is 222; Sunday school enrollment is 130, that is, if I am not mistaken; however, I do know that there were 128 there last Sunday. The pastor's salary was raised from $1500 to $1800, and the preacher receives his check every month. The assessments for the district, conference and general work are provided for already. Our orphanage offering for Easter was $400, and Work Day $200, and there was not a contribution over $10 from any one person. The pastor has the privilege of teaching a men's Bible class that has had an average attendance of ten, and they have paid through the Sunday school $350. Last but not least, we have received into the church up to date twenty-four—fourteen of these on profession of faith. For all of this we give thanks to our Master. Cordially yours,

J. LAMBUTH EVANS.

GET AN EDUCATION.

"First and last, our advice to scouts is to get the best obtainable education, both general and technical," says a vocational article which appears in the September number of Boys' Life, the Boy Scout Magazine. "The educated man, as Carlyle tells us, works with a strength borrowed from all past ages. The 'University of hard knocks and practical experience' has its advantages as a training school, but its courses need to be generously supplemented by other more specialized means of education. Skill in the use of the hands only will never make more than a good workman. Men rise only in proportion as their brains are alert, active and trained.

"To learn more is to earn more, and not only that; to learn more is to be more, to count for more, to yourself and the community—no small consideration for a scout.

"The necessity for education has increased and will continue to increase with the advance in the complexity of the processes of civilization. Because of the unparalleled progress in the arts and sciences during the past fifty years, the need for education has in a generation multiplied many fold. For example, a century ago a transportation system was little more than a wagon and a driver who knew the road. Now, in handling a problem of transportation, experts in traffic must first determine whether a road in that place will be worth while, and what kind of road will be most economical and efficient; experts in finance must provide the tremendous sums needed to build the road; civil engineers must lay it out; bridge engineers plan the bridges; chemical engineers test the materials; mills and factories with scores of chemical and physical experts make the rails, build the locomotives and steel cars; and a host of traffic experts, auditors, accountants, and specially trained managers and clerks, telegraphers, engineers, conductors, and others keep the trains moving with safety and with profit."

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

ACHES Women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE IT'S LIQUID—QUICK EFFECT.

A Righteous Ruler

THE CHRIST OF PROPHECY

"Give the King judgments, O God,
And thy righteousness unto the king's son.
HE will judge thy people with righteousness,
And thy poor with justice.
The mountains shall bring peace to the people,
And the hills, in righteousness.
HE will judge the poor of the people,
HE will save the children of the needy,
And will break in pieces the oppressor.
HE will come down like rain upon the mown grass,
As showers that water the earth. * * *
And men shall be blessed in him;
All nations shall call him blessed."

—Ps. 72.

THE CHRIST OF CALVARY HOLDS IN HIS PIERCED HAND THE SOLUTION OF EVERY PERPLEXING PROBLEM IN OUR NATIONAL LIFE.

LET US GIVE CHRIST, THE WONDERFUL COUNSELLOR, THE CHIEF PLACE IN OUR NATIONAL LIFE AND CLAIM THIS BLESSEDNESS.

We invite co-operation from Christians of every name in an effort to enthrone the Prince of Peace in every heart and in every nation the world around.

OUR LITERATURE IS FREE

The Witness Committee

119 Federal Street PITTSBURG, PA.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Strict Purgative With Calomel. The Purified and Refined Calomel Tablets that are Painless, Safe and Sure.

Doctors have found by experience that to combine the grip and influenza that is now epidemic, the first step in the treatment is to get the bowels thoroughly active. That is why the first step in the treatment is the use of purely vegetable calomel tablets, such as Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver must go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

Use Calotabs on the night or bed time with a swallow of water—that's all. No salts, no nausea nor the slightest inconvenience with your eating, pleasure or work. Next morning your cold has vanished, your bowels active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delighted.—Adv.)

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

A Wife Knows Best

"John, please take Nuxated Iron and be strong and well again!"

Don't wait until the physical and mental breakdown comes.

Build yourself up now by taking

NUXATED IRON

For Health Strength and Energy

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. L. Spelling, 1731 Fortania St., New Orleans, La.

WORK—MISSISSIPPI CONFERENCE

Young People's Department.

We have all had a pleasant summer vacation. Now we are ready for the home stretch in our year's work. Keep our goal in mind: 40 auxiliaries, 500 members, 1000 pledges and 10 volunteers.

The second quarter, North Mississippi led all the Conferences in number of new Y. P. auxiliaries. North Georgia came second. At the end of the first six months our gifts were double what they were last year. Let these facts encourage us to renewed effort during the six remaining months.

Mr. Chairman, if you have already the book for your new study beginning in October, "Money and Men" has been chosen by the auxiliary I know. They plan to try the "Belay Brigade" described in the book some time ago, spending the day with a member who lives in the country. Of course each member will carry lunch.

Lest you have forgotten, I give again the names of books suggested for Young People: A Better World (75c), Serving the Neighborhood (50c), Money the Acid Test (50c), The New Christian (50c). MRS. T. W. BAKER.

MISSISSIPPI CONFERENCE.

"Tithing and Stewardship."

A Paper Read by Mrs. Walker, of Magee, at the Hattiesburg District Meeting.

In dealing with this subject I feel that stewardship should first be stressed than tithing, for we know that money is the easiest thing for Christians to give. "Tithing is but a minimum cash basis of Christian giving—the key to Heaven's blessings—and the cure for covetousness."

Stewardship not only embraces money, but time, talents, influence and life.

The question to be decided about money is not how much of my money shall I give to the Lord, but how much of the Lord's money shall I keep for myself? Not that the Lord needs it, for "the gold and silver are mine, and the cattle upon a thousand hills," but that we need the blessing that comes from paying the tithe. When we realize that we are the custodians—not the owners—of money, time, talents, yea, life, we then should rightly settle the question. When rightly settled we find our life and endeavor transformed, great victories won and God's hand surely leading onward.

Then by His leading and presence we know we are just stewards—how easy to pay our debt! Some one has said: "First convert the heart—then the pocket-book."

Mr. Whitcomb says: "There are three things that are important to be kept in mind or tithing will degenerate into a mere financial transaction or matter of figures. First, God's absolute ownership—"The tithe is the Lord's;" second, the sacred character of the tithe—"It is holy unto the Lord;" third, the tithe must be brought into the store-house—"the place the Lord shall choose."

He who commanded, "Thou shalt not steal," is the same Just One who said, "The tithe is the Lord's," and we must pay or keep back that which does not belong to us.

Yes, we pay tithes and give gifts and offerings, for we cannot think of giving until the debt is paid.

When we remember that "though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich," we can scarcely realize what a privilege, what a blessing comes to us when we bring all the tithes into the store-house.

Never in the history of our work was there a greater need of tithers than there is to-day; and may I plead with you, if you are not one, begin now. Pay your tithe, then have the joy of giving until your hearts have flooded with love—love for Him and for mankind.

"Not in far off ages
Does Jesus manifest the fullness of the Spirit, the finest in the vision
And still he begs His own with yearnest pleadings to lay
Their highest hopes and fairest treasures at His feet.
He will not spurn the humblest service, feeblest love.
He only asks that of our store we give to Him the best we have."

PRAYER REMINDERS.

Pray for the newly emancipated womanhood of America, that they may reverently, gratefully enter upon this new responsibility that is theirs to contribute a larger share toward the making of a better order, finer democracy; that they may study to show themselves approved unto God, citizens that need not to be ashamed, handling aright their privilege of suffrage, courageous and unafraid.

Pray for the new Union Methodist Training School to open in Shanghai on October 1 and for the new school for girls that opened in Havana on September 7.

Pray for the deaconesses and missionaries and teachers who are entering upon the autumn's work in the settlements and other home mission institutions.

TWO-MINUTE SPEECH FOR OCTOBER MEETING.

During the three months of the fourth quarter we are to attempt by a short speech at each meeting to bring home to the hearts of our missionary women the great importance of family altars in our homes. The leaders of our churches have been keeping this duty before us as a part of the Conservation Program of the Centenary Movement, and the Woman's Missionary Council is appealing during these three months directly to the membership of the Missionary Society. We who are carrying on the work of the auxiliary should be women of deeply spiritual lives and should be surrounding our homes with the truly religious atmosphere. It is very inconsistent that we should have such interest in the salvation of those across the seas as to give our physical strength, time, and money for that purpose, as we are doing in our society, and at the same time omit the opportunity that is nearest us and the work for which we are primarily responsible. Not that we are doing wrong in giving ourselves to missionary work—God is calling us to it, and no truly Christian woman can omit her part, but we cannot at the peril of the religious training of our own leave the other duty undone. A young Chinese girl recently spoke to a body of missionary women in one of our most prominent churches in Southern Methodism. As she told of her life in her father's (a Chinese minister) family she said: "We have always had family prayer in our home, as you do in yours." An oppressive silence followed her words, for of that particular group of women not one presided over a home where there was a family altar. How far is this true at our own society? Each of us may be able to give many seemingly good reasons why there is no altar in our homes, but the question for special consideration to-day is how nearly can I as a Christian woman, with God's help, overcome these difficulties and solve these problems and make the family altar in some form a blessed reality in my home. I am leaving this question for us to consider and pray over and, as far as possible, to answer. When we come together again we shall have an opportunity to discuss other phases of the question: in the meantime, may God's Spirit lead us into such nearness with himself that we shall each have wisdom and strength to do his will. (This speech should be followed with a short season of silent prayer.—Council Bulletin.

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats

FOR SALE BY

New Orleans Railway & Light Company

Stop That Headache! It's Stopping Your Work Use

Dr. Miles Anti-Pain Pills

For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

SPECIAL RELIEF FEATURE FOR POLAND.

Not only will the need for food in Poland be widespread and intense, but very many women and children, as well as men, will be not only without adequate clothing but virtually without anything to wear during the intense winter season.

While in Warsaw we visited the clothes depot of the Lutheran Church—clothes which had been furnished by the Lutheran Church in America, having been collected through the local churches all over the denomination and forwarded to Warsaw for distribution. We were convinced after seeing this special phase of relief work that it was a contribution not only to bring comfort to the under-clothed people but in many cases to save lives by giving them something to preserve the warmth of the body. We are convinced that many of our people in local churches throughout all the Conferences of our connection would be glad to co-operate in a special relief program which would take the form of furnishing unused clothes that have been discarded, suitable for men, women and children. We are convinced that through our office in Nashville a plan could be set up following the methods used by other organizations which have effectively done this work whereby many thousands of dollars worth of clothes would be distributed, could be transported and then distributed from our headquarters in Warsaw.

We, therefore, request the Board to authorize the Secretary for Europe to undertake this special form of relief and to set up at once such organization that will secure the co-operation of our constituency throughout the church to make effective this specific plan for relief work in Poland.

The above preamble and resolution was offered at the called meeting of the Board of Missions, September 15, in Nashville, Tenn. It was referred to a special committee of seven, which committee unanimously reported in favor of the resolution and statement and it was unanimously passed by the Board of Missions. On the following day the Secretary for Europe took up with the executive committee of the Woman's Council the entire proposition. By unanimous vote they agreed to become the active organization through which this special relief for Poland should be carried through.

Miss Daisy Davies, whose name and work give assurance of the accomplishment of this very vital enterprise, has accepted the directorship of the whole program. Headquarters are being set up in Nashville and a local committee of the Woman's Council selected to carry on the plan. General arrangements for transportation to Europe have been made with the assurance that through the Polish Chamber of Commerce in New York the transportation from New York or the point selected to Warsaw will be without expense to the Methodist Mission. All expenses necessary to the accomplishment of the Special Polish Relief will be cared for out of funds in hand for Poland. Detail information will go to the local organization of the Woman's Council and Woman's Missionary Society through the director, Miss Davies.

The supplies will be distributed from the headquarters of our Mission in Warsaw.

No more valuable piece of relief work can be done for Poland than is involved in helping to clothe this suffering people through the severe winter before them. Let us, in this genuine Christian service involved in this program, remember the words of the Lord Jesus, "I was hungry and ye fed me; I was naked and ye clothed me; I was in prison and ye visited me."

W. B. BEAUCHAMP,
Secretary for Europe.

LITERATURE ON CHRISTIAN EDUCATION.

The Commission has issued several publications. The first and the most important one is the Educational Survey. This book presents the case of our schools, colleges and universities, for the consideration of the people of the church.

One of the finest of the publications is the beautiful little pamphlet, just off the press, containing Bishop Mouzon's address, "The Duty of the Church to Educate." This is the keynote address of the Movement. It was delivered by Bishop Mouzon at the set-up meetings at Blue Ridge and Little Rock.

Other splendid pamphlets already issued are, "What the Baptists and Methodists Are About to Do," by Bishop W. A. Candler; "Why an Aid Fund for Ministers," by Dr. R. H. Bennett; "Settle With the World on Your Own Terms," and "Some Facts For the People Called Methodists," by Dr. H. T. Clark.

There are in course of preparation two interesting and valuable little books, one "A Handbook on Christian Stewardship;" the other, "Talking Points on Christian Education, for Speakers."—Bulletin.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Hyomei
THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the Blue Ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.05; extra bottle inhalant 75c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., 12 W. Green St., Ithaca, N. Y.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

TETTERINE
Makes Low Necks and Short Sleeves Possible. It Clears the Skin.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

THE ONE DESIRE.

When it is the one ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, the rule and measure, of our doing or not doing, from morning to night; then everywhere, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the eternal Spirit, have our life in Him and from Him, and are united to Him by that Spirit of Prayer which is the comfort, the support, the strength and security of the soul, traveling by the help of God, through the vanity of time into the riches of eternity. Let us have no thought or care, but how to be wholly His devoted instruments; everywhere, and in everything, His adoring, joyful, and thankful servants.—Wm. Law.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

LIFE WAS A MISERY TO HER

Says this Woman Until Relieved by Lydia E. Pinkham's Vegetable Compound.

Carrollton, Ky.—"I suffered almost two years with female weakness. I could not walk any distance, ride or take any exercise at all without resting. If I swept the floor or did any kind of work it would bring my sickness on. I was weak and languid, had no energy, and life was a misery to me. I was under the care of a good physician for several months and tried other remedies. I had read of Lydia E. Pinkham's Vegetable Compound and decided to try it. After taking twelve bottles I found myself much improved and I took six more. I have never had any more trouble in that respect since. I have done all kinds of work and at present am an attendant at a State Hospital and am feeling fine. I have recommended your Vegetable Compound to dozens of my friends and shall always recommend it."—LILLIAN THARP, 824 S. 6th St., Carrollton, Ky.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A LETTER OF GENERAL PUBLIC INTEREST AND THE REPLY.

The following correspondence is of vital Interest to every telephone user, present and prospective:

NEW ORLEANS, LA., OCTOBER 12, 1920.

Mr. J. Epps Brown, President,
Bell Telephone Co., Atlanta, Ga.

Dear Sir:—

I have read the advertisements of your Company, but I do not understand why you must raise your rates, now, when the prices of everything else are falling.

Will you please explain this?

Yours truly,

.....

Atlanta, Ga., October 16, 1920.

Mr. .....
New Orleans, La.

Dear Sir—

Your letter of October 12th asks a very natural question and one which demands a full and frank reply, which I am glad to make.

While the prices of a great many things have, apparently, been reduced, these reductions in prices do not apply to articles used by the telephone company, or affect the expenditures necessary in the construction, maintenance and operation of the telephone plant.

The following classes of expenses constitute more than ninety-five per cent of the cost of furnishing telephone service:

LABOR

More than fifty-five per cent of the total expenditures of the Company in rendering service are for wages and salaries; less than one-tenth of one per cent of this being for executive and general salaries.

The wages paid to our employes cannot, and should not, be reduced. On the contrary, they must be increased, in many cases, to bring our wage scale on a level with wages paid by unregulated businesses, so that we may retain our skilled employes necessary to give you efficient service.

MATERIALS AND APPARATUS

Many items of material and apparatus are involved in the current maintenance of the property, entirely apart from the enormous quantities involved in the construction of new property, and this represents a large item of expense. There has been no reduction, nor any indication of reduction, in the price of these essential articles, in practically all of which the labor, freight and hauling cost is by far the largest proportion of the total cost.

We know that the manufacturers of telephone equipment and material have orders booked for two years in advance, with a constantly increasing demand, and which, in turn, makes a reduction in price in the near future most improbable.

FREIGHT AND PASSENGER COSTS

Our annual expense for the transportation of freight and passengers is more than one million dollars. No one expects the railroads to reduce their charges under the level of costs in rendering their service.

RENT

Except in the larger centers our central offices and stocks of material are housed in rented buildings, and even in the larger centers we rent varying amounts of properties.

Like every one else, our rents have been greatly increased, with no prospect of any reduction. Even in pre-war days all leases for property occupied by us were renewed only at higher charges than for the previous rental period.

HOTELS

The board and lodging bill for our men, who must travel in connection with the operation and maintenance of the property, costs many thousands of dollars every year, and we can see no prospect of the hotels lowering their charges. Until they do we must pay the present high charges.

ELECTRIC POWER AND LIGHT—STREET CAR FARE

We spend many thousands of dollars every year for these services rendered to employes engaged in the maintenance of the property. Practically every year the rates charged by these companies have been substantially increased, and there is no thought of any reduction. The Telephone Company, like all others, must pay these increased rates.

PAPER, PRINTING AND STATIONERY

We consume tons of paper for bookkeeping, correspondence and directory purposes, and pay many thousands of dollars for printing annually. This item of expense has increased in percentage more than the others, and no one has suggested that any reduction in these costs is probable.

COAL BILL

The Telephone Company purchases coal in large quantities to heat the buildings occupied by its employes in rendering the service.

We, of course, must pay whatever price is necessary to secure the coal for this purpose.

INSURANCE

Even where the actual rate per one thousand dollars has not been increased, we are compelled to carry a larger amount of insurance than in pre-war days in order to protect ourselves in the reproduction of any property which may be destroyed by fire, and this is reflected in a very large increase in the total insurance bill.

TAXES

This expense, both Federal, State, County and City, has increased every year we have been in business; the increase this year being unusually high. There is no probability of this expense being reduced.

We do not pay any excess profit tax because we have never earned enough to be subject to that tax.

BUILDINGS

It is common knowledge that the cost of erecting any kind of building now, as well as making alterations and repairs, which constantly confront the Telephone Company and which involve material, labor, freight and hauling, is on an enormously higher plane than ever before. In so far as the cost of materials may be reduced will this total cost be reduced.

The only way we can furnish adequate facilities for your use from year to year is by constructing the buildings in which to house the central office apparatus in the larger centers; as well as enlarging existing buildings to serve the increased needs, and this work must be carried on from year to year without delay. This involves hundreds of thousands of dollars in expense to the Company.

There are, of course, many other items of expense, all of which are now at the highest level in prices, and none of which show any sign of reduction for fundamental reasons.

Until these necessary costs of operation are materially reduced we cannot reduce the COSTS of furnishing telephone service.

We have carefully studied and analyzed the advertised reduction in prices and find that they are upon articles of which we make but little, if any, use. Applied to the telephone business all known reductions in prices would not reduce the cost of furnishing telephone service one-twentieth of one per cent.

This is many times offset by the increase in wages which, in many places, we must make during the current year.

Our present operating revenues are practically equaled by our operating expenses. If the present let down in general business continues for any appreciable time we will lose a material part of the gross revenue now received, which will make a still higher rate necessary if a deficit is avoided.

We are not asking higher rates for the SAME SERVICE we furnished one, two or five years ago; but for a much GREATER SERVICE which we now furnish, consisting of facilities to add many additional telephones to our system during the past one, two and five years.

This fact should be considered when comparing the increase in rates we ask with the increase in the charges of railroad, express and other public utilities for the same quantity of service.

We hope, as every one does, that in the relatively near future prices and the costs of operation, except labor, will be lower, but we see no immediate prospects of this result as far as the Telephone Company is concerned.

The increased rates we are now asking are based, in a measure, upon this hope. If the present level of costs of operation go higher, through causes beyond our control, the proposed rates will not yield a fair profit.

It is important to remember that no rate for a public utility is permanent. If conditions and prices so change in the future as to make the rates we are now asking yield too high a return, and if the Telephone Company should not reduce the rates voluntarily, the Public Service Commission would.

Conditions as they are must be met, not as they may or should be.

The highest and best interest of the public is conserved in having the Telephone Company in position to supply facilities adequate to the demand for telephones and service, and in this way be prepared to render at all times an adequate service. No community can expand and grow without adequate telephone service, which, in turn, means adequate plant facilities.

With inadequate returns upon the bare cost of the physical property already in service—the Company's credit has disappeared.

With no credit the Company cannot secure the millions of dollars required to provide the additions and extensions of its plant, which must be provided if the public demand for telephones is supplied.

Respectfully yours,

J. EPPS BROWN, President.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3375.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 28, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WE NEVER KNOW.

This little incident came to our knowledge the other day: A young boy whose mother had died, went to live temporarily in the home of a Christian family. The son of the family, near the age of the boy and with whom he roomed, had the beautiful habit of reading his Bible every night before going to bed. The visiting boy saw this and began to do likewise, altogether of his own motion. Several years passed, and the boy, grown to young manhood and prosperous in business, made application for membership in the church. In explanation, he said to the pastor of the church that he had formed the habit of Bible reading, and through it he had come to desire to be identified officially with the people who accept the Bible as their guide in life. What a great result to grow from so small a thing! Probably the son of that family does not know to this day that his young friend learned Bible reading from him and has come into the church indirectly through his influence. Though we may never know the definite results, we may be perfectly sure that good thoughts, good words, good habits, good characters will help somebody sometime to a better life.

GETTING IT DOWN TOO FINE.

We suppose it is all right to carry the analytical process to the point where nothing remains to be made plain, but we cannot escape the feeling now and then that some of our analytical friends carry the thing a little too far. For example, here comes a big executive of one of our great corporations and tells us that salesmen are to be judged by the color of their hair—at least, that is the report we read in a daily newspaper. Unfortunately, as is so frequently the case, we are not informed as to the process of reasoning by which the executive or anybody else under the sun could determine the connection between the color of the hair and the ability to sell goods—but we have the conclusion definitely stated. We fear, though we hesitate to say so, that a good many people nowadays are wasting valuable energy in working out hypotheses, plans and programs that do not, and never will, amount to anything. Some of them would be more profitably employed calling doodle-bugs.

SIMPLE ENOUGH.

The secret of success, so eagerly sought by so many, is simple enough for those who really want to learn it. It is work—just plain, downright, commonplace, hard work. It is much easier to learn the secret, however, than it is to make use of it.

BURDENS ARE BLESSINGS.

Mr. F. W. Boreham, the distinguished Tasmanian essayist, has quaintly and beautifully expressed a great truth in these striking words: "Man often loves without knowing that he loves; and, little as he suspects it, he is deeply in love with his load. He groans beneath it, as a man grumbles at the wife of his bosom, but, if it were taken from him, he would be almost as disconsolate as if she were taken from him. * * * Our load is as essential to us as our lunch. Very few people have been actually crushed in this old world of many burdens. And those who have were not the most miserable of men. It will not be at all astonishing if the naturalists of to-morrow assure us that the animal world knows no transport comparable to the fierce and delirious ecstasy of the worm beneath the heel. It would only be a natural, and perfectly logical, advance upon our knowledge of Livingstone's sensations beneath the paw of the lion. At any rate, it is clear that man owes as much to his luggage as a ship owes to her keel. It seems absurd to build her delicately, and then burden her dreadfully. But the sailor loves the heavy keel and the full freight. It is the light keel and the empty hold that have most reason to dread the storm. Blessed be ballast! is a beatitude of the forecastle." When a man has learned that burdens are blessings, the load of life is lifted.

BISHOP W. F. McMURRY,
Who will Preside Over the Approaching Sessions of the Louisiana, the North Mississippi, and the Mississippi Conferences.

PROHIBITION AND THE HOTEL BUSINESS.

After having been told so many times that prohibition would well-night ruin the hotel business, and after having had to listen to the lugubrious wails of those who have predicted the direst calamity for the purveyors of comforts and conveniences to the traveling public when the "dry" era came in, it is refreshing to read the statement of the manager of a world-famous hotel in New Orleans, as given in a daily newspaper of very recent date. In answer to the claim that prohibition would mean ruin to the hotel business in general, this competent witness says: "Aside from all the myriad benefits the prohibition of the liquor traffic has worked, it undoubtedly has had a beneficial effect on the hotel business throughout the country, despite statements of representatives of the liquor interests to the contrary. In the year or more since prohibition went into effect, hotel proprietors and managers have found the benefits so material that of all the scores with whom I have talked not one would go back to the old days of unrestricted liquor selling. Very few would care to see even the lightest of wine and beer come back, and even the most rabid proponents of liquor admit that their business is much more easily conducted since John Barleycorn was laid to rest." There are two items in this statement that are especially significant—the one which attributes the supposed protests of the hotel owners to the representatives of the liquor interests, and the other which declares that very few hotel managers would care to see the sale of even the lightest of beer and wine come back. Another argument of the "wets" has gone by the board.

GOD CARES.

A sure comfort to every burdened but faithful heart is the thought that God cares. Even if we are tempted sometimes to feel that we have been left alone, that our sorrows are all our own with none to share them, we have only to think back over our own lives, or the lives of our friends with whom we have been intimately associated, to become assured that a beneficent providence has always intervened in the time of extreme need. God cares—but we have a right to depend upon his care only when we care. Even the Son would not presume on the protection of the Father in a foolhardy venture.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

TRACING THE SIGN.

By Chester L. Saxby.

The blush of the August apple,
A sunset aglow in the west,
The sumach leaves and the woodbine
And the oriole's hidden nest,
The oak tree sprung from the acorn,
The maple grown from the pod;
Give it the name of Nature,
Then trace above it, "God."

The vengeance that stalked with the savage,
The unwritten code of the tribe,
The primitive chivalric customs,
The laws that the ancients describe,
A criminal facing the judgment,
A soul lifted up from the sod:
Give it the name of Order,
Then trace above it, "God."

The incense fire on the altar,
The martyr's firm reply,
The Huguenots and the Roundheads
And a chant that is borne to the sky,
The hermit alone in the desert,
The Pilgrims on shores untrod:
Call it, who will, Religion,
Then breathe the name of God.

The flutter of wings o'er the nestlings,
The life breathed out to the young,
Innocence shielding the guilty,
The Christ with nailed arms wide flung,
The starving grief of a mother
For a still form beneath the sod:
Call it the gift of loving;
Give it the name of God!

—The Living Church.

THE PERMANENCE OF COLLEGE ENDOWMENTS.

By Bishop E. R. Hendrix.

The stability and permanence of college endowments arrest the attention of all who are familiar with the history of Christian colleges. The venerable colleges of Oxford and Cambridge were founded by gifts of real estate, for the most part, as was the famous Charter House School which John Wesley attended in his youth. Noble foundations made possible the splendid educational opportunities of the sons of the senior Wesley because they were found possessed of the necessary qualifications and reflected great honor upon the founders. Fellowships awarded to more than one of the Wesley sons greatly comforted the father in his poverty, who, bemoaning his meager resources, cried, "But thank God, my Jack is a Fellow of Lincoln."

England has enriched the pages of her history by a long list of worthy names which owed their scholastic training to some of the endowed foundations which are still sacredly guarded. Some of these foundations were royal gifts, as with the Tudor Dynasty, which vests them as royal or crown appointments. These endowments are more permanent than thrones. Dynasties may pass away, but these endowed professorships or fellowships survive. Not even the varied forms of government itself affect the stability of titles, whether under the Commonwealth or the Monarchy. The mighty upheaval of prolonged wars has not disturbed the permanent value which underlies these foundations. The substantial citizens safeguard these sacred and solemn trusts which exist for posterity. Even in the trying days of Reconstruction in our own land, the lawless regime under the misrule of William Mahone knew that they dare not waste or pervert the sacred funds long consecrated to the sacred uses of education in the State of Virginia.

Speaking with the ex-president of Harvard, Dr. Charles W. Eliot, concerning Harvard's large and growing trust funds which can be depended on to increase with great regularity from year to year, he said: "The different views of the strong men who have been the treasurers have been one of the safeguards of our endowed funds. One treasurer, serving also as treasurer of some great life insurance company, is satisfied that a most desirable method of investment is in carefully selected railroad bonds in which so much of the capital of our country is invested." The laws in certain States set aside given funds as "trust funds," in which legacies or bequests may be invested for the sake of widows and orphans or of funds belonging to college endowments. The college authorities are thus held responsible for reckless investments and are saved from the undue ambition to increase rapidly their funds.

Dr. Eliot reported that certain wise treasurers believed so strongly in real estate investments in choice property that they were watchful to turn their endowments in that direction. Moreover donors would often make their gifts in the shape of real estate to be held and administered in that form. Endowments of college located in a stable and prosperous city may thus become an important and trustworthy part of the city's prosperity and so underwrite the financial success of the college management.

After being tested for centuries, experience invites larger endowments than ever. More has been given to college endowments during and since the great World War than ever before, as large blocks of endowment, ranging from $5,000,000 to $15,000,000, have been given by wise capitalists to our leading colleges. Manifestly the men who have made these large sums deem such use the wisest and most permanent investment.

WHEN DO WE DO OUR BEST WORK?

By Rev. Carroll Varner.

My attention was called to the above question by the publication in this paper in 1910 of an address delivered by Congressman Sheppard before the lower House of Congress. The statements and figures given in that speech by Mr. Sheppard were so arresting that I not only preserved it in my notebook, but began to make observations and gather some figures myself on that same question as I went along. And I venture to suggest that the Advocate would render a real service by republishing sometime in its columns that speech. It is almost startling in its facts and certainly eloquent in style. In it Mr. Sheppard makes the assertion that the world owes infinitely more to men above the age of 50 than to men below it. He then goes on to give some of the results of an investigation made by a Mr. Dorland of the lives and achievements of the 400 foremost characters of human history. It was found that sixty-four per cent of the great things of the world have been accomplished by men who had passed their 60th year; twenty-three per cent between the ages of 70 and 80; while only one per cent in the period below the age of 40!

What a refutation is the above to the Osler theory which attracted undue notoriety a few years ago. When Dr. Osler died only a short while back it was significantly pointed out by the New York World that he himself performed his crowning works of usefulness between 60 and 70 odd, and that his father was still preaching at 90! It was recently brought to our attention that of the fifty foremost financial, industrial, and mercantile giants of America the average age was 61, while twenty-five were over 60; ten over 70; and not one was under 40. Also that the heads of the two largest industrial employers of America, the steel corporation and the Bell telephone, were 71 and 73. E. H. Harriman was an obscure stock-exchange broker till near 50; afterwards switched to railroad interests and later became the biggest and most successful railroad man on the continent. Commodore Vanderbilt, another eminently successful builder and owner in the same work, never knew anything about railroads until he was a grandfather. Jacob Kaniac, a successful Pole, lost everything he had, came to the United States at 50, and by the time he was 90 had built up another fortune. John Burroughs said when he was 77 he was more able to do his work than when he was 47 or 57, and that he had produced more manuscripts the last three years of his life than in any other three years. Amelia E. Barr was writing eight or nine hours daily at 74, and ten years later, at 84, was still actively engaged. Margaret Sangster was doing perhaps her greatest literary work around 70, while Fanny Crosby we find writing her biography at 86. Speaking of women, we behold Sarah Bernhardt, the "Divine Sarah," appearing in a new role at 78! Frank Bacon, another actor, has been for sometime attracting more attention in New York City than any other player, yet he was unknown and a failure till beyond 50.

Turning to military achievements, that realm in which we would naturally think the dash and courage of youth would predominate, we find that the leading generals in the World War averaged 60 years of age (English), and from 65 to 70 (French and German). The German army had only one under 65. General Petain, the heroic defender of Verdun, was hardly known until around 65; while Foch was made commander-in-chief of the Allied forces at 67. Count Zepplin never perfected his airship until after he was 75, and Admiral Sims was past 70 when placed in charge of all our naval operations in the War zone. Had Von Moltke gone into retirement at 65 the world would never have known him as the mighty military genius he proved to be. In the realm of statesmanship we saw Clemenceau called to the premiership of France at 75, and Von Hertling to the responsible post of chancellorship of the German Empire at the same age. Arthur Balfour at 70 is called upon by the British Government to represent it in the councils of the Nations at the close of the War, and Elihu Root has rendered his most distinguished service to this country since he passed his 70th milestone. The Speaker of our lower House of Congress, Mr. Gillett, was 67 when elected to this high office; while in the Senate, Mr. Lodge has come into his greatest power around the age of 70. Gladstone was 75 before he took up his great fight for Home Rule.

And we might go on and add other names to this galaxy and give ages just as great, but this is enough to be convincing. We are prepared to believe the following statement from a life-long student of busy men: "A man should be his best up to 70. If a man disappears at 55, he is inefficient, no matter what he has done before that time—inefficient because he has thrown away the ripe fruit of all his life."

It would be well to ponder the foregoing facts and figures with reference to the ministry and Christian work. Somehow there seems to be a sort of unwritten opinion that a preacher has done his best work by the time he is 60 or 60 odd and ought to be "shelved" thereafter. Now, if there is any work above another that would require years of experience to bring it into ripened fruition, it would seem that the ministry is that work. Long years of living and preaching should count with the preacher more than with any other man. Not till he is along in years can he bring to the pulpit a ripened Christian experience and a wisdom that no university can give him. It is just possible that the present disposition of many churches to insist that they be given a young preacher is a reflection on both their judgment and their taste for the things of the Spirit—and I say this in spite of the fact that I am a young man. Let the church be exceedingly careful not to be in too big a hurry.

West Point, Miss.

THE CHURCH AS A BUSINESS.

By Bishop James Cannon, Jr.

The Master thought of His mission in the world as a business. "Wist ye not that I must be about My Father's business?" he said to Mary when he was but a child of twelve. And what was His business? He set it forth in no uncertain language: "The Son of man is come to seek and to save that which was lost;" and again, "The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many;" and he linked this business of His with the Father's purpose in that wonderful, unapproaching condensation of the Father's true attitude and relation to a lost world: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." His business, He declared in clear, emphatic, unmistakable language, was to save the world.

What is the Business of the Church?

It is "to seek and to save that which is lost;" it is "not to be ministered unto but to minister," and to give its very life to carry the message of the love of the Father and of His Son Jesus Christ, our Lord, to every man, woman and child in every country of the world.

How is this business to be carried on successfully? How is the work given to the church to be done? The development of a business into a great world corporation depends very greatly upon the thoroughness with which it carries the message of the real value of what it has to sell to the people to whom it desires to sell it, and this depends in the long run upon three things: the intrinsic value of the article offered for sale; the availability of sufficient capital to carry on and develop the business; and the efficiency and loyalty of the working force.

The Master's Advice.

The Master Himself has told the church to study the methods of commonsense business men and to apply them to its own business. He declares "the children of this world are wiser in their generation than the children of light. And I say unto you, make unto yourselves friends (by means of a proper use) of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

It is not only illogical, unreasonable, and absurd, it is disobedient, and to that extent sinful, for the business men of the church to ignore, or positively to discard, in carrying on the business of the church the commonsense principles which they have found to be absolutely essential for success in their own business. But that is just what the church has done in the past, and what she is doing in many places to-day.

The Centenary and the Church's Business.

The Centenary Movement has emphasized the great importance of the teaching of our Master quoted above. The Managing Directors of the Church's Business in the World Field; the men whom the church had selected to carry on its operations in that field, the Missionary Secretaries and the Board of Missions, issued a statement that the business of the church—to take the message of its Master to every creature—could not be carried on successfully with the present equipment and working force; that the plans must be enlarged and improved, and that the number of trained efficient workers must be greatly increased. Carefully prepared estimates were made of the additional equipment and workers needed on every field of operation. These estimates were submitted to great conferences of leaders, and were approved with enthusiastic unanimity by those leaders. These estimates were then submitted to all the Annual Conferences. The Annual Conferences also agreed with similar enthusiasm to the estimates submitted. Then after this general statement of needs had been discussed, the members of the church were asked to subscribe to such an increase of its capital stock as had been shown to be necessary to carry on the business of the church successfully. The result was a subscription to its capital stock of approximately $50,000,000.

Up to this point the operations of the Centenary have been carried on by approved commonsense business methods such as are used by every great, reliable business corporation. It is proper to emphasize one difference, namely—that the increase of capital stock to enlarge the business of the church could not have been secured but for the conviction of the truth of the church's message, and of the duty of the church to carry it to the ends of the earth. But with this basal fact understood, it is clear that to the adoption of the commonsense methods of the world, commended by our Lord, must be credited very largely the success of the Centenary subscription. The members of the church were made to realize the absolute necessity for better equipment and more workers, if the business of the church was not to fail.

What Now?

Having been taught the value of commonsense methods in securing subscriptions, shall we discard those methods or continue to follow them? It is a very common thing in taking stock subscriptions to business enterprises to permit payment to be made in several installments and that plan also was adopted by the Centenary Commission. But it would be destructive of all the plans of a business corporation if after having made its plans, ordered its equipment and supplies and engaged its workers on the faith of stock subscriptions, the subscribers did not pay the installments on subscriptions as they fell due. The managers of the company would be utterly unable to make plans and sign contracts if there was no assurance that the money would come in promptly to pay the bills incurred.

Shall we be as business-like, in paying promptly our stock subscriptions to carry on the business of the church, as we are in paying subscriptions to stock in banks and other business corporations? The record of the Treasurer of the Centenary Fund shows that we are not. The amount received up to this date is several millions less than it should be at the same time. Some great charges and conferences have paid little more than one-half of the amount due to date. In many such cases the writer knows that there is not the slightest intention to repudiate any part of the subscription, but the charge has not adopted or carried out business-like methods of collection. It would not only be exceedingly difficult but also undesirable for the central office at Nashville to enter into the field of local collections. This work must be done under the direct supervision of the Conference Missionary Secretary, the presiding elders, pastors, lay leaders and church treasurers. The collection of these subscriptions should be made as systematically as subscriptions or notes for any other business enterprise. The fact that the subscriptions were made to carry on the business of the church is not the slightest justification for unbusiness-like methods in handling them.

"Delays Are Dangerous."

When I was a boy at school, my copy-book insisted that "delays are dangerous." Delay in making these payments greatly embarrasses those in charge of our missionary operations in their efforts to carry out the plans projected. Delay will chill enthusiasm and result in disparaging criticism of the Centenary. Methodism stirred Christendom by her Centenary offering and inspired our sister denominations to attempt things they had not dreamed possible before. Let us press steadily forward, using the same good commonsense business-like methods in collecting the subscriptions that were used in obtaining them. Do not wait until the end of the year. If every church editor, every presiding elder, every pastor, every lay leader, every treasurer, every subscriber will join in a great effort to clinch the nails which have already been driven, the missing millions will come pouring into the Lord's Treasury, the business of the church will be carried on as the Master commanded, and when we fail and leave the world we will be received into everlasting habitations by the friends we have made by a proper use of the mammon of unrighteousness.

THE GAMBLER VS. THE WORKER.

By George Zabriskie Collier.

Present day conditions tempt many to think that they can obtain much for little. Some who in the past have been underpaid now use their larger earnings by seeking short-cuts to wealth. The habit is one of many forms of relaxation from the tension of the war-period. For not a few, moral sanctions of all kinds seem less compelling. Young children, less under the restraining power of home religion, church and Sunday school, in many instances earning more than they know how to care for properly, become an easy prey to professional sharpers, who lure them on by visions of wealth for which they need neither toil nor spin. "Come with us," say they, "we shall find all precious substance; we shall fill our houses with spoil; thou shalt cast thy lot among us; we will all have one purse." * * * The merchant who casts a stumbling-block in the path of the boy, thinking to draw trade, places the dollar above the boy, and "crucifies our young manhood upon a cross of gold" more certainly than by the way suggested by the honored coiner of that phrase.

The increase of the habit is almost world wide. A correspondent of the Times recently cabled from Ostend a description of the "gambling-mad" habits of the European war profiteers, stating that some of their fortunes had "changed hands with a rapidity greater than that with which they were made." There was mention of a Frenchman who had made a great fortune in the manufacture of munitions who had lost 1,000,000 francs at a sitting, and of a young Cuban who, the next evening, lost a larger sum. The uncertainty of life and death during the anxious war-period may have begotten a kindred recklessness to monetary losses and gains.

The evil does not lie in the appeal to chance. There is nothing immoral in breaking a tie vote by drawing lots, or in the methods of a selective draft, or in determining the function of the two goats on the Day of Atonement. No one is robbed of anything which he formerly possessed in the way by which the holder of a winning lottery ticket robs the other ticket holders. So, too, guessing contests, e. g., estimating the number of beans in a jar from the number in plain sight, may be puerile, but are not gambling. The buyer pays for and receives the privilege of exercising his skill. Still the element of excitement makes the practice one to be avoided by those who can see no difference, who might be led from the one practice to the other. The collar of uncertain cleanliness we had better send to the laundry.

It is denied that gambling, sociologically considered, is theft, because the loser had agreed to pay his "debts of honor" in sportmanslike spirit. This would apply equally well to duelling, when one agrees to be shot by another if he cannot first kill his antagonist.

The gambler, unlike the worker whose arch-foe he is, seeks something for nothing. His winnings are not gifts, for he receives them against the expectation of one who had hoped that chance would have determined otherwise. It is neither earned nor given. "The objectionableness of lotteries lies in the fact that, instead of working and humbly waiting for the gifts which Providence may bestow, a wheel of fortune is ingeniously prepared for the possible gain of individuals, and the certain loss of the many" (Martensen). "It takes another man's property, not as a gift, for it is accounted won, and not with any recompense which leaves him the better" (Cleland McAfee). "A man who gambles, whether by play or betting, puts into his pocket money for which he has done no honest work; and by the very act he robs the man from whom he receives it, and violates the law of love" (Campbell Morgan).

The winner is in greater moral peril than the loser; for the latter sometimes learns his lesson—though none too often; the latter seldom does. Jerry MacAuley, founder of the Water Street Mission, is quoted as saying that "he had seen many a confirmed drunkard saved, many a libertine purified, many a thief made honest, but of all the

gamblers who had come into his great mission, from men in their dishonest profession to men who were addicted to gambling in its petty forms, of all the gamblers he had known, he could count upon his fingers the number that had been saved."

Many years ago Chauncey M. Depew, then president of the New York Central R. R. said, "It is the one vice which seems to destroy at once, immediately, the moral sense, and to obliterate that absolutely essential quality in employer and employee, in the custodian and his cash, in the trustee and his estate, in the son and his mother's or his sister's property, fidelity to the trust, the violation of which destroys the violator and ruins the people who confide in him."

Friends of honest labor, parents, educators, pastors, are up against a moral problem that may not be trifled with in a good-natured way. The foundations of commercial integrity are involved. Like intemperance, it is "habit-forming." It becomes stronger the greater the success attained. Like mystic Babylon, the lottery has caused many to wax rich through the abundance of her dainties. By her sorceries have all nations been deceived.—The Intelligencer.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Ezekiel was a wonderful prophet. He had a vision of wheels. It was evidently a very intricate piece of machinery he saw—wheels within wheels. He also says that "the spirits of living creatures were in the wheels," and whither the living creatures went the wheels also went. I sometimes wonder if he looked down the coming ages and saw a wheeling world. Other men may have moved the nations, but Henry Ford and his kind keep them in motion. By day and night, summer and winter, in rain or sunshine, these whirring, grinding, flashing creatures of gas, grease, and rubber honk in the streets, and roar in the highways. Every driver is tremendously, strenuously, and fearfully in a hurry to get somewhere from his present local surroundings. And with many of them it matters but little whether they are here, there, or yonder.

Of course, the preachers who are the pioneers in all this running and roving must have cars. This may be well, only I say prepare your sermon better before leaving home. For this is not Old Dobbin you are driving. This creature requires all your time and attention. You can't lie back on the seat and dream dreams or make sermons. Meditation and motion are not handmaids. We may gain something in time, but I fear all of nature's beauties are spread out before the motorist in vain. Who cares for the coloring of a daisy field, or the glory of an autumnal forest when his mind is centered on gears, guages, grit and gravel? But we will never go back to the old way. But who can tell whether we are wiser or better in mind and morals? Can you? It's the riddle of the age.

* * *

When does Conference meet? There is only one Conference with the people. There may be general, district, quarterly or church conferences, but overshadowing all is Conference which meets once a year and sends back our preacher or gives us a new one. We like our preacher because he can preach; we like ours, he is a pastor; ours is a mixer; ours is a hustler; ours is a scholar; ours is a business man. So it goes, ad interim—mark the interim—a change is coming. "Are there going to be many changes this year?" Plenty of them, you may be well assured. Never a year but brings its changes. Father Time sweeps the lute of the years and the music ever changes, some notes of joy, some of sadness.

I tell you there is only one Conference. It may meet in Louisiana or in Virginia, Mississippi or Texas, it's the gathering of the clan. And the clan bond is stronger than any other tie, it is the blood token. The torch dipped in blood was the signal sent over Scotland's hills and dales to summon the clansmen. It was a symbol of life and light. It meant also fealty to all the kith and kin of the clan, even unto death. A spiritual bond unites the brethren of the Conference. It is strengthened and confirmed by years of sacrifice and service. The greatest reports will be heard in the groups that meet in the rooms and aisles of the church, and not those made to the bishop and body during the regular sittings. May we all have a gracious time. Conference is coming—is here.

Grand Cane, La.

MRS. C. McDONALD—IN MEMORIAM.

Mrs. Rachel Rebecca McDonald, of Pelahatchie, Miss., widow of Rev. C. McDonald of precious memory, died October 6, 1920, at the home of her daughter, Mrs. Effie Pennington, in Pelahatchie, in her seventieth year. She had been a member of the Methodist Church for fifty-six years. On February 21, 1873, she was happily married to Rev. C. McDonald of the Mississippi Conference. Nine children were born to this union, eight of whom are living.

For more than half a century she walked with God and was not, for God took her. She spent her life in the service of God and her family and friends. During her long life she was a liberal contributor to her church, and was always a ministering angel to others. Whenever she could, she filled her place at the church and was a prayerful listener. God blessed the evening of her life with the devotion and tender care of her children.

The funeral services were held in the Pelahatchie Methodist Church, conducted by the writer and her pastor, Rev. John W. Chisholm. We buried her beside the husband with whom she had labored as an itinerant's wife for many years. Surrounded by loved ones and friends, we laid her body to rest to await His coming. J. M. MORSE.

Jackson, Miss.

CONFERENCE ENTERTAINMENT.

Mr. Editor: We have read with interest the editorial in your issue of September 30, on "Conference Entertainment," and the article on the same subject in your issue of October 14, by our good friend, Rev. W. S. Shipman. As this is a matter that probably will be brought before the approaching session of the North Mississippi Conference for action, we think it should be discussed freely that we may act wisely.

We readily agree that a change in our custom should be made. We have been of that opinion for years and have been ready to vote for the right kind of a change if an opportunity had been afforded.

We do not doubt that Brother Shipman's plan would add to the pleasure of the occasion, when all would be "eating in one big dining room and getting through about the same time," with the servants of the College on duty, but since it involves the change of the time of meeting to the first of September, we believe that it would be nothing short of disastrous to the finances, including both the salaries of the preachers and the benevolences. In this Conference our money supply in the main is from the cotton crop, which is marketed in the late fall, and a large percentage of our people have but little money any other season of the year. For this reason in many places not more than one-half the preachers' salaries are paid till the last quarter, and the same may be said of the Conference collections. We are familiar with the argument that the people can pay before that time if they will. But some of them cannot, and others will not. We do not believe one-half the stations, to say nothing of the circuits, would be able to meet the conditions of this proposed change in time. We should not sacrifice the financial interest of the church merely to add to the pleasure of a week's entertainment.

The change of schools for the children is not so serious as to have them "to start all over again," as Brother Shipman would have us believe. We have a system of grading according to certain standards and when a child goes from one school to another it carries its report card or certificate to the new teacher and she knows where to place it. There should be no trouble in this, but, of course, there are some exceptions.

An Annual Conference session is a great occasion for Methodism in the town in which the Conference meets. The local congregation, as well as those in adjacent charges, have the opportunity of hearing our leaders, a privilege they could not have otherwise. People go through the country, as well as on the train, long distances to hear the Bishop and attend the other services on Sunday.

The Conference should levy an assessment on the pastoral charges equal to one per cent of the preachers' salaries, or more if necessary, and put this money into the hands of a committee to take care of the meal tickets while the Conference is in session. A local committee could make arrangements with hotels and cafes for rates, or a temporary eating house could be provided by some of the organizations of the local church. If this plan should be adopted, leaving the people to furnish lodging only, we are sure we will have more invitations than we can accept. Many of the towns would like to have the Conference if the housekeepers could be relieved of the extra expense of feeding and the drudgery of cooking. The money for this plan can be provided as easily as it can be for the other plan.

E. S. LEWIS,
V. C. CURTIS.

BEGINNING AGAIN.

By Rev. F. B. Hill.

In a few weeks at most the ministers of the Methodist Episcopal Church, South, will be beginning again. To them December rather than January is the beginning of a new year. Teachers begin their new year in September. In the Methodist Church in England the first Sunday in September begins a new year. In the wide world around, too, animate nature tells now its story of new life, for nearly all the trees are beginning to develop their autumn buds and colors. Animals get new coats and birds new feathers. It is strange that this fight between the dying and the coming into life goes on simultaneously. Preachers who are so fortunate as to have a vacation, come back with renewed health and vigor to begin a new year.

My English correspondence tells me that with the new year in the Wesleyan Methodist churches the minister reads the Conference Message for the new year. It was not a very hopeful one, for church authorities see a great change passing over the habits of people with regard to church-life and worship. They fear a generation of non-church-going people, a new thing. For many years now this prospect has been before them, and there seem to be very few rays of light coming through the darkness. The aftermath of the war is not what was expected.

We are told that the coming autumn and winter will see such a craze for dancing as has never before been witnessed in England. It is a big stride from church to ballroom. But hosts are taking that stride. Never before has the world been so eagerly running after all kinds of entertainment. Why is it? Life, no doubt, is full of experiences that overload the soul with sadness and care. The pendulum, therefore, swings to the other extreme. We do well to be merry. Laughter is as divine as tears. But the merriment and laughter that is simply the price paid for life's labor and struggle does not satisfy, nor go very far to satisfy, soul-hunger. That sort of thing is always demanding a fresh drink. Some one has well said that the great task of life is to call men back to the simplicities they have learned to ignore. That is the great work of the church. It is the great work of all education. We have done little either as teachers or preachers unless we have cleared the way for human feet to tread the road of life without forever resorting to the stimulant of amusement and gaiety.

Who will lift the boredom from life? Jesus Christ can. The water that He gives us is a well of water continually springing up into everlasting life. "Give me a drink," he said to the anony-

mous woman at the well. Such a small act of service, but the key to the happiest life! Men's lives are a vicious round of work-to-day, followed by exciting pleasure. Some of us who never drink drams are just as much slaves to other forms of intoxication. Some take their "nip" of whiskey, to give dull care the kick. Some of us take "nips" of other things that are just as ineffective. The dose has to be repeated and increased, and so we stagger along the journey of life. Some of us are simply "drunks;" others "drunk and incapable;" others "drunk and disturbers of the peace." It is said that in our day there is less drinking in public and more secret drinking. Well, that, anyhow, is true of other diversions. We cannot possess our souls in peace. We say, "One crowded hour of glorious life is worth an age without a name." That depends on what the hour is crowded with.

I conclude with some timely words of Dr. A. W. Guttery in the Primitive Methodist Church, whom I met for the first time in Switzerland. "Be not afraid. The great need of the hour is courage which refuses all alarm and is confident in all conditions. If in convocation, conference, synod, sincere men declare themselves to be loyal to lost causes, and confess failure with an exaggeration that is morbid, what is required is not a philosophy that is accurate, but a faith that is daring, and gives its challenge to any age. Our faith has come through the fires. Our Methodism has survived disruption, and is finding the joy of reunion. Our fathers faced many a dreary disappointment and cruel crisis, but they have left us a wealthy heritage. The soul of mankind is not dead. It may for a time be drugged and confused, but the hour of awakening draws nigh. Be not afraid."

Jackson, La.

DE RIDDER TO ENTERTAIN THE LOUISIANA CONFERENCE.

De Ridder opens her doors for the Louisiana Annual Conference. The sons of Wesley will receive a welcome in the town of De Ridder. It is the best town in Southwest Louisiana, with the exception of Lake Charles. Her citizens are thoroughly awake and prosperity is much in evidence in our little city.

Our church is among the best church buildings of the State. The debt has recently been paid; so our people are rejoicing over this fact. Pews, pulpit chairs, and other furniture have been ordered, but, much to our regret, will not arrive in sufficient time for the Conference. We will be forced to use chairs largely for the Conference sessions.

We anticipate having our church dedicated during the Conference. We will doubtless have all former pastors with us, as well as the Bishop.

The church life and spirit is much in evidence in our community. Considerable interest is shown in the preaching services, prayer meeting, W. M. S., and the Epworth League. Our people are hopeful for the future of our church and are thoroughly missionary.

We feel greatly honored in having the Conference with us. Our people will do the very best they can for the brethren and sisters who come. If any of the preachers should get into trouble while here in De Ridder, I can assure them that we have one of the prettiest jails in the South. Let us come praying for a great Conference and for the continued success of our great Methodism

C. E. FIKE.

De Ridder, La.

HOW TO GET TO DE RIDDER.

Dear Brother Carley: Perhaps this train schedule will be of assistance to some of the brethren. I am informed that the Frico will wait for the N. O., T. & M. train at Fulton, and the L. C. & N. will wait for No. 5 in Lake Charles. This will be the case only on Tuesday, November 2. Please make note of this.

Yours fraternally,

C. E. FIKE.

SCHEDULES.

Southern Pacific & Lake Charles & Northern.

(From Points East of Lake Charles, La.)

So. Pac. Train No. 109, Sunset Express, arrives, Lake Charles, 7:08 a. m.

L. C. & N. Train No. 4, departs, Lake Charles, 8:35 a. m.

So. Pac. Train No. 5, arrives, Lake Charles, 3:17 p. m.

L. C. & N. Train No. 2, departs, Lake Charles. 3:35 p. m.

New Orleans, Texas & Mexico R. R.

(From Points East of Fulton)

N. O., T. & M. Train No. 3, arrives Fulton, 3:22 p. m.

L. C. & N. Train No. 4, arrives, Fulton, 4:35 p. m.

RAILROAD CONNECTIONS FOR DE RIDDER.

The Frisco out of Baton Rouge, No. 3, due to leave Baton Rouge at 10:40, will connect at Fulton with the L. C. N., reaching De Ridder at 6:15 p. m. This is the best and shortest route for the preachers of the Baton Rouge District. We have got the promise of an extra coach for the Tuesday's train.

The preachers of the New Orleans District can come on No. 3, Frisco, leaving New Orleans at 8:15 a. m., and make same connection, or they can come on No. 5 out of New Orleans, and make connection with the L. C. N., at Lake Charles.

No. 5 will be the most convenient train for the preachers from the Houma and Lake Charles Districts.

The extra coach, and the waiting for No. 5, is secured only for Tuesday afternoon, the 2nd.

Yours fraternally,

H. W. BOWMAN.

THE ONE ESSENTIAL.

A remarkable thing about Jesus' ministry was his power to compassionate. So delicately poised was he, so sensitive and pure of soul, that he could no more stand in the presence of suffering, sorrow, or gladness without reciprocating the emotion than could a musical string fail to vibrate in the presence of a second string tuned to the same key. Having in mind the spiritual reclamation of every individual, he approached situations and men in the attitude of a benefactor or savior. His nature compelled this correspondence in emotion. "Rejoice with them that rejoice, and weep with them that weep" was not only enjoined upon his disciples, but was a principle of his own life.

A study of the ministry reveals the fact that success is invariably based upon the power of one to easily enter into the very heart experiences of those with whom he comes in contact, and failure follows the absence of that power. Education is valuable, courteous manners much to be admired, administrative faculty no mean asset; but unless the preacher has the spirit of compassion, a spirit of compassion that immediately enters into the inner heart of those he confronts, lives their emotions within his own breast and for the time is part of their life, he has not the equipment prepared for his use by the Lord himself.

We have seen this truth demonstrated so often, we are not a little surprised that so few, comparatively speaking, are to-day the true exponents of this divine method of approach. This spirit of compassion is so unique, so rare, it can no more be passed by or mistaken than can a diamond be ignored amid ashes.

Congregations soon discover whether their pastor has a compassionate soul. If such he has, they will forgive many mistakes; they will overlook shortcomings; indeed, they will stand most any ordinary defect if his heart is right. Many a mediocre preacher has been rated in Grade A because folks believed in him and knew he believed in them. Many a brilliant preacher has been fearfully discounted because his hearers detected behind his words an unholy ambition and realized that his heart failed to accompany his words. Compassion covers a multitude of ministerial shortcomings.

If a pastor regards not the suffering, the sorrow and even the joy of his least member above his claims for personal advancement, he has not the full power of God and will ultimately fail, we care not the size of the salary he may draw, or the height of the spire under which he preaches. Compassion is all.—Northwestern Christian Advocate

READ—AND HEED.

Brother Ingram and I called on Brother McElroy at the Baptist Hospital last Monday. Brother McElroy has been in the hospital eight weeks. He does not know how long he will have to remain there. He is getting well slowly. If our men knew what I know, they would cheerfully send a word of cheer to this noble man and at the same time a little cash to help pay for things a man must have when he is flat of his back. His address is J. C. McElroy, care of Baptist Hospital, Room 509, Memphis, Tenn. Men, believe me, this brother needs your practical sympathy.

Fraternally,

R. H. B. GLADNEY.

MISSISSIPPI CONFERENCE HOSPITAL.

Any treasurers or pastors who have in their keeping cards of subscription to the Mississippi Conference Hospital Fund, are requested to mail same to the undersigned. Also send promptly to the undersigned any amounts that have been paid on the subscriptions, making the checks payable to F. W. Foote, Treasurer. We expect to furnish each pastor before the Annual Conference session the exact amount paid from his charge, and will be able to report fully as to amounts of subscriptions from every church. H. G. HAWKINS,

Campaign Manager.

Hattiesburg, Miss., October 22.

TO THE PREACHERS AND LAYMEN OF THE DURANT DISTRICT.

No doubt you are aware that Sunday, November 7, is pay-up day for all assessments, namely salaries, Conference collections, Centenary pledges, and other obligations. I sincerely hope that every pastor and layman in the Durant District will cooperate to make this a record day in our district. This does not mean for you to change your plans or to wait for that day or date, but only means that before or by that day to have everything in hand. Will we do it? Let's try—what say you? Be sure to get all reports to me by November 10, so I can compile my reports.

A. C. McCORKLE, P. E.

A GALLANT DOG.

Ninety-two persons, passengers and crew of the coastal steamer, Ethie, owe their lives to a Newfoundland dog, when that vessel was wrecked on Martin's Point, off the coast of Newfoundland. All attempts to reach the ship failed, owing to the distance from shore and the high sea, until the officers of the ship bethought themselves of the Newfoundland dog on board.

Directed by officers of the Ethie, the dog succeeded in releasing the life line which had been caught, and, holding it tightly in his teeth, fought his way through the breakers to the shore. A life-saving device was then rigged up and one by one 91 of the 92 persons were brought ashore. A baby two months old was pulled ashore in a mail bag.—The Intelligencer.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

A LETTER TO AN UNCONVERTED FRIEND.

My Friend: In thinking of you today the qualities which make you my friend made me wish you were, in addition, a follower of Jesus Christ. In these days of unsettled life and disturbed conditions, with Kaisers dethroned and Czars annihilated and Democracy threatened by excesses of lawlessness, the world needs a Ruler who will draw all men unto Himself not by force of arms but by the power of love. Jesus the Christ is the only one who can still the troubled waters and bring the world peace by making men love as brothers.

What is your personal attitude and relation to this Savior? Have you shown your gratitude for what He has done for the world and for you by giving Him your heart? Have you dedicated your life to His way of living so as to help Him save His lost world? Have you brought your sins to the sinner's Savior for forgiveness and found them washed away and a new life imparted to your nature by the Spirit whom Christ sends into every penitent and trustful heart?

The church, meeting the needs of the world after the war, asked for millions of dollars to reconstruct the fallen walls of Christian civilization. The people gave the money. The church now calls for an equally earnest response to the appeals for souls, won to Jesus through the personal prayers and entreaties of our members, that spiritual results may keep on a par with material gifts. This is not to swell the membership of the church, but to atone for our lack of zeal in telling the good news of our personal experience to our friends.

I want you to know that Christ means everything to me and that I long to see you know Him, love Him and serve Him too. The best day's work of my life was the one in which I grew sorry for my sins against Him and apologized in deep repentance, believed His promises of help and forgiveness and trusted Him to save me; found Him to be my Savior from the love of sin, its guilt and power and received through His blessed Spirit the assurance that my many sins were forgiven, that my nature was changed so that I could love God and the things He loved and hate everything that was displeasing to Him.

What a difference that day has made in my life! Old things passed away and all things became new. I have Him with me today. His love and help make me long to have you share it with me. The world needs Christlike Christians. Won't you be one? Won't you begin now? Won't you let our church know and help you? Won't you make such an open profession of this decision that your influence will count from this day forth on our Lord's side? "Choose ye this day whom ye will serve." "As for me and my house, we will serve the Lord." "Come thou and go with us, and we will do thee good, for the Lord hath spoken good concerning Israel."—Selected.

THE LAW OF UNIVERSAL NATURE.

By Rev. H. B. Urquhart.

"To deter humankind from its allurements, society should make sin as hideous as possible"—a Methodist preacher.

Kindly indulge this dissenting pen.

Sin is not an act, it is a life, as righteousness is not an act, but a life; else righteousness were by the deeds of the law. An act may be regulated by human decree; a life is beyond the power of human intervention.

All life is generated with a fixed and unalterable nature. That nature has its law, and that law is a supreme, inexorable principle. Whatever the life, there is its corresponding nature and determinate law; and no amount of veneering, or circumvention, can alter so much as one iota this law in its operation.

Nature is unity with life, they are one. The destruction of one is the destruction of the other; the fixedness of nature is the enrichment of life, whilst the law of nature, being a fixed and unalterable principle, moves forward with determinate precision in every circumstance.

The non-voidable province of life is, through the unalterableness of its nature functioning in harmonious conformity to its inexorable law, fruitage. It cannot desist from fruitage, because it is the law of its nature for it to bear fruit. If there be no fruit, it is only when there is no life and fundamental nature has been destroyed. The active, responsible agency is life; its fruitage nothing more than the outward, visible, concrete expression of the hidden, potent, and responsible life beyond, inactive and irresponsible.

This concept of universal life and its corresponding nature finds apt illustration in the tree bearing fruit. By compelling nature, operating through its inexorable law moving forward in determinate precision, it bears, not intermittently, but ever and always, regardless of circumstance, in season its fruit. As respects the fruitage it were as impossible for it to issue otherwise as for truth to become a lie, a self-declaratory contradiction. Fruitage is the non-voidable province of the life of the tree. That life could not eventuate otherwise, because it is natural for it to bring forth fruit. It must act in conformity to the inexorable law of its nature. The active, responsible agency here is the life of the tree; its fruitage nothing more than the outward, visible, concrete expression of the hidden, potent, and responsible life beyond, inactive and irresponsible.

But is it objected, the illustration is not felicitous because there are seasons when no fruit appears? The answer is, the objection is not valid, for the absence of fruit is only in the appearing. For as, when pendent in season's golden ripeness some eager hand plucks the luscious harvest, so, non-appearing at harvest time, some ruthless foe, it may chance of tempest dire, or tropic sun, or arctic blast, or other, breathes its blight and out of season's fullness garners an incipient though no less true a fruitage. Though no fruit appears at harvest it remains the life issued in unfailing fruitage in conformity to its unalterable and compelling nature.

If it appears in universal life that the outward, visible, concrete fruitage, the act of the life, is but the mere irresponsible declaration of a hidden, but active and responsible life, then it follows that all human acts involving morals are, shown themselves of responsibility, but the visible fruitage of a positive, active, and responsible hidden life; and since from like proceeds like, they, being moral, proceed from a source of moral life, the character of that life, whether good, or evil, being determined by the character of the fruitage.

If then there be moral life, whether good, or evil, it follows that its generation, like all other life, is accompanied by its corresponding, unalterable nature and inexorable law; and this life, like universal life, must and will proceed, according to the law of universal nature, to function in its non-voidable province of fruitage, and that in every circumstance, irrespective of let, or hindrance, veneer, or circumvention. Its province is non-voidable; it can do no otherwise than act out in fullest measure, according to its inexorable law, the behests of its nature. If the life be good, like it, the fruitage will be inherently good, essentially so. And that fruit is all-consuming, all-embracing, all-exulting love, whose very breathings go out in humble, reverent, sweet adoration to God; embraces all mankind, and in particular them who know not God in this love; it exulteth in the peace of God which passeth all understanding, a peace like the brooding stillness of silent night. But if the life be evil, ah! what imagination short of the Holy One's may paint the dreadful picture of hatred, the antithesis of love, the fruit of the evil life, whose very essence is enmity against God, whose very heart is murder of God, and whose very breath is anathema? The active, responsible agency in either is the life; the fruitage but the outward, visible, concrete expression of the hidden, potent, and responsible life beyond, inactive and irresponsible. Sin is not an act; it is a life.

Shall the conventionalities of society circumvent the inexorable operations of the law of universal nature and deter humankind from sin? Ere 'tis done that generated life, that unalterable nature, that inexorable law, which shall go ever onward unchanging and unchangable, must die and be renewed. God alone can regenerate.

Houston, Texas.

WHEN THE WHISTLE BLOWS.

By C. H. Carter.

The custom of blowing factory whistles long and loud has been deprecated by the public and in some places even prohibited as a useless noise. In reality this is, after all, the signal that is offered those who labor under the direction of certain industries and has its legitimate time and place. Happy is the man who awakens and rises when his clarion is sounded. Should he fail to heed that clarion, the blowing of the whistle, he would be, generally speaking, most unhappy. He alone is not affected, but many others, yea, all other men indirectly.

To remain unmoved when life's cue is given is a weakness—a failing that points to human disaster. "All the world's a stage and all the men and women merely players," each waiting his cue. Should one character fail to follow his cue, the whole company is held up.

We are all under orders. Though for us no factory whistles blow, yet we must all meet certain appointments and follow certain commands. Without it life cannot go on with a song. One break in the line and all the rest of the family is held up somewhere; "just for the want of a nail the battle was lost," just for the delay of a man the happiness of life is lacking. Not long ago at a wedding the guests were all assembled, the bride and groom were anxious, because the flowers ordered had not arrived! Who could imagine a floweriess bride! But the florist had failed in his great moment. He alone of all concerned had not heeded the blowing of the whistle, and the curtain was rung up on a flowerless wedding and a trembling bride.

All over the whole world hearts are aching, distress is seen on every hand—because materialistic ideals have failed—again failed. They have failed to supply man, who is a spirit, with the requisites of the soul life. To meet the needs of this sin-sick world all classes acknowledge that Christ alone has the remedy—the only remedy. All over Methodism, the whistles are blowing, calling upon the witnesses of Christ to tell the world that "He is mighty to save." Preachers and laymen, this is our cue to take up the great part, that which Andrew played when he sought out Philip and brought him to Jesus. How we suffered when the coal miners failed to heed the blowing of the whistle! So will the world continue to suffer if the people who call themselves by His name fail God in His appointed hour: for now all over the earth the whistles are blowing. To the work!—Selected.

A SIMPLE REMEDY FOR INSOMNIA.

By Mrs. Ida Starin.

When I cannot sleep I have been helped so much by repeating hymns. I have in memory twenty-one. They soothe and comfort by bringing one in touch with the spiritual and turning the current of one's mind when so full of worrying thoughts which excite and keep one awake. We cannot think of two things at once so when we turn to a hymn full of God's promises, there is power in it to help and keep one from thinking of earthly things. As Dr. Lyman Abbott has said, "Insomnia has lost its dread for me when I can say with the Psalmist, 'My mouth shall praise Thee with joyful lips when I remember Thee upon my bed and meditate on Thee in the night watches.'" (Psalm 63:5-6). Sometimes I can only say two or three hymns before I am asleep. When thoughts will crowd into my mind while I am repeating a hymn, I stop and commence over again from the first verse. "Safe in the arms of Jesus" and "Jesus, the very thought of Thee," seem to come first to me. I am glad to pass on this simple remedy, hoping it will help those that suffer from insomnia that so affects the health.—Exchange.

The Home Circle

HOW TO HELP.

Our lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.

—Gibbon.

POLLY'S TANGLES.

"I wish my hair wasn't curly," complained Polly.

Mother made no answer, but went on brushing Polly's curly locks.

"I wish there wasn't such a lot of it," fretted Polly. "I'd like to have it all cut off. It's terrible bother."

Still mother said nothing. She was trying very hard to straighten out a tangle without hurting her cross little girl.

"And I do wish it wasn't red!" snapped Polly. "I hate red hair!"

"So do I," exclaimed Brother Jimmy. "If your hair wasn't red, maybe you wouldn't have such a terrible temper." And Jimmy hurried from the room before mother could reprove him for teasing Polly.

"Oh, mother!" cried Polly, with a sudden jerk, "that hurts. I wish you'd stop pulling so!"

Mother laid down the comb and brush. Polly had fretted and cried all through the brushing and curling. It was not the tangles that hurt her, for mother was very careful, but the foolish fear of being hurt. Polly made a great deal of trouble in this way every morning. This morning she had been unusually trying.

"Very well, Polly," answered mother. "I won't bother you any more. We'll leave your hair just as it is." Then she left the room.

Polly went to the mirror. She saw there a little girl with one side of her hair in smooth, shining curls and the other side a bright, tangled mass. How queer and one-sided she looked!

Then Jimmy came into the room. "Hello!" he cried. "What's the matter? You make me think of 'Diddle, Dumpling, My Son John.'"

Polly's lip began to quiver. There were worse things, it seemed, than having your hair brushed and curled. Polly never could take teasing good-naturedly.

It was very trying to appear before people with her hair only half curled. And how ashamed she was when a neighbor came in! She went to her room and tried to curl her own hair, but her little fingers were so short and her hair so long that she failed entirely.

Pretty soon auntie drove up and called her to come out for a ride. Then Polly's head went down on the window sill, and she began to sob.

Mother came into the room. "Is my little girl ready to stand still and have her hair curled?" she asked.

Polly jumped up and ran eagerly to her. She kept very quiet while mother gently brushed and curled the neglected hair. "Why, there wasn't a single tangle!" she cried when mother had finished.

"Of course not," answered mother. "It isn't the tangles in the hair that hurt you, Polly; it is the tangles in a little temper. They are the serious matter. The tangles in the hair come out very easily. I'll attend to them and see that they do not hurt you. Do you think you can straighten out the tangles in the temper?"

Polly felt very much ashamed and told her mother that she certainly meant to try.—Emilie Henderson, in The Christian Observer.

HOW A TOWN WAS SAVED BY A CLOCK.

In the old days when every city had to be well guarded the ancient town of Basel, in Switzerland, was surrounded by a high wall. There was only one gate. Beside it stood a tower with a clock in it, and at the foot of the tower lived the old man who was the keeper of the gate. It was his business always to be on the watch, that no enemy might get into the town.

The old man did his duty so well that for years no harm came to the city; but inside of it were traitors who had long planned to turn it over to its enemies. The old guardian suspected that evil was hanging over the city, but there were no soldiers to help him, so he could do nothing but watch and listen.

One night, when all the lights of the town had been put out, the old man's keen eyes caught sight of shadows skulking near the tower. He knew it was the traitors, and that they were there for no good purpose.

It was then nearly midnight, and his sharp ears caught the whisper, "When the clock strikes twelve." That meant, of course, that the stroke of twelve had been agreed upon as the signal for the traitors to fling open the gate and deliver the town into the hands of its enemies.

The old man, listening in his little room, wondered what he should do. He had little strength himself, and there was no time to get help.

At last, when it lacked only five minutes of midnight, he thought of a plan. Climbing the stairs of the tower as fast as he could, he groped his way to the clock and opened its case with trembling hands.

A little later one long, clear note struck from the top of the tower. Only one, then silence. The old man, leaning from the window, heard excited whispers below.

"Why doesn't it go on striking?"

"Could we have slept while we waited?"

The sharpness of that one solemn stroke on the silent air frightened the traitors. They crept away, sulky and fearful, in the darkness. Outside the gate the waiting enemy also heard the stroke, and after a time went away bewildered.

The next morning the mayor sent to the gatekeeper to ask why the clock was an hour fast. When he heard what had happened, he ordered a great celebration in honor of the old man who had saved the town. Later on, the people set up a figure over the gate of the city to make them remember their deliverance: a curious figure that once in so often stuck out its tongue, as if to mock the memory of the traitors whose plans the quick wit of the old man had spoiled.—Selected.

MATTIE LOU'S QUEER DOLLIES.

Aren't you proud of your pretty dollies and don't you have a lot of fun with them?

Well, Mattie Lou loved hers, too; but I wonder if you would not turn up your nose at the dolls Mattie Lou had to play with?

You see she lived way up in the mountains far from a store of any kind, and anyway Mattie Lou's papa didn't have the money for dolls; it took all he had for cornbread and molasses for Mattie Lou and all her little brothers and sisters.

But Mattie Lou didn't cry and fret over this; no, indeed, not a bit of it! She just made her own dolls— now wait till you hear what she did.

She dressed up bottles, yes, big bottles and little bottles, so you see she had dolls of all sizes, and they made the finest kind of dollies, too. For she raveled out some old stockings, which made a fringe, and she stuck it in the bottle, then put the cork in tight and this fringe hung down and made hair for the doll.

Why, do you know, Mattie Lou could even braid this hair as if it were real!

Then she would tie a little scrap of a skirt around the neck of the bottle, and, bless you, play with it, and enjoy it, too, just as you do your store-dolly.

And, do you know, she gave these dolls such queer names, the names of what had been in the bottle, sometimes—"Castoria" was the name of one. She thought that was a beautiful name.

But Mattie Lou longed for a great big dolly, and what do you think she made one out of?

Why, there was a tree stump by the side of her log cabin, and she would dress this up in her own aprons and sunbonnet, and she called it "Susie Ann."

Susie Ann had hair, too, for Mattie Lou cut up a piece of black cloth in strips, and tacked this to the stump, so Mattie Lou had a good time braiding this hair of Susie Ann's.

There was only one trouble with her stump-doll, she couldn't take it in her arms; but then, Mattie Lou never troubled over something that could not be helped.

Now, when you tire of your own pretty store-dollies, and maybe fret for a new one, just think of Mattie Lou, with her bottle and stump-dolls, and be glad you've your real dollies, even if they are old. Apples of Gold.

UNITED COUPONS

WRITE FOR CATALOG

Economical

Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reilly & Co. Inc. New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met in annual session, pursuant to call, in the Advocate offices, 512 Camp Street, New Orleans, on Thursday, October 7, at 10 o'clock. The attendance was the smallest in years, Rev. J. T. Leggett and Rev. J. W. Dorman being seriously ill and others unavoidably detained. The following were present: Louisiana Conference—J. F. Foster, J. M. Henry, and S. J. Davies; Mississippi Conference—J. R. Jones; North Mississippi Conference—T. H. Lipscomb.

After prayer, J. F. Foster was, on motion, re-elected Chairman, T. H. Lipscomb, Secretary, and J. R. Jones, Treasurer.

Reports were received from the Chairman of the Publishing Committee, the Editor, Rev. H. T. Carley, and the Business Manager, Mr. C. O. Chalmers. While a balance was found of receipts over expenditures for the year of $207.59, outstanding bills for paper amounting to $1625, and a deficit on the Manager's salary of $600 were found, with no funds available for same.

In order to relieve this shortage, and to put the Advocate on a better business basis, a CASH IN ADVANCE policy was unanimously agreed upon, in line with the prevailing tendency in all business to-day. It was recognized that the old policy of pay when you please is suicidal, with the demands for cash payment coming upon the paper constantly from every source. The cost of paper alone was found to be now over three times what it was even a year or two ago, and the cost of labor and all material has more than doubled. The Publishing Committee feels sure that the wisdom and necessity for this CASH IN ADVANCE policy will be recognized at once; and urges all pastors and subscribers to assist in relieving the present shortage by all arrearages being paid up promptly.

The circulation, it was found, amounted this spring to somewhat over 10,000, and at present is 9666. Had the $2 rate been in operation throughout the year, all obligations would have been covered without deficit; but it was found that over 3000 paid at the $1 special rate, and as many more at the $1.50 rate, neither of which amounts covers the actual cost of issuing the paper. A sister Advocate, it was found, is paying for printing by contract for the paper alone (not including salary of Editor, etc.) 4.6 cents per copy each week; and the Committee found that the Editor and Manager had kept the cost of the Advocate within remarkably low figures in view of the prevailing high prices and excessive cost of paper. It may be added that print paper is one article which shows no sign of going down, as the cost is still rising. Congratulations were extended to the Business Manager, Mr. Chalmers, for his handling of the business affairs of the paper, and appreciation expressed of his patience in accepting a deficit on his salary until it can be met through the prompt returns of a cash $2 a year in advance policy.

Resolutions were adopted as follows:

(1) That we set as our goal—THE ADVOCATE IN EVERY HOME.

(2) That as an immediate objective we fix a quota of one subscriber for every ten members in every charge.

(3) That the presiding elders of the several districts be requested at the Annual Conferences publicly to accept this quota for their respective districts, and that reports in full on all charges be conditioned on the accomplishment of this end.

(4) That this action be presented to the Conferences through the Board of Christian Literature of each Conference and that they be requested to present the matter to their respective Conferences for action.

Members of the Publishing Committee, J. M. Henry, J. R. Jones, and T. H. Lipscomb, were designated to go, with the Editor, before the Boards of Christian Literature of their Conferences to state fully the condition of the Advocate, and the plan proposed by the Editor and Business Manager (but not acted upon by the Committee), for the payment of the Editor's salary. T. H. Lipscomb was requested to report the proceedings of the Committee.

As impressing the importance and value of the Christian Advocate, in the service it may render to the church, we quote in conclusion a highly commended paragraph from the Editor's Suggestions:

"When we get it upon our hearts and our minds that we are facing a wonderful opportunity; when we realize that the mission of the Advocate is not to support two or three families, but to minister in a helpful religious way to tens of thousands of Methodist men, women, and children; when we come to see that it is a great business enterprise, a great medium for informing, inspiring, and arousing the religious zeal of our people, a great agency for the extension of the Kingdom of God, we will get out of the ruts in which we have been for so many years, we will enlarge our conceptions of our possibilities and our duty, we will get away from methods and plans that have not expanded with the new age in which we live, and we will lay our hands to the task that confronts us in such fashion as will measuredly meet the obligations resting upon us. A little program for a great cause invites only failure in times like these."

T. H. LIPSCOMB, Secretary.

October 11, 1920.

WELCOME TO BISHOP McMURRY.

Bishop W. F. McMurry, who will preside over the Louisiana, the Mississippi, and the North Mississippi Conferences this year, comes to us not as a stranger but as a well-known and efficient servant of the church in high positions. This, however, is the first time he has met with our Conferences in his episcopal capacity. We can assure him that he will be cordially received, both for his own and his work's sake; he will find the people called Methodist in these parts loyal and energetic and ready to join with him in forwarding the great work of the church. We are glad to have him with us, and we pray for the marks of divine favor upon his administration.

THE LOUISIANA ANNUAL CONFERENCE.

Before another issue of the Advocate is in the hands of its readers, the Louisiana Conference will have convened in annual session in the enterprising and growing little city of De Ridder. The pastor of our church there, Rev. C. E. Fike, the entire membership of the church, and the citizens of the community generally have made generous provision for the entertainment of their guests, and a warm welcome and cordial hospitality are assured the visitors. While this is the first time De Ridder has undertaken to entertain the Conference, there is every assurance that it will measure up to the high standard that has been maintained by the other communities that have been hosts to this great gathering.

While the preachers and lay delegates to the Conference will be recipients of many kindnesses, it is only fair to assume that they, in turn, will be a blessing to the community in which they will spend nearly a week. The personal influence of some scores of devout men and women cannot fail to make itself felt in the homes where they sojourn; and, unconsciously, the combined force of the godly lives of these representatives of the church will inevitably leave its impress upon the community as a whole.

More and more the local churches and towns which entertain these ecclesiastical gatherings are feeling the responsibility which rests upon them with reference to proper provision for the material comfort of their guests; these guests, as representatives of the only religion which is able to save the world, should not be less sensible of the obligation that rests upon them to confer a blessing by their presence and work. We earnestly pray that the meeting of the Louisiana Annual Conference, as well as of all our Conferences, may be a gracious occasion for all concerned.

YOUR ALMA MATER CALLS YOU.

There appeared recently in this paper an appeal or request addressed to the alumni and former students of our church schools. We call attention to this to urge every man and woman who at any time was a student of one of our church schools to read that statement and send at once the information requested. During the present month, every school of our church is making an effort to secure a complete list of all former students. Give to your own school the information requested. Do not delay this matter. And along with your own report write and give to your Alma Mater a list of all former students of your community.

PERSONAL AND OTHER NOTES.

"We are closing up a profitable year at Trout and Good Pine," writes Rev. A. M. Shaw, the pastor, from Trout, La.

Bob Jones, the well-known evangelist, has been holding a meeting at Starkville, Miss. Reports that have come to us indicate the accomplishment of great good.

The October number of the Missionary Voice presents a varied and interesting table of contents. Sample copies will be sent on applicaion to Box 509, Nashville, Tenn.

The Murrah Bible Class of our Sunday school at Clarksdale, Miss., recently suffered a great loss in the death of Miss Gertrude Calhoun, one of its faithful and active members.

A good meeting has just closed at Pine Hill, on the Greensburg charge, Louisiana Conference. The pastor, Rev. L. E. Crooks, was assisted by Rev. B. D. Watson, of Baker.

We learn from the Lincoln County Times, of Brookhaven, Miss., that Rev. J. T. Leggett, who was recently so seriously ill, has greatly improved in health and is at Cooper's Wells for recuperation. This is good news.

Rev. P. H. Fontaine has had a good year on the Eunice charge, Louisina Conference. At Basile, where there was no work before this year, there is now a church building, a flourishing Sunday school, and a Woman's Missionary Society.

The Woman's Missionary Society at Clarksdale, Miss., is splendidly organized and active in its work. We learn from the Clarksdale Daily Register that there were forty-one present at a recent meeting.

Rev. Hilary S. Westbrook, of Montrose, Miss., writes appreciatively of two sermons preached on the first Sunday of this month by Rev. E. L. Alford, president of the Mississippi Conference Training School, located at Montrose. Brother Westbrook says that his charge will have a good report at Conference unless some unforeseen misfortune prevents.

The Advocate has been honored with an announcement of the marriage of Miss Clara Doris, daughter of Mr. and Mrs. W. A. McGregor, to Mr. Leo R. Goodman, on Tuesday evening, Septomber 28. We extend best wishes to the young couple, who will make their home at Barham, La.

The Auditorium Hotel, at Lake Junaluska, N. C., was completely destroyed by fire on Sunday, October 17. The loss was partially covered by insurance. Mr. A. L. Dietrich, the manager, has announced that the building will be replaced immediately.

The wife and daughter of Rev. S. L. Pope, presiding elder of the Winona District, North Mississippi Conference, are spending the winter at Biloxi, Miss. The daughter's health, somewhat impaired by a recent operation, is improving on the coast.

Rev. J. H. Stafford, a local deacon, of this city preached at Pearl River, La., last Sunday. In spite of an all-day rain, the congregation at the evening service was unusually good—better than is customary in some city churches under similar circumsances.

Dr. W. R. Bourne, president of Centenary College, Shreveport, La., spent last Sunday in New Orleans, preaching at Rayne Memorial in the morning, and at Carrollton Avenue in the evening. He gave these congregations two inspiring discourses.

Rev. R. T. Pickett, of Collins, Miss., reports a good meeting at Santee Church, held in a new building, in which the preaching was done by Rev. G. G. Yeager. There were 24 accessions to the church. On Sunday afternoon, Brother Jno. A. McLeod, of Hattiesburg, conducted a service at this, his old "home church." It was a soul-stirring service—"the Lord was with us," writes Brother Pickett.

An "Old Folks' Day" service was held at the Lake Charles Methodist church on Sunday, October 17. There was a great congregation, and the pastor, Rev. W. W. Holmes, preached an exceedingly appropriate and suggestive sermon, as we judge from the full account given by the Lake Charles American-Press. Following the sermon, beautiful bouquets of roses were given to the oldest members of the church and the oldest married couples present.

Rev. Chas. D. McGehee, the popular and efficient pastor at Indianola, Miss., has been transferred to the St. Louis Conference, under the presidency of Bishop W. B. Murrah, and appointed to Fredericktown, Mo. Brother McGehee has had a most successful ministry in Mississippi, and he will be greatly missed by a host of friends and parishioners who have been blessed by his preaching. We commend him to the love of the brethren in Missouri.

West Monroe Methodist Church, West Monroe, La., has had a prosperous year, as shown by the reports at the fourth quarterly conference recently held. The amount raised in cash this year for all purposes is $18,493.32. Fifty-one members have been received into the church on profession of faith, and forty-eight by certificate, and there are others to be received before Conference. It is not surprising that the quarterly conference unanimously asked for the return of the pastor, Rev. H. W. Ledbetter.

A note from President Watkins informs us that the matriculations in Millsaps College have already exceeded the entire number of matriculations of last session. It is certain that all attendance records will be broken this year. Every room in the new dormitory was taken before the session opened. Mississippi Methodism has a great opportunity to make this great educational institution second to none in the land by providing the facilities and resources it needs for the work it is expected to do.

The fourth quarterly conference at Hernando, Miss., held on October 21, adopted a resolution asking Bishop W. F. McMurry to postpone the session of the North Mississippi Conference to a date not earlier than December 8. This action was taken in view of the present state of the cotton market, the collection of the church assessments being largely dependent upon the sale of cotton. That the action might have full publicity, the secretary was instructed to forward the resolution not only to Bishop McMurry, but also to the Advocate and the Commercial-Appeal.

His many friends will regret to learn that the faithful and efficient Business Manager of the Advocate, Brother Chas. O. Chalmers, will be compelled to undergo an operation for removal of the appendix this week. He is at Hotel Dieu, though the operation had not been performed at the time the Advocate went to press. There is every reason to believe that the operation will be entirely successful and that Brother Chalmers will soon be restored to health. We are sure the readers of the Advocate will offer a prayer in his behalf in this time of anxiety.

At the Rally Day service of the Sunday school at Holly Springs, Miss., the attendance went over the 500 mark. The goal had been set at 400, and the result shows that the attendance committee, under Professor E. F. Puckett, did splendid work. The exercises were conducted by the superintendent, Mr. L. G. Fant, the address being delivered by Mr. J. H. Ledyard, superintendent of the Sunday school at Tupelo. A touching feature of the service was the "farewell" to the old organ, delivered by Rev. W. R. Lott, the new organ being ready for installation.

This inspiring communication has just been received from Rev. S. L. Pope, presiding elder of the Winona District, North Mississippi Conference: "I am wondering if the report of Drew church, at its fourth quarterly meeting, is unusual, exceptional, extraordinary, as churches go in these tight times in money matters. Anyway, here it is: Conference collections, pastor's salary, presiding elder's salary and absolutely every claim against this church WAS PAID IN CASH. This church pays its pastor $3000, too. The Winona District is just now enthusiastically engaged in the 'pay-up campaign' for November 7. Many of our charges will report everything in full." If that isn't fine, we don't know what is.

The work of our church at Tupelo, Miss., has shown great progress this year. In the spring of the year there was a great union meeting, in which there were many conversions. The interest developed during that meeting has been conserved in a remarkable way. At that time the ladies of the community formed eighteen prayer circles, which met at 9:30 o'clock every morning during the meeting; since then, a meeting has been held every Tuesday morning at the same hour. The attendance at the Wednesday evening prayer meeting runs from 50 to 150, and the Sunday school attendance has gone to 600 a few times. There have been 130 additions to the church. Rev. J. A. Hall is the pastor of this vigorous Church.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Harry W. Rickey, Lafayette, La., 23; B. F. Goza, Magnolia, Miss., 4; Rev. M. B. Sharbrough, Biloxi, Miss., 5; Rev. W. E. Akin, Clinton, La., 2.

NOTICES

LOUISIANA CONFERENCE.

Admission On Trial.

Applicants for admission on trial into the Louisiana Annual Conference will please meet the Committee at the Methodist church in De Ridder, La., on Tuesday, November 2, at 2 p. m.

P. M. BROWN, Chairman.

First Year.

Members of the Class of the First Year will please meet the Committee, Tuesday, November 2, at 3 p. m., in the Methodist church in De Ridder.

R. H. HARPER, Chairman.

Second Year.

The Class of the Second Year will please meet the Committee at the Methodist church on November 2, at 3:30 p. m. Let each member be present with his certificate of credit from the Correspondence or Divinity Schools that the Committee may be in shape to report on his work early in the Conference.

J. W. LEE,
For Committee.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Committee On Admissions.

The Committee on Admissions of the Louisiana Conference is called to meet in De Ridder, in the place assigned by the pastor, at 7:30 p. m., Tuesday, November 2. All applicants for admission on trial or into full connection or re-admission, and those who will represent them, please be present.

W. WINANS DRAKE.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the North Mississippi Annual Conference will please meet the Committee of Examination at 9 o'clock a. m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Miss.

R. A. TUCKER,
L. P. WASSON,
S. A. BROWN,
Committee.

First Year.

As chairman of the First Year Committee, I call a meeting of the First Year Class for Tuesday morning, November 16, at Charleston.

J. A. HALL.

Class of the Second Year.

The Class of the Second Year of the North Mississippi Annual Conference will please meet the Committee at 4:30 p. m. on Tuesday, November 16, 1920, at the Methodist Church, Charleston, Mississippi.

R. A. MEEK,
W. O. WAGONER,
J. B. RANDOLPH,
Committee.

Third Year.

The Class of the Third Year of the North Mississippi Annual Conference will please meet the Committee at 7:30 p.m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Miss.

T. M. BROWNLEE,
O. W. BRADLEY,
E. N. BROYLES,
Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. GILES WILLIAMS—AN APPRECIATION.

In his vision of fair women Solomon again demonstrates his wisdom to us when he creates the Ideal Woman as the housekeeper and homemaker. He describes her as the one who "looketh well to the ways of her household and eateth not her bread of idleness; who seeketh wool and flax and worketh willingly with her hands;" a woman who riseth early in the morning "while it is yet night" and giveth meat to her household; and in whom her husband can safely trust, for "she will do him good and not evil all the days of her life:" a kind-hearted woman whose interest and love go beyond her own hearth-stone, for "she stretcheth out her hand to the poor and needy:" a prudent, discreet woman, who "openeth her mouth with wisdom, and in her tongue is the law of kindness." As we study the wonderful word picture we are constrained to ask, "Are there any who attain to its worth and beauty to-day?" Then the face and character of one I have loved and lost floats before me, and I say: Well, if Solomon was right in his estimate, my friend Mrs. Jennie Pankey Williams was an ideal woman, for her character was made up of these same beautiful attributes and virtues.

Jennie Pankey was born and reared near Durant, Miss. After her marriage to Mr. Giles Williams, they moved to Macon where they lived for a number of years. From here they moved to Winona, where they lived very happily until Mr. Williams retired from business. They then returned to Durant where they remained during the closing years of Mrs. Williams life. She was an ideal housekeeper. Everything was in order, perfect system obtained throughout. She was a homemaker. Her husband trusted her in business, in pleasure, in joy or in sorrow; she was his safe adviser and counsellor. She had no children, but three orphan children shared her bounty, and grew to maturity in the sunshine of her love, and to-day "rise up and call her blessed." "Aunt Jennie" was the sweetest name their lips ever learned to lisp.

She was an ideal woman in her church relations. She joined the Methodist Church, South, when a mere girl and always lived up to its high standards. No better worker or more faithful member could be found. Her pastor found her always ready to do more than her part in every enterprise.

If to be an ideal woman and make a success in life means to work hard, live well, do good, enjoy the respect of men and women and the love of little children; to leave the world better because of having lived in it; to look for the best in others and give the best to them—then Mrs. Williams' life was pre-eminently a successful one. On November 11, 1919, God called her apart to rest awhile. But she is not dead—for she is not forgotten. She will live in the hearts of those she loved and blessed while time shall last. Her influence is not dead; it will bless unborn generations. And we are all nobler and better because her ideal life touched ours. We miss her, but we know that she is waiting for us in the City "whose maker and builder is God."

Let us all so live the ideal life that when the summons comes to join the "innumerable caravan," we too may "wrap the draperies of our couch about us and lie down to pleasant dreams."

MRS. J. H. MITCHELL.

Greenwood, Miss.

MISSIONARY RALLIES AT LULA AND DUNDEE, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Cariey: These two fine spirited Delta towns have long been on the geographical map of North Mississippi; and now their enterprising, consecrated women are writing these names on the missionary map in capital letters.

It was our pleasure, on the 5th of October, in response to an invitation from Rev. S. A. Brown, pastor of the Lula charge, and his good wife, to be guests in their parsonage home, and attend missionary rallies at both these places. The Aid Society at Dundee kept "open house" with Mrs. Earnest Owen, the occasion being in the nature of a Harvest Home ingathering of the proceeds of twenty-five dimes, given out, one to each member, in the beginning of the year.

Clever and interesting, indeed, were the reports of these missionary dimes, relating their labors and experiences as they had busied themselves during the year, enlisting other dimes in the service of the great King. There had not been a shirker, a slacker or a drone among those Dundee dimes. Not one worker had hidden her dime away as did the one-talented man in our Lord's parable. But all had returned them at accounting time to their President, Mrs. Campbell, increased some sixty, some an hundred fold; while two had multiplied three hundred and seventy-five times! These fine Christian women are overflowing with zeal and enthusiasm in the work of their society. And what they have already accomplished by their splendid team work is but an earnest of what they will yet accomplish in a larger way, when they become connectional, and form themselves into a Standard Missionary Society.

At the request of the pastor this writer gave the missionary address of the meeting, and it was indeed a joy to speak of the larger aspects of missions to this responsive audience of intelligent women.

Beautiful decorations and delectable refreshments, in two courses, gave added demonstration to the fact that the Dundee ladies give of their best in the Master's service, and may He continue to bless and speed them in their labors for his cause.

At Lula the program, which had outgrown the limitations of space inseparable from meeting in a private home, was staged in the large Masonic hall in the evening. Invitations had been extended to the friends in all the other churches of the town. A fine spirit of Christian co-operation was manifest.

This, too, was an annual ingathering of missionary funds accruing from the investment of a quarter of a dollar by each member, in the early spring. A free-will offering for the Orphanage at Jackson was also a financial feature of the meeting. The net proceeds amounted to more than one hundred and eighty dollars; thanks to the labors of these faithful Christian women, and the generosity of the big-hearted men of Lula, who were in attendance. A finer lot of people it would be difficult to find. They deserve better and more inspirational things than this writer was able to give in her address of the evening. But they proved as generous in appreciation and interest as they had been in their financial offerings.

Brother Brown merits good things, and he has them on this growing charge. When he gets the up-to-date parsonage which those enterprising women are planning and working for, he had better beware of inviting his itinerant friends to visit him. For I fear a number of us "preacher folk" might then be tempted to break the command, "Thou shalt not covet." But Brother Brown is secure in the confidence and esteem of his parishioners. He seems as easily master of the situation in his charge, as he was the master of ceremonies at this missionary function. The program went smoothly and entertainingly without hitch or hindrance. The delights of Christian fellowship and good will were unconfined throughout the evening. Community spirit of the highest order characterized the occasion. The purest and best always flourish under the divine aegis of Christianity.

M-m-m! Mr. Editor, what a sumptuous spread those Lula missionary workers did serve! I have not seen so much that is good to eat since—well, since "old H. C. L." became price dictator.

I observe from an editorial note or two, Brother Cariey, that you are fond both of fish and fishing. Take my advice and angle for an invitation from this prince of anglers, Brother Brown. He is both a successful "fisher of men" and of the finny tribe. On the occasion of our visit he had been trolling for trout in Moon Lake, and was rewarded with his finest "catch" of the season. Mrs. Brown did the rest in cooking and serving them "to the queen's taste." But 'tis heartless further to tantalize a pent-up city editor; hence I desist.

With every good wish,

MRS. J. M. WYATT.

Shelby, Miss.

He will easily be content whose conscience is pure. Thou art not the more holy, though thou art praised; nor the more abject, though thou art dispraised. What thou art, thou art. Neither canst thou be said to be greater than thou art in the sight of God. If thou considerest what thou art within, thou wilt not care what men say of thee. Man seeth the face, but God looketh into the heart. Man considereth the deeds, but God weigheth the intention. To do always well, and to disesteem himself, is a sign of a humble soul.—Thomas a Kempis.

No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

INDIVIDUAL COMMUNION TRAYS AND GLASS CUPS

Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.
Wm. H. DIETZ, 20 E. Randolph St., Chicago

$1,800 to $10,000 a Year FOR **Accountants**

Bankers, Bookkeepers, Stenographers, and Secretaries. *Thousands Needed.*

Ask for our 72-page book, "Guide to Business Success." It's FREE. It tells how we will train you BY MAIL or AT COLLEGE for any of these good positions, and get the position for you; how to develop your will power and your brain power into money-making power. With the book, we send statements from bankers and accountants telling you that our Accountancy, Banking, and Business-Procedure Course is the best. Address

Draughon's College DESK 13
Nashville, Tenn., or St. Louis, Mo.

HOLMES is a Reliable Store

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y
310 Broadway Nashville, Tenn.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Church Organs and Pianos

Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

DIDN'T KNOW 'TWAS SO GOOD

Texas Lady Storekeeper, Who Carries Black-Draught in Stock, Has Found It "Best Liver Medicine" Obtainable.

Barker, Texas.—Relating her experience with Thedford's Black-Draught, Mrs. A. L. Fromme, of this place, says: "I had for some time used * * * and other liver medicines, which would nauseate and make me feel bad. We have a store, and our customers called for Black-Draught so often I decided it must be good, so thought I would try it myself.

"I began its use and found it just fitted my case. It neither griped nor nauseated me, was an easy laxative and not hard to take.

"I had had headaches a great deal, no doubt from torpid liver. The Black-Draught would cure them. The best way I find to take Black-Draught is to take one or two good sized doses until the liver begins to act, then taper the doses to just a pinch after meals.

"It will insure good digestion, do away with the gas or bad taste in the mouth, and is without doubt the best liver medicine in the market. I have found it so. I can recommend it to my friends, for I believe it will do them good."

Get a package of Thedford's Black-Draught liver medicine to-day.

Most dealers carry it in stock.—Adv.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Is Your Blood Starving For Want of Iron?

Without Plenty of Iron In Your Blood You Don't Get the Strength and Nourishment Out of the Food You Eat

When over-work, lack of sleep, improper food and impure air sap the iron from your blood and make you feel weak, nervous, irritable and out-of-sorts, it is important that you should at once put more iron into your blood. Without iron the blood loses the power to change food into living tissue and therefore nothing that you eat does you the proper amount of good because you don't get the full strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. Because of this steady starvation of the blood and nerves people often become weakened, tired-out, nervous and rundown and frequently develop all sorts of symptoms. But the moment organic iron—Nuxated Iron—is supplied a multitude of dangerous symptoms disappear in most cases, the flesh becomes firmer, the muscles get back their strength and the roses of health bloom in cheeks that were pale and sickly looking.

No matter what other so-called remedies you may have tried, if you are not strong, vigorous, hearty and well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can obtain Nuxated Iron from your druggist on the distinct understanding that if you are not fully satisfied your money will be refunded.

PORT GIBSON FEMALE COLLEGE.

Dear Brother Carley: Rev. G. H. Thompson, presiding elder of the Meridian District, recently held a meeting here at the Port Gibson Female College and at the Methodist Church. As is always the case with us, daily work was done among the girls for their spiritual welfare in advance of the meeting. We do not solicit students of demoralizing character, nor do we encourage such to remain when they come. The consequence is that an exceptionally large per cent of our students are generally church members. Before the meeting began we had six girls who were not members of any church. During the meeting three of these united with the Methodist Church and two with the Baptists, leaving only one girl in the College who is not now a member of some church. That one is serious-minded.

At one of our recent chapel services I asked our girls to tell us how they are being led about their life work. Two said they had been convinced that they should become missionaries; one said she had felt that she should prepare to become a great Sunday school teacher and worker; three said they felt they should become teachers. These were not merely expressions of what one might choose as a profession, but of what these young people felt God was calling them to do.

Back to the meeting, I need not say that Brother Thompson's preaching was of superior order.

ROLFE HUNT.

FROM CALHOUN, LA.

Dear Brother Carley: Please let me say a few things about our work to the readers of the Advocate.

This is my fourth year on this charge and in some respects it has been the best. We have had two good revivals. Brother J. C. Price, of Coushatta, helped us at Willhite. Price is fine help in a meeting. He preached with wonderful power at every service. He impressed his audience with the fact that the man behind the sermon believed and practiced what he preached. He captured the young people, and of course, that meant the parents. The church was greatly blessed and twenty-five were received by profession and baptism.

At Calhoun, Brother H. W. Cudd, of Queensboro, did the preaching. Brother R. T. Ware, of Mooringsport, led the singing. I have known for ten years that Cudd was a good revivalist. God is with him. He preaches well, reaches the people, and gets results. Brother Ware is—what every pastor ought to be—thoroughly consecrated, a good preacher, a good singer, a good mixer, and a good hustler. The church was greatly revived with 34 accessions, nearly all on profession and baptism.

By the able assistance of Sister C. D. Atkinson, of Monroe; Sister Holt, of Crowley, and Miss Hess, Calhoun, is blessed with a Woman's Missionary Society.

We have organized an Epworth League at Calhoun and at Willhite.

Brother C. D. Atkinson is a fine elder. He is like the river we read about in the Bible—he gets bigger and bigger.

J. L. LAY.

FROM SEVENTH AVENUE, MERIDIAN, MISS.

Our work has been running well all of the year. The attendance at the services is good, we have increased our pastor's salary, the Epworth League was reorganized some months ago and is doing very active work, our Sunday school has been growing all of the year in attendance and in other ways and doing a fine work.

We closed a great revival not long since, the most of the preaching being done by Rev. J. M. Smith, of Union, Miss. Some of the tangible results were a number reclaimed for a better life and twenty-eight received into the church; fifty-eight have been received during the year.

I. J. SMITH.

THE CHURCH COMMITTEE OF WOMEN IN THE METHODIST CHURCH AT TUPELO.

A unique feature in the work of the Methodist Church at Tupelo, Miss., which is under the pastorate of Rev. J. A. Hall, is a church committee of women, 40 in number, which stands over against the boards of stewards and trustees, and does the work that is usually done in our city churches by a pastor's assistant. The executive committee in this body is composed of the following ladies: Mrs. Victoria Hoyle, Mrs. Jno. M. Allen, and Mrs. J. H. Green. This committee had charge of the prayer meeting in this church, Wednesday evening, October 13, and a feature of the program was the rendering of reports to the church at large of the work accomplished during the past three months. These reports were given by the ladies who are at the head of the work in the six districts into which the town is divided, namely: Mrs. W. W. Trice, Mrs. R. O. Perkins, Mrs. C. W. Hall, Mrs. F. L. Splght, Mrs. Lena Ford, and Mrs. L. Q. Stone. These reports, among other things, showed the following items: 825 visits to strangers, the shut-ins, the sick, the poor and needy; 382 trays sent to the sick; 10 bouquets sent to the sick; $17.50 given to charitable purposes; 2 bundles of clothing to a widow; a number of garments made for the poor; 50 new members enrolled in the church.

At the close of the program for the evening a get-together meeting was held in the Sunday school auditorium of the church, in honor of the new church members. The church had been tastefully decorated for the occasion; dainty refreshments were served during the social hour, and music was rendered on the pipe organ by the faithful and efficient organist, Mrs. C. W. Troy.

A large and enthusiastic crowd attended this meeting, and much credit is due the various committees, who worked untiringly for the success of the occasion. * * *

THE BLUFF CREEK CAMP MEETING.

The Bluff Creek Camp Meeting is several weeks past history, but so great a meeting as was held there in 1920 should not pass into history without special mention in the Advocate. There were more people tenting than have done so for several years. The regular program was: Brother Alonzo Early delivering a strong Sunday school address at 9 a. m.; Brother R. Bozeman preaching the old-time gospel at 11 a. m. and 7:30 p. m., and Bother A. S. Lutz doing likewise at 3 p. m. This program was usually carried out, excepting that Brother N. E. Joyner and Brother L. E. Crooks each preached one sermon and Mrs. T. D. Lipscomb conducted one service. Regular prayer meetings here held early each morning, and at 5 o'clock in the afternoon. Brother Early conducted a model Sunday school each Sunday. Other visiting preachers were Brothers W. E. Akin, H. C. Murphy, B. H. Andrews, B. D. Watson, and this writer. Mrs. E. W. Chaney presided at the organ, and Mr. Paul Templeton, a well-trained singer, led the singing.

Almost 1200 tickets were sold and children under ten years passed in free. There were twelve accessions to our church. Seventy-five or more professed conversion, and more than one hundred embraced the sanctified life as their standard. Brother Bozeman preaches the Methodist doctrines as Mr. Wesley preached them, and therefore according to the Bible. God blesses his labors and honors his work.

T. D. LIPSCOMB.

Our Lord hath ascended into heaven, ever to make intercession for us; and He who hath been taken up shall come again. There is much comfort for us who are left to think that He who bore our sins and carried our sorrows is to be our judge, one who understands our weakness, one who loves us.—Selected.

419 Eggs From 20 Hens In 30 Days

Mr. Dougherty Got This Result In October. Plan is Easily Tried.

"I tried Don Sung and the results were far past any expectations. I got 419 eggs in 30 days from 20 hens while moulting. I think this is wonderful, as they hardly laid at all before."—Frank Dougherty, 5940 E. 11th St., Indianapolis.

Mr. Dougherty bought $1 worth of Don Sung in October and wrote this letter in November. Figure his profit on 85 dozen eggs from hens that formerly laid little or nothing.

This may sound too good to be true, but it costs nothing to find out. We'll make you the same offer we made him.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

FROM FORTY-FIVE TO SIXTY

A Word of Help to Women of Middle Age From Mrs. Raney.

Morse, Okla.—"When I was 45 years old Lydia E. Pinkham's Vegetable Compound carried me through the critical period of the Change of Life in safety. I am over 60 and have raised a family of eight children and am in fine health. My daughter and daughters-in-law recommend your Vegetable Compound and I still take it occasionally myself. You are at liberty to use my name if you wish."—Mrs. ALICE RANEY, Morse, Oklahoma.

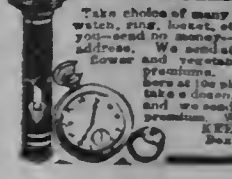
Change of Life is one of the most critical periods of a woman's existence. This good old-fashioned root and herb remedy may be relied upon to overcome the distressing symptoms which accompany it and women everywhere should remember that there is no other remedy known to carry women so successfully through this trying period as Lydia E. Pinkham's Vegetable Compound.

If you want special advice write to Lydia E. Pinkham Medicine Co., (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

10c brings full details of plan—including sample box of delicious **CASTLE Candy Chips**—by which your church, Sunday School Class or Club can make money easily. This wonderful candy sells on sight. Write us at once—mention this Publication.

CASTLE CANDY CO. BOX 282 Lancaster, Pa.

FOR BOYS & GIRLS



Take choice of many useful premiums: flashlights, watches, rings, baskets, etc., without cost. We trust you—send no money—just postal with name and address. We send at once 50 packages assorted flower and vegetable seeds and big list of free premiums. Sell seeds among your neighbors at 10c pkge. No trouble to sell. Many take a dozen. When sold send us the $3 and we send immediately your choice of premium. Write quick—today. Address KENNY SEED COMPANY Box 506 Mercersburg, Pa.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.
MRS. J. S. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROOM, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.
EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The third Sunday in this month was spent with Brother Winstead at Carthage. We had a fine day. Brother Winstead has projected work there that will tell in the years to come. The work seems to be on an up-grade all around. The parsonage and church have been repaired and painted. They are fixing three Sunday school rooms and are talking other improvements. Brother Winstead organized an Epworth League Sunday afternoon and I feel that it will have a large and useful field. The work is growing in every respect and I feel that Methodism is on the up-grade.

We are having some fine reports from our larger Sunday schools. The Galloway Memorial is having an attendance of over 500, as is Central, Meridian. Central, Meridian, is our largest school in point of attendance unless some school is having a large attendance and not reporting it.

Capitol Street Sunday School is maintaining an attendance of over 500 now, last Sunday being 506. They have their goal at 550 for the next Sunday. This is considerable increase in the last three years. I heard a steward say that in spite of the fact that they had expended $800 more than their budget called for, the finances were in sight with considerable more than enough to meet all claims.

Please send us in your good news.

Speaking of finance, now is the time to keep up the courage of the people. Do not let the devil get the victory of any sort of slump in anything. It is all God's and may we see that he gets the glory,

Pray for the work and the workers.

JOHN C. CHAMBERS.

Announcement.

By the time you read this notice we will have moved our office from Room 3, Bule Building, to 214½ West Capitol Street, in the Berberovich Building. Please take due notice.

JOHN C. CHAMBERS,
Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney. Sardis, Miss.

Do you need a new church building, do you want to add to the old one? Organize every class in your school above the juniors with that for your aim and let them do the work. What if it does take two or three years to accomplish your aim? Better do the work in that time than never do it.

The organized Bible class comes as near meeting every need of the Christian as anything I know of. If you simply organize for the sake of organization, it will amount to nothing, but if you organize for a purpose, you will accomplish ten times as much with the organization as you would without it.

We ought to have five hundred such classes in this Conference. With that number doing definite and intelligent work we would make things happen in these parts. Talk, think, pray federation until we get a host of men and women together in a great federation of our organized classes. Begin now and keep working and when you have all the classes in your own school at work go out and help somebody else do the same thing.

Many of the teachers who attended the Training School at Grenada in August are giving the teachers who did not attend the benefit of what they learned: Miss Louise Mitchell, of Olive Branch, meets with the teachers before the Sunday school hour to give them junior methods. Spread the good work in every way possible.

We spent Saturday and Sunday in Benton County. Miss Mansker held services at Ashland all day Saturday while Brother Holder and I did some preaching and organizing at Liberty. I spent Sunday at Ashland and Miss Mansker spent the day at Liberty. Both these schools are using graded lessons, O. K. records, etc. No finer young people can be found anywhere than those that live in and near Ashland.

One year ago the Clarksdale school had an enrollment of 200. This year there is an enrollment of 538, managed by 60 officers and teachers. The Clarksdale Methodist school is stimulating every church and is wielding an uplifting influence on a large portion of this delta city. It gives one hope and joy to witness the growth in grace of a number of the teachers in this school. Another remarkable experience this school is having—they find it easier to secure teachers to help do the work as it ought to be done than in the past when they had no definite aim. Brother Broyles is doing a great piece of work in this school in making Christians of the highest type. We have a dozen schools in the Conference that are doing similar work in establishing the kingdom of God.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Just another week and all our Sunday schools will have their reports ready for Conference.

Make sure that you report all that goes into a good report. Report the Sunday school that met all through the year with the exception of a few weeks. Put in the Cradle Roll and Home Department enrollment; make sure you have Sunday School Day offering and see me if you have any question in your mind about it.

If the Conference Sunday School Board has helped you any this year, it was because we tried to do so. Our plan is to help you more and more every year.

ALONZO EARLY,
Field Secretary.
Miss CAROLINE HESS,
Elementary Supt.

FROM ARTESIA, MISS.—A STATION

Dear Brother: Here are a few lines to let you know how we are getting along on the Artesia charge. Artesia is a station charge, although the compiler of the Annual Conference Minutes persists in listing this charge as a "circuit." When he made the slip two years ago, we thought it was possibly an oversight, but when he came right back last year and made the same entry in the Minutes we thought ??, !!, (), @. In no mistaken language the compiler of the Conference Minutes will be told at the approching Annual Conference that Artesia is a station charge, with the word "station" violently stressed. And we are doing a work here commendable of any "First Church" in Methodism.

We have a very small membership here—eighty-five all told—but for all purposes this charge will raise this year no less than four thousand dollars. (Now, now, don't get restless over there, brother). With the assistance of Brother Gladney we have just reorganized our Sunday school, and filled it brimming full with enthusiasm and definite ideals. There are two adult classes which we think can't be beat in the Conference. And our Sunday school is more than a "big noise;" it is functioning properly and ideally. Big things are planned for the charge next year: an indebtedness on the parsonage is to be liquidated and Sunday school rooms are to be built. Also, we expect to install a new piano.

In its characteristic way this church will send up to Conference "everything in full." We have a Centenary assessment of $7,500, and in collection we stand in the rank of "honorable mention." There are few boards of stewards just like the one we have. The board here takes care of all finances whatsoever, so that the pastor has not had to mention money this year. Blessed is the pastor who does not have to use the "Big Stick" method to raise money!

It is a happy preacher who goes up to Conference this year from the Artesia charge. Everything will be in hand, which, with his Conference course finished for the year, will make him feel like telling them that Artesia is a "shore nuff" station, with much emphasis on "station."

Very truly yours,
S. CURTIS YATES.

THE LONG TO-MORROW.

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

The life above, when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—H. Bonar.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

How to Get Rid of Catarrh

A Simple, Safe, Inexpensive Method that Clears Out the Head, Nose and Throat.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat and lungs. It contains no cubebs or tobacco and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by The Blosser Co., 44 DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Adv.

DON'T DISREGARD A COLD.

The influenza and pneumonia that swept the country a year ago were proceeded by an epidemic of colds. Foley's Honey and Tar will check a cold if taken in time, and will also stop a cough of long standing. It promptly gives relief, soothes and heals. Mrs. Geneva Robinson, 88 N. Swan St., Albany, N. Y., writes: "Foley's Honey and Tar is the best cough medicine I ever used. Two bottles broke a most stubborn lingering cough." It loosens phlegm and mucus, clears air passages, eases hoarseness, stops tickling.—Adv.

UNIMPEACHABLE—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood, disease from which you are suffering.—Adv.

Ex-Soldier Has a Good Stomach.

"If a man spends six years in the army he surely would have to have a good stomach. I have a good one now and Foley Cathartic Tablets made it that way. If any one does not believe this, let him write to Arthur L. Lyons, 454 Cincinnati St., Dayton, Ohio." That is a sample of the hundreds of letters received by Foley & Co. You can relieve biliousness, bloating, constipation or other condition arising from indigestion with Foley Cathartic Tablets.—Adv.

WHEN A WOMAN IS NERVOUS—WORRIED

Most women neglect their health, and for this they pay the penalty. Any woman will find that neglect does not pay. A little more attention to health would brighten up her life. If she asks her neighbors she finds that Dr. Pierce's Favorite Prescription benefits a woman's whole system. It not only acts upon the troubles and weaknesses peculiar to women, but is an all-round tonic that braces the entire body, overcoming nervousness, sleeplessness, headaches, dizziness and a run-down condition.

SELMA, ALA.—"For about six months I have been going down in health. I would have pains thru the back of my neck and shoulders, and suffered with backache all the time, also pains in my side. My appetite left me, I became very weak and extremely nervous. I tried different medicines but did not get better. Then my mother advised me to take Dr. Pierce's Favorite Prescription, which I did. I am now on my third bottle and the results have been very satisfactory. I am stronger, my appetite has returned, and I am feeling so much better in every way. Other women who suffer will not regret having given it a trial."—MRS. N. W. GRAHAM, 2301 E. Alabama Ave.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price. 90c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

DON'T Send Money

If you have never used G. S. and have Pellagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists, $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

PILES DON'T BE CUT until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 420-G Page Bldg., Marshall, Mich.

FROM COLUMBIA, LA.

Dear Brother Carley: I have always had an aversion for gas or gassing; but it seems that time has brought about a change, for I found upon my return from my last appointment, that during the trip I had used fourteen gallons of gasoline. While it may seem a little gassy, I thought I would give the doings of one day, the 10th instant. I traveled three miles in automobiles, two on horseback, walked two, and crossed a river twice, using two cars, two horses, two saddles, and two boats; I visited seven homes, eating in three of them; I attended two Sunday schools and a prayer meeting, preached three times, conducted one baptismal, and two membership services, and administered the sacrament of the Lord's Supper.

I have baptized this year twenty-seven, and received fifty-one members.

W. J. PORTER, P. C.

REVIVALS AT GOODMAN AND PICKENS.

We have just closed two great meetings at Goodman and Pickens with Brother W. M. McIntosh and his singer, Brother R. L. Cooper. In Goodman, we had some 25 or 30 converts, 14 joining the Methodist Church and several joining the other churches. In Pickens, some 15 or 20 conversions, 17 joining the Methodist Church, several joining the other churches. There was a great spiritual awakening. All the people felt the uplift. Scores of people pledged themselves to tithe and to family prayer. The good effect abides.

I have had Brother McIntosh with me in meetings several times, the first about 25 years ago. He has "grown in grace and in knowledge," all these years. He is a great preacher, a consecrated Christian, and skilled in revival work. Brother Cooper, his singer, is a true, consecrated Christian who enjoys serving God in song, he is a master in his science. He has a voice clear and strong, tender and mellow, that can play on every key of the human heart. Any church is fortunate to secure these two men of God to help in revival work.

We were fortunate, also, in having Sister McIntosh with us most of the time. She is splendid help in the general services, and in special services with the women and children—her very presence is an inspiration.

These faithful servants of God will long be remembered in the towns of Goodman and Pickens.

Yours in word and work for souls,

J. H. SMITH, Pastor.

FROM INDIAN BAYOU, LA.

Dear Brother Carley: I would like to say a few words from this charge. We have almost completed our parsonage, with the exception of some inside work, which will have attention soon. One new church and a parsonage this year, together with about 25 accessions to the work, is the main item in our report this year. The financial condition is most deplorable. All of our money comes through the rice industry, and the rice proposition is a complete failure this year as to prices.

However, I pray that things will be better than we contemplate. God bless you.

Fraternally,

C. B. POWELL.

FROM TEXAS AVENUE, SHREVEPORT, LA.

Dear Brother Carley: On last Wednesday evening we closed one of the most successful meetings at Texas Avenue I have ever seen in any of my pastoral charges.

The meeting was in progress for seventeen days, with Rev. Leon I McCain doing the preaching. Rev. H. Wade Cudd led the singing, and Brother Paul Germany, of the Nazarene Church, was at the piano.

We had some forty people saved or reclaimed and some Christians were filled with the Holy Ghost. There were thirty-four accessions to the church, about half of them coming by church certificate. And there will be more to follow.

We are going to report everything paid in full at Conference, unless it is our Centenary subscriptions; and we are working on that.

Oh, I was about to close without telling you that those who were saved or reclaimed came to the altar and wept over sins committed and prayed through to victory!

Brother Carley, we need a revival of the mourner's bench in the Methodist Church. Let's have it—what do you say?

I feel sure we are going to get at least two preachers as a result of the meeting; and we have in our church four girls who, I think, are called to the mission work.

Pray for us.

Yours in Christian love.

F. R. POWER, Pastor.

October 16.

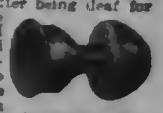
A LOOK AT GOD.

Nothing doth so much establish the mind amidst the roilings and turbulency of present things, as both a look above them, and a look beyond them; above them to the good and steady Hand by which they are ruled, and beyond them to the sweet and beautiful end to which, by that Hand, they shall be brought. Study pure and holy walking, if you would have your confidence firm, and have boldness and joy in God. You will find that a little sin will shave your trust and disturb your peace more than the greatest suffering: yea, in those sufferings, your assurance and joy in God will grow and abound most if sin be kept out. So much sin as gets in, so much peace will go out.—R. Leighton.

Culture is the power which makes a man capable of appreciating the life around him, and the power of making that life worth appreciating.—Mallock.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address J. 1968.



Medicated Ear Drum. Pat. Nov.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! it is harmless and never irritates.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Your Vote

Decides Political Issues.....

Moral Issues are Paramount

Christianity must be wrought into the foundations of our national life if America is to endure.

Public officials must be bound by basic law to act in harmony with Christian principles in every domain of Civil Government.

THE PRINCE OF PEACE IS KING!

AMERICA MUST ACKNOWLEDGE HIM.

WILL YOU HELP TO MAKE OURS A CHRISTIAN NATION IN FACT AS WELL AS IN NAME?

WE INVITE THE MORAL AND FINANCIAL SUPPORT OF CHRISTIANS OF EVERY NAME IN A CAMPAIGN FOR NATIONAL RIGHTEOUSNESS.

The Witness Committee

119 Federal Street PITTSBURGH, PA.

"I am well! - your chickens and stock well?"
If not- give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesman about Bee Dee!
192

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything afterwards.

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

News From Natchitoches Auxiliary.

The year 1920 has been designated as a year for stressing Bible study in the auxiliaries of this Conference; therefore it may be of interest to others to know how Natchitoches auxiliary has attempted to emphasize the study of God's Word.

Apart from the Bible lessons given at each meeting, one of the four monthly meetings has been set apart entirely for Bible instruction. Because this meeting only comes once each month there is lengthy preparation made throughout the four weeks previous, by the help of outlines and plans, for a splendid Bible recitation. The auxiliary has been very fortunate in securing as their teacher Mrs. Z. T. Galllon, Jr., who is willing to spend hours daily in the study and planning of the lesson which she presents in a most interesting and compelling way. Both teacher and students use Scofield's Reference Bibles, thereby getting the excellent help that is given in this especial edition—Genesis and Exodus, which heretofore have seemed tedious and tiresome to some, have through these studies, become wonderful heart-messages from the Heavenly Father.

Many of the members consider this Bible lesson hour the most helpful of all four meetings of the auxiliary.

An Appeal For Bible Study.

Dear Presidents of our 125 Auxiliaries:

For some time there has been a message in my heart for you. And as I have held it back, it has grown in intensity of desire for realization! It is this: Why can not every one of the auxiliaries in this State devote one of its monthly meetings entirely to the promulgation of Bible study? Perhaps there are some societies having only one or two monthly meetings which are already taken up with other work—then put in this special extra meeting, just exclusively for God's Word and have the joy that will surely come from so honoring the Book of Books!

In the brilliant Rainbow campaign which is sweeping the State this October, I am just so glad to find among the Rainbow leaflets the yellow and orange sheats telling us so convincingly about the "How and Why of Bible Study." Now let me tell you why I'm glad they are there. If you will pardon a little personal confession, there was a time when my own heart was cold toward foreign missions and it was reading the Bible that brought light to me, and desire and enthusiasm for the salvation of the whole wide world. Why I found that Jesus was a missionary! And St. Paul and all the others. "Come over into Macedonia and help us" and the wonderful "Go ye into all the world" were too insistent and compelling for any heart loving Jesus to ponder over and then "refuse." So to me, the call to Bible study was the loudest note struck in the present drive for converting hearts to an appreciation and desire for the work.

Then—isn't it true that our missionary societies are trying to meet the great needs of life? Is there a more crying need to-day than the need of the "Brand of Life?" Now let us be honest, isn't the ignorance of God's Word, even among church members, just something appalling? Some have said, "This especial work is for the Sunday school." And so it is, but not altogether. When at war with Germany, in face of the pressing need, did our citizens sit back and say, "Let the regular army do all the fighting, it is their special work?" Rather the passwords were, "Let everybody help!" Uncle Sam never needed soldiers then, any worse than God needs organizations and individuals now, to carry the life-saving messages of His Book to the minds and heart of men.

Now the little Rainbow leaflet says, "Study" God's Word. And I'm just wondering if any of our auxiliaries reporting "Organized Bible classes" are doing like the Natchitoches society has done all these years up to a few short months ago: that is, we tried by superficial methods to ease our conscience when we met the glaring headlines of this question on the report blanks, "Have you an organized Bible Class?" It worried us every now and then—we wanted to say "yes" to our report interrogations. We did try most strenuously to find some book from which to snatch a ten-minutes Bible talk to be given at each meeting and call that "Bible study." Our pastor, who is not afraid to meet issues, even with women, challenged us on that score, charging that we were not doing real Bible study. We contended we were, but he withstood our arguments, and deep down in our hearts we felt he was right.

Friends, why should we quibble about the "Wonderful Words of Life?" Why indeed should we try ever to do as little as possible in learning more of God's Word and helping others to do so? Why not let's give God's blessed Word the big place it should have in all our auxiliaries? Why relegate the "Words of Eternal Life" to a little ten-minutes corner in some of our other meetings? If it's a big throbbing need, let's meet that need, and meet it now. Set each auxiliary have at least one monthly meeting devoted entirely to real Bible instruction. You will find that women will be reached who never go to Sunday school, and many hearts will be drawn into a deeper love and understanding of Christianity. I make the charge again: we do not know God's Word! Hundreds and thousands of us, even professing Christians, are in appalling ignorance of the Bible. If any doubt this, get your minister to conduct an impromptu examination of the church membership.

I appeal to each president of each auxiliary to make a great effort to accomplish this for the Master before 1920 ends. It will be one of the finest things you have ever done for Him during this or any other year. Make some plan by which you shall have real Bible study in your auxiliary, by which you shall lead hearts and minds into a deeper knowledge of "The Truth and the Way."

"Sing them over again to me,
Wonderful Words of Life,
Let me more of their beauty see,
Wonderful Words of Life,
Words of life and beauty,
Teach me faith and duty;
Beautiful words, wonderful words,
Wonderful Words of Life."

Yours prayerfully,
MRS. V. G. HYAMS,
Publicity Superintendent.

OPPORTUNITY.

Ask Him to increase your powers of sympathy: to give you more quickness and depth of sympathy, in little things as well as great. Opportunities of doing a kindness are often lost from mere want of thought. Half a dozen lines of kindness may bring sunshine into the whole day of some sick person. Think of the pleasure you might give to some one who is much shut up, and who has fewer pleasures than you have. by sharing with her some little comfort or enjoyment that you have learned to look upon as a necessary of life—the pleasant drive, the new book, flowers from the country, etc. Try to put yourself in another's place. Ask "What should I like myself, if I were hard-worked, or sick, or lonely?" Cultivate the habit of sympathy.—Wilkinson.

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

TO THE PREACHERS OF THE CONFERENCE.

Here's to the preachers of the Conference,
So loyal and so true;
May they be paid their dollars and cents,
And whatever else is due.

They're all so tired of fried chicken and pie,
What a shame it won't last forever!
But summer is over and alas—a sigh!
They're working harder than ever.

"Those Conference collections have got to be paid
Before the end of the year;
Just give a little that you have made
And leave the old road clear."

This call is heard from them everywhere;
May we not fail short with our part,
But make them feel good afar and near,
By giving them all a new start.

Preachers! we're expecting some jolly times,
At the Conference this year,
So fill your grips with jokes and smiles,
And we'll give you a hearty cheer.

A WHITWORTH STUDENT.

SHORT-TIME CHRISTIANS.

Dear Mr. Editor: Did you ever hear about a half-day or one-hour Christians? Well, Brother Saunders, of Natchez, has a great many to contend with. His morning audiences outnumber more than three to one his Sunday evening crowd. Why is this? Do they get enough religion to last the balance of the week? Or is Brother Saunders such a good and impressive preacher that they do not need any more spiritual uplift? Or is the world going backward along religious lines? Now Brother Saunders does not give them dry, long-winded theology or meaningless platitudes. He is one of the very best preachers I ever heard. All his sermons are different and give you something to think about, if you listen and follow him. I am not a member of his church, though I attend it regularly both morning and evening. We see some of them at the morning service, a few at evening, and a very few at prayer meeting.

The church has no trouble in its finances, and all will almost swear allegiance to Brother Saunders; then why do they not come to church? I have asked many, but have received no satisfactory answer. How can a man be a Christian all the week when he comes in contact with the devil's flesh-nots and the sin-holes with which a city, even the size of Natchez, abounds, with only one hour's religion? Is it possible? I do not think so. When you ask them to come out to prayer meeting or church, they say, "Oh, well, I cannot come to the church so many times—it gets tiresome." One told me he went to Sunday school and church in the morning and that was enough for one week. Wonder how that statement would get by St. Peter?

Has the war, or have the times, played havoc with our religion, or are we getting beyond the old-fashioned, hell-fire-and-brimstone preaching that used to make the hair stand on end when we were boys? The how and why of this indifference? I give it up, and leave it to some one who can fathom the great lack of fealty to the religion of our fathers.

Maybe, sometime, we will come back to the better way of living and a higher estimation of the good of the church and the honest and conscientious preacher who dares to speak out the truth. May God bring this about, is the prayer of all honest and upright men who try to live as God intended them to.

Very truly,
E. B. QUISENBERRY.

Natchez, Miss.

LOUISIANA STATE EPWORTH LEAGUE CABINET MEETING.

The Louisiana State Epworth League Cabinet met for its annual fall meeting in New Orleans, October 1st and 2d, 1920, at the First Methodist Church. Twenty members of the Cabinet were present, besides several visitors from out of the city.

The work of the various League departments was discussed, and plans were laid for the following year. The Louisiana State Epworthians' Loyalty Legion Commander, Rev. Leland Clegg, reported $777 collected on Conference Collections. The Superintendent of the Fourth Department, Miss Julia Reid, reported that $2000 had been pledged on the League "Africa Special." The other departments have outlined their programs for 1921, and are prepared to present their work to the local chapters of the State.

The Third Annual Epworth League Assembly will be held at Mansfield, La., from June 7th to the 14th, inclusive, 1921. A capacity attendance is expected, as all local chapters of the League are requsted to send delegates, and others interested in the work of the League are invited to attend. There will be a faculty of at least fifteen men and women who are vitally interested in the formation of Christian life and character. If you are interested in the Mansfield Assembly, come; if you cannot come, help send some one.

WARRENA H. HARLOW,
Sec'y Pro Tem and Supt. 1st Dept.

For the sake of the child in our midst, we must talk of Thee in unspoken words of small things done in love; for the sake of the aged, we must translate Thee in terms of consideration and patience; for the sake of the poor, in his pride, we must speak in simplicity; for the sake of the rich, in his pride, we must speak in power.—Selected.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.

At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

750 BIBLE & GOSPEL STUDIES

Brief Complete Outlines of Sermons, Talks, Studies for Christians, Students, Teachers, Preachers. Covering Old and New Testaments. Ready Help for Leading Meetings. Many Important Questions Answered. Apt References and Short Spiritual Explanations. All Subjects Fully Covered. Vest Pocket Size, 128 pages. Cloth, 25c. Morocco 35c, postpaid. Stamps Taken. AGENTS Wanted.

GEO. W. NOBLE, Menon Building, Chicago, Ill.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

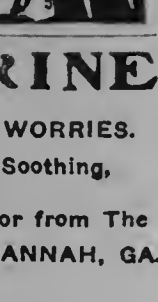
Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

Brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists



TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

MORRIS

Supreme

DRIED BEEF

Delicious Creamed or Otherwise

MORRIS & COMPANY

BEATEN OIL.

We then that are strong ought to bear in the infirmities of the weak, and not to please ourselves.—Rom. 15.1.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.—Isa. 1:4.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
—J. G. Whittier.

STANDARD AND OLLA, LA.

Dear Brother Carley: Kindly allow me space to report some of the things that have been accomplished on the Standard and Olla charge during the present year. Brother May placed me in charge in December. There had been no preacher in charge of our church at Standard for nine months, and Olla had been without regular preaching in our church for several years. But I found the leading Methodist people ready to co-operate with the pastor in church work from the first service I held.

There has been advance all through the year at both places. We held a fine meeting in the spring at Standard, resulting in 22 additions to our church on profession of faith, and the organization of an Epworth League of 55 members, and they are developing rapidly in church work.

At Olla, we have recently held a four days' meeting, reorganizing the membership and organizing an Epworth League of 36 members. We have also repaired the church at Olla at a cost of $325, installing electric lights, putting brick pillars under the church, and shingles are on hand to put a new roof on the church-house.

Much is due to the fine class of leaders we have at both places. At Standard, we have Mr. W. G. Banks, bookkeeper and cashier, of the mill-plant here, and his wife, both fine young people, enthusiastic Sunday school and League workers. They have the esteem and confidence of old and young people at Olla. We have Mrs. R. E. Blake and Miss Barber, both capable and efficient League workers, who are leading the young people in Sunday school and League work. And I must not forget Mrs. A. J. Blake and husband, who during the time Standard has had no preacher, have conducted Sunday work in the Methodist Church, and in this way made it possible to revive the church work.

Brother May was with us at Standard last Sunday and preached an inspiring sermon. In the afternoon he held our fourth quarterly conference, at which time the officials made a forward move and pledged $1500 for salary of the pastor next year.

Our finances are much in advance of former years. The preacher who may be read out for Standard for the coming year may feel that he has much to encourage him. To God be all the praise for these blessings.

H. B. VANDENBURG, P. C.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Don't Endure PILES

Write me and I will send you on trial my mild, soothing, guaranteed treatment for **Piles** which has proven a blessing to thousands who are now free from this cruel, torturous disease. Send post card today for Full Treatment. If results are satisfactory costs you $2.00. If not, costs nothing.
H. D. POWERS, Dept. 683 BATTLE CREEK, MICH.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

IS THE CENTENARY TOO LATE?

By Rev. S. A. Neblett.

I have before me four letters which were brought to me to-day by a lady. One was from the Secretary of Public Instruction and Fine Arts in the Cabinet of President Menocal; another was from the Sub-Secretary of the same Department; the third was written by the General Auditor of the Republic of Cuba; and the fourth by the Superintendent of Public Instruction of the Province of Habana. Why these letters from high officials? Simply requesting my influence with the principals of our girls' schools to secure the admission of the daughter of the bearer as a pay boarding pupil in any one of the schools. Here is what the Secretary of Public Instruction and Fine Arts says: "I would appreciate it very greatly if, as a special favor, you would admit to one of your schools the daughter of Senora Electa Fe de la Pena, the bearer of this letter, a person I esteem and distinguish, and whom I am anxious to serve." Six weeks before the day for the fall opening of our schools, every bed in the boarding department is taken, and applications for admission by people willing to pay any price are still coming in. Sometime ago this lady wrote Miss Toland at Matanzas, but was informed that there was no room. The new school here in the suburbs of Habana had to give the same answer. Senora Electra Fe de la Pena taught English in the government Normal at Matanzas and is now teaching in a school in Habana. Besides she is engaged during spare hours in charitable and humane work. In substance, she said, "I must have my daughter in one of your schools. I am willing to pay extra over and above the regular prices, and they can put her on a cot in the hall, if necessary. Your girls not only get instruction, but are developed in character. I know, because I have come in contact with them in the Normal School. I am giving my life for Cuba, and you must get a place for my daughter in one of your schools."

During the four years prior to the Centenary I constantly pleaded for the enlargement of our schools so that we could take care of an increasing number of boarding pupils, but the missionary revenues of the Board and Woman's Council were so small that little could be done. To-day we are face to face with a great opportunity, people begging us to let them pay us all kinds of prices to educate their boys and girls, getting Cabinet officers to bring pressure to bear on us to admit them. Our answer is: NO ROOM.

The Centenary comes too late to enable us to do much more than hold our own. With present building conditions we should have during the next twelve months, in addition to our appropriations for school and college buildings and equipment, at least ONE HUNDRED THOUSAND DOLLARS, over and above and outside of the Centenary, in order to enable us to do what we had in mind three years ago when the Centenary budget was prepared. Must the church always be behind and unprepared when her opportunities come?

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Pascagoula, Wednesday, Nov. 3.
Logtown, Nov. 6, 7.
Brooklyn and Bond, Wednesday, 10 a.m., Nov. 10.
Columbia, Wednesday, 7:30 p.m., Nov. 10.
Hub, at Paynes Chapel, Thursday, 11 a.m., Nov. 11.
Saucier and Lyman, Friday, 7:30 p.m., Nov. 12, and 11 a.m., Nov. 14.
Wiggins, 7:30 p.m., Nov. 14.
Lumberton, Monday, 7:30 p.m., Nov. 15.
Biloxi, Wednesday, 7:30 p.m., Nov. 17.
Moss Point, Nov. 20, 21.
Gulfport, Wednesday, 7:30 p.m., Nov. 24.
Long Beach, Nov. 27, 28.
Pass Christian, 7:30 p.m., Nov. 28.

Let the pastors see to it that the trustees have their reports; and be ready to report Centenary money collected and collections for General and Conference work.

W. M. SULLIVAN, P. E.

Hattiesburg Dist.—Fourth Round.

Avera, at Avera, Oct. 31.
Magee, at Magee, Nov. 5.
Taylorville, at Taylorville, 11 a.m., Nov. 6, 7.
Mt. Olive, at Mt. Olive, 8 p.m., Nov. 7, 8.
Collins, at Collins, 8 p.m., Nov. 8.
Williamsburg, at W.., Nov. 9.
New Augusta, at Cox Chapel, 11 a.m., Nov. 12.
Lucedale, at Lucedale, 8 p.m., Nov. 12.
Leakesville, at Leakesville, Nov. 13, 14.
Heidelberg, at Heidelberg, Nov. 21, 22.
Eucutta, at Goodwater, 11 a.m., Nov. 23.
Hattiesburg ct., at Petal, 11 a.m., Nov. 24.
Hattiesburg, Broad Street, at Main Street, Nov. 29.
Hattiesburg, Court Street, at Main Street, Nov. 29.
Hattiesburg, Main Street, at Main Street, Nov. 29.

W. B. JONES, P. E.

Newton Dist.—Fourth Round.

Decatur and Hickory, at Hickory, Oct. 30, 31.
Rose Hill, at Rose Hill, Nov. 6, 7.
Union, at Union, Nov. 10, 3 p.m., 7:30 p.m.
Walnut Grove, at Zion, Nov. 13, 14.
Lake, at Lake, Nov. 17, 3 p.m., 7:30 p.m.
Raleigh, at Trinity, Nov. 20, 21.
Laurel, First Church, Nov. 22, 7:30 p.m.
Laurel, Kingston, Nov. 23, 7:30 p.m.
Laurel, West End, Nov. 24, 7:30 p.m.
Bay Springs, at Bay Springs, Nov. 25, 3 p.m., 7:30 p.m.
Shiloh, at Johns, Nov. 26, 3 p.m.
Chunky, at Chunky, Nov. 27, 3 p.m., 28.
Newton, at Newton, Nov. 29.

J. A. MOORE, P. E.

Meridian Dist.—Fourth Round.

DeSoto, at Andrews Ch., Oct. 30, 31.
Shubuta, Oct. 31.
Enterprise, Nov. 6, 7.
Quitman, Nov. 7.
Daleville, Nov. 9.
Pachuta, at Adams Ch., Nov. 10.
Scooba, at Wahalak, Nov. 13, 14.
Lauderdale, at Electric M., Nov. 14.
DeKalb, at ———, Nov. 15.
Moscow, at Clarks Chapel, Nov. 16.
Porterville, at ———, Nov. 17.
Seventh Ave., at Sageville, Nov. 20.
Vimville, at ———, Nov. 21.
Waynesboro Ct., at P. Grove, Nov. 27.
Waynesboro, Nov. 28.
Buckatunna, Nov. 28, 29.

Reports will be expected in each quarterly conference on church and parsonage property, Sunday schools Woman's Missionary Society, Centenary subscriptions and payments for each church, and from the secretaries of church conferences. I will send blanks for the reports of church secretaries, if needed.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

McCalls, at McCalls, Oct. 30.
Meadville, at Meadville, Oct. 31.
Bayou Pierre, at Pleasant Valley, Nov. 6.
Barlow, at Barlow, Nov. 7.
Hazlehurst, Nov. 7, 8.
Pleasant Grove, at Pleasant Grove, Nov. 12.
Foxworth, at Foxworth, Nov. 13.
Monticello, at Monticello, Nov. 14.
Topisaw, at Holmesville, Nov. 20.
Tylertown, at Tylertown, Nov. 21.
Centenary, McComb, Nov. 21, 22.
Brookhaven, Nov. 23.
Wesson, at Wesson, Nov. 24.
Bogue Chitto and Norfield, at Norfield, Nov. 25.
Scotland, at Bethel, Nov. 28.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Woodville ct., at Macedonia, Oct. 31.
Woodville, 7:30 p.m., Oct. 31.
Silver City, at Midnight, Nov. 7.
Louise and Holly Bluff, at Louise, 7:30 p.m., Nov. 7.
Vicksburg, Gibson Memorial, 7:30 p.m., Nov. 8.
Natchez, 5:30 p.m., Nov. 10.
Nebo, Nov. 12.
Anguilla, at Delta City, Nov. 14.
Rolling Fork, 7:30 p.m., Nov. 14.
Mayersville, Nov. 15.
Rocky Springs, Nov. 17.
Port Gibson, 4:30 p.m., Nov. 17.
Gloster and Liberty, at Mt. Olive, Nov. 21.
Oak Ridge, Nov. 24.
Vicksburg, Crawford St., 7:30 p.m., Nov. 24.
Roxie, at McNair, Nov. 28.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Lake City, Oct. 30.
Yazoo City, Oct. 31, Nov. 1.
Madison, Nov. 7, 8.
Monterey, Nov. 21, 22.

J. M. MORSE, P. E.

Sign Your Name Here

If you suffer with any curable disease that does not seem to be benfitted by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discoverd, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 17A, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten galions of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....

(Advertisement)

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3376.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 4, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE UNLOADED GUN.

According to newspaper reports, there seems to have been more than the usual number of deplorable tragedies recently on account of "unloaded" guns. It is a strange thing that supposedly sensible people will be criminally careless with a dangerous weapon and then make the excuse that they "didn't know it was loaded." Some people are equally careless in saying or doing things that hurt, not the body but the spirit of those with whom they are associated; and their excuse is that they "didn't intend to do it." Oh carelessness, how many crimes are committed in thy name!

TOO MUCH SMOKE.

A dispatch from Paris states that the Treasury Departments of four nations are greatly disturbed over the question as to who is to pay a cigar bill of 80,000 francs piled up by the premiers of the Allied Powers at a conference at the Spa. The bill was presented to the Belgian Government, which refused to pay it; it was then presented in turn to Great Britain, France, and Italy, all of whom refused to pay it. We can sympathize with the tobacconist, who wants his money, but we are glad that tobacco is not yet looked upon by these governments as a necessity for its representatives. There is too much smoking in the world anyway.

FINISH THE JOB.

We saw a picture the other day of a magnificent building begun ten years ago which is still unfinished. Part of it is completed and in use, but the great central portion has never received the finishing touches. This building is a figure of many men's plans and of not a few lives. The beginning was fair enough, and the future was radiant with promise. But for some reason or other, the hope was never fulfilled, the plan was never carried out, the life never attained its goal. It may be that misfortune intervened to make impossible the achievement of all that had been intended; but in many cases the failure is due to intermittent activity or lapsed interest. It is still a question for debate as to whether "It is better to have loved and lost than never to have loved at all;" and it is possible to maintain vigorously the thesis that it is better to begin a great undertaking, though it is never finished, than to leave it unattempted. But we can all agree that there is an element of pathos in the incomplete structure, the unfinished job. Sometimes we fail to do what we started out to do because it is easier to stop than it is to go on.

GROWTH IN POPULATION—BUT HOW ABOUT GRACE?

The Census Bureau has announced that the recent enumeration shows that the United States has a population of 105,683,108—an increase of 13,710,842 since 1910. While the increase in the preceding decade was larger, both in percentage and in absolute numbers, the figures show that our population is steadily—and apparently irresistibly—growing. The increase in twenty years has amounted, in round numbers, to 30,000,000 people. Interesting as this is, and as important in determining our national policy in many directions, it does not approach in significance the question of the moral character of this vast number of men and women who are shaping the destiny of the nation. We have not the figures at hand to make a study of religious growth in relation to the increase of population, but there are not lacking indications that the church has not kept pace with the development of the country in many phases of its life. A growth in population without a corresponding growth in grace brings us face to face with an ominous situation. If the principles of the Christian religion are to dominate this land, it is high time for the church to put into effective operation a program that will arrest the attention and enlist the support of the great masses of people who are not identified with it either in fact or in theory. It would be the supreme tragedy of history if this nation, after having been largely instrumental in evangelizing the heathen races of earth, should itself become a castaway.

MAKING IT WORTH WHILE.

We have considerable respect for the man who is not satisfied to remain forever upon the "dead level of mediocrity," or in the deeply-worn ruts that thousands of feet have trod, even though departure from the ordinary may involve the throwing up of hands in amazement and the raising of startled voices at the temerity of one who dares to do the unusual. According to a news item in a local newspaper a few days ago, two men stole a street car from one of the largest barns in the city. They might have taken a drayman's cart, or a banker's automobile—but that would have been a commonplace affair; a street car is unusual spoil. We are not commending wrong-doing, of course, but we do admire the daring of these unconventional thieves. More originality in legitimate endeavor would probably make our activities more worth while.

MIND AND BODY.

A recent story is to the effect that a London charwoman—an ordinary household servant—reads a book a day and collaborates with her employer, who is a book reviewer. In speaking of her services, this gentleman says: "It is my lot to review a certain number of books. I find that I cannot do better than to hand them to her. Her judgment is always sound and is swayed by no weight of name or popularity." The point to which we wish to call attention is the fact that this woman engaged in the most menial tasks physically, lives in an altogether different world intellectually. In spite of limitations and hindrances that would make the ordinary person hopeless of high achievement, she has made for herself a recognized place among those who minister to the esthetic needs of humanity. Her humble position has not kept her from attaining high honor in the field of literary activity. It is simply another illustration of the old truth that outward circumstances are purely incidental in the real development of the life. The plain plowman may become a profound philosopher—if he will.

A JAIL DELIVERY.

We can very well imagine that the prisoner is a happy man whose strong friends on the outside tear away the bars of the windows or break down the doors of the jail and open the way for him to freedom. It may be that he has longed for liberty, and dreamed of the day when he would be delivered from his bondage—but with little hope of realizing his dream. His friends have done for him what he could not do for himself. But how about the man who is his own jailer—who has entered the cell of his own free will, and remains there by his own choice? He has surrendered to evil desires and is chained by bad habits. His friends cannot save him, because there are no bars that they can break down—his barriers are invisible ones, erected with his own consent, subject to his own will. And yet he remains a prisoner. Why? Because it is easier for him to wear the chains of a pitiful bondage than it is for him boldly and firmly to declare his own emancipation. When the imperial will has to yield to the dictates of a bad habit, man has surrendered that which of all his possessions is most precious—the right to do as he pleases—and he is as truly a prisoner as the criminal surrounded by stone walls and guards. He can be free—but he must break jail himself.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1102, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will he returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

CREDO.

Not what, but whom I do believe,
That in my darkest hour of need,
Hath comfort that no mortal creed
To moral man may give—
Not what, but whom!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids us look beyond the tomb,
The larger life to live?—
Not what I do believe,
But whom!
Not what,
But whom!

—John Oxenham.

CHARACTER IN THE KINGDOM.

By William Black.

It seems probable that the discourse recorded in Matthew and commonly called the Sermon on the Mount, was delivered toward the middle of Jesus' ministry. From what He says in it we might judge that the message of the Kingdom had been widely delivered at the time it was spoken, that some had believed in it and others had rejected it, and that considerable persecution had arisen. This situation would involve that the sermon had not been preached until well on in Jesus' ministry. It is doubtful, however, if the sermon as Matthew gives it was all delivered at the one time. He probably gathered together into one the substance of several addresses, though it is not at all necessary to stress this point.

Our study of this sermon in the series of lessons of which it forms a part concerns itself in a general way with three themes. First, the character and quality of those who are members in Christ's great Kingdom; second, the privileges and advantages that come to them because of that relationship; third, the duties and obligations that, as a result, are theirs.

Under the first heading the very first thing that strikes us is that the virtues and qualities that are supposed to mark those who are worthy of membership in Christ's Kingdom, do not make, at first blush, a very attractive list. But it is only at first blush and before we have taken the trouble to understand what these virtues really are that we get that impression. When once we have taken that trouble and really do understand we admit the virtue and the utter attractiveness of it. For instance, meekness, in our first surface thought, hardly looks like a virtue at all, and certainly isn't very attractive. But that is because we have the careless habit of thinking of it as weakness and the lack of manly spirit and self-assertion. When we think of it as it really is, as self-controlled gentleness and strength, we have an altogether different feeling about it. In the same way poverty of spirit is not abjectness or a want of self-respect, but the opposite of that mean and shallow vice of self-conceit. Yes, these are real virtues that mark the character and lives of the men and women who are members in this great Kingdom, and, even in spite of ourselves, we would be compelled to take off our hats in their presence.

Under the second heading, we think of the privileges and advantages that come to those who are qualified for membership in the Kingdom. Our passage stresses the idea that there are tremendous, wonderful privileges and advantages. And we need to stress that idea. We forget the great truth that the Christian religion is a glorious opportunity, and the Christian life crowded with blessings. The word "blessed" as here used is a word pregnant with meaning, a big word that has crowded into it all that is best and most worth while from the highest human point of view.

We really ought to think of the Christian life more than we do, in terms of privilege. We emphasize duty and obligation and denial so much that we give the impression that these are all that our faith has for us. It has these, it is true, and must always have them, but it has the other as well. We ought to try to write this big word "Blessed" that the Master uses just as big as we can, and to fill it with all the meaning that He tried to put into it.

Of course our lesson keeps us to this idea that the blessedness of Christian living is not so much a gift as a result. It all grows out of character, depends upon what we are, has its root in our own life. In a way, therefore, God does not give us blessedness; we are not His favored ones; we are living according to the great laws and principles of His universe, and the fruit of that living is ours.

We are hardly to think of the characteristics as here enumerated as covering the whole range of Christian life. There are many other blesseds that Jesus might have mentioned, and many other qualities and graces that He might have glorified, even though these do seem to be very fundamental. Indeed, we might ourselves amplify the Master's list and say that every grace and every virtue has its own peculiar blessedness.

Of course, Jesus does not close His sermon without reminding His hearers that Christian living has its obligations as well as its opportunities. And He does not minify or make too easy any one of those obligations. He sets them forth big, unyielding, insistent, and does not have any way around our duty of taking up and carrying them. And do you know, that was one reason why He was so attractve as a Teacher and great religious Leader. He made His demands so tremendous that He made His programme for life attractive for every real man and woman. And the church of to-day has no other way of getting on but His way.—The Christian Guardian.

WORLD-WIDE METHODISM IN 1910-19.

By H. K. Carroll, LL.D.

Several inquiries have come to me recently, one from another country than our own, as to the numerical strength of Methodism in all countries, and it may be useful, as well as interesting, to give the table I have prepared publicity. The time is appropriate, for we have been lamenting for the past two years the decreases reported by our own and other evangelical denominations. Last year where there was any increase at all in any evangelical church, it was small.

It is a well-known fact that denominations do not make steady advances in membership. Their net gains vary from year to year, now large, now small, and the variations are often unexplainable. But in the last nine years, since the Fourth Ecumenical Conference brought out an official statistical statement of the Methodist bodies of the world, we have had the greatest and most destructive war in the history of the world, and war, quite naturally, always has an injurious effect upon the churches. Men may and do go into war as Christian soldiers, and come out of it Christian; but war is wicked and contrary to the spirit of Christ, and turns men into ravening beasts, set on the destruction of the enemy, whether they be Christian or heathen. It is the song of hate they sing and not the song of love.

Four years we had of this suspension of humanity and brotherhood, while millions of men were killed and millions more were maimed and crippled. Then God brought us peace, and "except the Lord had shortened these days," destruction had come upon mankind. All the arts and activities of peace suffered, and the church of Christ suffered with them. Ministers and members went to the battlefield, and many churches were without leaders. Our own church, due largely to the war condition, reported in 1918 and 1919 net losses of over 19,000 and nearly 70,000 members respectively within the bounds of the United States.

But we were not in the war as long by two years as the Canadians, the British and the Australasians. They bore the brunt of war when the Germanic forces were at their best, and poured out their blood like water. Great numbers of Methodist ministers and members went to the field of conflict and the losses were fearful.

We might reasonably, therefore, expect decreases in all these churches during the decade ending with the present year. But the accompanying tables show that only a few of the smaller Methodist bodies of England and her colonies had less members at the end of 1919 than at the end of 1910. Only the Primitives of England suffered a loss in the period of 5,600, the Wesleyan Church reporting a gain, notwithstanding its annual losses in England.

It is encouraging to note that the total net gain for the Methodism of the world in the nine years is 1,063,491, which is only 46,000 less than the net gain for the previous ten years, 1,109,357. The prospect is that the increase for the full decade, including the present year, will surpass that of 1900-1910 by from two hundred to three hundred thousand. This will be cheering news for the Fifth Ecumenical Methodist Conference when it assembles in London in September, 1921.

Some of the decreases in the United States are more apparent than real. The two African Episcopal bodies have been readjusting their statistics, and the Methodist Protestant Church has not given any definite figures for several years. Doubtless President Lewis will look after that matter. Three bodies with a total membership of only 1,837 have disappeared, and two small colored branches have suffered considerable reduction. The net gain of the bodies of the United States is not a large percentage, but it is a large aggregate, nearly 900,000. The Methodist Episcopal Church and the Methodist Episcopal Church, South, contributed an increase of 974,851—685,806 by the former, and 289,045 by the latter; but the decreases of two of the colored bodies amounted to nearly 143,000. Less than two per cent a year increase does not indicate a very vigorous growth. The two larger Methodist bodies show over eighteen per cent gain in the past nine years. It is not nearly as large as it ought to be, even with the adverse conditions of the war, but the present year promises to bring up the average for the decade very considerably.

The Methodist population of the world, on the accepted basis of four adherents to each member in the Eastern Section, and of two and one-half in the United States and Canada, has reached highly satisfactory figures, though it is only an estimate difficult to verify, at least so far as the United States is concerned. It is probably the largest population of any Protestant communion except the Lutheran.

Methodist Communicants (1) in the World— 1910-1919.

United States—	1910	1919
Methodist Episcopal	3,489,696	4,175,502
Methodist Episcopal, South	1,883,043	2,172,083
African Methodist Episcopal	606,106	551,776
African Methodist Episcopal Zion	547,216	458,734
Colored Methodist Episcopal	234,721	268,021
Methodist Protestant	188,137	186,873
Free Methodist	32,112	34,021
Wesleyan Methodist	19,178	21,000
Congregational Methodist	15,529	21,000
African Union Methodist Protestant	14,000	20,000

Union American Methodist Episcopal	18,500	18,812
Primitive Methodist	7,407	9,500
Reformed Union Zion Episcopal	3,059	9,500
Reformed Methodist Union Episcopal	4,000	1,726
New Congregational Methodist	1,782	1,256
Three Bodies Not Existing Now	1,837	.....
Total for the United States.	7,056,623	7,950,809
Gain in nine years		894,186
Canada—		
Methodist Church of Canada	310,191	386,721
British Methodist Episcopal	700	700
Total for Canada	310,891	387,421
Gain in nine years		34,081
Methodist Church of Japan (2)		20,000
Total for America	7,409,736	8,358,230
Gain in nine years		948,494
Great Britain—		
Wesleyan Methodist	813,082	812,808
Primitive Methodist	211,691	206,038
United Methodist	165,722	182,344
Wesleyan Reform Union	8,366	8,671
Independent Methodist	8,769	9,621
Total for Great Britain	1,207,530	1,269,482
Gain in nine years		61,592
Australasia—		
Australasian Methodist	150,890	179,215
New Zealand Methodist		25,180
Total for Australasia	150,890	204,395
Gain in nine years		53,595
Total gain for Great Britain and Australasia		115,457
Summary—		
For America		8,358,230
For Great Britain and Australasia		1,473,877
Grand total for the world, 1919		9,832,107
Grand total for the world, 1910		8,768,616
Increase for nine years		1,063,480
Increase for previous ten years, 1900-1910		1,109,331

Estimate of Methodist Population in the World.

Western Section (3): Members, probationers, adherents	29,253,805
Eastern Section (4): Members, probationers, adherents	7,369,385
Total for the world	36,622,190
Total Methodist population in 1910	32,728,547
Increase in nine years	3,935,341

(1) The term communicants includes members and probationers.

(2) Classed with American bodies because it was organized of missions of the Methodist Episcopal Church, the Methodist Church, South, and the Methodist Church of Canada.

(3) The Wesleyan Section embraces Churches of the United States, Canada and Japan, with their missions. Adherents for the Western Section are reckoned at the rate of 2½ to each communicant.

(4) The Eastern Section embraces the Churches of Great Britain and Australia, with their missions. Adherents for the Eastern Section are reckoned at the rate of 4 to each communicant.

—Christian Advocate (N. Y.)

IS THE TIDE COMING IN?

By C. H. McCrea

Is there a tide in the affairs of the church, as well as the affairs of men, which taken at the flood leads on to fortune? Are there ebbs and flows in religious interest and enthusiasm? Are there periods in which the word of the Lord has free course and is glorified, and again barren wastes when men say, "All things continue as they were from the creation"? Emerson makes this answer: "Heats and genial periods arrive in history, or shall we say, plenitudes of the Divine Presence, by which high tides are caused in the human spirit, and great talents and virtues appear, as in the eleventh, twelfth, thirteenth, and again in the sixteenth and seventeenth centuries, when the nation was full of genius and piety." Did it occur to the sage of Concord that it was the resurgence of evangelical faith in an incarnated, crucified, and risen Christ that made these tides—"too full for sound or foam?"—Exchange.

THOMAS BASCOM HOLLOMAN

By Rev. A. F. Watkins, D.D.

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame:
He fell; but felt no fear."

When the message at midnight flashed across the wire from Yazoo City that Brother Holloman had just passed away, the listener heard with a startled cry of pain and sorrow; but the words of James Montgomery's immortal hymn came with a sense of comfort to his heart; for he knew that it was well with the servant of God.

Thomas Bascom Holloman was born in Yazoo County, Mississippi, January 18, 1851, the son of T. B. Holloman and Rebecca (Cook) Holloman. His early life was spent in his father's home near Phoenix, and here he received his earlier education in the local schools and from tutors living in the home.

That his childhood and youth were happy no one who knew him in his later life can doubt. His mind was alert and his heart friendly. The charm of the great out-of-doors, the lure of the farm and its varied activities, the droll sayings and the homely wisdom of the negroes in the quarters caught his eye and won his heart and explained the knowledge of the stock and crops, his love of nature and the friendly interest that in later years attracted all who knew him.

Of his early religious experience, we know nothing. He probably joined the church in his childhood and was converted in his youth, for, as a young man, he was a devoted Christian, and throughout his long and useful life he adorned the gospel that he preached.

In 1869 he entered Emory and Henry College, Va., and was graduated from that institution in the summer of 1873. In December, 1873, he was received on trial in the Mississippi Conference and entered upon that genial and fruitful service that lengthened out with unvarying popularity and success to nearly fifty years. The passing years found him serving his people in every grade of appointment open to a member of the Conference: first as junior preacher, then as preacher in charge upon the humbler circuits, then pastor in those delightful charges furnished by the smaller towns, then in the best stations in the Conference, then as presiding elder of the strongest district in the State; ever loving his people and loved by them, ever intent upon doing them good, ever attentive to the young, ever maintaining before men his manly integrity, and ever walking as becometh a Christian gentleman.

Two years he served in the Jefferson Street Church, Natchez, the cradle of Methodism and Protestantism in the Southwest. Two years were given to the Main Street Church, Hattiesburg, where he enterprised the building of the new church and began the construction of the beautiful edifice that is the pride of that loyal people. Three years were spent in Crystal Springs; four years in Port Gibson; four in Yazoo City; four in Canton. Eight years were the limit of his service to the Crawford Street Church, Vicksburg, where he paid the debt left by his predecessor upon the handsome new church, and where he used to say with worthy pride he had more friends than anywhere else in the world. Four years were given to the presiding eldership of the Jackson District. Three years were devoted to the cause of education as the president of our East Mississippi Female College at Meridian.

In 1874 he was happily married to Miss Mollie Holliday, of Canton, Miss. Mrs. Holloman died in 1883 in the parsonage in Yazoo City, leaving seven little children. In 1885 Brother Holloman was married to Miss Matilda Jones, the daughter of the Rev. John G. Jones, the historian of Methodism in Mississippi and the Southwest. This noble woman, who survives her husband, was a blessing in his home, as a helpful wife and a devoted mother to his children.

In 1918 Brother Holloman was given the superannuate relation; but, while accepting the action of his brethren as to his relation to the Conference, he did not feel that his work was done and he continued to write and preach as opportunity served, and in the spring of 1920 he was placed in charge of the Lake City Circuit in his native county. This was to him like the renewing of his youth and he rejoiced as he went in and out among his people.

At Lake City, September 5, he preached in the evening and during the service was taken sick. The night was spent in the home of a friend, and early the next morning in great pain he made the trip to Yazoo City, where, after three days, surrounded by his family, the recipient of the most tender ministrations of his friends, he quietly passed away. His death, which took place Thursday night, September 9, 1920, was as gentle as his life had been; at peace with God and man, the wearied servant of God fell asleep.

Friday afternoon in the Methodist Church in Yazoo City, in the presence of a great concourse of sorrowing friends, the funeral services were held. Short talks were made by Rev. E. L. Alford, Rev. N. B. Harmon, and the writer of these lines, and the body was taken by train to Itta Bena and consigned to the grave to await the resurrection of those who sleep in Jesus. Six children mourn the father's death: four sons and two daughters. One daughter, Hattie, had died in early womanhood. Surviving him also is one sister, Mrs. Summerfield Brown, who lives with her daughter, Mrs. J. W. Ward, of Booneville.

In person Brother Holloman was of medium height, slender in build, with dark eyes and dark hair. He was graceful in movement and gracious in manner. In his later years his hair, which had defied the passing of the years and remained dark and abundant, was distinguished by a broad white lock that waved like a white plume above his well-shaped head.

Brother Holloman was a fluent and animated preacher, given to homely illustrations; but always characterized by the dignity and reverence of one who realizes that the words he speaks are the words of eternal life.

He was a frequent and attractive contributor to the church papers, and hundreds of devout readers of the New Orleans Christian Advocate turned with eager interest to his articles. His last contribution to this paper appeared in the issue that announced his death, and those who read "Vacation Ended," thought with a sense of loneliness of the friend who had gone home.

In 1902 Brother Holloman received the honorary degree of Doctor of Divinity, conferred by the faculty and trustees of Emory and Henry College, a worthy testimonial from his Alma Mater to her honored son.

Possibly the most striking characteristic of Brother Holloman was his friendliness. He had a veritable genius for friendship with all that the word involves of kindliness and unselfish service; and he who showed himself thus friendly received in return a wealth of friendship that few men have possessed.

Such a man could not have been other than open-handed and generous, and no worthy cause appealed to him in vain. The numerous occasions at the Conference sessions when opportunity was given to cultivate the grace of liberality always found him ready to respond.

Twenty years Dr. Holloman was a devoted and useful member of the Board of Trustees of Millsaps College. He attended its meetings regularly and was always ready in counsel and in service. One of the duties that by common consent was always imposed upon him was that of delivering the medals and other prizes on Commencement day. This he did gracefully and appropriately and to the delight of the audience. Those assembled upon such occasions in the coming years will miss this gracious ministry at his hands, a ministry in which he took pleasure because it gave pleasure to others.

"Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

"SISTER BROOKS."

By Rev. S. L. Pope

The town of Dublin was shocked and greatly bereaved on Sunday morning, September 5, when the news passed over the town, like a dark cloud, that "Sister Brooks," wife of our pastor, Rev. J. J. Brooks, was dead. No one was expecting such a sorrow, not even her immediate household, and I have wondered if Sister Brooks herself knew that God had chosen Sunday morning, His holy day, as the day of her translation. She had risen early that morning that she might be in readiness for her loved Sunday-school work; prepared the morning meal, had joined her family around the breakfast table in the morning meal, and was sitting at the table with the Sunday School Magazine in her hand looking over the lesson for the day; Miss Moorman, her daughter, saw a change come over her sweet face, her head fell gently forward, and lo, God had taken His child to be forever with Him!

There were two striking things to me about this "translation" of our sister: first, she went as she had lived—quietly, gently, without display, with reserve and unobtrusiveness. I verily believe this would have been her wish, had she been given the choice. Her life was one of those quiet, cultured, deeply pious souls who live their lives gladly, joyously, for others; second, she loved the work of the Sunday school, almost as she loved her life. It was her consuming thought, the object of a great deal of her planning, and consumed much of her time and talent; for her to close her eyes here on earth on a Sunday School Magazine and open them in heaven is surpassingly beautiful.

No one can know how deeply our sister impressed herself on the life of the community of Dublin, unless one had been there to see the marks of sorrow and expressions of grief on every hand. I personally never saw such a scene—the whole town seemd to turn its face toward the parsonage and weep. One said to me amid tears, "It was raining last night, but she came over to my house to offer her help with our sick child." I simply cannot begin to tell how good and really great our sister was. I know she "loved God with all her mind, soul and strength, and her neighbor as herself." And I know God was enabled to work in and through her to many and mighty deeds of Christliness.

Sister Brooks was born September 24, 1855, joined the church in 1870, at Salem, was married December 27, 1875, to Rev. J. J. Brooks, of the North Mississippi Conference. Six children blessed this union; three died in infancy, three survive—Charles, Moorman, and Howard, the last our gifted pastor at Okolona, Miss. Sister Brooks spent forty-five years in Methodist parsonages, always full of zeal and love for her Lord and Master, and now she is to spend Eternity up where the spirits of just men are made perfect forever and forever.

THE METHODIST HOSPITAL.

The Methodist Hospital Commission of the Mississippi Conference has bought the King's Daughters Hospital, situated at the south end of Bay Street, Hattiesburg, Miss., and will take posession as soon as title can be transferred. Rev. H. G. Hawkins has been elected superintendent until the next session of the Annual Conference, with Mr. W. S. F. Tatum, Rev. Paul D. Hardin, and Dr. L. B. Hudson representing the Commission as business managers. This is a very valuable property, including, as it does, a city block of four acres of land and several serviceable buildings. It is well located for a great hospital plant, such as the Methodist Church proposes to build. It occupies a commanding position at the head of the main street of the city, having gas and sewer connections, and is easily reached by street cars on paved streets, with excellent railroad facilities, and good roads leading to it from all sections of the State.

The present buildings and equipment, while well adapted to the needs of the smaller field served at present, are utterly inadequate to meet the demands of the Methodists of Mississippi for a larger service. It is the purpose of the Commission, therefore acting under instructions from the Conference, to begin construction of a great Hospital as soon as building conditions will justify and sufficient money can be gotten together to guarantee success and to secure the church against financial embarrassment.

It is contemplated to keep an active representative in the field to press collections on subscriptions to this great enterprise. We realize that immediate success and early realization of our plans depend upon the prompt, active and substantial co-operation of the Methodist people and other friends in building this larger hospital. However, we have a right to expect and receive this support. For surely we, as a church, have delayed all too long the important work of caring for the sick and healing the bodies of men and women.

We wish to take this means of assuring the public of our purpose of giving the same considerate and efficient service under the new management as that rendered by the King's Daughters in the past. Our present resources in buildings and equipment are not sufficient to meet the demands of the future. At best such restricted service is but temporary. The Methodist Church in Mississippi needs and is going to build a great hospital on the King's Daughters property in keeping with the dignity and demands upon it for the ministry of healing.

We are not in the business of ministering to the sick to make money, but to re-make broken and diseased men and women and to bring to them the touch and sympathetic healing of the Christ whom we serve.

Yours fraternally,
CHAS. W. CRISLER, Sec'y,
J. M. MORSE.

By order of the Mississippi Conference Hospital Commission.

Jackson, Miss., October 30, 1920.

CONFERENCE ENTERTAINMENT AGAIN.

Dear Mr. Editor: I, too, have read with interest what has been said recently on the subject of Conference entertainment. As is well known, I am guilty of starting the scrap at Aberdeen last Conference. I have a paper ready to submit to the first session of the Conference at Charleston.

I want a few words in answer to Brothers Lewis and Curtis. I am glad to see that they agree to the plan of the "Pay as you go" idea. Many good Methodist homes are not able financially to entertain two or four guests for a week at a time. These are found in every town in North Mississippi. It is not fair to ask them to do it. I am surprised at these brethren making the statement that not half of the stations, much less the circuits, could be able to meet their obligations if the Conference should meet in September. Will we not have the same twelve months to do our work in whether we meet in December or in March? Won't we have the advantage of the cotton season in which to make a great start for the year? Where is the congregation that has the habit of paying its Conference collections in the early part of the year that would be willing to do anything else? Look at the fellows who are in a great push right now trying to get ready for Conference with the money market as it is. It would have been an easy task to have done this work early in the year. My experience is that it is easy to be religious after your obligations have been met, or, at least, it is easier to be religious.

Brother Curtis, in particular, should be willing to give us a good chance to practice what he preaches so well. The two years he was my elder (bless his heart, he is a good one) he kept saying, "Boys, get your collections in the early part of the year." I thought he meant it and so I got the habit. I don't aim to break this habit, either. Now here he comes saying, "Some can't and some won't. Not half the stations could."

Say, have you fellows ever known a man who tried, really tried, to get his collections in the early part of the year and failed? I am going to say this; some won't like it but I think it is the truth: Our membership is ready if they have the proper leadership.

I try to keep in close touch with the schools, and allow me to say that I think Brother Shipman is nearer the facts than are Brothers Lewis and Curtis. Yes, we have a system of grading, but don't you know the standards vary? The same books may be taught in the same grades, but in one school they have physiology, say, before Christmas, and geography after awhile; in another school the order is reversed. Practically every school in this Conference is closing the first half of the session with examinations about the time the preacher's children get in. He left the other school in the middle of the term and his report card is incomplete. It means something for a boy or girl to lose a grade. A year oftentimes determines the future of a boy or girl. You can't brush this matter aside with the mere statement, "There should be no trouble in this."

These brethren are older than I am, and they know we have lost more preachers than one from exposure to winter weather in moving. I, for one, am not willing to move my wife and children in any kind of weather that a mere custom might live. I saw a preacher move his wife and children from this town of New Albany when it meant the risk of the lives of some of them. He had it to do for custom's sake. Yes, move in the dead of winter—no fuel, a house unfurnished, wife and little children. Brethren, are these facts? What will the fuel situation be this time for those of us who have to move? If we were moving in September, we could meet the situation.

Finally, that idea of a temporary eating house is not going to fit with a lot of fellows. We are willing for some arrangements to be temporary, but when it comes to the "eats," a Methodist preacher wants to be on a permanent foundation. I do not know of a town in North Mississippi where the hotels could accommodate the Conference along with its regular trade. How many preachers want to eat at a cafe for a week? Getting beds for 250 to 300 people is some task, too, with the housing situation as it is. Ask Brother J. T. Lewis.

Brother Lewis and Brother Curtis are my good friends, but they need a better speech than this letter to the Advocate.

J. E. STEPHENS.

New Albany, Miss.

GRENADA NOTES.

Dear Brother Carley: The Advocate will be interested to know how the work is progressing here at Grenada. We have had a prosperous year. I have received into the church 109 members since Conference, 34 of them on profession of faith. This gives us a net gain of 76, and I am expecting to have about 10 more by Conference. Our Sunday school has grown largely and our facilities for accommodating the classes are nothing like adequate for our needs. We are planning to use the old parsonage for class roooms until we get ready to build the new church. This we would have commenced this fall but for economic conditions. The Christian Advocate goes into every home of the church.

We have just closed at the College a most successful revival meeting. Dr. S. S. McKinney, of our First Church at Galveston, did the preaching and he did it well. He was with us eight days, preaching twice a day and doing personal work among the girls between times. The revival was satisfactory in every respect. The College dormitories are all full and of the 250 girls only two are not now professing Christians. A large number, 76, made a full surrender of their lives for some definite form of Christian work. Eight have chosen the work of foreign missionaries, and are fitting themselves for the foreign field. One hundred and three pledged themselves to tithe their income for the Lord. A more happy, purposeful, hard-working body of choice young women is not to be found. Brother Countiss and his faculty are making a great contribution in cultured Christian womanhood to the coming generation of Mississippi.

You ought to see the new college building. The president of one of our State colleges said, "It is the last word in college architecture." And it is. I doubt if there is on the continent a better ap-

pointed or a more beautiful structure. Our Conference has every right to be proud of it. The work which Brother Brownlee has done in canvassing for and collecting funds for its erection merits the appreciation and gratitude of every Methodist. He has been a great success as Commissioner for the College, and his energy and tact, together with the good name the College is making for itself, have more than filled all the dormitories to overflowing. Brother Countiss was compelled to decline to take some late applicants.

If Brother Brownlee did not have his heart set on going back into the pastorate, he would make a great Secretary for the Educatioal Movement. He knows how to put such an enterprise over. But he insists that he has been out of the pastorate long enough and wants to get back to his chosen life-work. Somehow I can not find it in my beart to blame him, but rather do I find much to commend his purpose.

It is currently reported that Bishop McMurry is disposed to cut down the number of districts, making the districts larger. Of course I am not one of the elders to advise him, and doubtless this note will never fall under his eye. But if I had a word to say, it would be, "Go it, Bishop, you are on the right line." We are needing more men in the pastorate, especially to take the place of some of the many secretaries various special causes are calling for. I would cut down the number of districts to at least six. This is no new doctrine with me. I have stood for it all along. It will be interesting to watch the outcome. Fraternally,

WM. W. WOOLLARD.

Grenada, Miss.

THE TIME, PLACE AND MANNER OF ENTERTAINING THE NORTH MISSISSIPPI CONFERENCE.

Several years ago our sainted Brother J. S. Oakley offered a resolution to change the time of meeting, which resolution was lost. Last fall, at Aberdeen, Brother J. E. Stephens introduced a resolution to change the time of meeting; this, too, was defeated. Now, in spite of these defeats, it seems that somebody thinks that somebody is going to introduce a similar resolution at our Conference soon to meet in Charleston, and this, too, in the face of the fact that our Discipline—page 22, paragraph 49— states clearly that the bishop shall fix the time of meeting of an Annual Conference.

I have listened to arguments for the Conference to meet in the fall and some in the spring of the year. Each time proposed has its advantages and its disadvantages. What we would gain in one time, we would lose in another. Even now some think it would be well to put off our Conference until sometime in December.

In addition to the time of meeting, some propose two other radical changes: first, to put the entertainment on the self-sustaining plan—that is, to let each preacher and delegate pay his own way, or add another collection on the home churches to pay for the entertainment.

Has Christian hospitality gone?

And there is a sentiment to fix Grenada College as a permanent place of meeting. This would bar every other town in our bounds from the benefits and pleasure of an Annual Conference session.

And all this for the reason that sometimes we have only one place inviting the Conference; while often we have several contending for the privilege of entertaining the Conference, and often the place of the meeting would ask for the Conference the next time did the bishop not rule it out of order.

I think we could give our people more preaching to feed their hungry souls while they feed and house our bodies. Could we not arrange some way to give them two great preaching services a day, without any hurt to our Conference business, even if we had to stay a day or two longer?

Surely, if, when we minister to them spiritual things, we have a right to their carnal things, when they minister to us carnal things, they have a right to our spiritual things. If we say, "we must attend to the business of the church," it is the same sentiment we, as preachers, have been troubled with from some of our worldly-minded members, when so often they give as an excuse for not attending to some church service, "I was busy," "I have to attend to business."

For my part, I am willing for the bishop to fix the dates of our Conferences without any suggestions from us. Fraternally,

J. H. SMITH.

Pickens, Miss.

NORTH MISSISSIPPI CONFERENCE, NOVEMBER 17-22.

How to Reach Charleston, Miss.

All who must be in Charleston Tuesday morning to meet the classes, either as classmen or as members of the examining committees, will have to reach Charleston on Monday.

No trains will be met in Oakland on Monday, therefore all who must be here Tuesday morning will have to reach Charleston either through Grenada, Greenwood, Tutwiler, or Clarksdale, thence to Philip, thence into Charleston. Those who travel over the I. C. north of Grenada will go from Grenada to Greenwood, thence on into Charleston. Either this, or run the risk of getting enough service autos at Oakland to put one across to Charleston. By leaving Memphis, Tenn., Holly Springs, Greenville or Columbus on the morning trains, one can make connection in Grenada and Greenwood and get into Charleston at 4:45 p. m.

On Tuesday, November 16, the 11:18 a. m. and the 2:30 p. m. Memphis and Grenada Accommodations will be met in Oakland with autos from Charleston. No other trains will be met by committee from Charleston in Oakland. Oakland is on the main line of I. C. R. R., between Memphis and Grenada, and is 11 miles from Charleston.

All who can do so will render a favor to the reception committee hy coming to Charleston over the Y. & M. V. R. R. through Greenwood, Clarksdale, or Tutwiler, thence to Philip, thence on into Charleston. Those who come this route can leave home on morning trains and get into Charleston at 4:45 p. m. Cordially and fraternally,

J. TILLERY LEWIS,
For the Committee.

A SUGGESTION CONCERNING THE SEASHORE CAMP GROUND.

Dear Brother Carley: Would you allow a layman a small space in the Advocate to speak of a matter that should be of interest to our Conference?

I attended the camp meeting at the Seashore Camp Ground this summer and in looking over the property, I believe there is a great opportunity for Methodism. It would he a shame to the church to let this property fall into the hands of the Roman Catholics and I understand that they are watching for an opportunity to get hold of it.

I believe in the Divinity School. It is doing a great work for our young preachers and Christian workers. But why can we not have something at the Camp Ground like the Junaluska proposition, with adequate buildings and accommodations for the training of Christian workers? With Alabama, Louisiana, and the Mississippi Conferences we can make the Seashore Camp Ground an ideal place and an asset to our great church.

Our people cannot go to Lake Junaluska—it is too far from home and it will cost too much. In the forty-two years that I have been Sunday school superintendent the greatest difficulty that I have found is in getting competent teachers. We cannot send them to North Carolina for training, and why should we? The Seashore Camp Ground is a central place and a delightful place, accessible to three great States. With a little money we can fix it up. The laymen should take hold of this matter and make it go. "We can if we will." I for one am ready to do all that I can.

I would like to hear from some of the laymen and preachers about this matter. Fraternally.

C. L. RAY.

Canton, Miss.

NORTH MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The North Mississippi Conference Board of Church Extension is hereby called to meet at Charleston, Miss., on Tuesday evening, November 16, before the opening of Conference on the 17th. All those who are seeking aid from this Board will please have their applications in due form in the hands of the Secretary, Rev. J. T. McCafferty, Starkville, Miss. If possible, send your applications (if not already sent) at once, so they may be listed before the actual work at Conference.

W. M. YOUNG, President.

NOTICES.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the North Mississippi Annual Conference will please meet the Committee of Examination at 9 o'clock a. m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Miss.

R. A. TUCKER,
L. P. WASSON,
S. A. BROWN,
Committee.

First Year.

As chairman of the First Year Committee, I call a meeting of the First Year Class for Tuesday morning, November 16, at Charleston.

J. A. HALL.

Second Year.

The Class of the Second Year of the North Mississippi Annual Conference will please meet the Committee at 4:30 p. m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Mississippi.

R. A. MEEK,
W. C. WAGONER,
J. B. RANDOLPH,
Committee.

Third Year.

The Class of the Third Year of the North Mississippi Annual Conference will please meet the Committee at 7:30 p.m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Miss.

T. M. BROWNLEE,
O. W. BRADLEY,
E. N. BROYLES,
Committee.

Fourth Year.

The class of the Fourth Year will please meet the Committee at 9 a. m., November 16, at the Methodist church, Charleston, Miss.

N. G. AUGUSTUS, Chairman.

NOTICE.

The third installment of the subscriptions to the Rev. I. L. Peebles Home Fund is due at this session of the Annual Conference. I hope that we may he able to turn over to him a full collection.

JOHN C. CHAMBERS, Treasurer.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 Main 3530
1081 3531

Write Home to Alma Mater

In every State of the Union and in every land are the former students of the schools and colleges of the Methodist Episcopal Church, South. What a company of men and women are these who have carried to every land the ideals of Methodist schools. If all should come together there would be a mighty conclave—larger than any international convention—more influential than any legislative assembly—more intellectual than any parliament—representing more unselfishness, service, and spirituality than any gathering anywhere to be found. They are the contributions of Methodist schools to the world; they are upholding the social order, and in life and service are helping the coming of the Kingdom of God. They are the supreme argument for Christian Education.

What Do You Owe Your School

You have carried out of the old school some things you value as the choicest possessions of life—the memories of associations with students and faculty members, the ideals for which your school stood, the intellectual and spiritual quickening that came to you there. Perhaps you have not thought much of late of what you owe to Alma Mater. Think on these things as memory calls back the experiences of other days, and give again your pledge to the old school.

Have You Written to the Old College?

For a time you kept in close touch with Alma Mater, for you were interested in all the activities there. But in the struggle to make your way in the world, to attain success in your profession or business, or with the burden of home responsibilities and cares, you have failed to keep in touch with the old school.

Does Alma Mater know who, where, and what you are? Whether success or failure, as the world measures these, has been yours, Alma Mater keeps you in remembrance. She would share with you both the glories of your achievements and the pains of your disappointments. Let her know that you have not forgotten, that you still acknowledge your debt to her service of the years gone.

Write Home to Alma Mater

Do not delay for a more convenient season, but send to your school or college the information suggested in the form here given. Use that form or write one of your own. Do it now!

Christian Education Movement

Methodist Episcopal Church, South

Nashville, Tennessee

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M. E. CHURCH, SOUTH

Name _____
Address _____
Class or years _____
Maiden name if married woman _____
Business or occupation _____
Positions held since leaving school _____

The Home Circle

WHO WILLIAM IS.

When William clears the table
And carries out each plate,
And piles the cups and saucers,
He says his name is Kate!

And when he dons his overcoat
And mits and leggings trim,
And sallies forth to carry wood,
Why, then, his name is Jim!

But when he dresses in his best,
With collar stiff and white,
To promenade upon the street,
He's William Horace Dwight!
—Little Men and Women.

MOSS ROSES.

This is the story of the first moss rose. One day the little daughter of the Wise Chief fell very ill. No one knew how to make her well again, for that was hundreds of moons ago, before wise men had found so many ways to heal the sick.

All the people were sad, for they loved the beautiful little girl.

After they had held a council, the grandmother of the Wise Chief said, "I will go far away into the fields and woods and search until I find healing herbs that will make the child well again."

So, just as the Moon Mother put the stars to sleep under the fleecy clouds, the old woman set forth on her journey.

She went first into the big, cool, friendly woods. There all day long she searched, first beside a singing brook, where the little fishes played in the sunshine and shadow, then at the foot of the tall forest trees, among the bright red berries and dark glossy leaves. But she did not find the healing herbs.

After that she went into the fields. On the slope of a hill in the distance stood three little pine trees, side by side. They looked as if they were marching up the hill; their long top branches, like fingers touched the sky.

"I, too will climb the hill," the old woman said to herself.

While she searched the slope of the hill the moon came up, big and round and beautiful, behind the tall pine trees. One long silver beam pierced the dark pine boughs and seemed to point to a bush a few yards away.

The old woman went over to the bush and found it covered with clusters of little roses, smooth and pink. She parted the branches and peered in. Lo, the ground was covered with soft green velvet moss, and, rooted in the moss, safe and flourishing, were the healing herbs!

The grandmother was very happy. She said to the rosebush, "Because you have guarded so well the healing herbs for the little sick daughter of the Wise Chief I will make you more beautiful than any other rose."

Then she wrapped each smooth pink rosebud in a little piece of the moss and went away.

She carried the healing herbs to the Wise Chief's lodge and steeped them in water in the sun and gave them to the daughter of the chief. Then the child got well.

Soon afterwards the same little girl went hunting for wild flowers on a certain hill. And in the slope of that hill she found, blooming shy and lovely in the shadow of three slim pines, the very first moss roses in the world.—Ellen Miller Doualdson, in The Youth's Companion.

HOW NURSERY RIMES GREW.

In the days when the grandfathers and grandmothers of our grandfathers and grandmothers were children, there lived a little boy whose name was Tommy. Tommy had one of the dearest grandmothers in the world, and this story is mainly about her.

In the eighteenth century there were not many storybooks for children. Most of the stories were told to the child and when he grew up were retold to his children and in this way the stories were kept alive through the generations until we come to Tommy—but that is the end of the story and must not be told here.

Tommy's grandmother was not very well off in worldly things, that is, she did not have much with which to buy food and clothing for them, so she took in washing and in this way earned money to get along.

The washing kept her quite busy, so that there was little time in which to entertain Tommy, and when the boy tired of playing alone, and the small tasks that fell to him were done, he would sit beside grandmother's tub while she sang or chanted little rimes to him.

One day, when it was nearing supper time, and grandmother had nearly finished her work, Tommy was very hungry and was inclined to be cross and impatient about it. Grandmother chided him very gently and bid him to be patient and cheerful and in this way help grandmother finish her work. While he waited and tried hard to do her bidding, she sang a little rime and soon he was laughing.

"Little Tommy Tucker sang for his supper,
What shall he eat, white bread and butter?
How shall he cut it without any knife?
How shall he marry without any wife?"

There—now you have guessed who Tommy's grandmother was, and you are saying:

"Yes, we know her and we love her, too."

She was Mrs. Elizabeth Goose, and she lived in Boston in those long-ago years when people wrote "seventeen hundred and nineteen" at the head of their letters instead of "nineteen hundred and twenty."

When Tommy grew up and people called him Mr. Thomas Fleet, he became a publishing man in Boston. It was then that he got all of grandmother's rimes together and printed them in a book which he called "Mother Goose Melodies." He wanted all other children to know and to love the songs that his grandmother had sung to him.

It is very nice to know that our beloved Mother Goose isn't just make-believe, and that it is a little over a hundred years since Thomas Fleet published the "Mother Goose Melodies."—Betty Benham, in the Sunday School Advocate.

A DOG THAT WON THE VICTORIA CROSS.

One of the most famous regimental pets that ever lived was "Jack," who was found when a poor little puppy by a sentry outside St. James' Palace. Snow was on the ground at the time, and the dog had evidently been ill-treated, so the kind-hearted sentry picked it up and fed it.

The dog eventually became very much attached to the sentry, whose regiment, the Scots Guards, adopted the animal as a pet.

Jack went all through the Crimean War, fighting tooth and nail by the side of his master, and once going so far as to save his life; one of the enemy came at the soldier with his gun clubbed, but Jack went for him! Sad to relate, however, Jack's master was killed at Inkermann.

When the regiment came home, Queen Victoria was so touched by the story that she had a miniature Victoria Cross made, which she presented to the gallant little animal, together with the Crimean medals.—The Young Soldier.

UPON ITS KNEES

A vivid battle photograph of the great war shows a company of our Allies advancing upon their knees across "no man's land," for a surprise attack. Faces set and eyes ablaze, and scarcely a sound save the commands, whispered from man to man. A little later they would rise from their knees, set their bayonets, and charge, with a great cry. For the present they are preparing, on their knees. Any soldier who was too proud to do good knee work that early morning would best confess judgment and stay behind. He might defeat the whole plan. So with our church in its preparation for any great drive. That preparation must be made in the attitude of supplication and communion. No such world program as our church has set before itself can be carried out except in the spirit and might of prayer. Failing as a praying church, we shall fail dismally. "More's wrought by prayer than this world dreams of." I do not mean that God needs to be teased; but He does need to be asked intelligently, urgently, expectantly, before He can bestow His greatest gifts. Let us recover to ourselves what is, for some, the lost art of prayer. To use a classic old phrase, the church must "advance," can advance only, "upon its knees." George Clarke Peck.

full flavor
With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B. Reily & Co. Inc
New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

First Methodist Church, De Ridder, La., where the Louisiana Conference is in Session this Week. Rev. C. E. Fike is Pastor.

Editorial

"LET'S GO!"

A frequent cry of the leaders on the athletic field, as they seek to encourage their teams, is the exhortation used as the caption of these lines—"Let's go!" It is a summons to renewed effort and supreme endeavor.

It is time for us to say, "Let's go!" in the work which lies before us, preachers and laymen, in the church. We have been planning, discussing, devising, long enough for us to know pretty well what we want to do and how we ought to do it. Certainly we know what our objectives are in many of our fields of labor, and the means at our command for the accomplishment of our purposes. After having wisely spent much time in arriving at our conclusions and determining our program—"Let's go!"

With great causes calling us, and magnificent opportunities opening out before us, there was never a time that challenged the best in us as we are being challenged now. The whole world is apparently entering an era of creative activity that will mean colossal achievement in every field of human endeavor; the church, too, is on the eve of stupendous undertakings and staggering possibilities. It is a time for zeal, energy and enthusiasm. "Let's go!"

WHAT IS EDUCATION?

The inauguration of the Christian Education Movement in our own church, and the widespread interest in education generally, both religious and secular, are directing attention to the subject of education in a degree never known before. More and more our people are coming to believe in education—and more and more they are beginning to wonder if our schools as at present constituted are supplying it.

Back of religious education as it is generally understood, back of higher education that we hear so much about, back of the whole system of institutions of college and university grade, lies the supremely important matter of primary education—the education our boys and girls labor to acquire before they are ready to enter high school. There are some of us who believe that we are trying to erect an impossible structure upon an impossible foundation, and that our whole educational system needs to be re-organized from the ground up. It is a common complaint on the part of college authorities that students coming to them are so poorly prepared, as a rule, to do the work that is normally expected of them in advanced classes as to constitute a serious indictment both of subject matter and methods of teaching in our primary schools.

That there is good reason for this feeling is demonstrated by some facts brought to public attention in a recent magazine article by a writer who discusses the subject under the title, "Foolish Questions Asked In School." This writer makes use of the investigation conducted by Leonard P. Ayres, director of the Educational Division of the Russell Sage Foundation, using as a basis examination questions on history, geography, arithmetic, and spelling in the fifth, sixth, and seventh grades of the public schools in a certain Illinois city. Eleven of the leading citizens of that city agreed to take these examinations one evening, in order to discover whether the children were being taught things actually used by men of affairs. These men were: a State senator, a former lieutenant governor, the president of a manufacturing concern, a former superintendent of parks, a banker, a physician, a merchant, a lawyer, a newspaper editor, an efficiency engineer, a clergyman. The result of this examination showed that not a single one of these men made a passing grade in any subject. This is scarcely to be wondered at when we consider the questions submitted. For example, here are the words for spelling, taken from the lists used in the seventh grade: Abutilon, Bergamot, Deutzia, Daguerreotype, Paradigm, Reconnoissance, Erysipelas, Mnemonics, Trichinae, Weigela. How many of our readers could score 100 per cent on these words? So far as we are concerned, we do not even know what some of them mean.

Or take this in geography, five questions selected from the list used to test the knowledge of sixth-grade pupils: 1. What is the distance in degrees from Portugal to the Ural Mountains? 2. How many miles long is South America? 3. Name the capital of Montenegro. 4. Locate the desert of Atacama. 5. Where is the Pamir Plateau? Our own grade on this particular section of the examination is exactly zero. There is a little comfort in the fact that of the eleven leading citizens who took the test, one was able to answer the third question, while the others failed on all five.

Perhaps, though, our readers are strong in arithmetic. Here are the five questions on that subject, taken from the sixth and seventh grades: 1. Italy uses the time of 15 degrees east and Illinois that of 90 degrees west. When it is noon in Italy, what time is it in Illinois? 2. How much pressure will you have to exert on the handles of a pair of shears 3 inches from the fulcrum in order to exert a pressure of 5 pounds at a point 5 inches from the fulcrum? 3. What is the area of the base of a cylindrical gallon can 10 inches high? 4. Express 150 degrees Centigrade in terms of Fahrenheit. 5. If a liter of alcohol weighs 1.58 kilograms, what is the specific gravity of alcohol? Personally, we have never cared for the study of arithmetic.

The questions in other subjects were of the same general character. It may be that the school system of this particular Illinois city is altogether different from the system of any other city—but we have very good grounds for believing that it is not the only one of its kind. Our observation has been (and that observation is being confirmed by our experience with a little daughter in the sixth grade) that there is a radical defect somewhere in our educational process. We are not sure that we know where it is, but we are inclined to believe that it is to be found in a conception that arbitrarily assumes that certain subjects must be taught in a certain way by teachers who themselves are nothing but cogs in a machine, that has arbitrarily established certain educational "standards" that must be maintained at any cost, and that has failed, in spite of long-continued effort and dogmatic assertion to the contrary, to establish a connection between education and life. Some of these days we are going to take time enough to find out what education really is; and then we are going to spend energy enough and money enough to make it possible for our children to begin to get an education before they are too old to learn. If it is a mark of education to be able to tell off-hand how far it is in degrees from Portugal to the Ural Mountains, it is not education that we are so much in need of, after all.

NO CHANGE IN DATES OF MISSISSIPPI CONFERENCES.

We have just received the following communication from Bishop W. F. McMurry, which is self-explanatory. We are sure the brethren of the North Mississippi and the Mississippi Conferences will meet at the time originally appointed with highly creditable reports in spite of the financial stringency that developed so suddenly and so unexpectedly.

"My Dear Brother Carley: Please say to the brethren of the two Mississippi Conferences that there will be no change in dates. Communications reaching my desk on the subject of change are about ten to one against any change.

"Yours sincerely,

"W. F. McMURRY."

PERSONAL AND OTHER NOTES.

Bishop Darlington postponed the meeting of the Upper South Carolina Conference one day in order that its members might have the opportunity of voting on November 2.

Oklahoma Methodism is planning to establish a great school at Tulsa. The city has pledged $1,000,000 to the school, and the two Conferences of the State will raise another million.

Dr. E. B. Craighead, at one time president of Tulane University, died at Missoula, Montana, on October 22. At different times he was connected with Emory and Henry College and Wofford College. He was a graduate of Central College.

Mrs. Dora Summers, of Walnut Grove, Miss., has been taking the New Orleans Christian Advocate for about twenty years. We appreciate her kindly

expressions in a letter renewing her subscription for another year.

Dr. M. N. Waldrip, pastor of McKendree Church, Nasbville, Tenn., has relinquisbed his pastoral duties for several weeks in order that he may regain his health. During his absence, Dr. Thomas Carter will occupy his pulpit.

Rev. J. A. Goad, of Noxapater, Miss., has had a good year on his charge. Tbere have been 62 additions to the cburch, 38 of them on profession of faith, and everytbing is shaping up for a good report at Conference. He serves a fine peoplo.

Mrs. G. B. Wilson, of Georgetown, Miss., daughter of the late Rev. J. N. Ware, of the Mississippi Conference, takes occasion, in a business note to the office, to say some exceedingly kind things about the Advocate. We thank her sincerely.

Rev. Robert Selby, a cousin of the bride, came to New Orleans from Jackson, Miss., on Monday of this week, to officiate at the marriage of Miss Josephine Kendall to Mr. James H. Richardson, of Los Angeles, Calif. While in the city he honored the Advocate office with a call.

It will be gratifying to the readers of the Advocate to know that Mr. Chas. O. Chalmers, Business Manager of the Advocate, whose illness was reported last week, underwent an operation successfully and is now recuperating as rapidly as could be expected.

Dr. Franklin N. Parker, Dean of the Candler School of Theology, Emory University, was in New Orleans on Monday of this week en route to the Louisiana Conference, at De Ridder, of which he is a member. He honored the Advocate office witb a call while in the city.

Rev. R. P. Fikes, formerly of the Mississippi Conference, was returned to Biltmore station at the recent session of the Western North Carolina Conference, to which he now belongs. Substantial progress has been made during his pastorate, and great things are being planned for next year.

Dr. J. A. Baylor, Architectural Secretary of the Board of Church Extension, was in New Orleans on Friday of last week. He was here to consult with Rev. C. C. Wier, the pastor, concerning the new church to be built in Algiers.

Dr. W. B. Ricks, of the Tennessee Conference, has been elected Associate Secretary for Collections by the Centenary Commission, and has entered actively upon his task. Dr. Ricks has been very successful in this work in his own Conference, and is especially adapted to this important activity.

Dr. S. A. Steel spent last week at Laurel, Miss., delivering his great series of lectures on the Bible to large and interested congregations at First Church. The pastor, Rev. L. L. Roberts, writes in very high terms of the service Dr. Steel has rendered his people.

Rev. A. T. Mellwain is closing his third year as pastor at Senatobia, Miss., and every indication points to a fine report at Conference. October 21 was observed as Rally Day. The program was fine and, in spite of a downpour of rain, there was a large congregation present.

Rev. Payton A. Sowell, in whom Louisiana Methodism claims an interest, delivered a semicentennial address at the Tennessee Conference at Shelbyville on October 9. Just forty-nine years ago he was pastor at Shelbyville—making this an especially appropriate place for the celebration of his fiftieth year in the itinerancy.

Rev. Julian S. Duncan, our popular and successful young pastor at Robinsonville, Miss., will enter Emory University on November 10—the beginning of the second half of the fall term. He will be greatly missed from the work, but we cannot but feel that he is taking the wisest possible step in preparation for larger usefulness.

The following Alumni Directors have recently been appointed for service in the Christian Education Movement: Dr. W. Winans Drake, Shreveport, La., for Centenary College; Albert S. Lewis, Jr., Dallas, Tex., for Southern Methodist University; Bishop Warren A. Candler, Atlanta, Ga., for Emory University.

Last Sunday, October 31, Rev. C. C. Wier, our pastor at Algiers, celebrated the close of bis twenty-fifth year as a member of the Louisiana Conference. After an appropriate sermon at the morning hour, a communion service was held. Brother Wier is one of the most useful and greatly beloved pastors in tbe city.

The Conference Entertainment Committee of the North Georgia Conference, which meets in Atlanta this year, bas decided to pay the expenses of delegates at hotels, instead of entertaining them in private homes. A maximum of $4.50 a day will be allowed for the actual number of days in attendance on the Conference.

Felicity Church of this city, of which Rev. A. Inman Townsley is pastor, observed last week as "Harvest Home Week." All departments of the church made reports of their activities during the year, and planned for future development. Felicity has made substantial progress this year. All financial claims have been met in full, and already the officials have decided to increase the pastor's salary next year.

The fourth quarterly conference of the Ellisville charge, Mississippi Conference, passed highly commendatory resolutions in connection with the closing of a four-year term of service of Rev. W. B. Jones as presiding elder of the Hattiesburg District. Brother Jones has won the esteem and confidence of his entire district by his pulpit ability and his efficient administration of his high office.

Rev. W. N. Thomas, a member of the Mississippi Conference who is a a chaplain in the U. S. Navy, stationed at Fort Lyon, Colorado, lost most of his library in tbe many shifts during the war. If there is some retired preacher or widow of a preacher who has a complete library to sell, Brother Thomas would like to get into touch with same. He may be addressed as above.

At the fourth quarterly conference of our church at Homer, La., the total amount reported raised for all purposes was $12,500. All claims have been paid, and there is no debt of any kind. In addition, there will be two or three thousand dollars to report tbat were not in sight when the quarterly conference met. Rev. W. L. Doss, Jr., the pastor, who is completing his fourth year at Homer, has had a most successful administration.

Rev. P. H. Fontaine, our pastor at Eunice, La., favored the Advocate office with a call on Thursday of last week. He was returning home after a visit to relatives and friends at Pocahontas, Miss. Brother Fontaine is chairman of the Board of Christian Literature of the Louisiana Conference, in which position he is rendering splendid service to the church.

After careful consideration of all propositions submitted, the Mississippi Conference Hospital Commission has closed a deal for the hospital hitherto operated by tbe King's Daughters in Hattiesburg. The Conference thus comes into possession of an institution already in operation, and with plans tbat will, in due time, make it one of the most completely equipped and efficient in the State.

In connection with the suggestion that the time of meeting of the North Mississippi Conference be changed to a later date, the fourtb quarterly conference of the Moore Memorial Church, Winona, Miss., passed resolutions requesting Bishop McMurry not to make such charge, holding that there is no assurance that conditions will be more favorable later on than at the time appointed. These resolutions were sent to the Advocate and to the Commercial-Appeal, of Memphis, for publicity.

Rev. N. E. Alford, of Holmesville, Miss., the father of Rev. J. A. Alford, pastor of our Second Church, this city, paid a highly appreciated call to the Advocate office on Wednesday of last week. Brother Alford is a local preacher who has rendered eminent service to Methodism, not only by his own ministry but also through the ministry of several of his sons who are in the itinerant work. For fifty years he has been a subscriber to the Advocate.

Dr. Gilbert T. Rowe has been elected editor and general manager of the North Carolina Christian Advocate, to succeed Drs. L. S. Massey and H. M. Blair, who had previously announced their intention of retiring from the editorship. The North Carolina is one of tbe best of the exchanges that come to our table—a tribute to the ability of the good men who have conducted it so ably. We welcome Dr. Rowe to a goodly fellowship.

Dr. W. C. Kirkland, the able editor of the Southern Christian Advocate, having announced sometime ago his intention to retire from the editorship, has been succeeded by Dr. R. E. Stackhouse, presiding elder of the Columbia District. The change becomes effective after the meeting of the South Carolina Conference on November 24. Rev. J. Hubert Noland has been elected business manager. Dr. Kirkland has rendered distinguished service to the church during the six years he has served as editor and manager. We welcome his successors to the brotherhood of the tripod.

The Alabama Christian Advocate, which already has a circulation of 25,000, is asking for 5000 additional subscribers next year. The Texas Christian Advocate is asking its patronizing Conferences for an additional 20,000. The St. Louis Christian Advocate has placed its goal at 15,000. The Central Methodist is asking for 15,000. Practically all the other Conference organs are calling for an increased subscription list as one means of offsetting the tremendously increased cost of production.

At the recent session of the Pacific (California) Conference Bishop Du Bose returned Rev. J. Loyd Decell to St. Paul's, Fresno. They have recently raised $100,000 in subscriptions for a new church building, have increased the pastor's salary for the new Conference year to $3600, and furnish the pastor a car also. A year of spiritual progress has been realized by this growing church in the far West.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

STOP, MILLSAPS MAN!

Read and comply with the following: A roster of all former students of Millsaps College is being made and it is the purpose of those engaged in the work to make it as complete as possible.

Therefore it is earnestly desired that every person who has attended the College at any time since the opening date, September 20, 1892, whether a graduate or not, will send name and address to the Roster Secretary, Professor G. L. Harrell, Millsaps College, Jackson, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JULIAN WILMER TAYLOR, infant son of J. W. and Emma Bush Taylor, was born December 11, 1916, at Woolmarket, Miss., and died September 11, 1920, at Wortham, Miss. God did not allow this bright and interesting little boy to remain here long with fond parents and a loving little sister, but we should try not to think of him as dead, but gone to a bright, beautiful world where there is no more sickness and suffering. We cannot understand why God would take little Wilmer from us, but "sometime we'll understand," so let us put our trust in Him who "doeth all things well" and strive to meet him in Heaven. We laid his little body away in the beautiful little cemetery at Coalville on the afternoon of September 12, to "wait until Jesus comes." May God comfort the loved ones as He alone can comfort.

E. J. COKER, Pastor.

MRS. ANNA PAINE GUNN, wife of G. W. Gunn, was born July 27, 1860, and died June 28, 1920, at her home in Pope, Miss. Sister Gunn was the daughter of Rev. and Mrs. B. B. Brown, the former a well-known and highly esteemed member of the North Mississippi Conference. In her parsonage home she early in life received the truths which made for righteousness, and under the gracious influence of Christian parents she gave her heart and life to Jesus Christ and united with the Methodist Church, in which she spent a life of usefulness. She was recognized as a competent teacher, having given twelve years of her life to teaching in the public schools of Panola County, Miss. On the 7th of August, 1898, at the Methodist church at Eureka, she was married to Mr. G. W. Gunn, Rev. L. D. Worsham officiating. They afterwards made Pope their home. Sister Gunn was always interested in the children and young people of the community and especially the salvation of each member of her Sunday school class. When she saw them converted and join the church, her face would beam with joy. Especially was Sister Gunn talented in training the children for the Children's Day services. Just a few days before she fell on sleep, she asked the privilege of attending Children's Day service at her church, and was carried by tender hands and loving hearts to the house of God where she enjoyed the service, joining in the singing with the congregation. The last few years of her life she was an invalid, but bore her affliction with patience and fortitude. She was a devoted reader of the Word of Life, taking it as her daily food. "She hath done what she could." A good neighbor, a devoted wife and faithful Christian from earth has gone. She leaves a husband, two sisters, Mrs. Oliver and Mrs. Simpson, both of Memphis, Tenn., and a host of friends to mourn her going.

R. I. COLLINS.

Mrs. ELIZABETH JANE SAWYER YEAGER, wife of the late D. W. Yeager, was born in Lauderdale County, May 12, 1852, and died at the home of her daughter, Mrs. R. C. Yates, in Hattlesburg, Miss., October 8, 1920, after a brief illness. Mrs. Yeager joined the Methodist Church just after her marriage, December 14, 1884, and was a consistent member until her spirit answered the Heavenly Father's call. To the second union were born six children, all of whom are living, four boys and two girls: H. L. Yeager, of Richton, A. U., of Hattiesburg, F. L., of New Orleans, G. H., of Lumberton, Mrs. R. C. Yates and Mrs. J. E. Dabbs, of Hattiesburg. The older set of children are Rev. D. P. Yeager, of Monticello, V. N., of Bond, Rev. G. G., of Vaughan, J. A., of Lumberton and Mrs. G. E. Null, of Hattiesburg. Of the immediate family that survive, there are eleven children, thirty grandchildren and twelve great-grandchildren.

A large number of grief-stricken relatives and friends accompanied the remains from Hattesburg to Seminary, Sunday morning, 10th inst., where the funeral services were conducted from the Methodist church by the writer, assisted by Revs. G. R. Ellis and Rufus Beckett. The esteem and appreciation of this sweet-spirited soul, were evidenced by the large concourse of friends in attendance. Interment was made in Seminary cemetery, by the side of her husband. There were beautiful floral offerings. The sons and daughters, with the other family connection, have the sincere sympathy of their friends in this earthly separation, but who can rejoice that mother was prepared to go and now awaits their coming. CHARLES E. DOWNER.

RESOLUTIONS.

In the sudden death of Miss Kate Bedingfield on August 21, 1920, the Woman's Missionary Society of the Vivian Methodist Church has lost one of its most devoted, earnest members. It is with sorrowing hearts that we record the death of this valued member of our organization, as she has been so intimately associated with this society from its beginning, serving most of the time as treasurer, and at all times one of our most faithful workers. We desire to express our love and esteem for a friend whom we shall hold in affectionate remembrance: therefore, be it resolved,

That in her death our society and church have lost one of our most loyal and consecrated members: that our town has lost a friend whose life was a real inspiration. She was truly a quiet, refined woman for whose life the home and community are better. Her devotion to her mother and loved ones was most beautiful.

Resolved also, That we extend our sympathy to her mother and her brothers and their families, trusting that they may find comfort in the assurance that "blessed are the pure in heart, for they shall see God."

Resolved also, That these resolutions be spread upon the minutes of our society, a copy sent to our town paper, and a copy to the New Orleans Christian Advocate.

Signed by: Mrs. Olivia Browning, Mrs. Emma McDuff, Mrs. I. W. Bussa.

FROM THE EUREKA CHARGE.

Dear Mr. Editor: If you will give us a little space, we will report some of the good things from the Eureka charge. We began our revival campaign at Love Joy, the third Sunday in July. Brother Hunt, of Crowder, came to us on Monday, and preached until Friday evening. The Holy Spirit was leading and the church was greatly revived and four were received into the church. Our next meeting was at Mt. Pisgah. Rev. J. H. Ingram did the preaching and did it well; we had a good meeting with one addition to the church. On the first Sunday in August, Brother J. A. George came to Mt. Olivet, his home church, and assisted the pastor in the meeting. We had a great meeting—church members revived, the entire community blessed, twenty-four accesslons. We visited, and prayed in most of the homes. The church gave the visiting preacher a nice purse and also the pastor received a nice purse, so you can see the people really got religion. Our last meeting was at Iuka, with Rev. H. G. Roberts to do the preaching. He gave us some old Methodist doctrine in his sermons, which put the people to reading the Bible and praying. There was one addition to the church.

Since we closed our meetings we have married three couples, sold the old parsonage, and bought a nice house and forty-six acres of land, and hope to get possession in time for the new preacher to move in. This, our third year on the charge, has been a pleasant one. We hope to report everything paid in full.

J. A. BIFFLE, P. C.

IN NIGHT AND DAY.

God is with me in my troubles, to be an infinitely greater joy. He is with me in my losses, to be a gain beyond all calculation. He is with me in my longings for good and for peace, for large measures of truth and love, to answer them; for he has inspired me with these longings. He is with us when we go wrong to show us the error of our ways, when we go right to give us the satisfaction and the reward, to visit with encouragement and to show still larger openings in the same direction. * * * God is with his own when they sleep, to be ready in due time to stir in them their waking, working powers. Nothing can happen to man so bad, come to him when he wakes or when he sleeps, in a way to leave him otherwise than on the bosom of the Father.—W. M. Bicknell.

Gets 28 Eggs A Day Now, From 34 Hens

C. C. White, Well-Known Breeder, Tells How. Costs Nothing to Try.

"I gave Don Sung to 34 utility Buff Orpingtons and the egg yield increased from 7 to 28 a day. Don Sung is a wonder and I am now giving it to all my hens regularly."—Chas. C. White, Mgr., Cherry Hill Farm, Flackville, Ind.

Mr. White is the well known breeder and exhibitor. He wrote the above letter in December, after his test had shown a gain of 21 eggs a day from 34 hens. We will make you the same offer we made him. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

Agents: 90c an Hour

Introduce "Sodersize." A new wonder. A pure solder in paste form. Works like magic. Stops all leaks. For mending water buckets, cooking utensils, milk pails, water tanks, tin roofs—everything including granite ware, agate ware, tin, iron, copper, zinc, etc.

●Quick Sales—Nice Profit

Everybody buys. Housewife, mechanics, electricians, jewelers, plumbers, tourists, automobilists, etc. No leak too bad to repair. Just apply a little "Sodersize," light a match and that's all. Put up in handy metal tubes. Carry quantity right with you. Write for sample and special proposition to agents.

AMERICAN PRODUCTS CO., 2788 American Bldg., Cincinnati, Ohio

INDIVIDUAL COMMUNION
TRAYS AND GLASS CUPS

Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.

Wm. H. DIETZ, 20 E. Randolph St., Chicago

HOLMES
is a
Reliable Store

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

TETTERINE
CLEARS BABY'S SKIN
and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $40.00 to $100.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Ibaz, 344 Morewood Building, Pittsburgh, Pa.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

FROM RIENZI, MISS.

Dear Brother Carley: As it has been some time since I have written anything to the Advocate, I suppose it is time I am letting you know how we are doing things on the Rienzi charge. The first thing is not so pleasant for me—I am on the cripple list, caused by a stick of stove wood hitting me while I was splitting it, on the right leg just below the knee. I have had to use a stick or a crutch one, to walk for more than two weeks. I fear it is going to abscess, but I hope that I will soon be going again.

We have had a good year at Rienzi. We have some very fine people all over the charge. We haven't everything in full yet, in a financial way, but we are working to have a good report from that viewpoint at the Annual Conference. In a spiritual way, we think our work is great. The Lord has been with us. I have had good revivals at all of my churches. The work has been very much revived. The results of my meetings have been good—fifty-two accessions to the church, forty-six on profession of faith. My meeting at Pisgah was the greatest revival on the charge—more than forty conversions and twenty-nine accessions. We thank the Lord and give Him all the praise for all the good meetings we have had.

Now relative to the meeting of the Annual Conference, as one brother asked what others thought about meeting the first of September at Grenada: The place is all right, but the time, I think, will not do at all for the rural charges. We are not through with our revival work by that time. Some may say we could commence earlier; but that would not suit the farming people. We begin our meetings when it suits the masses of the people, and that is as soon as we can begin. We cannot have a meeting without the people. Then it is the hardest time of the year on the country people in a financial way. Then again many of us have to have a corn patch and other kinds of patches to help us to live, and to change at this time of year would mean to swap patches, and the other fellow may not have, or did not work his patch.

We—some of us—try to raise a pig or two (if not, we can't buy meat, it is too high) and it is too hot to move a pig, so away would go our pig. Then we would get our chickens all smothered and you know I have struck the "key-note" to hurt the feelings of a Methodist preacher, for that is one of the qualifications of the preachers—his love for fried chicken.

To the city preacher this may sound silly (and I meant to have a little fun), but if you will get out on a country charge you will say "No." You say, "I have been there?" Yes, but it has been so long you have forgot how to sympathize. For my part, I'd rather say December 1 than September 1. So let it stand as it is, as near the first week in November as possible. R. G. A. CARLISLE.

Rienzi, Miss.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for sample.—Adv.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

How to Get Rid of Catarrh

A Simple, Safe, Inexpensive Method that Clears Out the Head, Nose and Throat.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat and lungs. It contains no cubebs or tobacco and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by The Blosser Co., 44 DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Adv.

HOW CENTENARY MONEY IS BEING SPENT IN BRAZIL.

By Bishop John M. Moore.

Our Central Church in Sao Paulo is a made-over residence in which the people have worshiped for several years. The Sunday school uses all its space. The same is true of the congregation. We are breaking dirt this week for their new church, which is greatly needed. We have splendid plans. The Sunday school accommodations will be far better than those of the majority of our churches at home. I hope to have it completed within a year. The other new church in Sao Paulo, known as the "Braz," is completed. This is one of the first of our Centenary churches to be finished. The church at Pocos de Caldas, where Mr. Belcher is pastor, is also completed. The church at the People's Institute, to which St. John's contributes $8,000, will be finished next month. This latter church will cost fully $15,000. The Centenary gift is $8,000, and the poor people have in some way found the rest.

I have just closed negotiations for large grounds for Granbery College. The cost will be $50,000. This will mean a new and greatly enlarged Granbery. We expect to begin the erection of the building for the Passo Fundo Institute when Mr. W. T. Clay and I go there the last week in September. We will also start work on the new church in Santa Anna. The work on the church at Alegrete has been done. Part of the work in Union College has been done. The remainder will be done in January and February during their vacation. I will probably inaugurate the work at Santa Maria while I am down there. The same is true of the work on the parsonage at Cachoeira. All this is in South Brazil Conference, except Granbery College. We will not build Porte Alegre College this year, as we have not the teachers to start the school. You will be interested to know that the Publishing House is almost finished. The plant will be moved from Juiz de Fera by September 10. Mr. Clay has wrought wonders in the erection of the building. He had done for $10,000 what the Brazilian contractors asked $20,000 to do. He has a fine double parsonage for $13,000, which they asked $25,000 to build. We have made much money by sending down our own builder.

I spent a week in Mr. Dawsey's district. It was a very hard trip, but we mapped our plan thoroughly. He will build churches at Birlguy, Pennapolis, Aracatuba, and Albuquerque Lins, and put up small chapels at Glycerie and Hector Legru within the next year. He and his men are stirring the people to make contributions speedily and liberally.

Here in Rio we are finishing the plant in Cascadura and will soon build at Realenge. I went to Caba Frie, on the east coast, last week, and bought a good house which can be used for a time as parsonage, church and parochial school, and with it an additioni lot. They had one lot. This gives them plenty of land for the future and accommodations for the present. They are happy. I spent four days.

I have been very busy. The work goes well. The religious movement is splendid. The evangelistic spirit is manifest everywhere. The Lord is leading and blessing us here.

Caixa 454, Rua Quitanda 49, Rio de Janeiro, Brazil.

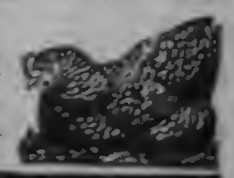
FRUIT.

The disposition, affections, inclinations of soul, which shall issue hereafter in perfection, must be trained and nurtured in us throughout the whole course of this earthly life. When shall we bear in mind this plain truth, that the future perfection of the saints is not a translation from one state or disposition of soul into another, diverse from the former; but the carrying out, and, as it were, the blossom and the fruitage of one and the same principle of spiritual life, which, through their whole career on earth, has been growing with an even strength, putting itself forth in the beginnings and promise of perfection, reaching upward with steadfast aspirations after perfect holiness?—H. E. Manning.

Rise, to worldwide harvests speed!
The whitening fields stretch on and on,
Few the laborers are indeed,
But great the work that must be done. —Karl Gerok.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 15 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.



$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

First Time Hens Laid During Moult

I have used your "More Eggs" Tonic the last fall and winter and must say to you that I have had chickens for the first time they have ever laid through their moulting season.

MRS. C. LUDINGTON, Norwood, Ohio.

Loafers Before, Layers Now

My hens have laid through moulting this year. It is the first time I have. They have always been loafers until I used "More Eggs". Now they are good layers.

MRS. H. J. SCHULZE, Pittsburgh, Kans.

21 Eggs a Day During Moulting

Your "More Eggs" Tonic certainly puts hens in good condition for laying. I had 150 hens that were moulting and I began feeding them your Tonic and got 21 dozen eggs a day.

S. J. FRANKENBERGER, Logantown, Penn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.
Dear Sir: Upon receipt of your offer, send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....
Address .....

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

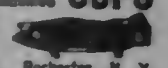
Cuticura Soap

—The Safety Razor—

Shaving Soap

Cuticura Soap shaves without mug. Everywhere 25c.

"THE SANITARY" Individual Communion CUPS



List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try It! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Baby's Health is wonderfully protected and colic, diarrhoea, constipation, and other stomach and bowel troubles are quickly banished or avoided by using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

This remedy quickly aids the stomach to digest food and produces most remarkable and satisfying results in regulating the bowels and preventing sickness.

Pleasant to give—pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

At All Druggists

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Sunday, the 24th, was spent at State Line, on the Bucatunna charge. We were able to hold one service, but it rained us out the rest of the day. They have a small, active Sunday school at State Line and Brother Nobies is a loyal, consecrated worker. While the school is small, they are doing some fine work. Brother Ramsey says the charge gives promise of having the best report in years. He and his officials are proud of it.

Monday was spent on the Matherville charge. Brother Railey is closing out a very active year. He has two churches under construction and two being repaired. He reaches a large body of young people, and there is a great future hoped for this charge.

Let every preacher turn to Paragraph 327 in the Discipline and let each and every one make out a correct and accurate report. It is due the Conference Board as well as the work that this should be done.

I hope that every preacher will make an effort to hear Brother Brabham at Annual Conference. His message will be worth your time and will repay you for your effort.

Mrs. Sue Stuart Brame, Elementary Superintendent, has visited the following schools during October: Hattiesburg, Laurel, Montrose, Decatur, Lake and Braxton. Mrs. Brame has found the schools at these places starting in on the year's work with determination to be better and do better work.

Pray for the work and the workers. God bless and keep you.

Yours in Him,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Men, let us organize, enroll, and federate. Why have we been so slow in doing this for our schools? Lack of prayer and too little vision.

Twenty-five preachers have sent in their report to the Sunday School Board, giving the written record of what has been done in the way of teaching religion to the people during the year. Let us have a report from every charge.

How many of the new superintendents have ordered the book, Organization and Administration? This book will help start right, it will show how to lay a foundation upon which you can build a great school.

How much time do you think a preacher ought to devote to definite prayer each day to prepare himself to preach the gospel? Do you think a superintendent can afford to take less time for such devotions to fit himself to lead his school in the worship of God? Should a teacher spend any less time in prayer to prepare herself for the wonderful work of teaching the children the things of Christ? Remember, the teacher can give out no more of God to others than she has received. When we raise up praying superintendents and praying teachers we will make a praying church. The church of to-morrow is in the making to-day. Then how much of ourselves should we place in the hands of God for this sublime purpose?

Brother Shearer gave me the opportunity of visiting Beulah, where he is caring for a union school. We put in the graded lessons for beginners and ordered O. K. record books for three classes. This is a small school, but the teachers are eager to give their children the best instruction. We visited Pace, another union school. The superintendent promised to use screens to separate the beginners from the rest of the school. Our next service was held at Winterville. The teachers agreed to use screens for two departments, to order chairs for the little ones, and to use the O. K. records. This school is using the graded lessons in all departments with success. The school at Benoit is another union effort to supply the people with religious instruction, something that is hard to do.

Let this be one aim for another year: Organize the beginners, primaries, and juniors into departments correctly, supply these departments with the graded lessons. Then organize all classes above the juniors into Wesley Bible classes, enroll these classes at Nashville, and get ready for a Conference Federation of these classes that will shake the Conference from center to circumference. We should organize for the purpose of finishing up our Centenary work honorably, then lay hold upon the educational program that is upon us. If we organize our forces, we can succeed; if we fail to organize, we shall be humiliated over our colossal defeat. Organization is not the whole thing, but it is an effective medium which our instruction and praying will bring victory.

A GOOD INVESTMENT.

A young man wrote the other day that he was ready to go to college, but, since he had to help his parents, he would have to attend college alternate years while he made expenses. He is a bright young fellow and fully capable of a college education. He comes from a good family. His business contacts have sharpened his experience and he has won many business friends who are ready to give him a life-time position if he will accept it. As it is, he will live in the most frugal way possible for eight or ten years, stinting himself of many necessities if he gets the necessary preparation. Time is valuable to him; and the church is sorely needing men in the ministry here and on the foreign field. Why should not he be released of his financial burden to get into the work to which he purposes to give his life work?

A young lady wrote, saying that she had finished one year of college, but would be unable to return because her father was not able to keep her in college if her younger brothers and sisters attended high school. She is a bright young woman, with poise and dignity. She has carefully looked into the matter of a life-career and desires to enter Christian work on the foreign field. Here she is, ready and willing, with three more years of college work and two years of specialized work.

Situations like these could be multiplied. Workers are sorely needed. The young people of our church are responding. But will they continue to take us in earnest if we do not make some provision for their preparation? Is it not enough that we ask them to invest their lives in a service that can only at its best give barely a living in return? Should not funds be provided to make possible their preparation?

It has been asked, "Why cannot Centenary funds be used for this purpose?" The questioner forgets that Centenary funds were contributed for specific purposes and must be directed to those purposes alone. Besides, the calls from the fields are so urgent from workers who are already there, who face such strategic situations, that one would feel almost criminal to use funds for purposes at home that could be met otherwise.

Another remarks, "I thought the Educational Campaign would have a million dollars for assisting such students." True, but it will be three years before this money will be available; besides, there are situations now which need immediate assistance.

Are you good in estimating business values? What about this for a good business investment? Young men and women with brains and character present an investment where $100 to $300 per year would make it possible for them to get through college. You are putting money into bonds; you are investing in lands; you have buildings to rent. Are you interested in investing in such young people, whose only returns would be prepared leadership and redeemed humanity? Correspondence is solicited.

GARFIELD EVANS,
810 Broadway, Nashville, Tenn.

What else can joy be but diffusing joy?—Byron.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

The Best Cough Syrup is Home-made.

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

Prepare For Changeable Weather.

Many expensive doctor's bills are saved by prompt action with reliable family remedies. Foley's Honey and Tar has been successfully used in thousands of homes in cases of coughs, colds, croup, hay fever and asthma. H. B. Miller, R. F. D. 10, Wooster, O., writes: "By the changing of beds and the weather, I took a very bad cold and sore throat. Four doses of Foley's Honey and Tar put me right in a day's time. I never took any medicine that gave such splendid results." It pays to get the genuine Foley's. Contains no opiates.—Adv.

FROM LAKE CORMORANT AND ROBINSONVILLE.

Because the writer is going to Candler School of Thelogy on November 10, and thus will not be able to present his report to the Conference, he takes this method of giving some account of his stewardship of the Lake Cormorant and Rohinsonvliie charge.

The territory for which the pastor is responsihie, and which has no other preacher, is equal to haif a county. It includes all the territory lying between the hills on the east and the Mississippi River on the west, averaging eight miles in width, and from Walis on the north to Hollywood and beyond on the south, a distance of twenty-two miles. It embraces all the delta part of DeSoto County and a large portion of Tunica County. Robinsonvilie furnishes the only piace of worship for the people of the following towns: Penton, Clacks and Bowdre, on the Y. & M. V. Railroad; Banks and Lost Lake, on the Y. D. Railroad, and Commerce, on the Mississippi River. Rock roads are now being built to connect aii these points with Robinsonviile.

The Lake Cormorant church, under the leadership of Mr. Thompson Withers and others, advanced overnight from being the orphan chiid of a hiil circuit to the fuli dignity of a deita haif-station. It incidentally advanced its amount paid for the support of the ministry from $300 per year to $1200.

The Sunday schooi at Lake Cormorant has made several forward steps during the year. The system of graded literature has been put in. The pastor is teaching a teacher training class of twelve members. Two Wesley classes are being organized. Credit for this is due to the Grenada Sunday School Normal. Long may it continue!

The church at Rohinsonville has hitherto been merely a department of the Woman's Missionary Society, which society, however, is surpassed by only one in the district in the amount collected each year for Conference and general work. For its size it is one of the most active societies in the Conference. The pastor has been seeking to raise the dignity and status of the church to at least a piane of equaiity with the Missionary Society. What degree of success he attained is not yet apparent.

At our fourth quarterly conference, held in Lake Cormarant on October 12, assessments for support of the ministry, Conference collections and the Methodist Hospitai were paid in cash in full. Robinsonville is up-to-date and more on her Centenary quota. While Lake Cormorant did not subscribe quite all of its quota, its subscription for this year was paid in fuil. Our total coiiections for the year will show an increase of more than two hundred per cent over last year.

When the writer came to the charge iast fali he found the town of Walls with neither church or any sort of preaching services. This spring he was abie to organize a church with an initial membership, in number, more than Robinsonviiie had at the beginning of the year. A Sunday school was also organized which, under the fine ieadership of the superintendent, Brother L. W. Bowie, has kept up a splendid average attendance. A lot was secured this summer for the church building. Although the coiiapse of the cotton market mado building this fail an impossibility, the people will buiid as soon as conditions reach a stabie basis.

An Opportunity For Service.

In the opinion of the writer, and he is very frank to say that he is trying to heip his presiding eider find the right man for the charge, there is no charge in the Conference which presents a larger opportunity for the man with an ambition to serve. He is very certain that a more appreciative people or a people more ready to cooperate with a pastor in any forward movement, wiii not he found. It will pay the man who wiii stay with it and develop it. $2400.

It has no parsonage. One ought to have heen built this year, but singie preachers are, as a ruie, poor parsonage builders. The people are ready and abie to build a parsonage. The preacher who wants to do soome reaiiy constructive work would do weii to get in touch with the presiding elder.

JULIAN S. DUNCAN.

Robinsonville, Miss.

FROM PRAIRIE AND STRONGS CHARGE.

Dear Brother Cariey: Our fourth quarteriy meeting came off to-day, which was quite satisfactory. Though we are hard hit by boll weevil and iow cotton prices, we are aimost out on aii our finances.

We were assisted in our meetings hy Brothers Dodds and Simpson, of our Conference, both efficient, good preachers, doing /us permanent work both in building up the church spiritually, and ieading sinners to Christ.

The year has been one of many tests of faith, but in all we have come out victorious with Him in whom we trust. The year has been one in which much prayer has been necessary, with much anxiety, but with it ali it has heen deiightful with this good people. My presidlng eider, Brother Dorsey, comes in as worthy of much praise for his brotherly help and efficient management. Our people are loud in his praise. We expect to go to Conference with a full balance sheet. Hope you will be there.

Success to you in your noble work.

D. W. BABB.

October 28.

PRAYER, LIFE SERVICE, AND STEWARDSHIP.

On October 5, the Campaign Committee of the Christian Education Movement officially adopted three months for the special emphasis of Prayer, Life Service, and Stewardship. Prayer and Intercession will be emphasized first, during the month of January. Life Service comes next in February. In March the Commission will stress Stewardship.

During these special months every person connected with the Movement or interested in its large success will talk, write and think about these most important subjects. They must and will be put before the people in the most forceful and attrctive way possible.

New literature on Prayer, Life Service, and Stewardship will be prepared and distrihuted. This will he in attractive form for the use of all those working in the interest of the Movement. There will he new things to be said, new methods of presenting these oid but ever new subjects.—Bulietin.

The Best Advice
FOR MOTHERS

RIENZI, Miss.—"When I commenced taking Doctor Pierce's medicines I was all wrecked and run-down until I was not able to do anything, but now I am getting along fine and have a big, fine, healthy baby boy. Tongue could not tell how much better I feel since taking the medicines. I took both the 'Favorite Prescription' and the 'Golden Medical Discovery,' also two vials of the 'Pleasant Pellets,' and had practically no suffering. I will always praise these wonderful medicines. I never would try to go through expectancy again without it."—MRS. MARY OWEN.

All Dr. Pierce's remedies are sold by every druggist in the land.

Send 10 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package of "Favorite Prescription Tablets."

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 90c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

DON'T Send Money

If you have never used G. S. and have Peliagra, Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists, $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

PILES DON'T BE CUT

Until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 426-G Page Bldg., Marshall, Mich.

REMARKABLE RECOVERY
Extraordinary Curative Power of Lydia E. Pinkham's Vegetable Compound.

Philadelphia, Pa.—"I want to let you know what good Lydia E. Pinkham's Vegetable Compound has done me. I had organic troubles and am going through the Change of Life. I was taken with a pain in my side and a bad headache. I could not lie down, could not eat or sleep. I suffered something terrible and the doctor's medicine did me no good at all—my pains got worse instead of better. I began taking the Vegetable Compound and felt a change from the first. Now I feel fine and advise any one going through the Change of Life to try it, for it cured me after I had given up all hopes of getting better. You can publish this and I will tell any one who writes to me the good it has done me."—Mrs. MARGARET DANZ, 743 N. 25th Street, Phila., Pa.

It hardly seems possible that there is a woman in this country who will continue to suffer without giving Lydia E. Pinkham's Vegetable Compound a trial after all the evidence that is continually being published, proving beyond contradiction that this grand old medicine has relieved more suffering among women than any other medicine in the world.

BOOKS AND BIBLES GAMES TRACTS SENT ON TRIAL ASK FOR CATALOG
Evang'l Pub. Co., Dept. N. Lakeside Bldg., Chicago

PARKER'S HAIR BALSAM
Removes Dandruff. Stops Hair Falling. Restores Color and Beauty to Gray and Faded Hair. 60c. and $1.00 at Druggists.
Hiscox Chem. Works, Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

LAXATIVE ~for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

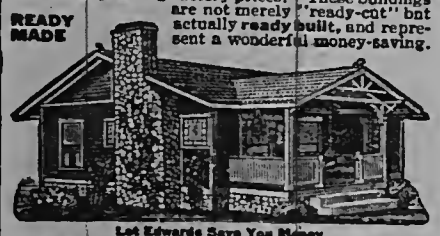
Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

READY MADE



Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 249

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book, showing styles.

THE EDWARDS MFG. CO., 2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

CROUP OR WHOOPING COUGH

PROMPTLY AND SAFELY RELIEVED BY

ROCHE'S HERBAL EMBROCATION

ALSO IN

BRONCHITIS, LUMBAGO, RHEUMATISM

W. EDWARDS & SON, LONDON, ENGLAND.

ALL DRUGGISTS OR E. FOUGERA & CO. 90-92 BEEKMAN ST. N.Y.C.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

PRAYER REMINDERS.

Pray for the uninterested, unreached women in your church and in your community, that they may be enlisted as workers for the Kingdom, as members of your auxiliary, and of the Bible and Mission Study classes.

Pray for our work in Poland, for our workers there, for the little children suffering by the thousands, for men without work, for broken-hearted women in that sick and desolate land.

Pray for the leaders in world politics, that some way out of the suffering and wretchedness may be found and world peace become a reality.

Pray for our own land, that in the coming elections men and women may be true to their convictions, that the candidates chosen may accept the responsibilities of office in the fear of God and conscientiously fulfill every duty devolving upon them.

POLISH RELIEF TO BE UNDERTAKEN BY THE COUNCIL.

At the called meeting of the Board of Missions on September 15, the following resolutions were passed:

"We therefore request the Board to authorize the Secretary for Europe to undertake this special form of relief and to set up at once such organization as will secure the co-operation of our constituency throughout the church to make effective this specific plan for relief work in Poland."

Immediately the matter of Polish relief was taken up with the Executive Committee of the Woman's Missionary Council. This body voted to undertake through their organization to carry out this program for special relief in Poland. The co-operation of the entire Southern Methodist Church, therefore, is asked in carrying out this program.

The Appeal of Eyewitnesses.

Miss Quayle, the official representative of the M. E. Church, South, in Poland, writes:

"The suffering here this winter is going to be unspeakable. People are starving now, so you can imagine what winter will mean. Please send us warm clothing, especially underwear and shoes. We must have supplies! Put on a campaign in the churches for old clothes. **Nothing is too bad to send.**

"A polish priest said, 'My people would rejoice to have the pieces of cloth you use to scrub the floor and the shoes you cast away as worn out.'"

Other excerpts from Miss Quayle's letter give us these distressing pictures:

"Every day three or four orphanages would pass through our camp. These poor kiddies nearly broke our hearts. They had started with little or no food (their supply is small) and in many cases had been on the road ten days or two weeks. These children we would feed, then give them some food to carry with them. One night about eight, a train came in with an orphanage of 150 children who had had nothing to eat for four days. My cook had gone and my kitchen had no light in it at all, but I felt around and finally prepared some milk and hot rice. We gave them this and plenty of bread. I went up to the car where they were, and if I live a thousand years I'll never forget the picture of these blessed hungry babies, all the hundred and fifty of them, sitting on the rails, eating their hot milk and rice out of cups made of milk cans. Their faces, though drawn from hunger and want, fairly shone as they would look from their cups to their bread. I stood there and cried like a baby, nor can I recall that picture yet without a tear. I know we fed ten thousand orphans coming through like that. I shall never get through thanking the Lord and the Methodist Church for giving me such an opportunity to serve."

"Refugees began to pour in. We decided to put up a kitchen for them. This we did out east of Prague about four kilometers where all the refugee trains stopped, sometimes for several days. The first day we fed about seven hundred. Then trains increased, so for three weeks we fed more than three thousand a day. Never in my life have I seen such misery. Many people were forced to leave their homes and fly for their lives with nothing except what they had on their backs. The condition of the children was most pitiful, and the poor soldiers would come in from the front, many times having gone five days without food. In the midst of this a terrible epidemic of dysentery broke out. Many a time have I had them fall on my canteen steps. They would hear that we had something warm to eat, and they imagined that if they could just get up there they'd be all right; so they would try to come and often would fall on their way. One night we had four to die."

Needed Articles.

1. Clothing for men, women, children, and babies: New and used suits, dresses, coats, underwear, shoes (securely tied together), and stockings, caps and soft hats, warm gloves.
2. Household supplies: Quilts, comforts, and blankets, sheets and pillow cases, soap (bath and laundry), talcum powder, thread, needles, pins, and safety pins, towels.
3. Hospital supplies: Gauze, soft cloths for bandages.
4. Miscellaneous: Remnants of all kinds of material and bolts of cloth.

Quantities of these articles may be obtained by soliciting merchants and manufacturers.

LOUISIANA CONFERENCE.

Report for Third Quarter.

Number of Adult Auxiliaries 126, gain 1; number of Adult members 3447, gain 53; number of Young People Auxiliaries 18; number of Young People members, 201; number of Junior Divisions, 36; number of Junior Division members, 488; number of Baby Divisions, 22; number of Baby Division members, 236; stewardship presented in 25 Auxiliaries; stewardship subscribers, 820; Voice subscribers, 320; Young Christian Worker, 381; total scholarships supported, 9; total Bible women supported, 7; total of Day Schools supported, 2; total Pledge (directed) paid, $1,195; total Pledge (undirected) paid, $7,158.87; total Budget (all funds) paid, $16,830.68. Yet to pay, $8,169.32.

MRS. A. P. HOLT,
Corresponding Secretary Conference Missionary Society.

Haynesville News.

Our auxiliary is in good condition. The mission study class has gained five members. We have twelve members increase in our auxiliary numbers. The "Pledge" last year was $30; this year it is $108 and is all paid now but $2.50. We believe with this per cent of increase we are doing fairly well with our part of "The King's Business." Mrs. CAROLYNE DAWSON.

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

FROM OAK RIDGE, MISS.

Dear Brother Carley: May I have space in the Advocate to sound a note for the good people of Oak Ridge charge? We are spending a most joyful and prosperous "year's end" at Oak Ridge. In many respects, this is the most pleasurable and successful year that I have had in the Kingdom of our Lord. While our work has been constant and laborlous, the results are forthcoming and evident. Our parishioners are genlal, responsive and appreciative. Many of them are religious, and enthusiastic, deeming it a privilege to serve their church and pastor. Indeed our lot, for a great part, has fallen in pleasant places. The Lord is our "guide and counsellor."

Our work is as broad as the rural parts of Warren County and as commanding as sin; but as promising as a reviving orchard. We have six preaching appointments ranging from four to twenty-two miles in various directions from our parsonage. We give one of these churches, viz. the home church, two Sunday morning and evening services, going out in the afternoons to other appointments. This implies that we have three preaching services almost every Sunday. My young wife and I serve this work with a little roan horse and buggy that is always ready to move. In emergency cases we call upon our kind neighbors and friends who, with their cars, very gladly and surely enable us to meet all engagements of that character.

We have had "protracted meetings" at all these churches. Some were conducted on the "old-time country style;" but, while in a great degree successful, with little "old-time shouting." We had a good many accessions, some conversions and reclamations, and many resolutions. The following brethren very faithfully and conscientiously served us: Revs. W. T. Griffin, D. W. Ulmer, M. J. Miller, J. W. Price and P. E., J. R. Jones. All these men came to us with power, and labored as "workmen that needeth not to be ashamed," etc. The writer conducted, in late summer, meetings at Oak Ridge and Culkin's Academy—driving very hard at prevalent besetting sins, resulting at least in much increased and substantial congregations. I never had more freedom to say what I feel prompted to say than in these meetings, and in these congregtons. The Lord has abundantly blessed us

During the year we have organized one Sunday school and revived another, which are now doing splendid work. We have set about reviving another, and to this end we had a most interesting institute program, conducted under the auspices of the Warren County Sunday School Association, on Sunday, October 17. We have this fall organized an Epworth League at Oak Ridge which has already yielded wonderful results. Our congregations at some points have remained regular with little change; some have been improved substantially, while still others have increased remarkably. At the home church the attendance has tripled during the last three months. During this time the young people have given time and place to League services.

We have now completed for the painter a $500 repair job in and around the parsonage. Some few repairs have been put in two of our church buildings, and our good folks at another are to re-roof theirs in a very short time, having a healthy fund in hand for this purpose.

Notwithstanding the short crops and cut prices of farm products, and the natural effect on the community, we hope to report all our benevolences in full, except possibly a few pledges on the Centenary. The finances are in general thrown into the hands of the stewards and committees. Of course the pastor will be cared for. We have recently received at the hands of one little congregation a most gorgeous shower of good things we look for shower of good things; we look for of the spiritual. We humbly praise God from whom all blessings flow. Pray for us.

Yours in His work.
C. Y. HIGGINBOTHAM.

Let us, so far as may be, look at life steadily and whole. It is not all darkness; it has its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpses of the radiant blue of heaven.—Canon Farrar.

When you find a person a little better than his word, a little more liberal than his promise, a little more than borne out in his statements by facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance not laid down in Blair or Campbell.—Holmes.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

If I had but two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul.—Koran.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

What is Nuxated Iron?

Physician Explains — Says Public Ought to Know What They Are Taking — Practical Advice on What to Do to Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles

The fact that Nuxated Iron is today being used by over four million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, rundown conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the above statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate (of a special specific standard) and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one fourth the cost and by using metallic iron they could have reduced the cost to less than one twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the Spring of 1893 I was attacked by Muscular and Sub-acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a treatment that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, No. 991G, Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Adv.

"Diamond Dyes" Are Guaranteed

Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

WHEN IT COMES BE PREPARED

Insurance the only safe-guard possible against such destruction.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

—The Methodist Mutual—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1898.

Insures against Fire, Lightning and Windstorm AT COST. No assessments; easy, annual payments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write for particulars to

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

THE FAULT-FINDER CONDEMNED.

The Rev. Manfred C. Wright.

Christ's word against judging does not preclude condemnation in legal procedure, or rejecting unworthy men aspiring to office, or parental disapproval of children's misconduct, or wise personal discrimination for one's moral guidance. It strikes at the violation of the law of love—censorious and aimless criticism, uncharitable judgments, obsessions of ridicule, cynicism, social dissections, unfriendly suspicion which springs from animal wariness and not from divine trust, bluntness which bruises but does not cure.

Like the devil, this sin frequently appears in saintly guise—under cover of honest dealing, plain speaking, loyalty to high ideals. Like other sins, it appears in many forms—assuming the dangerous form of wit; damning its victim with faint praise; keeping an attitude of silence in the presence of detraction; hypocritically seeking to hide one's own fault by uncovering one in another.

Unlike some other sins, this one captures many, even some of the saints. They may not lie, dissipate, cheat, or swear, but here is a fault that easily besets the most godly. Nevertheless Christ branded it no less than he did stealing, intemperance, falsifying, and profanity. It injures the better self of the one so criticised and so maligns the divine image in men. Motives, circumstances, training are ignored by which, if the victim were judged, he might far outshine the critic. From casual impressions unfriendly judgments are passed which create false personalities. Then wrong impressions, passed on to others, are taken for the real person, and lasting injustice results. Such defamation occurs in journalism and men bear to their death the injury of false caricatures. Literature richly exemplifies it. Silas Marner, innocent, is ruined by rumors. Dodson, condemned as a miser, is found when dead to have given all his wealth to charity. And the worst of it is, those given to censure are frequently most deserving of blame.

Fault-finding reacts. The censorious person becomes cynical, reflecting the faults he sees in others, until he robs himself of those ennobling qualities which come from the habit of looking for the best. His very superior qualities become the author of unkindness as he seeks to standardize them upon others. As the proofreader after awhile sees only typographical errors and not the content of the printed page, cynicism revenges itself upon the cynic by blinding him to spiritual beauty. Dean Swift, satirist, becomes as unlovely as the pictures he paints of the world and dies a raving maniac.

The evils of sinful censuring in family, church, and social life are greatly to be deplored. Unloving censure may drive an erring one farther from rectitude and break up a home. In a church it throttles spiritual progress and reproaches the name of Christ. Bitterness among the denominations in the past has most delighted the devil and divided the body of Christ. Directed toward fallen girls in society it has forced them into a life of shame and barred their return to the Father's house.

Carried to extreme against public officials, it has calloused them to a finer public opinion when co-operation and appreciation might have saved them to a better public service and noble purposes.

"With what judgment ye mete it shall be measured to you again." When judgment must be given, let it be given with a rectifying purpose and from the motive of love, and always in good humor in the absence of anger and envy and pride. "Blessed are the merciful, for they shall obtain mercy." To us is given not the word of criticism, but the word of reconciliation. We are responsible not so much for rectifying the world as ourselves. There are set thrones of judgment, but these for most part belong to God. "Vengeance is mine; I will repay, saith the Lord."—Western Christian Advocate.

RELIEF FOR PROSTRATE POLAND.

The Methodist Polish Relief, authorized by the Board of Missions in an attempt to save from death by freezing thousands of the suffering people of Poland, has met with a hearty response from all sections of the church. The first campaign for clothing was conducted on October 17, but the canvasses should be pushed with all possible vigor until it has been carried out thoroughly in every congregation.

The work of saving the Polish people will continue throughout the winter, and the Methodist Polish Relief accordingly urges all of the churches to continue their work of securing the necessary articles of clothing. The relief workers of our church who are struggling with the desperate situation are beseeching us by letters and cables to push the movement with all possible speed, and send them clothing in great abundance. Preparations have already been made for shipment and distribution, and the life or death of multiplied thousands now depends upon local congregations.

Bishop Atkins, who has just returned from a tour of the unhappy country, reports that there are now more than 1,300,000 children in Poland who are too young to get food even by begging, and must be kept from starvation by help from without. "I saw babies in Warsaw not over six weeks of age who had been picked up and nobody knew to whom they belonged," says Bishop Atkins. "Thousands of old men and women from whom all hope has gone are as needy and helpless as the infants. The people have turned and patched and remade their clothes until nothing is left. They must be helped or perish from the effects of the cold winter. All ages are involved. Old people will pass off by mere exposure and the cries of shivering infants will ascend to heaven against those who will not help at such a time. We want every tender-hearted member of our church to take some part in this enterprise to clothe Poland."

Miss Margaret Quayle, one of our relief workers in Warsaw, says that nothing we have is too poor to send to Poland. The people would be glad to have the rags which we use to scrub our floors. The articles of clothing which we cast aside as worthless would be received by them with the greatest delight. This is an appeal which should lay hold on the heart of every Christian person, and the missionary societies are urged to hasten the work in every possible way.

When clothing has been secured it should be securely and tightly packed in bundles of fifty pounds each and sent by parcel post to

METHODIST POLISH RELIEF,
Miss Daisy Davies, Director,
Newport News, Va.

And he gave it for his opinion that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.—Swift.

THE INWARD EFFECTS of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.—Adv.

THIS WOMAN FOUND RELIEF.

Men and women suffering from backache, rheumatic pains, stiff and swollen joints, lameness and soreness, will be glad to read how one woman found relief from kidney and bladder trouble. Mrs. G. Hyde, Homestead, Mich., writes: "I have been troubled with weak kidneys; and several times in the last ten years I had that terrible backache and tired out feeling, scarcely able to do my work. Foley Kidney Pills made me feel like a new person."—Adv.

MORE PAY FOR TEACHERS.

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

THIS MONTH AND CATARRH.

Many people find that during this month, catarrh is so aggravated by sudden changes of weather, indiscretions in the matter of clothing, and other things, that it becomes constantly troublesome.

There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, also relieves catarrh, and aids in the prevention of consumption.

It is not easy to see how any sufferer can put off taking this medicine, in view of the widely published record of its remarkable successes. It is called by its proprietors America's Greatest Medicine for America's Greatest Disease—Catarrh.

In some cases there is occasionally need of a thorough cathartic or gentle laxative, and in these cases Hood's Pills are taken with very satisfactory results.—Adv.

WHAT IS HOME WITHOUT A MOTHER?

Which is sadder, a motherless home or a homeless mother?

Does the man who fails to carry life insurance mean that he doesn't care what becomes of his family after he is dead?

Heed the cry of the widow and the orphan and write to-day for free information about our SAFE LIFE INSURANCE AT ACTUAL COST. Our plan gives absolute protection to the beneficiary.

Methodist Benevolent Association

J. H. SHUMAKER, Secretary,

810 Broadway, - - Nashville, Tenn.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3377.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 11, 1920. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

First Day.

The Louisiana Annual Conference of the Methodist Episcopal Church, South, convened in its seventy-fifth annual session, in the First Methodist Church at De Ridder, on Wednesday morning, November 3, at 9 o'clock, Bishop W. F. McMurry presiding. The devotional exercises, consisting of singing, prayer, scripture reading, and appropriate remarks, were conducted by the Bishop.

The roll was called by the secretary of the preceding session of the Conference, Dr. F. S. Parker. The roll call showed that 17 women had been elected as lay delegates. Of these, only 5 were present at the opening session. Dr. F. S. Parker, after having served most efficiently as secretary for twenty years, and after being nominated for this session, earnestly requested that his name be withdrawn. His request was granted and, on nomination of Briscoe Carter, R. H. Harper was unanimously elected secretary. Jno. F. Foster and W. L. Doss, Jr., were elected his assistants, on nomination of the secretary. After his nomination as statistical secretary, R. W. Vaughan, who has filled this position with unusual ability for sixteen years, earnestly requested to be relieved of this work on account of other heavy duties devolving upon him. His request was granted, and P. H. Fontaine was elected statistical secretary. George Fox, J. M. Boykin and Jas. E. Selle were elected as assistant statistical secretaries.

Dr. F. S. Parker was elected secretary of the superannuate roll, to co-operate with Dr. Luther E. Todd, General Secretary of the Board of Finance, in securing accuracy in data concerning the records of superannuates.

After fixing the main auditorium of the church as the bar of the Conference and fixing the hours of convening and adjourning at 9 and 12 o'clock, various communications were referred, without reading, to appropriate Boards.

Dr. F. S. Parker read a statement from Mr. J. D. Hamilton, treasurer of the Board of Missions, showing that the value of certain shares of stock in a Louisiana sulphur company, reputed to be very valuable, are really of no present value at all; and their future value is dependent upon the discovery of oil or other valuable minerals upon land devised to the Board by Truxton Lowell, deceased. In this connection, W. W. Holmes called attention to the fact that A. M. Mayo, of Lake Charles, had, at his own expense, had the body of Truxton Lowell removed from an abandoned cemetery and re-interred in the cemetery at Lake Charles. On motion a vote of thanks was extended Brother Mayo for this act.

The Committee on Nominations made its report, which was adopted.

On motion, the action of the preceding Conference, providing that only preaching services should be held at the evening hour, was rescinded, after some discussion, and the nature of the service was left to the discretion of the Committee on Public Worship.

R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, read his report and the report of the president of the board of trustees, which were referred to the Orphanage Board. These reports showed that the receipts for the maintenance fund have been sufficient to meet the needs of the institution thus far, and that approximately $225,000 has been secured in cash and pledges for carrying out the proposed enlargement program.

Dr. Luther E. Todd, General Secretary of the Board of Finance, and Dr. O. E. Goddard, Secretary of the Home Departments of the Board of Missions, were presented to the Conference. Rev. E. M. Stewart, pastor of the local Presbyterian church, Rev. A. M. Shaw, and Rev. Elmer C. Gunn, transferred last year from the Little Rock and the Mississippi Conferences respectively, were also presented.

The Bishop announced that Dr. Jno. A. Rice, of the chair of Old Testament Literature in Southern Methodist University, had been transferred to the Louisiana Conference from the South Carolina Conference. Dr. Rice is no stranger in Louisiana, having served four years as pastor of Rayne Memorial, New Orleans. Dr. Rice was present and received a cordial welcome from his many friends in the Conference.

The Bishop called Question 17: "Are all the preachers blameless in their life and official administration?" The names of H. W. May, presiding elder of the Alexandria District; A. S. Lutz, of the Baton Rouge District; Martin Hebert, of the Houma District; H. W. Bowman, of the Lake Charles District; C. D. Atkinson, of the Monroe District; J. G. Snelling, of the New Orleans District, and J. M. Henry, of the Ruston District, were called, they gave account of the work of their districts, and their characters were passed. Encouraging progress was reported on each of their districts. It is evident that this has been a year of church building and revival effort. Several of the districts reported a fine net increase in membership.

The names of the superannuates and the supernumeraries were then called and their characters passed. Rev. J. M. Brown, Rev. W. F. Henderson, and Rev. F. N. Sweeney, three of the veterans of the Conference, were present and addressed the Conference. Rev. J. F. Wynn, Rev. M. G. Jenkins, and Rev. T. J. Embree having died since the last session of the Conference, their names were referred to the Committee on Memoirs.

Rev. Paul M. Brown, who was granted the supernumerary relation at the last session of the Conference, returned to the active ranks.

On motion of R. W. Tucker, the Bishop appointed a committee consisting of R. W. Tucker, A. S. Lutz, and W. W. Drake, to prepare a suitable expression of appreciation on the part of the Conference of the services of Dr. F. S. Parker, the retiring secretary of the Conference, for a period of twenty years.

W. W. Holmes suggested that the Minutes of the Conference be so edited as to show the actual time of service of men who have located and then have been re-admitted. The suggestion was adopted.

On motion of W. W. Drake the order of the day for Thursday, beginning at 10 o'clock, was made the educational program.

Dr. O. E. Goddard addressed the Conference, laying emphasis upon the urgent importance of paying the Centenary pledges as they become due.

Announcements were then made and the Conference adjourned with the benediction by Rev. J. M. Brown.

Afternoon Service.

At 3 o'clock in the afternoon, Dr. O. E. Goddard delivered an effective message in connection with the Centenary in relation to world needs.

Evening Service.

At the evening hour Dr. Luther E. Todd, General Secretary of the Board of Finance, which is charged with the work of making adequate provision for the support of the superannuated ministers of the church, made a thrilling address on the great cause he represents. At its close, a collection of over $700 was taken to offset income tax expenses in connection with the Superannuate Fund.

Second Day.

The Conference convened at 9 o'clock a. m., Bishop McMurry presiding. The devotional exercises were conducted by R. W. Tucker, with prayer by Dr. A. F. Watkins. The minutes of yesterday's session were read and approved.

A communication was read from W. C. Everett, manager of the Dallas branch of the Publishing House, and the representative of the Publishing House, Mr. Bell, was presented.

The Bishop read an extract from a personal letter from Mr. H. H. Ahrens, formerly a member of this Conference, expressing his affection for the brethren and his regret at being unable to attend the Conference this year. On motion the secretary was instructed to send greetings to Mr. Ahrens.

Report No. 1 of the Board of Missions was read by A. J. Gearheard, urging all charges to pay 40 per cent of Centenary pledges by December 31.

Geo. S. Sexton and G. A. Morgan were added to the Board of Missions to fill vacancies.

Question 1, "Who are admitted on trial?" was called. J. L. Greenway, Jr., and D. J. Wilson, having met the necessary requirements, were, by vote of the Conference, admitted on trial.

Question 17 was called. S. S. Holladay made his report, his character was passed, and, at his request, his name was referred to the Committee on Conference Relations for the superannuate relation.

The time for the order of the day having arrived, the educational program was introduced by singing hymn No. 687, and an inspiring address by Bishop McMurry. Dr. A. F. Watkins, of the Mississippi Conference, president of Millsaps College, was then presented to the Conference and spoke on the Objectives of the Christian Education Movement. Dr. F. N. Parker, Dean of the Candler School of Theology, a greatly beloved member of the Louisiana Conference, then addressed the Conference on the Educational Movement.

The Bishop called Question 5, "Who are readmitted?" Lastie N. Hoffpauir was readmitted by vote of the Conference.

Question 3, "Who are discontinued?" was called, and was answered in the negative.

Announcements were made and the Conference adjourned with the benediction by Rev. J. D. Harper.

Afternoon Session.

The educational program was continued at the afternoon session. After devotional exercises, and the reading and approval of the minutes of the morning session, inspiring addresses were delivered by Dr. John A. Rice, of the chair of Old Testament Literature in Southern Methodist University, and Rev. J. L. Neill, of the Mississippi Conference, secretary of Missionary Education in the Sunday schools.

Report No. 1 of the Board of Education was presented by W. W. Drake. The report recommended the acceptance of the askings, approved and surplus, apportioned to the Louisiana Conference in the great Christian Education Movement, as follows: Approved askings, Connectional Interests, including Emory University, Southern Methodist University and our eight missionary schools, $1,000,000; Centenary College, $500,000; Mansfield College, $150,000; Seashore Camp Ground School, $12,500. Surplus askings, $267,000. It was recommended that of the first $265,000 surplus askings, $200,000 go to Mansfield College, $60,000 to Centenary College, and $5,000 to Seashore Camp Ground School, or in that proportion, and that the surplus above that figure be apportioned on the same ratio of the approved askings. This report was unanimously and heartily adopted.

The afternoon session adjourned with the benediction by Dr. F. N. Parker.

Evening Service.

The evening service, presided over by W. W. Drake, was devoted to further consideration of our educational interests. A stirring address was delivered by Dr. Paul B. Kern, Dean of the Theological Department of Southern Methodist Univer-

(Continued on Page 8)

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE TWO VOICES—IN MEMORIAM.

(A tribute to the late Mrs. J. G. Moore)

By J. E. Dosroh.

(The First Voice)

"Sweet, come away! We missed your dear voice chanting
Our songs of praise before His mercy seat:
Its soft, glad melody alone was wanting
To make the song complete.

"Sweet, come away! We sought you in the roses;
We searched in vain each oft-frequented spot,
Beneath the palms and in the laurel closes
We sought and found you not.

"Sweet, come away! Adown the shining river
The white swans float, while on each rosy edge
The fragrant breezes set the ferns aquiver
And stir the golden sedge.

"Sweet, come away! The nightingale is soaring,
Singing the notes that dell and dale prolong,
Pulsing with joy, his voice in rapture pouring
His heart out in a song.

"Sweet Lois, come! O'er Heaven's white walls leaning,
As one entranced, you stand and gaze afar,
Your bright eyes luminous with hidden meaning
Fixed on yon distant star."

(The Second Voice)

"I keep my tryst beside the outer portals,
I watch for one who soon to me shall come,
Love-drawn from out that far-off land of mortals,
To her eternal Home.

"Far, far away I hear the sound of weeping;
Faint on my ear the alien echo rings;
Out of the vast I hear the upward sweeping
Of swift, pulsating wings.

"She comes, she comes! Oh, Angels of the starlight,
Sunlight and love-light, all the way illume
Shed o'er her path the near light and the far light.
Mother is coming Home.

"I clasp once more those dear hands, whose caressing
In tender touches falls on cheek and brow;
Close to my heart once more her dear heart pressing.
I am so happy now.

"Sweet Mother-love! Earth's dearest gift that crowned me:
Crown of my crown thro' all eternity.
Sweet Mother near, and her dear arms around me
Is heaven enough for me."

Madison, Miss.

TEMPERANCE REFORM IN GREAT BRITAIN.

By Bishop James Cannon, Jr.

From Geneva I went to Scotland to fill an engagement of eighteen months' standing to speak in the Scottish Local Option campaign. The sentiment against the liquor traffic, or "The Trade," as it is called in Great Britain, is much stronger in Scotland and Wales and in Ireland than it is in England. The Scottish Temperance leaders had pressed for and had secured from the Asquith Ministry a Local Option Bill in 1912, which gave the right to vote by wards or boroughs in 1920, thus giving the Trade eight years to set its house in order. The bill provides three options: no change; decrease in number of licenses; no public house. The Temperance Societies of Scotland have been preparing for the contest, especially for the past two years, and during the past few months the various societies have banded themselves together and under one General Committee the whole country is being thoroughly and efficiently canvassed. It should be known to our people that in addition to the work done by Mr. Johnson, whose name has become a flag for Temperance Reform in Great Britain, and who has recently returned, three official workers of the Anti-Saloon League of America have been giving their full time to the Scottish campaign for the past year.

In the winter and spring of 1919, I had made a number of addresses in Edinburgh and Glasgow and in neighboring towns, and had held several conferences with the leaders. As the election is to be held on November 2 of this present year, I promised that if possible I would return and give such assistance as I could the present summer and fall.

There has been a decided change in the situation during the past year. In the spring of 1919, the feeling for the United States was kindly, indeed grateful; Americans were popular, and while even then the Trade had its emissaries at the meetings I addressed, the audiences opposed anything more than mild heckling. In Edinburgh three men who continuously interrupted were taken out by six other men, by head and heals, and unceremoniously ejected from the building; and in Reading, a man who persisted in loud interruptions was led out by the police. But this year the difference in spirit and attitude was marked. The people have resented the failure of the United States to sign the Peace Treaty. They naturally believe that if all the other nations can sign the Treaty, the United States can do likewise; and if there are defects in the Treaty and in the League Covenant, they can be remedied by mutual agreement later on. They look upon us as a nation of shirkers. They think that we have withdrawn at the critical time in the world's history, and have left to the Allies, and especially to Great Britain, the heavy burden and responsibility of the work of reconstruction of the shattered, well-nigh destroyed fabric of stable government in Europe. Inasmuch as our Government, acting through the Republican Senate, has refused to bear its share of the world's burdens, the influence of Americans with the masses of the British people has greatly declined. The Trade, ever alert to becloud the issue, has taken advantage of the present attitude of the popular mind and has attempted to prejudice the people against the Local Option movement in Great Britain by branding it as "imported from America," as an effort of American busybody to tell the British people what they shall do.

In view of this situation, if they are not to do more harm than good, American speakers must be exceedingly careful, both in the manner and in the matter of their speeches. To go into Great Britain as Crusaders, declaring that we will lead in the fight to overthrow the Liquor Traffic would be not only offensive but foolish, and would be resented by the masses of the people. The Trade has recognized this fact and has gone to the limit, by poster, circulars and speeches, to prejudice the Local Option movement as "made in America," as promoted and carried on by American money and agitation.

With a clear recognition of this fact, it has been the habit of the writer to speak and to write as one requested by the temperance leaders of Great Britain to testify as a witness on "Why and How the United States Adopted Prohibition." Audiences in England, Scotland and Ireland, composed of friends and of opponents of prohibition for their own countries, will ordinarily listen with great interest to a recital of what we have done in the United States, but the Trade now has become so thoroughly aroused that it nearly always has its agents at public meetings, who will go to any limit the audience will permit to destroy the effectiveness of a speaker, breaking up the meeting entirely, if it is possible. There is much greater liberty given to "heckling" in Great Britain than in the United States. Our law and especially our custom protects persons who are holding a public meeting from such conduct as will seriously interrupt it, and we consider it to be the duty of the police to arrest such disturbers as are guilty of a breach of the peace.

I had experiences this year of a varied nature. I made four open-air speeches in one of the mining districts of Fifeshire, in one of which the male portion of the crowd was almost entirely hostile and resented my presence, ostensibly because I was an American, really because they do not want the public houses to be closed, and do not want anybody to hear any testimony in favor of that policy. I was exhorted in vigorous and somewhat profane and opprobrious language to go back to America and stay there along with the rest of my cowardly, money-loving, hypocritical countrymen. The questions asked had been framed by the Trade and were easy to anybody who had been in our American fight. Such meetings have a certain element of uncertainty as to what may happen, which makes them interesting, if not exciting.

In Dundee the experience was different, but the purpose was the same. Three of my meetings were in churches, and the audiences were greatly interested, and the questions intelligent and expressive of a desire for real enlightenment. The one exception was an open-air meeting on Sunday afternoon on the Albert Square, which is located in the very heart of Dundee. The Square is surrounded with great public buildings and churches, and several of the principal streets of the city run through it. So many people passed to and fro that it was easy to secure a crowd at almost any time. On that afternoon there were four different meetings going on at different points on the Square, all well attended, all discussing different subjects. At our meeting we had a small organ, some singers and the speakers stood on a lorry. There were some minor interruptions at different points in my speech, which, as they were not especially vicious, were easily met; but at a point in the speech where I was describing the methods used in Virginia and Tennessee to abolish the saloons, showing that step by step dry area increased from district to county, from town to city, from county to State, and finally from State to nation, the latent antagonism could no longer be restrained, and a woman whom I later learned was the wife of a public house keeper, possessed of the shrillest voice I think I ever heard, opened fire. She demanded my immediate return to the selfish, cowardly, money-loving, thick-skinned Yankees, whom she declared to have stayed out of the war in order to grab the trade of the world while Great Britain was fighting for liberty. She said we had come into the war only because we were afraid that Germany would win, and we would lose all the money due us by the Allied nations. She was especially vigorous in denouncing Americans as a race of quitters and shirkers, who, as soon as the war was over, had gone back to their selfish money-getting, leaving Great Britain to carry the heavy end of the log. She declared that the British people needed no advice or assistance from a nation which had stood by without giving assistance while British boys were being slaughtered by the Germans. She scarcely mentioned the Liquor Traffic, but confined herself almost entirely to denunciations of American attitude toward the war and the League of Nations. It was practically impossible to speak at all while her shrill voice was shrieking out denunciations, and candor compels the statement that with my views on the League of Nations I could not have made any defense of the position in which the United States had been placed by the Republican majority in the United States Senate. Having unburdened herself of her carefully chosen epithets and denunciations, she gradually moved out of the crowd, but whenever I began to speak she would turn and indulge in a fresh outbreak, and this continued until she had gone at least two full blocks, the shrillness of her voice easily carrying her words that distance. This incident illustrates the shrewdness of the

Trade in endeavoring to becloud the main issue and exciting the antagonism of the people toward American speakers so that if possible their speeches may not be delivered, or, if delivered, may lose much of their effect. It is the time old trick of "abusing the plaintiff's attorney."

A fair estimate of the conditions may be obtained with Dundee as an average case. The population of Dundee is 181,800 (about the size of Richmond, Virginia, or Birmingham, Alabama); the number of licenses to sell intoxicants is 389—one license to every 467 men, women and children in Dundee; tho arrests for drunkenness in 1918 were 810; in 1919 arrests for drunkenness were males 952, females 394—total 1346, an increase over 1918 of 536, or over 65 per cent. The average expenditure for drink in Scotland was about $35 per capita, which would give a Drink Bill for Dundee of about $6,350,000. With such drunkenness, especially among women, and such an enormous expenditure, it is evident that the Temperance workers have a tremendous appeal to every Scotchman who loves his country above his own personal indulgence.

From what I saw and heard at the meetings and from conferences with the dry leaders, I think it possible that a large number of the wards and boroughs will vote dry in the November elections. The terms of the bill put the drys at a decided disadvantage. Tho bill requires that the drys shall secure 55 per cent of tho number of votes cast, and that at least 35 per cent of the total electorate shall vote dry. In view of tho fact that these conditions are not imposed in the elections for public offices, and frequently one-half of the voters do not come to the polls, indifference resulting in abstention from voting may result in prohibition defeat.

Having studied the prohibition situation in Great Britain during all four of my visits in the past two years, the following conclusions seem to be warranted:

In 1918, while the war was at its height, the British people submitted to the restrictions imposed by the Liquor Control Board because everything was of comparatively minor importance in comparison with the winning of the war. In consequence there was a great decrease in crimes and in the number of arrests for drunkenness, especially among women, and it was impossible for anyone to ignore the great benefits which came from the restrictive use of liquor. In 1919 some of the restrictions were removed and the alcoholic content was increased. The result was a startling increase in crimes and arrests for drunkenness, tho arrests of women being more than doubled, as shown above in Dundee. In my visit last spring and again this past summer tho temperance workers were emphasizing to the utmost the lessons and the warnings given by the war.

There is a great number of Temperance Societies in England, many more than in the United States. The leaders of the societies with whom I have had opportunity to confer have been the Hon. Lief Jones, Canon Masterman, Mr. G. B. Wilson and Sir George Hunter of the United Kingdom Alliance; the Countess of Carlisle and Miss Agnes Slack of the Woman's Christian Temperance Union; Mr. F. G. Creed and Dr. C. W. Saleeby of tho Strength of Britain Movement; Rev. Henry Carter and tho Hon. Walter Runnciman of the Wesleyan Temperance Committee; and the Bishops of Croyden and Willsden of the Church of England Temperance Society. While there is not entire agreement as to methods, it seems that the lessons of the war have resulted in a greater spirit of union, especially among the churches. The Temperance Council of the Christian churches, which is composed of representatives of practically all the denominations, has among its sponsors, not only the non-conformist leaders, but also the Archbishop of Canterbury of the Anglican Church and Cardinal Bourne of the Roman Catholic Church. This Council has united upon a platform of nine points, which not only include educative and restrictive provisions, but also has as its climax Local Veto, which means the same in Great Britain as Local Option in the United States. The churches of Great Britain have been stirred as never before to a sense of their responsibility for the existence and for the evils of the Liquor Traffic. And just as it happened in the United States, so I believe it will happen in Great Britain, that all the denominations will gradually come into line, and join in the fight whole-heartedly to overthrow the Trade.

I was privileged to be present at the debate in th House of Commons last April on the Welsh Local Option Bill, and I was delighted at the vigor and the effectiveness of the speeches of the advocates of Local Option. The most attractive and forceful of all tho speakers was our Virginia-born member of Parliament, Viscountess Astor, formerly Miss Nancy Langhorne. While such a speech would not be strange to Americans, accustomed to the speeches of Miss Willard, Miss Gordon, Mrs. Yost, Miss Stoddard and other women prohibition leaders in America, it was a new note sounded in the House of Commons. Never before in all the history of that body had there been such speeches as those made by Lady Astor in her maiden effort and later in the debate on the Welsh Bill.

The active entrance of Lady Astor into the conflict against the Drink Traffic has tremendously stimulated interest, and has given an exceedingly influential voice in favor of the great reform, not only in the forum where legislation must be formulated, tho House of Commons—but also on the public platform, where every appearance of Lady Astor is greeted by great crowds, and where with persistent good humor and alert intelligence she meets the hecklers, and does tremendously efficient service.

The vicious attacks which have been made upon Lady Astor by the Trade and its supporters are not surprising to Prohibition workers in America, who know that abuse, slander, vilification are favorite weapons of the Trade, and their use in Great Britain is the most encouraging sign that the Trade considers that the conflict is entering upon the last great stage. As Sir Auckland Geddes, the British Ambassador to the United States, said officially at the International Congress against Alcoholism in Washington on September 21, "the whole British Empire is watching with intense interest your great experiment in Prohibition." He might truthfully have continued that if we fight as intelligently and persistently to enforce the 18th Amendment as we did to secure its ratification, Prohibition will soon be recognized as not only reasonable but the necessary policy in every civilized country.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

Dear Brother Carley: During the past six years I have written many "tales of the old time"—tales concerning men, women and things—but I have indulged sparingly in personal reminiscences. In a great majority of the things written about, I played no part. It was never my fortune to be the leader in any great enterprise, or to be tho hero in any thrilling incident. All my life I have been only a plain Methodist preacher. This scroll will be wholly personal.

I began my career by authority of the quarterly conference of the La Grange circuit, Memphis Annual Conference, my license bearing the signature of E. C. Slater, P. E., Whiteville, Tenn., February 13, 1859. For nearly ten months I exercised in the local ranks, exhorting, helping different preachers in their meetings, and sometimes went on excursions "all by myself." It was during this period that the presiding elder put me up to preach in the afternoon at a quarterly meeting. I don't remember the subject of the discourse, but I call to mind that quaint John Hunt, a rich old "brother-in-law" of tho church, took the wind out of my sails by saying: "That boy began where his daddy left off."

I did not always pass among strangers for what I thought I was. Everybody didn't snap at me for a preacher, then, nor for a long time afterwards. Sometime in July I was making my way to a little village. Late in tho afternoon I struck a bit of road that was rather obscure, and I was not sure of being on the right track. Just then an old colored man came in sight, and I made inquiry. He very politely gave me directions; after which, as politely and delicately as he knew how, he said, "Massa, does you ride de mail?" I told him, no. "Well, Massa, what does you do enny how?" I told him that I tried to preach. He was astonished, for I was but a beardless boy. "Well, well, Massa, what kind of a preacher is you?" I knew he didn't intend to ask about the quality of the preaching, but to what church I belonged, and I replied: "I am a Methodist." "Ise a Baptis myself," he said, "but I lack to hear 'em all. I wish you would come down to Ole Egyp and preach for us." I thanked the old man, and rode on. Mighty few old colored men, that learned lessons of politeness from "Ole Master," are living.

I was received on trial into the traveling connection by the Memphis Conference and started to my first circuit, November 30, 1859, the day I was twenty years of age. From that time on for many years, in the matter of circuits and stations I had a "streak of fat and a streak of lean." My first appointment was Holly Springs circuit, among the best; then the Oxford circuit, one of the largest and poorest charges in the Conference. From there I went to the Sardis circuit, the cream of the South. After that came Hickory Flat, a duplicate of the Oxford work except in size. My tenth appointment was Grenada station, where I remained three years. Dear old Grenada!

Between 1859 and 1869 the war intervened. That is why some of the circuits I traveled were so hard. With all the boys in the army, and a majority of the men of middle age, it was with difficulty that many people obtained a living. What little they had they gladly shared with me. But as I did not eat beef or mutton, and used neither milk nor butter, my living was often very scant. But the time came when I felt that I ought to do something to help myself. Fortunately I undertook to make shoes. I soon learned the art, and in a little while I could turn off a pair of shoes—rough ones—in as short a time as any one. Then I got to making boots—could make a pair a day. Home-made boots of the best calfskin brought fifteen dollars. I sold mine for ten, and made a fair profit.

During the war I went from house to house and made shoes for the whole family, the head of the house supplying the material, which was home-tanned, much of the sole leather being little better than rawhide. I made the pegs of maple wood, and the lasts of persimmon. Nothing of the kind was on the market—there was no market. Country blacksmiths made my awls. Old Brother Fowler near Chulahoma made the best.

One hot day during wheat harvest I was at Brother John I. Collier's plying my trade. He had working for him a man by the name of Jake Baysinger, a great big, heavy, healthy fellow, at times a hard worker, though work was not at all to his liking. He was weak-minded—in fact, an idiot, and had to be controlled like a child. Brother Collier was the only man in the community that could manage him and keep him at work any length of time. Jake came in at noon, hot and tired. I was pegging away as fast as I could. He stood and looked at me a long time without speaking. Finally he said: "Well, if I could make shoes like you, I'd build me a shop in the shade, shore." Not much idiocy about that, considering the weather, and the work Jake had been doing.

I made my own shoes from 1861 to 1885. For ten years or longer I made them on the same pair of lasts—engine-turned lasts, manufactured somewhere up North. No matter what kind of leather I used, the shoes fit like a glove from the start. From 1885 to the present I haven't had a pair of new shoes that didn't hurt my feet. I followed the business of working for the public a year or so longer than I should. I realized that after it was too late. My plea for continuing, which I thought was a good one, was based on the fact that the people were as poor for several years after the war as at any time during its progress. As a matter of fact, two years after its close, I had a harder time than ever, and among people many of whom had been rich.

For many years it has not been necessary for me to make shoes for a living, nor to supplement my

salary, but all along I have kept up the habit of doing something outside of preaching and reading and editing bad copy. I still work. I work the ground. I do it of choice and for the pleasure and pardonable pride of eating, and feeding my family on home-grown food fresh from mother earth. In the working season I don my blue overalls the same as any hired man and spend an hour every morning, and from two to three hours in the afternoon, in my garden and truck patches. I do the biggest part of my work with a hoe, but during the past spring and summer I followed "old Dan" behind a plow up and down the corn rows.

I grow all the vegetables usually grown in a small family garden, and in abundance. Outside the garden I grow potatoes, sweet and Irish, cornfield peas and corn—the latter in succession—and have roasting ears from early summer until the coming of frost. And all along from the beginning of the season until its close I fairly revel in cantaloupes and watermelons. I don't know, but I think it probable that I raise as many melons as Brother Sam Steel does, and relish them quite as well. It goes without saying that I have to rise early. Of course I do, as it is twenty-four miles from my home to my office. It is not the pleasantest experience in the world, but it is healthy. At my time of life I could not keep up and keep going except for the constant bodily exercise that I take. I am thankful for the privilege and the opportunity. I don't think St. Paul had anything like this in mind when he said, "bodily exercise profiteth little."

If any of the Advocate's readers have gone through this letter and feel tired, I beg leave to refer them to the Editor, who will tell them if it is necessary, why it was written. He knows.

With love to everybody.

JNO. W. BOSWELL.

Nashville, October 26, 1920.

(It was at our earnest and urgent request that Dr. Boswell consented to give this intimate sketch of some of his personal experiences and habits of life. He is as remarkably well-preserved in body as he is vigorous in intellect—and his spirit is rarely radiant in the light that shines from the hilltops of the Beautiful Land. In asking Dr. Boswell to write this article, we had in mind the profit that might accrue to our younger preachers especially from the experience of so good a man. It is hardly necessary to add that we supplied the caption to the article.—Editor.)

NORTH MISSISSIPPI CONFERENCE, NOVEMBER 17-22.

How to Reach Charleston, Miss.

All who must be in Charleston Tuesday morning to meet the classes, either as classmen or as members of the examining committees, will have to reach Charleston on Monday.

No trains will be met in Oakland on Monday, therefore all who must be here Tuesday morning will have to reach Charleston either threugh Grenada, Greenwood, Tutwiler, or Clarksdale, thence to Phllip, thence into Charleston. Those who travel over the I. C. north of Grenada will go from Grenada to Greenwood, thence on into Charleston. Either this, or run the risk of getting enough service autos at Oakland to put one across to Charleston. By leaving Memphis, Tenn., Holly Springs, Greenville or Columbus on the morning trains, one can make connection in Grenada and Greenwood and get into Charleston at 4:45 p. m.

On Tuesday, November 16, the 11:18 a. m. and the 2:30 p. m. Memphis and Grenada Accommodations will be met in Oakland with autos from Charleston. No other trains will be met by committee from Charleston in Oakland. Oakland is on the main line of I. C. R. R., between Memphis and Grenada, and is 11 miles from Charleston.

All who can do so will render a favor to the reception committee by coming to Charleston over the Y. & M. V. R. R. through Greenwood, Clarksdale, or Tutwiler, thence to Phllip, thence on into Charleston. Those who come this route can leave home on morning trains and get into Charleston at 4:45 p. m.

J. TILLERY LEWIS,
For the Committee.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

W. L. Doss, Jr., Presiding Elder.
Alexandria—First Church, S. H. Werlein.
Boyce and Melrose—J. T. McVey.
Bunkie—George Fox.
Campti—To be supplied.
Colfax and Montgomery—J. O. Bennett.
Columbia—W. J. Porter.
Elizabeth and Fullerton—To be supplied.
Glenmora—W. W. Perry.
Jena and Jonesville—W. E. Akin.
Lecompte and Loyd—J. W. Faulk.
Marksville and Simmsport—H. B. Alsup.
Natchitoches—H. T. Young.
Oakdale—J. L. Evans.
Oberlin Circuit—J. H. French, supply.
Pineville—C. V. Breithaupt, supply.
Pleasant Hill—S. S. Bogan.
Provencal Circuit—John Carhline, supply.
Rochelle and Selma—D. B. Boddie.
Standard and Olla—H. B. Thomason.
Tioga Circuit—To be supplied.
Trout and Goodpine—A. M. Shaw.
Winnfield—W. H. Jordan.
Winnfield Circuit—F. T. Moss, supply.
Conference Sunday School Field Secretary—Alonzo Early.

Baton Rouge District.

J. W. Lee, Presiding Elder.
Amite—L. N. Hoffpauir.
Baker—B. D. Watson.
Baton Rouge—First Church, N. E. Joyner.
Istrouma—C. E. McLean, supply.
Keener Memorial—J. W. Booth.
Clinton—T. D. Lipscomb.
Denham Springs Ct.—J. S. Rutledge.
Franklinton—F. R. Power.
Franklinton Ct.—To be supplied.
Gonzales—B. W. Waltman, supply.
Greensburg—L. E. Crooks.
Hammond—L. I. McCain.
Jackson and Ethel—F. B. Hill.
Kentwood—J. F. Waltman.
Natalbany—H. C. Murphy, supply.
Olive Branch—To bo supplied.
Pine Grove—L. C. Spencer, supply.
Ponchatoula—A. J. Coburn.
Springfield—Jos. L. Frasier, supply.
St. Francisville—J. L. Cady.
Zachary and Slaughter—B. H. Andrews.
Chaplain State Penitentiary—H. S. Johns.

Lake Charles District.

C. A. Battle, Presiding Elder.
Abbeville and Kaplan—A. I. Townsley.
Branch—Drew J. Wilson.
Crowley—F. M. Freeman.
Carson Ct.—P. M. Brown.
De Ridder—C. E. Fike.
Eunice Ct.—J. I. Hoffpauir.
Franklin—J. F. Foster.
Gueydan and Estherwood—A. A. Bernard.
Hornbeck and Peason—L. P. Mooreland.
Indian Bayou—P. O. Lowrey.
Lake Arthur and Thornwell—S. D. Howard.
Lake Charles—W. W. Holmes.
Leesville—W. S. Henry.
Lafayette—H. W. Rickey.
Many and Robeline—J. D. Williams.
Merryville—B. H. Sheppard.
Morgan City—C. C. Miller.
New Iberia—S. D. Roberts.
Noble Circuit—D. C. Bennett.
Opelousas—S. L. Riggs.
Patterson and Jeanerette—S. A. Seegers.
Rayne—E. C. Gunn.
Sulphur and Vinton—Louis Hoffpaulr.
Zwolle and Neame—R. M. Brown.
Student in Emory University—Frank Collins.

Monroe-Ruston District.

K. W. Dodson, Presiding Elder.
Bastrop—A. S. J. Neill.
Bernice Ct.—J. C. Price.
Bonita—D. C. Barr.
Calhoun Ct.—S. J. McLean.
Chatham—L. W. Smart.
Dubach Ct.—J. A. McCormack.
Elmore Ct.—H. J. Boltz.
Eros and Choudrant—J. L. Lay.
Farmerville and Marion—R. V. Fulton.
Gilbert Ct.—A. D. George.
Jonesboro Ct.—G. A. Morgan.
Lake Providence—T. J. Warlick.
Maugham Ct.—J. M. Alford.
Mer Rouge and Oak Ridge—J. R. Roy.
Midway and Eros—W. W. Lantrip, supply.
Monroe—E. K. Means.
Oak Grove—J. D. Nesom.
Rayville and Delhi—W. R. Harvell.
Ruston—J. M. Henry; junior preacher, J. L. Greenway, Jr.
Sicily Island—Porter Caraway.
Simsboro Ct.—W. B. Hudnall, supply.
Tallulah—H. W. Cudd.
Waterproof and Newellton—R. H. Harrell.
West Monroe—H. W. May.
Superintendent Methodist Orphanage — R. W. Vaughan.

New Orleans District.

J. G. Snelling, Presiding Elder.
Bogalusa Ct.—W. G. Evans.
Bogalusa—A. J. Gearheard.
Covington—L. R. Sparks.
Donaldsonville—E. N. Evans, supply.
McDonoghville—J. D. Harper.
New Orleans—
Algiers—C. C. Wier.
Carrollton Ave.—Ellis Smith.
City Missions (St. Marks and Mary Werlein)—W. C. Childress; G. V. Romano, junior preacher.
Epworth—J. E. Selfe.
Felicity—H. N. Harrison.
First Church—R. H. Harper.
Louisiana Ave.—W. D. Kleinschmidt.
Parker Memorial—C. D. Atkinson.
Rayne Memorial—Dr. W. L. Duren.
Second Church—J. A. Alford.
Memorial Home—W. E. Thomas.
Plaquemine—Geo. P. White.
Pearl River Ct.—J. H. Stafford, supply.
Slidell—W. H. Giles.
Dean of Emory University—F. N. Parker.
Epworth League General Secretary—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Carley.
Chaplain United States Army—A. F. Vaughan.
Professor Old Testament Theology, Southern Methodist University—John A. Rice.

Shreveport District.

R. H. Wynn, Presiding Elder.
Arcadia—H. N. Brown.
Athens Ct.—L. C. Wilson.
Bayou La Chute—D. B. Rawlings.
Belcher Ct.—A. H. Parker.
Blenville Ct.—P. H. Fontaine.
Bossier City and Lake End—J. M. Boykin.
Caddo Ct.—To be supplied.
Castor Ct.—To be supplied.
Cedar Grove—Roy Moore.
Cotton Valley Ct.—A. J. Bonnett.
Coushatta—Wm. Schuhle.
Gibbsland Ct.—E. L. Cargill.
Grand Cane Ct.—S. J. Davies.
Greenwood Ct.—B. T. Crews.
Haughton Ct.—C. F. Sheppard.
Haynesville Ct.—W. F. Henderson, Jr.
Homer—R. W. Tucker.
Ida and Hosston—D. F. Anders, supply.
Logansport—Leland Clegg.
Longstreet and Keatchie—G. D. Anders.
Mansfield—H. W. Bowman.
Minden—Brisco Carter.
Mooringsport—R. T. Ware.
Naborton and South Mansfield—G. D. Purcell.
Oil City—To be supplied.
Pelican—J. G. Sloan.
Plain Dealing Ct.—T. J. Holladay.
Ringgold Ct.—A. L. Harper.
Shreveport—First Church, Geo. S. Sexton.
Noel Memorial—W. W. Drake.
Texas Avenue—R. S. Walton.
Queensboro—W. A. Mangam.
Sibley—S. N. Jordan, supply.
Spring Hill—J. G. Rousseaux.
Vivian—I. T. Reames.
Wesley Ct.—To bo supplied.
Superintendent Anti-Saloon League — A. W. Turner.
Professor in Centenary College—Roy Moore.
Professor in Centenary College—R. E. Smith.
Professor in Centenary College—D. D. Rawlings.
Conference Secretary Education—A. S. Lutz.

French Mission District.

Martin Hebert, Presiding Elder.
Bayou Circuit—K. F. Martin, supply.
Houma—F. J. McCoy.
Lockport and Raceland—To be supplied.
Lydia—A. D. Martin, supply.
Melville Circuit—C. W. Loyhay, supply.
Mermentau—To be supplied.
Port Barro and St. Martinsville—A. J. Martin.

Transferred.

Rev. U. G. Foote, to the Northwest Missouri Conference.

Rev. C. N. Mayo and Rev. C. B. Powell, to the Little Rock Conference.

Rev. John L. Sutton and Rev. T. H. Mills, to the Mississippi Conference.

CHANGE OF ADDRESS—IMPORTANT.

All preachers whose postoffice address has been changed, are reminded that it is necessary for them to notify the Advocate of that fact in order that they may receive their papers promptly. In giving notice of the change, give the old address as well as the new.

PUBLISHER.

Not every child can be beautiful or talented, but everyone can be sunny, and every sunny heart helps the world.—Jewels.

COOLING OFF.

By Rev. Hilary S. Westbrook.

In this day of rush and hurry, there is much comment here and there relative to the effect of the so-called liberal theology on soul-saving evangelism. Sociological study, philosophical investigation and scientific research, plus all the other helps that may be introduced, are powerless within themselves to save a precious immortal soul from death and hell. They have their proper place and it is not an unimportant one, but certain it is that the rating which the Bible gave men was based upon their spirituality, and not upon what they knew about philosophy and sociology. Men are great in proportion as they know God. Success to every enterprise for the betterment of humanity! But we lose efficiency when we become so enamored with social schemes and scientific methods that the heart is chilled, and our lives are dragged into a callous state. There must be a fervent spirit if we are to succeed in wrenching men of the world from their old wicked habits and wed them to Christ. Divine light in the head without Divine love in the heart has always been attended with disaster. Love is about the most winning thing that we know anything about, and when the love of God is shed abroad in the heart by the Holy Spirit, the church will not only be busy but will also be winsome, forceful and divinely impressive.

Joyful News says: "The church has become a nursery instead of a camp, and we have taken to growing saints instead of converting sinners. Some argue that it is the more excellent way; and it is certainly the less heroic. There are no wild beasts in the nursery, and teaching the docile is less exacting than conquering rebels. Even evangelists evangelize within the churches. They have neither the daring nor the originality of thirty years ago. Missions do not stir towns and cities to their depths as they once did. Evangelism has got into ruts and become respectable. Fires are kept within bounds. Services are praised for their orderliness and quiet impressiveness The rollicking bolsterousness, quivering earnestness, and daring originality of Isaac Marsden, Squire Brooks, Thomas Collins and Peter Cartwright, their names are recalled with horror, and dismissed with contempt. Evangelism has become an art instead of a passion; the churches in some places have ceased to desire penitent-form conversions."

Lord George pleads with the churches to supply statesmen with an atmosphere and a dynamic. That is their work, but I doubt whether it can be supplied through pulpit denunciation of slumdom, or sermons on industrial problems. Atmosphere is the sum total of personal influence, and is most powerful when least sought. The work of the church is spiritual; its work is within the man. It serves the world by making saints who shall rule and save it. It touches all problems because all problems are rooted in the spiritual. "All things are ours." He that is spiritual judgeth all things. Our insistence is upon the spiritual character of the church, the sources of spiritual power for its work, and the effectiveness of the spiritual order in all works of redemption through the blood of Christ.

Strange to say, there are those among our religious leaders to-day who speak lightly of the atonement. How can this be, when we are plainly told that without the shedding of blood there is no remission of sins? Think of the sacrifices which were offered on Jewish altars for years to typify the blood of Jesus, which was to be shed for the sins of men! This is an age of new ideas and new methods, but, in seeking for something new, let us not let go the blessed truths of the Gospel, but hold to them just as they are taught in God's Word. These truths will stand the test when this old world shall be rolled in flames. They are safe to live by, and to die by. We shall find some time that not one of these truths, or of God's promises, has failed. "Heaven and earth shall pass away, but my words shall not pass away."

All this would have been impossible to believe or even to think except for one thing: Paul knew, as the whole confessing Christian body knew, the reconciliation accomplished in the Cross of Christ. Man is the subject and victim of sin, and Paul, deeply sensitive to the world of spiritual fact and reality, had felt in his own person the fatal principle that had riven the mighty order and thrown it out of harmony with God. He felt the fatal antagonism that had separated God and man and had cried out in vain for deliverance. In the cross of Christ he (and they for whom he spoke out of the fulness of comprehension) had been reunited to God in Christ. For him and for them the rift had been closed, the world reconciled, the divine order potentially and assuredly restored. Here it is that Christian experience closes the historic circuit, for in Christ the desire of nations had been fulfilled and the world restored to harmony in God.

"God flashed His power into the void,
And thus His bidding ran:
Be thou through curve on curve employed
Of greater Life, till man,
Last-born, with clear will unallowed,
Turn Life where Life began.
In clear-drawn round the line was steered
Till man's powr seized its sway;
Through will unruled and spirit seared,
Was checked the circling play;
And Life fulfilled no perfect sphere,
God-born, God-ended way.
God's power flashed forth once more—and lo!
Whence Life had first begun
Life o'er the gap itself did throw
To Life whose sweep was done;
God the clift circle rounded so—
Man, God-grasped by God's Son."

Montrose, Miss.

REV. W. L. DUREN,
Formerly Presiding Elder Columbus District, North Mississippi Conference, now Pastor the Rayne Memorial Church, New Orleans, La.

NORTH MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The North Mississippi Conference Board of Church Extension is hereby called to meet at Charleston, Miss., on Tuesday evening, November 16, before the opening of Conference on the 17th. All those who are seeking aid from this Board will please have their applications in due form in the hands of the Secretary, Rev. J. T. McCafferty, Starkville, Miss. If possible, send your applications (if not already sent) at once, so they may be listed before the actual work at Conference.

W. M. YOUNG, President.

NOTICES.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the North Mississippi Annual Conference will please meet the Committee of Examination at 9 o'clock a. m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Miss.

R. A. TUCKER,
L. P. WASSON,
S. A. BROWN,
Committee.

First Year.

As chairman of the First Year Committee, I call a meeting of the First Year Class for Tuesday morning, November 16, at Charleston.

J. A. HALL.

Second Year.

The Class of the Second Year of the North Mississippi Annual Conference will please meet the Committee at 4:30 p m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Mississippi.

R. A. MEEK,
W. O. WAGONER,
J. B. RANDOLPH,
Committee

Third Year.

The Class of the Third Year of the North Mississippi Annual Conference will please meet the Committee at 7:30 p.m., on Tuesday, November 16, 1920, at the Methodist church, Charleston, Miss.

T. M. BROWNLEE,
O. W. BRADLEY,
E. N. BROYLES,
Committee.

Fourth Year.

The class of the Fourth Year will please meet the Committee at 9 a. m., November 16 at the Methodist church, Charleston, Miss.

N. G. AUGUSTUS, Chairman.

MISSISSIPPI CONFERENCE.

Admission on Trial.

Applicants for Admission on Trial into the Mississippi Annual Conference will please meet the Committee of Examination at the Methodist Church in Brookhaven, Miss., at 10 a. m., Tuesday, November 30, 1920.

H. M. ELLIS, Chairman.

Class of the Fourth Year.

The members of the Class of the Fourth Year, Mississippi Conference, will please meet the committee at the Methodist Church in Brookhaven, December 2, at 10 a. m., prepared for a written examination.

J. A. MOORE,
W. H. SAUNDERS,
J. C. CHAMBERS.

NOTICE.

The third installment of the subscriptions to the Rev. I. L. Peebles Home Fund is due at this session of the Annual Conference. I hope that we may be able to turn over to him a full collection.

JOHN C. CHAMBERS, Treasurer.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

TRAINING PREACHERS IN THE OLD SCHOOL.

By Rev. Payton A. Sowell.

The teacher and the school are vital facts. The high renown of ancient Greece owed its existence and glory to her wise teachers and her schools.

Prophets, priests, and preachers, form a positive class in the ages and the histories of the peoples of the earth. It seems marvelous, despite the varied faiths of the world, that no time has been that the prophet, or priest, or preacher—often all of them—has not been.

Their culture, their training, has been a vital matter. At least three lines of training seem important. They are to be men of affairs, they should possess the art to deal with their generations—get on in the world, with the world—direct the world. They should be trained, having already exercised saving faith, into a real enlargement—going on toward perfection—of a profound and rich religious life. Preachers without a religious spirit are no more than "professional" men. They are "sounding brass;" there is noise, but it is metallic.

They must be trained to preach. It is not altogether the length of the sermon, nor is it altogether the culture of the sermon. If the Scriptures are half as full and meritorious as we claim them to be, there is no poverty in the mine from which the preacher draws. True painters without any knowledge of ancestors, putting to canvass the features of the child, reproduce those of its great-grandparents. So the preacher needs a training that enables him to find the new and old. There is more to his message than mere "catch terms"—filling the lips in his time, of every "copyist."

What have been the methods or schools for the training of preachers?

The prophets, including Elijah, and even Elisha as it related to his own training, learned first—out of the depths of the invisible, spiritual realm—the deep conviction of duty and its solemn realities. Then they were trained in the school of service. They began and proceeded; and as they used and applied, the sphere of their resources grew. Elijah was senior preacher on "Gilgal" circuit, Elisha was junior, and went with Elijah from Gilgal to Bethel, from Bethel to Jericho, from Jericho to Jordan, from Jordan to the mountains. From those heights, he, being so trained in this school, beheld the chariot and horses; and so did the junior. When the senior had perfected his reports, and had gone to make them at the great Conference, Elisha planned to build a school on the banks of the Jordan to train the young prophets.

Some way—so far as the record shows—only mediocre candidates for the ministry matriculated, Elisha was a worthy successor and representative of his great master, who held the keys to the clouds, and stood on Carmel's summit, and faced the regiment of the priests of Baal. Elisha never lost his power or place. But not one of those whom he trained in the school on the bank of Jordan ever rose to the altitudes of service to which their master attained.

The heroism of his faith never became a part of their lives. They thought Elijah was lost in the mountains. They had no conception of anything beyond "cutting wood" and grieving over the ax lost in the river. These young prophets were so little accustomed to the practical, and so far removed from nature, they gathered a lapful of wild gourd leaves for pottage. Elisha had walked with Elijah; he understood something of the strong, unseen fellowships that entered into his life. Elisha knew Elijah was not lost in the mountains. Why should he waste time in telling those spiritually obtuse young prophets what he saw in the mountains? He knew his master had gone up the shining way. Even when Elisha had rounded out his illustrious career, and some new leader must be had some way, the man who received the call was not one of those trained at the school on the bank of Jordan. A heroic spirit was found; one trained in the same school as Elijah and Elisha came upon the arena. Isaiah, the son of Amoz, who was able to stand in the midst of a vision that filled the temple and made it quiver from floor to ceiling, came to stand for righteousness and God.

Methodism trained many hundreds in this "old school," calling them from among the fields and flocks, from among the mountains, from their proximity to nature; calling them in the sincerity of their youth; calling them when their faith had the dew of the night of repentance and struggle on it, when the richness of their imagination clearly saw the invisible.

The purpose of Methodism was to make preachers of these to whom she had opened wide this "school of training." Finding in them a "genuine" experience, and the "evidence" of a divine call, Methodism put into their hands the Bible, saying, "If it is not clearly taught in this, or cannot be proved by this, then leave it untaught." Methodism put into their hands a list of books on doctrines—written by men who believed in verities, who had no apologies to offer.

Then stretching out the lines of circuits and districts until their metes and bounds crossed the rivers and scaled the mountains and girdled the wilderness, she said, "Go, and as ye go, study and preach, preach to these brothers who live in the very heart of nature."

And Methodism made its history—the pages are full from top to bottom. She made the demonstration—any who will look can see. Where in the professions, in the industries, in statesmanship, in war, have there been illustrious examples for integrity of purpose, stamina in responsibilities, profounder convictions for principle, resourcefulness in emergency, commanding in utterance, that surpass—or equal—the men whom Methodism trained in the "Old School?"

Let whoever may, choose another school; but no fair mind can speak lightly of the "old school" while, from McKendree to forty years ago, the roster of the church in every State of the Union has written by the hundreds on its pages names that should not die.

BISHOP MOUZON'S MESSAGE.

The "keynote address" of the Christian Education Movement was by Bishop E. D. Mouzon. That great message, "The Duty of the Church to Educate," closes with the argument that the leadership which the times demand both in church and in State must come from Christian colleges and universities. At a time of supreme crisis, when civilization was threatened and the future of Christianity itself seemed to be at stake, America spoke the word that brought hope to the lovers of liberty throughout the world. This was possible, "because in the seat of authority at Washington there sat men who had been brought up in Christian homes and trained in Christian colleges." And, as Bishop Mouzon declares, we later failed and are now ashamed to look the people of Europe in the face because, "many of our leaders were 'blind leaders of the blind,' and the great mass of our people had not been sufficiently trained in the principles of Christ to know what ought to be done. America lacked Christian leaders at her supreme moment of world opportunity."

Bishop Mouzon closes his great message with the following statement: "Our appeal, therefore, comes with the highest authority. Our homes must be made more truly religious; our colleges and universities must be made more genuinely Christian; our largest offerings must be laid on the altar for these schools which are so indispensable to the work of the church. This appeal comes with all the authority of intelligent patriotism. The future of America depends upon whether or not America is to be genuinely Christian. If the Christian college fails, Christianity fails in America. This appeal comes with all the authority of Christian duty. One's first interest is his interest in Christianity. America must be made Christian. If the Christian colleges fail, it is certain that America will not be made Christian. And this appeal comes with all the authority of duty to one's denomination. From the beginning Methodism has had a large place in the life of America. The purpose of our fathers was to reform the continent and to spread Scriptural holiness over these lands. God wills it that this should still be our program.

"To this high task God has called us. We showed other denominations the way in the matter of our Centenary. In the providence of God, we are now undertaking the most thorough movement in the interest of Christian education that has ever been undertaken by any denomination. And in the providence of God, Christian education goes before the church on its own merit, not merged with any other interest or confused with any other cause. It is a great undertaking—this, to raise thirty-three million dollars, and at the same time bring about a reformation which shall restore the work of Christian education to its New Testament place in the life of the church. But it can be done. We can do it if we will; WE CAN DO IT, AND WE WILL."

THE FLYING SQUIRREL.

"Daintiest and most rarely seen of all his tribe, is the flying squirrel, the connecting link between the quadrupeds and the birds," writes Arthur F. Rice in "Four-Footed Folk," an article appearing in the January number of Boys' Life, the Boy Scout Magazine. "Soft and downy as any of his feathered congeners, he might easily be mistaken for one of them as he skims from tree to tree. We do not often get a view of him because he is a nocturnal animal and few know where to look for him in the daytime. Yet he has been long known, for it is recorded that in 1624 Governor Smith, of Virginia, described him as 'a small beast they call assapanick, but we call the flying squirrel, because spreading their legs and so stretching the largeness of their skins that they have been seen to fly 30 or 40 yards.'

"There are more of these little fellows in the woods than one would suppose and they can be found without difficulty in any old forest where there are numerous decayed trees. Their home is generally in some old yellow birch or beech stub or tall stump, and is located near the top. The entrance is a small round hole, usually on the south or east side. In situation and appearance it is so similar to the home of the woodpecker as to be easily mistaken for it, and it is more than likely that in some instances it has served as such for both, the squirrels taking possession after the bird has hatched her brood and vacated the tenement. Whether the squirrels select these comfortable but somewhat shaky quarters because the wood is soft and easily worked, or because the insecurity of their abode acts, in a measure, as a protection from their enemies, I am unable to say. They seem to be aware, however, that their house is liable at any time to be down about their ears and appreciate the necessity of being ready to move out quickly. It requires only a slight jar or blow on the base of the building to create consternation among the family in the top story. First a sharp little head, with black beads as eyes, pokes itself out of the window and takes an observation as to the nature and motive of this unceremonious knocking. If the jarring is continued, one after another the mouse-like little creatures hurriedly emerge and sail off in different directions.

"They do not fly as birds do; there is no flapping of their wings, which are merely an extension of the skin from the sides of their bodies to their feet; nor do they possess the power of flying upward. They simply sail down to the base of some tree conveniently near, run up to get a fresh start and again fly downward. If closely pursued they usually run up to the top of some large tree and hide there. They breed abundantly, and it is not uncommon to find 6 or 8, old and young, in a single nest. They are the least obtrusive and noisy of squirrel kind, and if you seat yourself at night under the tree in which they live, you will merely hear a few mouselike squeaks as they frolic and chase one another about your head. There is nothing in nature softer than their fur, and some country people say it is a sure cure for the earache. Fortunately this is not a universally accepted fact."

The Home Circle

GRANDMA'S "SUNSHINE BUTS."

I had a perfec'ly lovely time
At Bettikin's birthday feast.
It wasn't because of my clothes, 'cause it rained,
And I wasn't dressed up in the least.
But I think it was 'cause of the time that I spent
With grandmother dear, just before I went.

You see, she told me 'bout "sunshine Buts,"
To use when a thing goes wrong.
Right after a thing that's unpleasant, you know,
Is the place where "Buts" belong.
And she asked me if I wouldn't try them soon,
And I promised I would, that afternoon.

So, when I found that the clock was wrong,
The clock that stands in our hall;
I said, "I am late, 'But'—poor Gladys has mumps,
And can't go to the party at all."
And it s'prised me to feel so much better, so quick;
Though, of course, I was sorry that Gladys was sick.

At the party one girl had the darlingest curls;
"But"—'twould hurt when the comb went through!
And Elizabeth's sash was lots bigger than mine,
"But"—mine was the prettiest blue.
And the prize for the game didn't come to me,
"But"—Billy Boy won, and he's lame, you see.

I didn't get any pink-frosted cakes.
"But"—the white ones were awful good.
They didn't pass candy to me, "But"—I thought
I might have toothache if they should.
And I sat near the grate, and it melted my ice,
"But"—my dress was real thin, and the fire felt nice.

When nurse came for me, I hated to go,
"But"—at home I should find papa.
It was awful dark in the street outside.
"But"—I saw such a lovely star.
So I'm going to try them, the whole of the year,
These "Sunshine Buts" of grandmother dear.

—The Circle.

THE "KEEP-OFF" SIGN.

Thord Newcomb stood by the side of the cheery fireplace in his uncle's comfortable book-lined study, leaning one elbow on the broad brick mantelpiece. There was an expression of noticeable indecision on the boy's slightly flushed face. Several minutes passed before either spoke.

"Were I you, I wouldn't do it," finally declared Dr. Hammond in a quiet but resolute voice.

"But," argued Thord, unconvinced by the older man's decision, "it is only for—once. Of course, I admit—as you have suggested—that it wouldn't be a commendable thing to keep up. Yet, so far as I can see, in spite of what you have said, I can't quite agree that my doing what Jack Thomas and Holt Wilkins have proposed—just this once—can have any objectionable influence on me or on the members of my Bible class at the Summit Mission, even if it should become known. And it doesn't stand to reason that it will.

"Besides," and Thord shifted uneasily from one foot to the other, "it isn't—wrong, even if I should do it."

"Perhaps not—in itself," returned Dr. Hammond quietly, "but it's the example, of which I am thinking. Under the circumstances it is a questionable step.

"If you hadn't felt, Thord, that it wasn't quite the thing to do, you wouldn't have consulted me concerning it."

"I——"

The doubt that has occurred in your mind," continued Dr. Hammond, paying no attention to the interruption, "is what Judge Rollins used to call—and I have always liked the expression—the 'Keep-off!' sign. It might be a step—not realized now—possibly causing you future regret."

"Perhaps," and Thord's face slightly cleared. "I don't suppose it is the best thing—to neglect a 'Keep-off!' sign."

"No," and Dr. Hammond arose from his easy leather chair.

"Would you—"

"Have you a few minutes to spare?" interrupted Dr. Hammond, suddenly, consulting his watch as he spoke.

"Certainly," replied Thord questioningly.

"I'd like to have you take a little walk with me down to the Randolph building. It's only a short distance, and we'll be back in time for you to make the 5:30 train. I believe you said you had an errand at Durham this evening."

On reaching the corner of Lenox Street, Dr. Hammond remarked to his nephew, "What we came here for is just across on Delmar Avenue."

"Is it anything to do with—"

"We'll see in a minute," broke in the older man evasively.

On reaching the spot which Dr. Hammond had had in mind he stopped, pointing down to the walk before him.

"This, Thord, is what I wanted you to see."

"Just a section of new walk, and nothing—else?" asked Thord in a tone of surprise.

"It's the footprint in the cement," and Thord's uncle pointed to the impress of a footstep in the solid cement walk.

"When Lawrence Randolph—I knew him when a boy," continued Dr. Hammond—"had the new walk made here in front of his building, the contractor, Robert Parker, put up a sign, 'Keep-off!' just at this place. He feared that somebody might accidentally step on the cement before it got hard."

"And I should think some one—did," declared Thord.

"Yes; it was Leonard, Mr. Randolph's twelve-year-old son. His father told me about it only a few days ago."

"Couldn't he—Leonard Randolph—read?"

"I presume so," returned Dr. Hammond. "But, as Mr. Randolph explained, his son wanted to see if he could jump over the contractor's sign. He tried it, and one foot—falling a trifle short—stuck in the soft cement. And it will remain there, the impression is made, as long as the walk shall last."

"I—I see," said Thord soberly. "I guess, Uncle Cyrus, I'd better take your advice. It's wiser to heed a 'Keep-off!' sign."—A. F. Caldwell, in Western Christian Advocate.

THE CHURCH AND HUMAN SOCIETY.

But the stream of spiritual vitality in the church is, nevertheless, the river which makes glad the city of God. What one of our great rivers, a Hudson or a Connecticut, for instance, is to the country through which it flows, the church is to human society. The river's more rapid upper reaches turn mill-wheels and supply power to run factories and to light towns. Its pools are the swimming places of small boys in summer and their skating ponds in winter. In its shallows the cattle stand and cool themselves on torrid days. At intervals its banks are cut and its water deflected to fill canals. Its broader waters bear vessels freighted with merchandise. It sweeps past cities, carrying the filth from their sewers out into the ocean. And all along its course meadows are richer, trees more luxuriant, the whole countryside fairer and more fruitful for its beneficent presence. Such is the church of God in the world of men. It supplies busy lives with inspiration to do the world's work in the spirit of Christ. It affords little children their happiest ideals and develops them for their highest service. It rests the tired with its ministry of comfort and renewal. It furnishes devoted workers to innumerable organizations whose work is parallel with its own aims. It supports and carries along lives laden with responsibilities and burdened with oppressive weights. It cleanses the sinning and purifies the social life, to which it brings the constant flow of its purer standards and more generous spirit. And wherever the church is, lives that are not in direct touch with it are richer in ideals, fairer in character, and more fruitful in service for its inspiring presence in their neighborhood. There are, doubtless, showers of divine blessing that refresh God's earth everywhere, and dews of mercy that form nightly over the most parched and barren soil, but the church is the channel through which the central stream of divine life is flowing to fructify the earth with fruits of righteousness akin to those of Jesus.—Henry Sloan Coffin, in University Sermons.

SENDING HIS LOVE TO CHINA.

A little boy who had been carefully taught to love the missionary cause and to think of the poor little heathen children, one day showed that he was thinking of them. He looked at the sun one evening just before it hid behind the hills. He had been told that the sun rises in China about the time that it sets here. He began in a low tone: "Farewell, sun! Give my love to the little boys in China."—Olive Plants

GUARANTEE.

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it - good old Luzianne. At your dealer's you will find it - with our guarantee behind it - good old Luzianne.

Goes Twice as Far

LUZIANNE coffee

Wm. B. Reily & Co. Inc. New Orleans

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should he made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PROCEEDINGS OF LOUISIANA CONFERENCE.

(Continued from First Page)

sity. An intcresting and instructive stereopticon lecture was given by Rev. J. L. Neill, of the General Sunday School Board.

Third Day.

The Conference convened at 9 o'clock, Friday morning, Bishop McMurry presiding. Devotional exercises were conducted by Rev. K. W. Dodson. The minutes of the preceding session were read and approved. Communications were referred, without reading, to appropriate Boards. The statistical secretary called attention to the fact that a good many of the preachers were slow in handing in their reports.

A letter from Rev. J. F. Patterson, an honored superannuate member of the Conference, conveying expressions of esteem for the brethren, was read by the secretary.

The report of the treasurer of the Louisiana Conference Woman's Missionary Society was read and ordered to record. This report showed total receipts for the year of $21,496.

W. E. Akin was elected to fill a vacancy on the Board of Finance.

Report No. 2 of the Board of Missions was presented, recommending a Conference assessment of $5000 for the support of the Memorial Home, New Orleans. After statements concerning the work done by this institution, the report was unanimously and heartily adopted.

In answer to Question 2, "Who remain on trial?" P. M. Carraway was advanced to the class of the Second Year; Frank Collins, a student in Emory University, and C. M. Mayo were continued in the Class of the First Year. B. D. Watson was continued in the Class of the Second Year.

Question 4, "Who are admitted into full connection?" was answered as follows: W. H. Giles, S. A. Seegers, J. E. Selfe, S. J. McLean, Ellis Smith, A. J. Martin.

W. H. Giles, S. A. Seegers, and J. E. Selfe were elected to deacon's orders. R. T. Ware, B H. Andrews, A. D. George, and D. B. Rawlings were elected to elder's orders.

Leland Clegg, Ellis Smith, and J. M. Boykin were advanced to the Class of the Fourth Year. Ellis Smith, already an elder, was passed in the work of the Class of the Fourth Year.

The Bishop announced that the class for admission into full connection would be received at 10 o'clock, Saturday morning.

On motion of R. H. Wynn, the Conference authorized the sending of a telegram of sympathy and esteem to Dr. S. L. White, son of a late member of this Conference, and a distinguished physician of Ruston, who lies critically ill in a sanitarium in Shreveport. The Conference also authorized the sending of a telegram of sympathy and esteem to Bishop Jno. C. Kilgo, who has long been suffering from a painful illness. The Conference engaged in prayer, led by Dr. Wynn, in behalf of Dr. White, Bishop Kilgo, and Mrs. T. J. Holladay, wife of a member of the Conference, who is seriously ill.

The Bishop announced the transfer of W. C. Childress, from the New Mexico Conference; R. E. Smith, from the Florida Conference; J. T. McVey, from the Mississippi Conference; D. B. Rawlings, from the Memphis Conference; Roy Moore, from the Virginia Conference. Messrs. Smith, Rawlings, and Moore are professors in Centenary College.

The Bishop resumed the call of Question 17, "Are all the preachers blameless in their life and official administration?" When the name of W. F. Roberts was called, he made his report and asked that he be granted a location. The Conference granted his request.

President Bourne, of Centenary College, President Bobbitt, of Mansfield College, and a group of Centenary College students attending the sessions, were called to the platform and presented to the Conference. In this connection, Bishop McMurry delivered a short but forceful address concerning the urgency of our educational work.

Dr. Paul B. Kern, Dean of the Theological Department of Southern Methodist University, was presented to the Conference. He spoke briefly.

Dr. Jno. L. Scales, president, presented the report of the Board of Trustees of Centenary College, which was referred to the Board of Education. Included in the report was a statement in regard to a controversy between the Board of Trustees and some former members of the faculty concerning the administration of President Bourne. The time for adjournmentj having arrived, discussion of the report was postponed to the Saturday morning session.

After announcements, the Conference adjourned with the benediction by Dr. J. M. Henry.

Afternoon Service.

At the afternoon service, a most helpful sermon was preached by Rev. R. E. Smith, professor in Centenary College.

Evening Service.

The evening service was a joint anniversary celebration of the Sunday School Board and the Epworth League Board. The interests of both these Boards were strongly presented by Alonzo Early and John A. Rice, and J. B. Grambling and F. S. Parker.

Fourth Day.

The Conference convened at 9 o'clock Saturday morning, Bishop McMurry in the chair. After devotional exercises, conducted by Rev. S. J. Davies, the minutes of the preceding session were read and approved.

On motion, Wm. Schuhle was elected to fill a vacancy on the Board of Christian Literature.

The report of the Commission on Finance was read by F. S. Parker, and adopted as read. The report fixed the Conference assessments as follows: Sunday Schools, $5000; Epworth Leagues, $2000; Conference Missions, $11,500; Conference Erucation, $11,000; Conference Claimants, $10,000; General Superannuate Endowment Fund, $1924; Conference Minutes, $750; Conference Treasurer, and other expenses, $700; New Orleans Christian Advocate, Editor's salary, $1218; Memorial Home, New Orleans, $5000. The report called attention to the fact that A. M. Mayo, of Lake Charles, Conference Treasurer, had tendered his resignation from this arduous position, partly in order that he might have more time for religious activity in his own community, having also resigned other responsible business connections for the same purpose. The Conference expressed its appreciation of the services of Brother Mayo by a rising vote. The City Savings Bank and Trust Co. Shreveport, La., J. C. Foster, president, was elected Conference Treasurer and Fiscal Agent.

A resolution was adopted asking Rev. J. D. Harper, who is thoroughly familiar with the history of Methodism in Louisiana, to read a paper on Tuesday evening before the opening of the next session of the Annual Conference, on the life, work, and death of Richmond Knolly. It was provided that the Historical Commission shall have charge of the program on that occasion.

J. Hervie Hoffpauir, at his own request, made in person, was granted an honorable location.

In answer to Question 5, "Who are re-admitted?" D. C. Bennett and W. G. Evans were re-admitted into the traveling connection.

The order of the day having arrived, the class for admission into full connection was called to the chancel, addressed by the Bishop, and, having answered the disciplinary questions, was received by vote of the Conference, as follows: Wm. H. Giles, Sidney A. Seegers, Jas. E. Selfe, Alcee J. Martin, Ellis Smith, Spencer J. McLean.

Mr. Nathan Jones, mayor of the city of De Ridder, Dr. S. H. C. Bargin, General Secretary of the Board of Church Extension, and Rev. J. A. Stockwell were presented to the Conference.

A telegram from Bishop Jno. C. Kilgo, in response to one of greeting sent him by the Conference, was read, expressing his appreciation and love for the brethren.

The report of the Board of Finance was read and adopted as read.

The report of the Board of Temperance and Social Service was read by J. M. Alford, and adopted as read.

Dr. R. H. Wynn, rising to a question of privilege, on behalf of the preachers of the Ruston District, presented to Dr. J. M. Henry, presiding elder of the Ruston District, who has just completed a four-year term, a gold watch as a token of love and esteem. Dr. Henry responded in most appropriate words.

By vote of the Conference, Rev. Lee Rice Sparks, of the Presbyterian Church, U. S., was received into the traveling connection.

The report of the Committee on Sabbath Observance was read by Dr. S. H. Werlein, and adopted as read. The report called for the appointment of a committee of three, to co-operate with similar committees for the development of a spirit of Sabbath observance. The committee was appointed as follows: S. H. Werlein, T. W. Holloman, S. J. Davies.

The report of the Board of Church Extension was read by F. M. Freeman, and adopted as read.

A motion to hold an afternoon session, beginning at 3 o'clock, prevailed.

The report of the committee on Conference Relations was read by J. B. Williams. The only addition to the list of superannuates was Rev. S. S. Holladay.

Report No. 2 of the Board of Education was read by W. W. Drake and adopted as read. In connection with the report, Dr. F. N. Parker spoke concerning the work of Emory University, especially of the Candler School of Theology, Dr. Jno. A. Rice spoke concerning the work of Southern Methodist University, and President R. E. Bobbitt spoke concerning the work of Mansfield College.

Announcements were made, and Conference adjourned with the benediction by Dr. Jno. A. Rice.

Afternoon Session.

The Conference convened at 3 o'clock, p. m., Bishop McMurry in the chair. After devotional exercises, consisting of singing, and prayer by Dr. S. H. Werlein, the minutes of the morning session were read and approved.

The report of the Committee on Prison Reform was read by H. S. Johns, a member of the Conference and chaplain of the Louisiana State Penitentiary, and adopted as read.

The report of the Board of Christian Literature was read by H. W. Rickey, and adopted as read. In connection with the report, H. T. Carley, editor of the New Orleans Christian Advocate, and Dr. F. S. Parker, editor of the Epworth Era, spoke of their respective periodicals. Bishop McMurry also took occasion to address the Conference in this connection concerning the very great importance of circulating religious literature, emphasizing especially the Conference organ.

Mr. W. C. Fowler, secretary of the De Ridder Chamber of Commerce, was presented and addressed the Conference.

The report of the Conference Treasurer was read and received. The report showed total collections of $18,419.

The report of the Treasurer of the Legal Conference was read and ordered to record.

The report of the Board of Managers of the Memorial Home, New Orleans, was read and adopted.

The report of the Sunday School Board was read by J. L. Evans, and adopted as read.

The report of the treasurer of the Board of Education, C. A. Battle, was read and ordered to record..

The report of the Biblo Board was read by A. A. Bernard, and adopted as read.

Question 35, "Where shall the next session of the Conference be held?" was called by the Bishop. Alexandria was placed in nomination by Dr. S. H. Werlein. Rev. C. E. Ficke placed De Ridder in nomination. Alexandria was chosen.

The report of the Orphanage Board was read and adopted. Dr. J. M. Henry, presiding elder of the Ruston District, spoke briefly, concerning the religious instruction in the Orphanage.

The report of the treasurer of the Board of Trustees of the New Orleans Depository was read by H. W. Rickey. It was received and ordered to record.

The report of the Epworth League Board was read by W. D. Kleinschmidt, and adopted as read.

The report of the Committee on Lay Activities was read by S. S. Thomas, and ordered to record.

Resolutions of appreciation and thanks were read and unanimously adopted by a rising vote.

A resolution asking the Bishops to fix the date of the Louisiana Conference not earlier than November 20, and not later than the first week in December, was presented by A. S. J. Neill and others. A substitute was offered by the New Orleans Preachers' Meeting, suggesting that the time be on Wednesday after the second Sunday in November, or as near thereafter as possible. A motion to table the whole matter prevailed.

Announcement was made that T. W. Holloman, of Alexandria, had been elected Conference Lay Leader.

The report of the committee on District Conference Records was read by W. W. Porry, and adopted.

Motion was made and carried that when the Conference adjourn, it adjourn to meet in memorial session to-morrow afternoon at 3 o'clock.

Under the call of Question 17, the character of all preachers whose names had not previously been called, was passed.

Announcement was made that W. L. Hunter had

withdrawn from the ministry and membership of the Methodist Epscopal Church, South, to unite with the M. E. Church.

The Committee on Public Worship announced services for Sunday as follows:

Methodist Church, 9 a. m.—Love Feast, conducted by J. D. Harper, of Opclousas. 11 a. m.—Sermon, by Bishop W. F. McMurry, followed by Ordination of Deacons. 6:45 p. m.—Address for Epworth Leaguers, by Rev. J. B. Grambling, of Shreveport. 7:30—Sermon, by Dr. F. N. Parker, of Emory University, Atlanta, Ga.

Baptist Church, 11 a. m.—Sermon, by Dr. Jno. A. Rice, of Southern Methodist University, Dallas, Texas. 7:30 p. m.—Sermon, by Rev. F. M. Freeman, of Parker Memorial, New Orleans.

Presbyterian Church, 11 a. m.—Sermon, by Rev. R. W. Tucker, of Crowley. 7:30 p. m.—Sermon, by Rev. W. W. Drake, of Noel Memorial, Shreveport.

Court House, 2:30 p. m.—Rev. E. C. Gunn, Chaplain Overseas, will address the returned soldiers, sailors and marines.

Bonami Church, 7:30 p. m.—Sermon, by Rev. A. I. Townsley, of Felicity Church, New Orleans.

Colored M. E. Church, De Ridder, 11 a. m.—Sermon, Rev. H. S. Johns, of Baton Rouge. 7:30 p. m. —Sermon, by Rev. S. D. Howard, of Winnsboro.

After other announcements, the doxology was sung and the benediction was pronounced by Bishop McMurry.

Evening Service.

At the evening service, Dr. S. H. C. Burgin, General Secretary of the Board of Church Extension, delivered an address concerning the great cause he represents, and Rev. J. A. Stockwell, returnod missionary from Africa, gave a stereopticon lecture on the work in Africa.

Fifth Day—Sunday.

Morning.

Services were held Sunday morning according to the announcements of tho Committee on Public Worship in all the churches of De Ridder. After the sermon by the Bishop at the Methodist Church, the deacons were ordained.

Afternoon Session.

The Conference convened in Memorial session at 3 o'clock, Dr. R. H. Wynn presiding. After devotional exercises, consisting of singing, and prayer by Rev. J. M. Brown, Rev. H. T. Carley was asked to take the chair. In answer to Question 11, "What preachers have died during the year?" the Committee on Memoirs made its report. The memoir of John F. Wynn was read by W. Winans Drake; the memoir of J. B. Fulton, prepared by A. S. Lutz, was read by C. F. Sheppard; the memoir of M. G. Jenkins, to be prepared by Dr. Jno. T. Sawyer, who was not present, was ordered to be printed in the Minutes; the memoir of T. J. Embree, to be prepared by R. W. Tucker, was ordered to be printed in the Minutes. Of the preachers' wives who had died during the year, the memoir of Mrs. T. B. White was read by Dr. R. H. Wynn; the memoir of Mrs. J. A. Parker was read by H. W. Rickey; the memoir of Mrs. G. M. Liverman, prepared by Robt. Randle, who was not present, was ordered printed in the Minutes.

After the memoirs had been presented, many tender tributes were paid to the memory of the deceased brethren by those who had known them and had been blessed by their ministry. The report of the Committee on Memoirs was adopted by a rising vote.

Bishop McMurry, having arrived, took the chair. R. W. Tucker offered resolutions of appreciation of the services of Dr. F. S. Parker, the retiring secretary, and R. W. Vaughan, the retiring statistical secretary, and, on behalf of the Conference, presented them with handsome tokens of esteem. The resolutions were unanimously adopted; and Dr. Parker and Brother Vaughan responded in appropriate words.

The report of the Statistical Secretary was read. Gratifying progress was shown in the work of the church during the year, an increase in membership of more than 3000 being reported.

C. A. Battle offered his resignation as a member of the Board of Education, which was accepted, and, on his nomination, Briscoe Carter was elected to fill the vacancy.

The Bishop read a statement prepared by Rev. S. A. Seegers, in which he expressed his regret for his course in certain controversies in connection with the administration of Centenary College, and offered to apologize for his action. Dr. Geo. S. Sexton made a statement, accepting the paper as settling the questions at issue. Speaking for the Board of Trustees, he assured the Conference that all irregularities in connection with the management of athletics had been corrected, and that the management would be henceforth above criticism. At the request of the Bishop, Dr. Jno. A. Rice led the Conference in prayer.

Resolutions pledging the support of the Conference to Centenary College were adopted.

The minutes of Saturday afternoon's session were read and approved, after which the Conference adjourned with the benediction by N. E. Joyner.

Evening Session.

After a sermon at the evening hour by Dr. F. N. Parker, the Bishop ordained those who had been elected to elder's orders.

The minutes of the afternoon session were read and approved.

The report of the Board of Missions was read by A. J. Gearheard, and adopted as read.

A supplemental report of the Board of Education, requesting the appointment of A. S. Lutz as Conference Secretary of Education, was read by W. W. Drake. The report was adopted, and the Bishop stated he would appoint Brother Lutz to the position.

The report of the Committee on Evangelism was read by A. S. Lutz, and adopted as read.

The Bishop announced the transfer of W. L. Duren from the North Mississippi Conference to the Louisiana Conference.

The minutes of the evening session were read and approved. After appropriate remarks, the Bishop read the appointments and adjourned the Conference with the benediction.

(For Appointments seo Fourth Page)

REPORT OF THE BOARD OF CHRISTIAN LITERATURE.

Information is the fountain of inspiration. Cheap publications, John Wesley discovered, were a powerful agency in the religious education of the common people. A publishing house is the base of supplies for applied Christianity. A reading church is a prepared church for every good cause.

Unless our people read the printed propaganda, the five great objectives of the Board of Education will not find its way into the purses of the people called Methodists.

We recommend large purchases of our literaturo published at Nashville so well adapted to our Sunday school work.

The Nashville Christian Advocate is a weekly survey of world-wide Methodism. The Quarterly Review is the cream of our leterati. The Epworth Era is a many-sided helper in League programs and progress. The Missionary Voice is a power for good in countless groups.

The New Orleans Christian Advocate feeds on the heart-blood of the editor and publisher. The cost of the production outruns the revenues in spite of unusual economies practiced by the management. It is a time-saver to a busy pastor in educating our people concerning the diversified plans and claims of our great church. What an immediate convenience it would be to our bishops, boards, connectional officers, presiding elders, in conveying their messages, if every Methodist household was an Advocate subscriber. It is ably edited and efficiently published.

We nominate as Publishing Committee for the Louisiana Annual Conference, Revs. J. M. Henry, D.D., John F. Foster, and S. J. Davies.

We request that Henry T. Carley be appointed editor.

Resolutions—In observing the request of the Publishing Committee, and concurring with their views, we recommend that the Louisiana Annual Conference fix as their immediate goal a minimum quota of one subscriber for every ten members in every pastoral charge, and that, further, each presiding elder be instructed to distribute aforesaid quota in the respective charges of his district at the district stewards' meeting and call attention at the first round of quarterly conferences to this Conference Resolution.

C. C. MILLER, Chairman.
H. W. RICKEY, Secretary.

CONFERENCE PERSONALS.

His many friends missed the genial Dr. Jno. T. Sawyer, a superannuated member of the Conference who has rendered notable service to Louisiana Methodism.

For the first time since he became a member of the Conference, Dr. R. H. Wynn, of Trinity Church, Ruston, was unable to be present on the opening day. He was detained on account of a funeral.

The hospitality of the good people of De Ridder in entertaining the Conference was unstinted. Every preacher seemed to think that he had the best home and the finest host and hostess in the town.

The presidency of Bishop W. F. McMurry was altogether pleasing to the Conference. His executive ability insured the prompt dispatch of business, and his imperturbable good humor kept everybody in a happy frame of mind.

The action of Dr. Jno. A. Rice, of Southern Methodist University, in selecting the Louisiana Conference as his own Conference home is appreciated by the brethren with whom he was formerly associated while serving a pastorate in New Orleans.

Rev. F. N. Sweeney enjoyed the unique distinction of being a superannuate, a circuit preacher and a station preacher all in one during the year. He was serving Franklinton circuit as a supply; after the death of the lamented J. B. Fulton, he served also the Franklinton station.

It was a source of regret to many members of the Conference that Mr. H. H. Ahrens was not able to attend the sessions. Mr. Ahrens is now in Washington, D. C., which is headquarters for his work in an important governmental position which takes him into all the great cities of the East.

Dr. J. M. Henry, presiding elder of the Ruston District, whose health was somewhat impaired during the year, seemed to be in first-class physical condition, able to do his full share of the work of the Conference. He is recognized as one of the most capable leaders of Louisiana Methodism.

It is seldom that a finer series of addresses is heard in one day than was delivered by the speakers on the educational program on Thursday. It was a source of regret that Dr. Paul Linn was unexpectedly kept from attending the Conference, but the educational interests were well taken care of by the speakers who were present.

The editor was perfectly entertained in the beautiful home of Mr. and Mrs. D. D. Blue. He had Mr. S. S. Thomas, Missionary Centenary Secretary-Treasurer, as a fellow-guest, with Dr. W. Winans Drake and Dr. R. H. Wynn as delightful companions at meal time. We were happy also in having the company of Rev. E. M. Stewart, pastor of the local Presbyterian church, to whose flock Mr. and Mrs. Blue belong.

PERSONAL AND OTHER NOTES.

The North Mississippi Conference will be held by Bishop W. F. McMurry at Charleston, Miss., on Wednesday, October 17.

We are glad to note that Rev. J. C. McElray, of Chester, Miss., is much improved in health, and has been removed home after spending three months in the Hospital in Memphis.

Last Sunday at 11 a. m., the pulpit of Second Church, New Orleans, was filled by Dr. J. T. Sawyer. He reports a large and attentive congregation and a very helpful communion service.

Rev. and Mrs. J. F. Corbin, of El Paso, Texas, now on furlough, called at the office last Friday. Brother Corbin is superintendent of the West Mexican District, in Texas Mexican Conference.

Rev. A. Floyd Vaughan, recently appointed Chaplain in the U. S. Army has been stationed at Camp Grant, Chicago. We congratulate Chaplain Vaughan on the splendid opportunity for service for our soldiers.

Dr. C. M. Chapman writes that $4000 repairs on church property have been made, and that 32 have been added to the church membership in a recent revival in Poplarville, Miss. The preaching was done by Rev. W. M. Sullivan, presiding elder.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.

New Orleans.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. DREW C. DINKINS, wife of John F. Dinkins, died at her home in Senatobia, Miss., Oct. 13, 1920, after a brief illness. She was a loyal, true and faithful member of the Methodist Church, and had been since early life. It was the pleasure of the writer to know her for about six years, having been her pastor at Glen Allen before she came to Senatobia. It has never been my pleasure to know one whom I thought was more nearly an ideal church member and exemplary follower of Christ than she. She took the same interest in all the services of the sanctuary—prayer meeting, Sunday school and preaching service. It was as keen disappointment to her to miss the midweek service as to miss the 11 o'clock service Sunday morning. No pastor ever had a greater friend and sympathizer than she. His burdens were her burdens. She was always ready to make kindly suggestions as to the work of the church, and ever stood ready to do her part. She loved and appreciated friends, and made them by large numbers. It was remarked the day she lay a corpse, "That no one had ever lived in Senatobia so short a time and made so many friends." In the passing of this most worthy character, the home, community and church have suffered a great loss. She is survived by a devoted husband, one sister, and two brothers. Her remains were laid to rest in Bethesda cemetery at this place. A. T. McILWAIN, Pastor.

Senatobia, Miss.

MARY MARIAH PRICE, wife of Fred Price, of Noxapater, Miss., was born May 28, 1850. She joined the Methodist Church in early girlhood, and went through life with unselfish zeal in her Savior's service. On October 14, 1867, she was married to Fred Price. To this union were born eleven children, nine, with her husband, surviving her, all members of the church. She was a devoted Christian, having been reared by godly parents. Her maiden name was Lipscomb. She was a sister of Rev. L. M. Lipscomb. She loved her church, and was a faithful attendant at the preaching service, and an inspirer of the young in God's service, as a friend of every virtue, and a foe of every evil. She lived close to God by walking in the footsteps of Jesus, until she passed away on May 28, 1920. Her funeral was conducted by the writer, assisted by Revs. J. W. Dorman and Jessie Watson, after which all that was mortal was laid to rest in the cemetery near the old church of which she had been a member so long, to wait the resurrection of the just.

J. A. GOAD, P. C.

MRS. MARY TARKINGTON COLEMAN was born in Marshall County, Mississippi, June 7, 1841, and quietly passed away at her home in Coldwater, Miss., July 12, 1920. Her first marriage was to Richard Berry, of Franklin, Tenn. To them was born one son, who lived about three years after the death of his father in 1862. In April of 1865 she was married to James J. Coleman, who died in 1910. To this happy couple was born four children: Mrs. W. H. Harden, Kensett, Ark., Mrs. A. Y. Gillespie and Miss Lillie Coleman, Coldwater, Miss., and Wilkins Coleman, whose death occurred in 1897. Beside rearing her own children, Sister Coleman reared two stepdaughters: Mrs. Allie Davis, Russellville, Ark., and Mrs. Mattie Harper, Pine Bluff, Ark. The love and devotion of these daughters, as well as that of her own, was beautiful. In fact, one could not tell which were her own daughters. Sister Coleman was indeed a faithful wife, devoted mother, and thoughtful friend. In the summer of 1856 at an old-time Methodist camp meeting she gave her heart to God and entered into a life of service for her Lord. It is true she fought her battles, but she won her victories. Her relatives and friends will miss her, but not as those who have no hope. Earth is poorer, but heaven is richer. In the land beyond the skies she is waiting and watching for the saints to gather home. STANDIFER RAPER.

RESOLUTIONS.

Whereas, God in His wisdom has seen fit to call Brother Frank B. Catching from his earthly labors to his reward in heaven; and

Whereas he lived to the ripe old age of seventy years, having been a devoted member of the Georgetown Methodist Church and Sunday school for a period of more than fifty-three years; and

Whereas his life has been worthy in every respect of emulation, not only by the Georgetown church and Sunday school, but by the entire charge and district, therefore be it

Resolved by the members of this church and Sunday school that we extend to the bereaved family of our beloved friend and brother, Frank B. Catching, our sincerest sympathy in their deep sorrow and point them to Him whom he so long worshiped and loved and who alone can comfort the sad and broken-hearted.

Resolved, That we, as a church and Sunday school, can point to Him and say, "He was indeed a father in Israel in whom there was no guile," and his devotedness will ever inspire us to walk more closely in the footsteps of Him who was ever his friend and guide.

Resolved, That a copy of these resolutions be spread upon the Sunday school record, that a copy be furnished the New Orleans Christian Advocate for publication, and one sent to the bereaved family.

Signed by: S. A. Williams, Mrs. S. A. Williams, Mrs. G. B. Wilson, Jno. A. Pringle, McC. Stuart.

RESOLUTIONS.

Whereas, God has called our sweet, most highly esteemed sister, Mrs. J. F. Dinkins, unto himself; and whereas, He has taken from our number one so loyal, true, helpful; one so Christlike, therefore be it

Resolved, That while we of the Methodist Missionary Society are deeply grieved over our loss, yet we bow in humble submission to Him who doeth all things well and commend her beautiful life to her beloved companion and our membership as a beacon light to guide us on to greater effort, stronger faith, more fruitful lives.

Signed by: Mrs. J. A. Williams, Mrs. P. B. Pounders, Courtesy Committee, Woman's Missionary Society, Senatobia Methodist Church.

RELIGION—WILL IT WORK?

By Walter Dibrell.

"What kind of Christians do the people of that land make?" This is a question that every missionary is asked repeatedly, and, answering for Cuba, I reply that they make excellent Christians. Here is an experience of one of our members:

Brother M—— was converted and was living an exemplary life. In one of his sermons, Brother Smith made the statement that a man could not live right with God without being right with his fellow-men. At the close of the service Brother M—— asked more about that statement. Brother Smith, noticing a very peculiar look on the man's face, an expression of deep worry and earnestness, explained at length the meaning and importance of this matter in the plan of salvation. For about two weeks after this night Brother M—— hardly ate or slept. His family and close friends thought he had lost his mind. Things went from bad to worse, until it was thought the man would die. Finally Brother M—— won his fight. Before his conversion, by some arrangement with a clerk, he defrauded a friend out of a large part of each month's grocery bill. Two things were in Brother M——'s way. This theft had gone on for a long time and in such a way that he did not know how much he owed the merchant and, next, he found it hard to confess this wrong to an old friend; he had too much manhood to send an anonymous letter, enclosing an approximate amount of his theft. During the fight a thousand horrible thoughts came to his mind. What would his family say? What would his friends think? What would everybody who heard think? Previously, they had respected him—but what about now?

In spite of all this Brother M—— went to the man and told him of the theft, offered to pay whatever amount the merchant asked, and added that after this theft he knew the merchant would never trust him again. The merchant was surprised at the confession. Such honesty is seldom seen in Cuba, outside of our Protestant churches. Though the merchant was not a Christian, he took Brother M—— by the hand, told him that he owed nothing, and as for trusting him, he had more confidence in him than any other man in the city.

Pinar del Rio, Cuba.

WHY A BALL CURVES.

There are many scientific explanations to account for the curve of a baseball. It is generally agred that the rotary motion of the ball after it leaves the pitcher's hand so affects the resistance of the air that it is deflected from its original course. A fascinating experiment may be made by spinning a marble in water. The resistance of the water being much greater than that of the air, the effect is exaggerated. The marble should be dropped in water two feet or more deep. By spinning it fast or slow and in various directions the curve of the most skillful pitcher can be reproduced.—Boys' Life for January.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

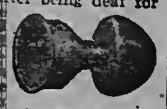
Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That.

I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1903.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 301 Adelaide St., Detroit, Mich.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

INDIVIDUAL COMMUNION TRAYS AND GLASS CUPS

Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.

Wm. H. DIETZ, 20 E. Randolph St., Chicago

HOLMES is a Reliable Store

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y

310 Broadway Nashville, Tenn.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Crown and Bridge Specialist

Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

BOLTINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Church Organs and Pianos

Philip Werlein, LIMITED

"Largest Music House South"

ESTABLISHED 1842.

EVANGELISTIC SINGING.

The late Charles M. Alexander, famous gospel song and chorus leader who died suddenly October 13, at his home in Birmingham, England, spent the first week of last July at The Moody Bible Institute where he received the training which launched him on his career beginning in 1894.

In one of his addresses to the student body on evangelstic singing and conducting he said: "Don't be afraid to use the old songs. Just because some of them have been worn threadbare here in The Moody Bible Institute, don't think they have been out in the world. They may be new there, and even the old songs can be made new by the way they are used and sung.

"Take the one, 'Tell Mother I'll Be There;' that has led more men to Christ than any other one song I know of. While it doesn't give the gospel, it prepares the hearers for the gospel message. I had the teachers in a normal school call for that over and over again some meetings. They were not any two by four men either, but big, thinking men in the school.

"Don't be afraid of a song because you fear it may be considered sentimental. Strike for the hearts of people, don't bother so much about their heads. Remember the outside too, in your choice of hymns. Don't always use the ones that only the Christians can enter into.

"Remember that there is never a crowd without troubled hearts in it. Be sure of that. Take a hymn like this one by Charles H. Gabriel, for instance:

Pray, pray when things go wrong
And gloomy fears around you throng;
Pray, pray though your eyes grow dim;
Go with your troubles straight to Him;
Pray, pray, for God understands;
Have faith, leaving all in His dear hands.

"When you begin to sing it they will be standing there, sitting there, with heavy hearts and sad faces, but the singing of a hymn like this will bring a change—look for it, watch their faces—they will go away looking rested, and before they go you will have made the opening for conversation with some by the words that have touched their hearts.

"Select hymns with pictures. Some have pictures in almost every line. They grip the heart at once, e. g., 'Saved by Grace,' by Dr. D. B. Towner and 'We Journey to a City.'"

Asked what his method was in gaining command of an audience, Mr. Alexander told the following story:

"A man came home from a state railway Y. M. C. A. convention and was asked what he considered the best speech he had heard. He answered that it was not that of a regular speaker, but a fireman who got up and told his experience. 'I was converted two years ago and was converted from my shoes to my hat. I am a fireman on a locomotive and old Bill —— was the engineer. He taught me how to fire in one lesson. He opened the fire box and told me to look down and asked me what I saw. I told him I saw nothing but coal. He said 'Look again.' I looked and told him I saw nothing but a tiny flame. He said, 'That's it! put the coal on the flame!' When I see somebody interested I forget everything but that one person and talk to him as though there were just he and I in the place, and pretty soon the whole service is on fire."

He said also that there is a great demand all over the world for gospel singers who are equipped not only to sing, but who have character behind them and a knowledge of the Bible; and that the requisites for a good evangelist is a love for men's souls and a desire to get the message to them rather than to conduct the service.

"Never get away from the Bible," he continued, no matter what you are doing. All over the country people may be down on sermons, but not on singing nor the exposition of the Bible."

Asked what gospel songs had been most effective in his experience, he named four in the following order: "Tell Mother I'll Be There," "The Glory Song," "He Will Hold Me Fast" and "I Know Whom I Have Believed." —Bulletin.

A 200 YEAR JOB.

At the present rate 200 years will be needed to finish mapping the world. Great areas remained unexplored and little is known of millions of square miles of land. By using the aeroplane for map making this work may be done in the next twenty years. Instead of climbing mountains and laboriously measuring the land foot by foot, we shall do the work while flying a hundred miles an hour. A special camera is placed in the bottom of the car and photographs are taken automatically, so many to the second or minute. These photographs are then fitted together in what is known as a mosaic map which shows every house of towns or cities and every road and tree of the country. No such maps have ever been made before. The aero map is one of the inventions of the war which will prove invaluable.—Boys' Life for December.

How to Get Rid of Catarrh

A Simple, Safe, Inexpensive Method that Clears Out the Head, Nose and Throat.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat and lungs. It contains no cubebs or tobacco and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by The Blosser Co., 44 DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Adv.

Girls! Girls!! Clear Your Skin With Cuticura

Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and choice Prayers. Neat Pocket size, 128 pages. With 25c, Money or 35c postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Noble Building, Chicago, Ill.

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

AN IRRITABLE, faut finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

All right, Brother Preacher, send me your Sunday school report to-day. The record may not be all you like, but it must stand to commend or condemn.

The missionary committee in the Sunday school has the privilege of giving missionary information to the entire school once a month. This information will keep the missionary fires burning. It will do much toward helping the church meet its Centenary obligations. It will open the way for God to call some one into the ministry or to the foreign field; it will help to strangle selfishness. There is no limit to the good it may do. You will find a program in the Magazine or in the Voice.

The temperance committee in every school has something to do at least once a quarter. If we are to hold what we have gained in prohibiting the use of whiskey we must keep up the fight by giving the people information.

We need about thirty young men and women who are anxious to make their lives count a thousand fold by devoting themselves to prayer, Bible study, and service in Sunday school work. We must have more workers who are willing to organize Bible classes, teacher-training classes, and help teach these classes. If you desire to make your life count let me help you. Parents could suggest this to their children.

The question is often asked, "Well, how are you getting on with your Sunday school work?" The answer is in every school that has increased its membership, or organized a teacher-training class, or has introduced the graded lessons, or has nurtured or led a soul to Christ, or has trained a soul in the worship of God, or has done something to establish the kingdom of Gad at home or abroad. Every good thing done answers the question. Who deserves the credit? I do not know. To our God be all the glory and praise.

Brother Guerry had a fine group of people to meet at Poplar Corner in a circuit institute on the 3d of this month. We helped two of his schools straighten out some of the kinks. Poplar Corner is planning to add three rooms to their church. We had a good day. The ladies served the best dinner I have seen this year.

FROM WESSON, MISS.

Dear Brother Carley: Brother Thompson is just closing his fourth year with us. He has done faithful work as pastor. His godly life among his people will have an influence for good as long as time shall last. Our church at this place is in splendid working order. We not only have a good pastor, but one of the most efficient Sunday school superintendents I ever knew. The faithful, loyal spirit of Methodism that Mr. V. D. Youngblood manifests is hard to surpass. I wish to mention a very impressive service in our church last month: at the Sunday school hour, nineteen children were received into the church. It was a beautiful scene. All of these children have been brought up in the Sunday school. As they stood before the altar and took the sacred vows of the church, profound silence reigned over the congregation, and a spirit of prayer seemed to ascend from every heart. Surely it pays to bring up our children in the Sunday school.

Mrs. R. A. BRELAND.
Wesson Miss.

FROM EUPORA AND MABEN CHARGE.

Dear Brother Carley: This is our third year on the Eupora and Maben charge. and I am sending you a few dots concerning happenings during this time. In the first place, our parsonage received attention by way of putting in lights and fixtures, which was done before the war advance in prices. We have a light in every room, and porch, with as nice fixtures as can be found in any home in Eupora.

For many years we have been hindered by "that old debt" hanging over our people. But that has gone to the rear, and with joy we all felt a thrill of gratitude, and feel the ways are opening into new possibilities before us. And here came another view of the parsonage needs; and as the hour seemed to be upon us for moving forward just now, no time was wasted, and especially by those "women who labor with us in the Lord," for move after move was sought out, and its interest caught the attention of our men more than before, and not a great while had passed until the finishing of the outside, and painting of the parsonage be done, was wasting not, in time or energy to that end.

Now, the wide, spacious porch is decorated by nine beautiful columns; aud two coats of pure, white paint are on the walls. This caused the eyes of the people to stop in admiration and see what a beautiful home the people called Methodist have for their pastor. But that is not all, for another need is felt, and much so by the inmates of this home, in the fact that the pastors have carried water for a chain of years some two hundred yards, and water is and has been a question of much concern. A few wells have been bored, but no water had been found that could be used, and finally a very reasonable and right decision was made; and a good, large cistern is being built, getting ready for the winter rains.

Our meeting here was held the first week in May, with Dr. Dan E. Kelley doing the preaching, and it was done well. Brother Kelley is a preacher who does things in his way; and his way is a way to drive facts home to the heart. These facts which were brought to the people will stand the test of the judgment. Our people often speak of him, and he would be gladly welcomed on a like mission to us again. His song leader, Brother D. Ward Milam, did a faithful service in his line. Hoarse during the whole of the meeting, he was much hindered in his work. But his wife came to his rescue with her splendid voice. She gave us some splendid solos, and was a great aid in leading as well.

I baptized eighteen, and received six by letter at the close of the meeting.

Our meeting at Maben was also of help and encouragement. Brother T. E. Gregory did the preaching here.

This is our first year in the Columbus District, and our relation with our Brother Duren, as presiding elder, is most apprcciative; and I am glad our lot with this district has been so pleasant. I like our sub-bishop, for he is true to his office, and faithful to his great trust. He is one of our very best. We contemplate a full collection at Charleston. H. M. YOUNG, Pastor.

IN MEMORIAM—REV. J. W. PRICE.

On the evening of June 22, 1920, at 8 o'clock, all that was mortal of Rev. J. W. Price passed to his reward. His spirit winged its flight to his God, whom he served so faithfully for seventy-nine years.

Dr. Price was one of the few old preachers and one of the most beloved pastors of the North Mississippi Conference. He died at the home of his daughter, Margaret Price Likens, at Somerville, Tenn. He was in his seventy-ninth year.

Dr. Price was born at Lagrange, Mo., in 1842; his parents moved to Russellville, Ky., when he was a baby. In 1869 he was married to Mary E. Valentine, of Bowling Green, Ky., she having passed away two years ago. Six children were born to them, of whom three are living.

He moved to Mississippi in his young manhood and joined the North Mississippi Conference, where he labore for his Master for over forty years.

Dr. Price served the best appointments in the Conference. He was one of the most beloved pastors of the Conference. People said of him he was a born preacher. Five years ago he suffered a stroke of paralysis of the throat while stationed at Lambert, Miss. For over two years he lived on liquids, but through it all he was ever cheerful and never complained, trusting always in God. He was a devoted husband and father.

Just a few days before his passing away, he told his daughter he hoped his good Master would give him an acre when he got to heaven, so he could have his children and grandchildren with him. And he told one of the good pastors if he should hear of him slipping away, he would know where to find him. He was sick only four days. His going away was a sweet one. He fell asleep in Josus without a struggle.

We laid him to rest by the side of his wife and daughter in the Odd Fellows' Cemetery in Greenwood, Miss. We have bid him adieu, but not forever. We will all meet you, papa, in the Beulah Land. DAUGHTER.

A great part of the happiness of life consists not in fighting battles, but in avoiding them. A masterly retreat is in itself a victory.—Longfellow.

Simple Mixture Makes Hens Lay

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.—Adv.

I am well! -your chickens and stock well?"
If not- Give them
Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's salesmen about Bee Dee!

ACHES

Women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

IT STOPS THAT TICKLING.

You can relieve spasmodic croup, whooping cough, la grippe, bronchial cough, or a cold—either a fresh one or one that "hangs on"—with a few doses of Foley's Honey and Tar. E. G. Darnall, Bonham, Tex., writes: "I have been bothered with a cough and tickling in my throat, so I got a bottle of Foley's Honey and Tar, which stopped the cough and that tickling in my throat. It is the first thing I ever got hold of that would stop it." It loosens phlegm and mucus. Clears the air passages, and covers inflamed surfaces with a soothing, healing coating. Contains no opiates.—Adv.

FAINTING AND DIZZY SPELLS

The Cause of such Symptoms and Remedy Told in This Letter.

Syracuse, N. Y.—"When I commenced the Change of Life I was poorly, had no appetite and had fainting spells. I suffered for two or three years before I began taking Lydia E. Pinkham's Vegetable Compound and the Liver Pills which I saw advertised in the papers and in your little books. I took about twelve bottles of your Vegetable Compound and found it a wonderful remedy. I commenced to pick up at once and my suffering was relieved. I have told others about your medicine and know of some who have taken it. I am glad to help others all I can."—Mrs. R. E. DEMING, 437 W. Lafayette Ave., Syracuse, N. Y.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Morcover this reliable remedy contains no narcotics or harmful drugs and owes its efficiency to the medicinal extractives of the native roots and herbs which it contains.

1000 EGGS IN EVERY HEN

New System Of Poultry Keeping—Get Dollar A Dozen Eggs—Famous Poultryman

TELLS HOW

"The great trouble with the poultry business has always been that the laying life of a hen was too short," says Henry Trafford, International Poultry Expert and Breeder, for nearly eighteen years Editor of Poultry Success.

The average pullet lays 150 eggs. If kept the second year, she may lay 100 more. Then she goes to market. Yet, it has been scientificaly established that every pullet is born or hatched with over one thousand minute egg germs in her system—and will lay them on a highly profitable basis over a period of four to six years' time if given proper care.

How to work to get 1,000 eggs from every hen; how to get pullets laying early; how to make the old hens lay like pullets; how to keep up heavy egg production all through cold winter months when eggs are highest; triple egg production; make slacker hens hustle; $5.00 profit from every hen in six winter months. These and many other money making poultry secrets are contained in Mr. Trafford's "1,000 EGG HEN" system of poultry raising, one copy of which will be sent absolutely free to any reader of this paper who keeps six hens or more. Eggs should go to a dollar or more a dozen this winter. This means big profit to the poultry keeper who gets the eggs. Mr. Trafford tells how. If you keep chickens and want them to make money for you, cut out this ad and send it with your name and address to Henry Trafford, Suite 251-F Tyne Bldg., Binghamton, N. Y., and a free copy of "THE 1,000 EGG HEN" will be sent by return mail.—Adv.

FOR MEN WHO WORK HARD.

Factory workers, railroad men, farmers, miners, mill employees and all men who work at hard, straining physical labor are more or less subject to kidney trouble. Nature gives warning signals by frequent lameness, stiff joints, sore muscles, backache and rheumatic pains. J. G. Wolf, Green Bay, Wis., writes: "Foley Kidney Pills relieved me of a severe backache, that had bothered me for several months. A few bottles fixed me up in good shape."—Adv.

Millions for a New Stomach

One of the greatest American millionaires said to his physician, "A million dollars, Doctor, spot cash and no grumbling, for a new stomach," and then the sick man groaned and turned away. All his wealth could not make him happy or contented, for happiness largely depends upon digestion. Without health where does happiness come in? After all the stomach plays a great part in everyday life. Without a healthy stomach and good digestion our blood is thin, watery and poor, our heart action is weak, our liver does not do its duty, and man is miserable and unhappy. Prevent disease by putting the house in order and strengthening the system against the germs of disease.

Dr. Pierce, of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., years ago understood diseases and their prevention, and he discovered certain roots and herbs which were nature's remedies, and succeeded in putting them up in a form that could be easily procured at the drug store (liquid or tablets). This he called Dr. Pierce's Golden Medical Discovery. This Discovery gives no false stimulation because it contains no alcohol or any narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. It gives to the blood the food elements the tissues require. For over fifty years it has enjoyed the confidence of the American public. Try it now!

MORE PAY FOR TEACHERS.

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

FROM HOLLY SPRINGS, MISS.

Rev. J. H. Bell filled the pulpit at morning and evening hours here on October 31, representing the Superannuate Endowment Fund. The congregations at both hours were splendid and the people were richly blessed with his presentation of this worthy cause. No doubt we have too long neglected this, and our hearts and hands respond to a true call to relief. Certainly the committee was wise in choosing this man to go out and give our people the opportunity to give. The services were spiritual, making a fitting near climax to a year's work; $265,000 will soon be raised, and then we will have something to be proud of. Holly Springs church will be glad to have Brother Bell return any time he thinks we can be of help to him or he to us.

W. R. LOTT, P. C.

FROM SENATOBIA, MISS.

Dear Brother Carley: Please allow me space in the Advocate to say that Senatobia can match Drew in making a full report on all finances at the fourth quarterly conference. Brother Pope thought it worth special mention that the Drew church reported everything in full at the fourth quarterly conference, so I am asking for space to mention that at our last conference, held November 1, our board of stewards reported all assessments in full. This includes $400 raise on pastor's salary over last year. We think such reports as this worthy of special mention in the face of such financial conditions as prevail at present.

The old board was re-elected, adding the name of Prof. J. H. Brinson. No finer board of stewards can be found in the entire Conference than we have at Senatobia. No pastor ever had a more loyal board than this pastor has had for the past three years. The greatest objection I can offer is, they often pay the pastor in advance, which makes a long time between pay days. They are excusable, however, as all are such good business men they think that even a preacher ought to know how to take care of money.

We must not give all the credit to the men; we have as fine, consecrated bunch of women as can be found in any church. At a recent Rally Day service the woman's work of the church was discussed under the head of "The Liveliest Thing in the Church." And this was a good title for the activities of our good women. I could say much more along this line, but lest some older man might want to roll me for my job, I will tell the rest next year at the close of my quadrennium. Brethren, pray for us, for without God's help all must fail.

A. T. McILWAIN, P. C.
Senatobia, Miss.

A TWENTY-FOUR HOUR SCHOOL.

How would you enjoy going to school at two o'clock in the morning? There is such a school at Bethlehem, Pa., which is open every hour in the twenty-four. At present about 3,500 pupils are in regular attendance, but these will soon be increased to some 6,000. The pupils are the employees of the great steel works and the instruction courses are intended to make Americans of the many races who are gathered there. Many of these men meet in classrooms arranged next door to the shops so that they can go to school and return to their work in a moment's time. In some cases the schoolrooms are placed between the great blast furnaces and when the roar of these becomes too loud to hear the teacher speak he carries on the lesson with the use of the blackboard. Many of these pupils cannot at first speak a single word of English and cannot read or write their native tongues. The first lessons consist in holding up familiar objects such as shovels, hammers, pitchforks and so on, and teaching the men their names. At the end of a three months' course wonderful progress is made.—Boys' Life for October.

MISSIONS, THE FUNDAMENTAL PHILANTHROPY.

There are still among us, I suppose, a few atheists and unbelievers. To such, of course, the purely evangelistic phase of missions makes no appeal. Even to such, however, assuming that they are not utterly devoid of human sympathy, the appeal of the missionary program as a great and fundamental philanthropy must be irresistible. To every one whose heart responds to humanity's sore need and who longs to relieve it, missions offers far and away the most radical, comprehensive and effective program of human betterment to be found in the world.

This is true for the very good reason that the gospel which lies at the heart of missions is the center and source of our every conception and practice of philanthropy. Where the gospel has not gone, no such conception exists. This is quite natural, too, from the fact that the whole philanthropic idea is rooted in the thought of human brotherhood, which in turn cannot exist practically apart from the parent conception of the fatherhood of God. It was Jesus who first brought to the world in anything like fullness these two ideals, out of which has grown all that is altruistic in Christian civilization. It is not surprising, therefore, that altruistic ideals, with their resulting philanthropies, are unknown among people ignorant of the gospel out of which these things grow. [illegible] examples are numerous and convincing. [illegible] striking, perhaps, is the utter absence of medical science in lands where the gospel has not gone. The medicine man of Africa, the needle-sticker of China, the exorcist of Korea—these are examples of the best that non-Christian peoples know of medical science. There is no knowledge of prophylactics, or materia medica, or surgery, or antiseptic, or anaesthetics. There are no hospitals and no trained nurses. Their remedies cure only when they kill.

Into such conditions the medical missionary, the Christian nurse and the mission hospital go as the very quintessence of philanthropy, restoring the eyes of the blind, healing the sick and making the lame to walk, teaching cleanliness and sanitation, training native doctors and nurses and laying the foundations of a new and strange order of life and health.—R. B. Eleazer in Missionary Voice.

SAFE AIR TRAVEL.

The amazing records for safety in air transit established in England recently will go far to make the new method of travel popular. During the first year of civil flying in England following the war 38,954 flights were made and some 70,000 passengers were carried. In all this period there was but one fatal accident. The record compares very favorably with railroad or automobile travel. This enormous fleet of air craft flew a total of 734,200 miles, or a distance equal to about thirty times the circumference of the earth. Goods were carried by the air routes amounting to 116,498 pounds. During the present year $1,000,000 worth of imports and exports were carried between England and the Continent. In this period of civil flying 114 aerodromes have been registered and 519 machines of various types have been licensed. Flying is therefore not only one of the safest means of transportation but is making rapid strides as regards its commercial development. If such results have been accomplished in scarcely more than a year following the war, it is safe to predict that a few years will witness enormous fleets of commercial air craft winging their way in all directions.—October Boys' Life.

DON'T think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.—Adv.

TREMENDOUS VALUE FOR 10c.

[illegible], D. C.—In order to let people in all [illegible] see for themselves how [illegible] Pathfinder can be to them, the [illegible] weekly offers [illegible] paper on trial 8 weeks for only 10 cents. [illegible] does not begin to pay the cost but the editor says he is glad to invest in new [illegible]. The Pathfinder has been going for 27 years. One family in every 70 in the entire United States [illegible] it. Those who [illegible] would take it if they realized what they are missing. The proof of the pudding is in the eating. Send a dime sent to the Pathfinder, 70 Langdon Station, Washington, D. C., will bring you [illegible] weeks' trial subscription. No matter what other papers and [illegible] you may take, you will find the Pathfinder worth many times its cost.

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, $1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Strreet,
Ithaca, N. Y.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

The annual meeting for the Winona District opened in Greenwood on October 7, with the secretary, Mrs. C. A. Neal, of Carrollton, presiding, and the devotional led by the presiding elder, Rev. S. L. Pope, of Winona.

The organization showed present: Belen, 1 representative; Belzoni, 1; Carrollton, 1; Doddsville, 1; Drew, 1; Dublin, 2; Greenwood, 40; Inverness, 16; Itta Bena, 15; Marks, 1; Moorhead, 2; Schlater, 6; Sunflower, 2; Winona, 3; Tutwiler, 3. Also a number of visitors. Mrs. J. D. Hamilton, of Tutwiler, was elected secretary, and was assisted by Mrs. G. C. Jones.

During the day able and instructive addresses were heard from Mrs. L. G. Fant, of Holly Springs, vice president of the Conference, Mrs. G. C. Jones, of Belen, secretary of the Conference; Miss Corinne Rogers, of New Albany, superintendent of Children's work; Mrs. W. L. Duren, of Columbus, chairman of Endowment Fund for Grenada College; Mrs. T. M. Brownlee, of Grenada, superintendent of Mission Study; Rev. T. M. Brownlee, of Grenada College.

The day was a Rally as well as a time of reports, all but two auxiliaries of the district being heard from.

Tutwiler and Inverness both invited meeting to come to them next year, but the last named place withdrew, leaving it unanimous for Tutwiler. At noon a most tempting lunch was served at the church by the ladies of the Greenwood Auxiliary, Mrs. Eicholtz, the president and her committees, assisted by the pastor, Rev. Tucker and his wife, making each guest feel at home while in the city. The choir furnished splendid music, a sextette by young men in the afternoon was especially enjoyed.

The day closed with a consecration service led by one of the most loved and sainted women of the State, Mrs. S. M. Thames, of Jackson, one of the honorary presidents of the Conference.

MRS. C. A. NEAL,
Secretary.

LOUISIANA CONFERENCE.

FRENCH MISSION.

Wesley House Record.

"And Jesus increased in wisdom and stature, and in favor with God and man." This was the motto for the Institute for boys held at the Wesley House July 25-31, bringing to mind their need for mental, physical, spiritual, and social development. Fifteen boys were in attendance and three young ministerial students who were the leaders in all the activities. These boys were chiefly interested in agriculture and business life, so excursions were made to a neighboring scientifically conducted farm, to a dairy, to a sugar mill, and to some of the banks. The studies also were adapted to their needs for development into intelligent Christian business men. Many friends of the boys have expressed the hope that we plan for a longer period and a bigger crowd next summer. This request was also voiced by the boys themselves.

Seventeen little girls were at the House Party during the week of August 8-14. They had sewing, kitchen, garden work, Bible memory work, story hours, and other things in which they were especially interested. Mrs. A. M. Martin of Lockport and Miss Ora Hooper, of Rosedale, were able assistants in making this week a success.

After these things the carpenters took charge and the Wesley House was soon well screened against the myriads of mosquitoes and bugs, clothes closets were put in, and some other needed improvements made, among which was the fixing up of the farmer's cottage for the farmer whom we hope to have soon.

Among the most pleasant happenings of the quarter were the visits received from Mrs. Holt, of Crowley, from Deaconess Cora Godat, and from Brother Carley, Editor of the New Orleans Christian Advocate.

Schools have opened again and this year six girls find the Wesley House a pleasant, helpful home base from which to attend school.

Miss Ora Hooper who assisted in all the Wesley House activities through the summer has now entered college at Athens, Ala., for preparation for life work in the mission field.

"The foolishness of God is wiser than men." So many cherished plans for intensive campaigns in the country places were entirely spoiled by continuous rains and bad roads. We were inclined to feel disappointed, but other work was pressing, so we did whatsoever our hands found to do. An account of the results in one community will show how it is that Paul may plant and Apollos water, but it is God that giveth the increase. All through June, July, and August the roads to Point au Chene were impassable. The Sunday school and all activities of the Missionary Society were closed for the summer inasmuch as there is no one in the community who can carry on the work. The first week in September the Missionary Ford with great difficulty pushed through the mud to the place of meeting, but instead of a discouraged, disorganized people we found them more intelligently eager then ever. The Missionary Society had the best meeting of the year with only one member absent and all dues and pledges for the quarter paid in full. (Every member of this Auxiliary pays a pledge.) The Sunday following the Sunday school was reorganized and again we realized that the foundations had been lifted and the work of the new quarter could be begun on a higher plane. Much credit for this summer growth is due to the splendid work done by Rev. E. V. Duplantis during his ten days of teaching, preaching, and living among this people.

Especial appreciation is due the student preachers, E. V. Duplantis, Jas. A. Knight, and Edgar Dufrene, for their valuable assistance and co-operation in all the summer work; to our two boys, Eastom Marcelle and Buddie Martin, of Bourg, for three days of labor helping the carpenters; to the Bayou Blue Auxiliary for a generous "box," chickens, eggs, canned fruit, and other good things: to the Auxiliaries in other points for boxes of clothing and other supplies; to Mrs. A. P. Holt for her great contribution in planning the repairs; and to all the friends in Houma and elsewhere who have assisted by prayer and by gifts.

Two new books for Bible study: For Adults, "Great Characters in the New Testament," by Doremus A. Hayes; price, 75 cents. For Young People, "The Story of the New Testament," by Thomas Carter, B.D., D.D.; price, 90 cents. Order from Smith & Lamar, Nashville, Tenn. Report your class to your Conference Superintendent of Study and Publicity, also to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

A Rainbow Rally.

There was a brilliant Rainbow Rally given by the Natchitoches Auxiliary in the social rooms of the Methodist Church on Thursday, October 21, for the purpose of enlisting new members and advancing Mission Study. The Rally opened with a splendid program, Mrs. W. T. Cunningham, the president, giving an introductory talk. Mrs. Henry Turpin followed with the Rainbow leaflet, "Why Should a Woman Enter Service Through the Missionary Society?" Mrs. V. G. Hyams gave "The Woman's Club Par Excellence;" Mrs.

(Continued on Page 16)

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Acute Indigestion Soon Relieved

Arkansas Lady Says She Was In a Serious Condition, But Promptly Recovered After Taking Thedford's Black-Draught.

Peach Orchard, Ark.—Mrs. Etta Cox, of this place, says: "Some time ago I had a spell of acute indigestion, and was in a bad fix. I knew I must have a laxative, and tried Black-Draught. It relieved me, and I soon was all right.

"I can't say enough for Thedford's Black-Draught, and the great good it did for me.

"It is fine for stomach and liver trouble, and I keep it for this. A few doses soon make me feel as good as new. I am glad to tell others the good it did."

Acute indigestion is a serious matter and needs prompt treatment or dangerous results may ensue. A physician's help may be needed, but a good dose of Thedford's Black-Draught will be of benefit by relieving the system from the undigested food which is the cause of the trouble.

Thedford's Black-Draught is purely vegetable, not disagreeable to take and acts in a prompt and natural way.

So many thousands of persons have been benefited by the use of Thedford's Black-Draught, you should have no hesitancy in trying this valuable, old, well-established remedy, for most liver and stomach disorders.

Sold by all reliable druggists.—Adv.

TETTERINE

For the Complexion

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price. 50c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

DON'T Send Money

If you have never used and have Pellagra, **G. S.** Rheumatism, Blood, Liver or Kidney Disease, order one bottle today. If it benefits you, send me one dollar. If not benefited, you owe me nothing, but write to me anyway in 15 days.

G. S. Sold by all druggists. $1.00 per bottle, or 6 for $5.00. L. M. Gross, Box 17, Little Rock, Ark.

PILES DON'T BE CUT Until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 420-G Page Bldg., Marshall, Mich.

RECRUITS FOR THE RANKS: THE CONTRIBUTION OF ONE CITY.

By Rev. P. L. Cobb.

"The proof of the pudding is in the eating." All agree to this. It is more difficult, however, to judge of the vitality of the church in any given community or section. Possibly the number and effectiveness of the Christian workers given to the church is as valuable as any test that can be applied. Lately my attention has been called to the unusual record of Knoxville, Tenn., in this respect during the last three years, and in order to be explicit, I am taking the liberty of calling names.

Edgar Letspelch, an A. B. graduate of the University of Tennessee, gave up his business and became Secretary of the Y. M. C. A. in Knoxville—probably the most effective secretary the Association has ever had. He is a splendid lay preacher and qualified to handle any church in our Conference.

Miss Jean Crawford, wonderfully successful as an elementary superintendent of the Church Street Sunday School, is now Conference Elementary Secretary, giving her entire time to the Sunday schools.

Miss Lillian Godard, the efficient bookkeeper for the Hope Jewelry Company, gave up her splendid position to become an Industrial Secretary among the factory girls of Greensboro, N. C., under the auspices of the Y. W. C. A.

Samuel Akers, son of the well-known jeweler, B. W. Akers, who graduates at the University of Tennessee this year, was licensed to preach.

Austin White left a business position to supply a circuit and is loved and respected by all who know him.

C. L. Thomas likewise left a position to act as a supply and at the last session of the Conference was ordained a deacon. He has been admitted on trial.

Miss Rachel Cantrel, for sometime Superintendent of the Junior League Union, gave up an office position recently and went to Scarritt Bible and Training School for preparation as a missionary.

Leon Tourolman, worthy son of a noble father, when elected President of the Holston League Conference, surrendered his college activities, including editorship of the weekly paper and a monthly magazine, and, with the aid of a stenographer, is probably giving more time than all the officers of the Conference combined have ordinarily devoted to the task.

Carroll Carter, the versatile son of our Conference Missionary Secretary, was licensed to preach.

William Cobb, in his third year at the University of Tennessee, was licensed to preach. Webster is at the Moody Bible Institute preparing to be an evangelistic singer.

Among the volunteers for missionary work, I can recall Clyde Watkins, Hollen Frazer, Catherine Cobb, Virginia Bondurant, Miss Brown, and there are many others whose names I could secure.

How are we to account for this large body of recruits at work and in preparation? There are many influences, too numerous to mention. However, I would like to call attention to the fact that all of them have been officially connected with the City League Union and have been active in the local chapters.

If this is true, are we not suffering a serious loss by not pushing the organization into the small town and country churches?

Out of practical experience, I should say, that as a minimum, twenty-five per cent of the churches in any given district could and ought to have Epworth League Chapters.

I am persuaded that we are at the dawning of a new day in the Holston League work, and I exhort especially the younger pastors not to allow this great opportunity to pass you by. Do not believe any one who tells you the day of the League is past. It is here in all of its splendor.

HUNDREDS MAKING APPLICATION TO METHODIST MISSION SCHOOLS, ONLY TO BE TURNED AWAY.

By H. L. Hughes.

Back among the mountains behind Kobe, Japan, in a little chapel hidden among the trees by the side of a swift-flowing stream, the Japan Mission Conference of the Methodist Episcopal Church, South, convened September 1.

A greater meeting the writer never attended. Bishop W. R. Lambuth, who organized this Mission thirty-three years ago, presided. Dr. R. E. Dickenson, of Colorado Springs, added much to the sessions by his inspiring message each morning. Forty-nine missionaries were present with manifest zeal for the cause of the Kingdom and strong faith in God who had called them to service in this land.

The reports of the missionaries made our hearts rejoice because of the progress that was shown in every line of the work. A marked advance was reported in every charge and every school. The Japanese Christians are enthusiastic for the extension of the Kingdom of God and are spending their time and money for that purpose. In some cases severe persecutions have been endured by them for the cause of Christianity.

Friday afternoon was set aside as a special time for introducing our Japanese co-laborers. There were a number present who had been converted under the work of our Mission. In their talks they told of their conversion and of what Christianity had meant to them, their families, and their people. Bishop Usaki, a graduate of Vanderbilt University and recently elected bishop of the Japan Methodist Church, told of his conversion under Bishop Lambuth thirty-three years ago, and in the further progress of his great address made the statement that Christianity was the only hope of his people. To hear the testimony of these Japanese who had come from the darkness of heathenism and idolatry into the light of Christianity through the blood of Christ inspired us with a greater zeal and a stronger faith for the tasks that lie before us.

The opportunities for service here are almost unlimited. The call for more workers is heard on every hand. These people are seeking light, knowledge, and truth. They are reading and thinking as never before. Especially is this true among the young. All the schools in the land are full to overflowing and thousands of students are turned away because of lack of room. At one school there was room for only one hundred and eighty new students to enter and there were seventeen hundred applicants for the one hundred and eighty places. At our Palmore Institute they almost have to call in policemen every month to turn back the applicants for whom they have not room. May the Christian Church take advantage of these opportunities to mold the Japan of the future!

It brings joy to the missionaries that the Centenary is making possible a marked advance in our work at this time. They are doing their best to make the efforts of the home church count for souls in Christ's Kingdom. And they are glad to report that the Japan Methodist Church, inspired by the move of the home church, has launched a similar movement among its members which bids fair to bring great results. Already reports of noble sacrifice have come to us.

The Conference adjourned Monday, September 6, and the missionaries start to their several places of labor singing songs of praise to the victorious Lord who has led them thus far and who has promised to lead them through the coming year.

Pray for us and these people. No country needs Christianity more than Japan.

Tokyo, Japan, 916 Kashiwag.

160 Hens 1500 Eggs

Mrs. H. M. Pator, Waverly, Mo., writes us: "I have two hens of 'More Eggs' and I think they have laid 160 eggs in exactly 21 days. I got ... to this ... the 'More Eggs.'" ... worth of "More Eggs" ... will be amazed and delighted with the ... Now is the time to give "More Eggs" to your hens when prices are high and profits big.

$1.00 Package FREE

Send the coupon below. Don't send any money. ... $1.00 package of "More Eggs" ... age, the ... Dollar Mer... guarantee ... your ... at any time within ... 400,000 users ...

Results!—Read These Letters!

First Time Hens Laid During Moult

... I have had ... and I have had chickens ... first time they have ever laid through the moulting season. ...

Miss H. J. SCHULTZ, Pottsville, Pa.

21 Eggs a Day During Moulting

... My Mammoth Toulouse ... pets have in good condition for laying ... that were ... S. J. ... R. Lansdale, Penn.

Send No Money!

Don't send any ... just fill in and mail coupon. ... two $1.00 packages of "MORE EGGS." Pay the ... $1.00, the extra ... FREE. Don't wait! Take ... offer TODAY! ... BIG profits "MORE EGGS" will ... plant ... Right ... Send TODAY—NOW!

E. J. Reefer Poultry Expert, 728 Reefer Bldg., Kansas City, Mo.

... 50c ... ($1.00 ... "More Eggs" ... I agree to ... the two packages ... time within ... both ... packages do not ...

Name .....

Address .....

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Don't Endure PILES

We mean ... and I will ... send you on trial my method of treatment for Piles which has given relief to thousands ... are now free from them ... Send post card today for Free Treatment. If it ... tells you ...

H. D. POWERS, Dept. 683 BATTLE CREEK, MICH.

"THE SANITARY" Communion CUPS

... List of thousands of ... our cups and FREE CATALOG with ... quotations sent ...

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

R. W. Winstead, "Through the Missionary Society—Where?" Mrs. G. P. Smith "Something New in Mission Study;" Mrs. Z. T. Gallion, Jr., "The How and Why of Bible Study," and Mrs. Mary Hargrove, "The Master's Questions."

The affair was decidedly the brightest and most enjoyable of all the parties ever given in the interest of the auxiliary. The decorations were as if the committee, Mesdames R. W. Winstead, Robert Cummins, Henry Turpin and S. C. McQuaig had used a magic wand and touched even the secluded nooks into brilliance.

Arched far overhead was a lovely rainbow of the seven soft blending colors, while a wonderful profusion of forest flowers and crimson dog-wood berries swung from every corner, transforming the rooms into a bower of loveliness comparable only to some lovely wild garden in the woodlands.

Rainbow-colored lights softly illumined the scene and flower-strewn tables were spread for the feast. Lovely place cards with tiny hand-painted rainbows, which had been contributed by the talented artist-members, Mesdames Clyde Jordan and P. T. Hedges, directed the guests to a sumptuous box luncheon. Each member of the Auxiliary had invited one or more ladies who were not members to share her delicious box. The lovely tables fairly groaned with good things to eat, supplemented by hot tea and coffee, served by Mesdames J. E. Guardia and Ed Dazendorf.

As a fitting climax to such an occasion, seventeen new members joined the auxiliary. Each was presented by the President with a small copy of John's Gospel. All present were agreed that this particular rainbow was the very brightest that had spanned their lives!

MRS. V. G. HYAMS,
Publicity Supt.

From Mrs. B. W. Lipscomb.

"I am feeling specially proud of Louisiana's financial record for the last quarter. Her increase is $4,066.54—40 per cent above three quarters of last year. You are standing right up at the top in your percentage of increase. Only two others have gone ahead of you, the Alabama and Northwest—each of which made 42 per cent.

We are all so entertained at receiving this morning your Louisiana Missionary News, on the back of our Bulletin: Of all the smart things I ever heard of in my life, I believe that without a single solitary exception this is the smartest. We folks here at headquarters will pass it on as a brilliant suggestion to the other Conferences. It seems now very strange that some one did not think of it before. The Louisiana Conference has surely put one over on all the Conferences and she has our congratulations.

N. B.—This scheme for cutting down old H. C. L. is Mrs. W. T. Cunningham's, our splendid Conference superintendent of Mission Study. Let the auxiliaries look for this dual Bulletin, which will have another important issue soon, bringing personal messages from the District Secretaries.

MRS. A. P. HOLT.

WEARIED WITH THE JOURNEY.

Life is a tiresome thing. It is full of tasks, toils, impositions, interruptions, irritations, and manifold exactions. We live in a distracting and demoralizing world. Every psychologist adds his testimony to that of the economist, showing that the incessant appeals of everyday life to the ordinary worker, added to the needless intrusions of what is miscalled "social life" upon his time and energies, tend all the while to wear down the nervous system, and to produce a fatigue which may soon open the door to folly, if not to an actual breakdown. But life from the start has never been easy or too delightful. It was not easy in Jesus' time. Our Lord did not know luxury and leisure, and their exemptions from hardship and want. He was a poor man, though He did not live poorly. Jesus became tired, more so than most men of His day, for He tasked His brain, His heart, and His sympathies, as well as His muscles and His nervous strength. On one occasion "being wearied with his journey," He sank well-nigh exhausted on the curb of Jacob's well. Even the Son of God could and did crave a drink from some cooling fount or stream, and thirst is harder to bear than hunger. Whether Jesus really obtained much refreshment on this occasion is doubtful, but at any rate He improved the opportunity for some telling evangelical work, and His heart was at peace. We, too, if we follow in the footsteps of the Christ, will often be wearied, not simply with the usual fatigues of life, but also distinctively by our ministration to the souls as well as the bodies of men. The rule for the Christian is well put in the sacrificial suggestiveness of the familiar hymn:

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

Wearied at times, and indeed much of the time, the true servant of God and man must be, but the test of character comes in over the question, Are you tired by the right thing? If we are worn with undue pleasure-seeking, if we are wasteful of nervous force in mere frivolity, or just gossip and frothy conversation, or even if, like Martha of old, we are busy with overserving of pots and ketties, it is no credit to us that we are "so tired." We have a right to be tired doing our duty, but not in the process of simply pleasing ourselves, or following out our chance whims. The thing to do is to adjust time to tasks, and strength to service, so that, acting on the principle that duties never conflict, we shall proceed unhurried and unworrying throughout the day, taking up one duty after another, giving each its due amount of consideration, and so convert obligation into opportunity. And if in this procedure of rationalized activity, moderated zeal, and adjusted expenditure we are inevitably at times "wearied with the journey," God will provide every now and then the "table in the wilderness," bring us to rest awhile by the side of some Jacob's well, or refresh us on the edge of a palmy Elim. Let us work and be weary, and then wait, and worship, and drink of the water of life.—Zion's Herald.

If a man wants to pray aright, he first begins to pray for others.—Exchange.

The devil never gives a vacation to the man who works for him.—Exchange.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

THOUSANDS TRANSFORMED—MILLIONS MORE ACCESSIBLE.

The wonderful change that comes over the African when he becomes a Christian, and the eagerness of these people to hear the gospel, are the subjects of an interesting letter from Rev. W. M. McElroy, a Southern Presbyterian missionary at Luebo, in the Belgian Congo.

"Once having seen and accepted Christ," he says, "these people are as those who suddenly receive the power of sight and for the first time look out upon the universe in all its glory. A spellbound expression of satisfaction and of a peace never known before comes over their faces and transforms them. There are thousands, to be sure, who seem to have lost all hope, and who cannot be interested, after having been all their lives sorely disappointed in their gods and fetishes. But there are tens of thousands who are accepting, and millions who would accept if only there were enough of us to carry to them the message of the Savior.

"Hardly a day passes but that individuals or delegations from near and distant villages come, begging for an evangelist or teacher to return with them. They sit here for days, and sometimes for weeks, begging and saying: 'Come now, for we have many children to enter your school, and some of our old people will soon pass away, and will never hear of Christ unless you send the message soon.'

"They cannot understand why we are so few. If we have come from the Christian land, why do not others come? And as we continually see the openings and long for them to be filled, we, too, are forced to ponder this same question. We must acknowledge with shame that we cannot solve the mystery."—Missionary Voice.

LAYMEN AND THE PRAYER MEETING.

Rev. P. L. Cobb, pastor at Morristown, Tenn., after giving much serious thought to the problem of making the weekly prayer meeting worth while, has an interesting article on that subject in the October Missionary Voice.

Brother Cobb reaches the conclusion that the best way to make a weekly prayer meeting out of a "weakly" service conducted under that name is to turn it over to the laymen of the congregation and let them conduct it. He has already tried the plan he so enthusiastically recommends to other pastors and is delighted with the results. He would use the Minute Men, Emergency Speakers, Lay Leaders, and other leading laymen to conduct prayer meetings. The pastor's part would be to prepare a program and assign the parts.

MARRIED.

At the home of the bride's parents in Summit, Miss., October 5, 1920, Dr. H. L. MAGEE, of Jackson, Miss., and Miss EMILY VALLEY HOLMES, Rev. W. T. Griffin, officiating.

THE SECOND MILE.

The church to-day is filled with men and women who refuse to do more than is actually required of them, or, in the phraseology of the street, they do and pay the least they can "get by with." They seem to forget that God, not man, keeps the records that are to be opened at the judgment. If those who work for the church grudgingly and those who give reluctantly are successful in gaining admittance at the pearly gates, certainly heaven is not what we have been taught to expect.

The church needs many things today, but it needs nothing else quite so much as it needs thousands of godly laymen who are willing to go two miles when only one is required. Busy men frequently say, "When my day's work is done I am too tired to give an hour or two to church work." Such answers may satisfy their own consciences, because years of training have brought their consciences into slavery, but they will not satisfy an omniscient God. He who gave his body to die as a sacrifice for the world will hardly own as his disciples men and women who are not willing to make any sacrifice for him.

What is there waiting for laymen to do? Get your Bible, follow carefully the recorded works of our Lord, and you will have the answer.—J. M. Way in Missionary Voice.

WHY HAVE CATARRH?

So Disagreeable to Yourself and All About You.

Catarrh is generally conceded to be a constitutional disease. Therefore it requires a constitutional remedy like Hood's Sarsaparilla which reaches every part of the system by thoroughly purifying and enriching the blood. This medicine removes the cause of the trouble, which if not checked may lead to more serious disease.

In 46 years of use and test Hood's Sarsaparilla has relieved many cases as told by voluntary letters of commendation. Why not get a bottle today and give it a trial? It combines economy and efficiency. Keep Hood's Pills on hand as a family cathartic.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

11 Hens Idle; Now Lay 221 Eggs A Month

Almost Gave Up Raising Chickens. Then She Tried This Plan.

"When I accepted your offer and tried Don Sung, I was getting 1 or 2 eggs every other day. The next month, using Don Sung, my 11 hens laid 221 eggs. I almost quit raising chickens, but now I will raise as many as 1 can."—Mrs. F. C. Young, Bellefonte, Pa.

You also can easily start your hens laying and keep them laying, even in coldest winter. To prove it, accept our offer, as Mrs. Young did.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 67—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3378.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 18, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE GOOD IS THERE.

The most miserable man in the world is the one who believes that nobody is to be trusted, that selfishness is the predominant trait in every life, that goodness is merely a matter of convenience. There is much, it is true, to discourage us as we observe the ways of the world and see how little of the spirit of Christ is in many of the things that happen. But that is only a superficial view; we cannot see deep into the hearts of men and read the motives that lie back of what they do. Yet it is motive that gives moral value to actions. We need to realize that there is more good in the world and in the hearts of men than appears on the surface. Such realization will save us many an hour of discouragement and many a pang of disappointment. We should never condone sin—nor should we ever overlook goodness. Even the worst of men sometimes have noble impulses.

RACING IN NEW ORLEANS.

The promoters of horse racing in New Orleans are finding themselves, according to newspaper reports, in a difficult situation. Internal dissensions threaten to disrupt the organization that has, for several years, been back of the "sport," and the reported declaration of the Governor of the State that "the game must be cleaned up and made law-abiding," has apparently brought consternation to the racing crowd generally. In the meantime, however, preparations are going ahead for the usual season at the tracks in and near the city. It is demonstrated year after year that racing brings to New Orleans many undesirable characters, that it causes the downfall of many boys and young business men, and that it is not at all necessary as an attraction for visitors who crowd the hotels every winter. If sentiment in the city cannot be made strong enough to prohibit this demoralizing business, the State at large should demand its suppression as a measure of protection to its young people who are coming here in increasing numbers every year. We have reason to believe that our laws are already strong enough to suppress this evil; if they are not, the General Assembly can make them so. And the Governor and all other State, parish and city officials may feel assured that they will have the backing of the moral citizenship of the State in a rigid enforcement of the law. The lottery was found to be a curse, and it was outlawed; now let horse racing follow along with it.

THANKSGIVING PROCLAMATION.

"The season approaches when it behooves us to turn from the distractions and preoccupations of our daily life, that we may contemplate the mercies which have been vouchsafed to us, and render heartfelt and unfeigned thanks unto God for His manifold goodness.

"This is an old observance of the American people, deeply imbedded in our thought and habit. The burdens and the stresses of life have their own insistence.

"We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of freedom, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks, which have reflected only the baser agitation of war, now happily passing.

"In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties, the strength, both of hand and resolve, to discharge them; and the goodness of heart to realize that the truest opportunities are those of service.

"In a spirit, then, of devotion and stewardship, we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes to His children.

"Wherefore, I, Woodrow Wilson, President of the United States, do hereby designate Thursday, the 25th day of November, next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations upon that day, giving it up to the remembrance of God and his blessings, and their dutiful and acknowledgment."

IMPRACTICABLE.

Some irritated victim of the greed of the profiteers has proposed that a prison sentence be imposed upon those who are convicted of this heinous crime against humanity. We think the suggestion is altogether appropriate—but there are two serious difficulties in the way of putting it into effect: in the first place, the profiteers seem to bear a charmed life—it is almost impossible to convict them; in the second place, there are not jails enough to contain them if they should be convicted. Our strong consolation is in the thought that the good Lord will separate the goats from the sheep in the Day of Judgment.

MAKING THINGS A LITTLE BETTER.

If we had only our shortcomings and failures to think of, we would ultimately become despondent and utterly miserable. But the future always looms large in our field of vision, and we have the opportunity of planning for better things in the days to come. It is then that our failures may become our friends by showing us how to avoid the mistakes of the past. It may happen—it often does—that we go forward with fear and trembling because of the difficulty of overcoming our evident failures, and we may feel that it is impossible to make marked improvement. But surely we can see how we can make things just a little better than they were—and that is a good beginning; and if, by our best endeavors, we can make them only a little better, even then we have done well.

LOOKING NEARER HOME.

It has recently been announced that an expedition, financed by a $250,000 fund, will soon make its way to Central Asia for the purpose of conducting a five-year search for the "missing link"—that widely-known but undiscovered near-man that scientists have long desired to lay eyes and hands on. We do not know what the prospects of success are for this elaborately organized expedition—but we fear it is going too far away from home to accomplish its purpose. If we were looking for specimens of the "near-man," we would head straight for New York itself, believing that some of the intellectual drivel that emanates from that great center of population is sure proof that the species is not yet extinct. Paradoxical as it may seem, we do not believe that the "chain" has been perceptibly weakened by the absence of this hypothetical "link."

DOING FAVORS.

One of the privileges of friendship is the doing of favors. The recipient of the favor is, of course, blessed by the goodness of his friend; but, in all probability, the greater blessing rests upon the doer of the deed himself. The real values of life are not to be measured in terms of that which brings material profit, but in that enlargement of soul which follows an unselfish act. I may put a gain of money in my pocket—and walk grimly down the street, narrowly watching my fellow-men for an opportunity to add other dollars to my store; but when I have unselfishly done that which has helped a friend, I have done that which puts a glow in my heart and makes me feel kindly toward all the world. "Let us do good, therefore, as we have opportunity."

New Orleans Christian Advocate

OFFICE No. 411 CARO STREET, NEW ORLEANS

Published for the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church, South.

Entered at the Postoffice in New Orleans as Second-class Mail Matter, subject to mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 31, 1918.

TERMS

Subscription Price, One Year $1.00; Nine Months $1.

To Ministers and Widows of Ministers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and pulpy manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. It is also with responsibility to be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE COMRADE IN WHITE.

By Nellie D. Morgan.

Based upon a conversation between Rev. Boswell Dandy, D.D., and a returned soldier who, when asked, "Who won the war?" declared that it was the "Comrade in White.")

"Who won the war?" said a man of God
To a soldier from overseas;
"Was it France, or England, or Italy,
Or America? Tell us, please.
Was it the Anzacs in Egypt, do you think
And Allenby's Far Eastern plan,
Was it Foch or Haig or Pershing brave
Who beat the arch-fiend?"

The soldier looked in the good man's face
And his eyes with a strange light gleamed;
The moments came and went apace
While his mind with strange thoughts teemed.
Then proudly lifting his manly head,
He answered the good man thus:
"The glory belongs to God," he said,
"And not to any of us.

"The men of the Allies were soldiers all
The generals were men of might,
But, sir, I'll tell you who won the war,
'Twas the wonderful Comrade in White.
He won the war by His mighty arm;
He put the foe to flight;
I tell you the truth, for I saw Him there,
This wonderful Comrade in White.

"I saw Him there on Flanders field,
When the tide was running red,
Silently, sorrowfully looking on—
I saw the thorns on His head;
I saw Him, too, in the greatest grim,
While the guns like thunder pealed,
Through smoke and fire and shower of lead,
In the midst of bursting steel.

"He was always there in His matchless grace,
There in the thick of the fight;
He steeled the heart and nerved the arm,
This wonderful Comrade in White.
No weapon he bore, no sword or gun,
No hatred was in His heart,
But ever aloft a shining cross,
And bravely He did His part.

"And many a lad, when his eye was dim
And his life-blood ebbing fast,
Looked long at that face, those thorns, that cross,
And they brought him peace at last.
So, when to the world you tell the tale
Of the war of wrong against right,
Just say for me that the war was won
By the wonderful Comrade in White."

—Zion's Herald.

THE TEACHINGS OF CHRIST.

By Rev. Theodore Copeland, D.D.

Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Antony that, when soldiers were sent to kill him, he pleaded for his life in such affecting language that he totally disarmed them of their resolutions and melted them into tears. It was said of Christ by officers sent to arrest him, when they heard one of his ordinary discourses: "Never man spake like this man."

All the great masterpieces were the offspring of great occasions—the orations of Demosthenes when Greece was battling for her liberty, of Cicero when the free institutions of Rome were threatened, of Chatham at the time of the American Revolution. When Christ appeared in human form the world had reached its lowest ebb—politically, intellectually, socially, morally. So Jesus had a great occasion because there was great need and a lingering hope. The greatest orators will the greatest opportunity before them have failed only because they have failed themselves of the strong aids and failed to rise to the occasion with a great message. The Great Teacher on the other hand, proclaimed a message of hope and one which called men with a trumpet call to battle.

The first distinguishing feature in the teachings of Jesus is their simplicity. If we examine the Talmud, or the discourses of the ancient orators, or the religious literature of the antique world, or the mystic phraseology of "Science and Health" by Mrs. Eddy, and then turn to the Sermon on the Mount or the high-priestly prayer recorded in the seventeenth chapter of John, we shall find that there is no greater contrast in all the literature of the world. The simplicity of Christ's words is what constitutes their perfection. His figures and illustrations were drawn from the book of nature, which the unlettered could read and the simple could understand. Speaking just after the visit of John's messengers, he exclaimed: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." As a further proof of this fact, we are told that the common people heard him gladly.

Another feature of Christ's teaching is its profound revelation. He opened vast continents of truth which had been hid from the foundation of the world, and astonished the wise with the originality and the superiority of his doctrines. The reality of the unseen world, the events of the general judgment, the eternity of the former state of the saved and the lost were but dimly and indistinctly set forth in the Old Testament; Christ brought life and immortality to light through the gospel. He presents to our wondering gaze the splendid panorama of human destiny, reaching the

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

And looking across the track of the revolving years, he wings our imagination with celestial visions till we soar beyond the dark and terrible tragedy of the apocalypse and contemplate the highest and noblest creatures, make our final abode with Christ upon the throne of universal dominion. Such knowledge is too wonderful for us; it is so high that we cannot attain unto it in our present limitations.

So Christ gave to the world new and original ideas of life—its scope and meaning, its opportunities, its responsibilities, its far-reaching significance. The greatest of all poets tells us beautifully but not truly:

"We are such stuff as dreams are made of,
And our little life is rounded by a sleep."

The Son of God said: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, . . . that where I am, there you may be also."

The teachings of Christ set forth in grandest outlines and fullest significance the great scheme of recovering mercy, and present to us the mysteries of wisdom and benevolence which the angels desire to look into. The plan of salvation has the divine approbation, and appeals to the universal conscience of mankind, flinging the destination of hope to every member of Adam's apostate race. Modern missionaries, in all their wanderings among the lost and sinful tribes of men, have never found a people who did not approve and respond to the gospel message.

Finally, this teaching is the language of authority. The weight and impressiveness of a man's

[illegible] the eagle
[illegible] and the
[illegible] the
[illegible] wilderness
[illegible] Channel
[illegible] when
[illegible] world is
[illegible] powers for
[illegible] the revival of our great Lord.

Dallas, Tex.

DR. T. C. WEEDMAN APPRECIATION.

By Prof. Sidney Lanier.

Measured by almost any standard, moral, mental or spiritual, Dr. T. C. Weedman was an extraordinary man. His life [illegible] exemplary that in [illegible] will amply repay [illegible]

Simply to say that [illegible] Alabama, December 12, 1841, and [illegible] August 29, 1911, the [illegible] seventy years, would [illegible] of a century of [illegible]—more than seven decades of the 19th century and two of the 20th—[illegible] one may be but [illegible] when [illegible] with an alert, [illegible] resourceful personality in the [illegible] or [illegible] such a [illegible] spell the [illegible] life, and say [illegible] machines, and [illegible] men as to [illegible] are [illegible] dispensed. For [illegible] years [illegible] such: its history and [illegible] life. He saw church and nation [illegible] War and reconstruction [illegible] and into the life of the New South [illegible] through the World War [illegible] serene and strong, watchful, cheerful, [illegible] and unafraid. How rich in knowledge [illegible] and illustration, his conversation and [illegible] sentences increasingly [illegible] but [illegible] and acquaintances could readily [illegible] have lived a hardy, truly happy [illegible] enlarging and steadily [illegible] many old fresh eventful years. [illegible] med by all who knew him, is a rare and [illegible] achievement entitled to an [illegible] its secret well worth the [illegible]

By early Dr. Weedman [illegible] certain clearly defined [illegible] seldom wandered or could be enticed by others. The home, the church, and the school were dearly of paramount importance [illegible] community. State, and [illegible] life-giving streams. In [illegible] where he was apparently content to [illegible] his many years, unfailing [illegible] attainments. Politics [illegible] and of the great business [illegible] way, he was almost oblivious. The writer from youth knew him intimately and yet cannot recall ever

seeing money in his hands or hearing him speak of his personal finances. On the salary basis—after his day perhaps—it is hard to place him as a preacher. Thrifty, self-reliant, confident, erect in body, pure in heart, and firm in faith, he kept the tenor of his way; uncomplaining even when the shadows of extreme old age and enforced inactivity were slowly enveloping him. Few men who had so little have gotten out of life so much. Blessed are the meek for they shall inherit the earth, Scripture declares and his life illustrates.

Dr. Wier seemed to possess almost genius in the fine art of home making, securing the hearty co-operation of his large family. To this he devoted most of the time left him after duties as pastor or presiding elder had been performed with characteristic thoroughness. He never left a parsonage that he had not improved within and without, often with his own hands and the help of his sons, who thus acquired some of their best education. If not for his family, for that of his successor, he planted an orchard, improved the garden, painted and enlarged the house for both, and always left fences and gates in good order. In doing this, he gave his children occupation and interest in the house that bound them together and kept them no doubt from harmful associations. As husband and father, he was gentle, helpful, and instructive. His wide range of knowledge and experience and his mechanical aptitude and skill he delighted in imparting to his children without compulsion; for they vied with one another in the share that each might claim of his time. Genial, enjoying a good joke or bit of fun, yet generally quiet and thoughtful, there was withal a pervasive, wholesome spirit of good humor that made him comrade and friend, teacher and entertainer as well as father and husband, provider and director of the home. The writer counts among the happiest days of his youth those spent in that free, happy, ever busy, yet never worried or over-wearied household.

As pastor and presiding elder, Dr. Wier for over fifty years of active service displayed the same constructive, sympathetic, co-operative spirit in his dealings with congregations and preachers. On his district, they seemed to feel that their welfare was first in his mind; hence, the confidence and the affection bestowed on him and the welcome that awaited him in country or city home of the rich and the poor. The preachers fully trusted him; for they knew that their interests were safe in his hands in the cabinet, on the Conference floor, and elsewhere.

In preaching, he was expository and illustrative rather than argumentative, practical and simple rather than doctrinal and abstruse. Adaptable to changing circumstances and conditions in all his relations in life, he did what many of his contemporaries seemed unable to do—cut his fifty or sixty-minute sermons to thirty minutes or less, to the advantage generally of both speaker and hearers. In a quaint, good humored way he thus explained: "I've found out the average hearer doesn't listen well enough to know whether I've finished a sermon or not; so, when my time is up, I quit and finish it with perhaps a different text another time." To some of the brethren, this might still occasionally be helpfully suggestive.

After eighty-five years of age, his call to preach still urgent, this marvelously preserved pulpit veteran could preach effectively in protracted meetings, and at eighty-eight he could at times preach twice on Sunday for an absent pastor with vigorous thought and resonant voice, to the edification and pleasure of the congregation.

Preaching to children, in which he was specially gifted, grew increasingly important and frequent with him as he advanced in experience and years; for results from such efforts he thought the most fruitful and abiding. Few in the Conference, lay or clerical, could excel him in a sermon or Sunday school talk to young people.

On Conference occasions, he took special interest in the Sunday school and in other educational and publishing activities of the church. In debate, he was courteous and fair to all and firm in the positions he took. Neither the bishop nor his brethren could hurry him or swerve him from a full and clear statement of his cause when he had secured the floor. Attendance on Conference was one of his chief joys to almost his ninetieth year. In noting the welfare of Zion and in the fellowship of his brethren, he renewed his strength, drank afresh of the very waters of life.

Other aspects of the life, work, and character of this exceptionally useful, gifted, interesting man would furnish abundant evidence of that in him which men account noble, admirable, and worthy of emulation. But no eulogy is designed of one who so habitually did good without knowing or counting it, whose life was largely an unconscious benediction to those who touched it. Aware of the difficulty of measuring a character so symmetrical, only a brief appreciative retrospect has been hesitantly attempted for the sake of those who knew and loved him, and for those who knew him not, but can recognize the extraordinary and the unique in the life and character even thus imperfectly portrayed. To such Dr. T. C. Wier, though dead, yet lives and speaks and lessons from his tomb may teach more effectively than in the days he dwelt on earth.

Columbus, Miss., October 31, 1920.

REVIVAL CAMPAIGN IN OUR COLLEGES AND SCHOOLS.

By Dr. O. E. Goddard.

The Evangelistic Committee offered every university, college and school in our church a revival campaign at the expense of the Board of Missions. Some of them had already made other arrangements. Others preferred to make their own plans. But a vast majority welcomed the opportunity we offered them and arrangements have been made to conduct these meetings. We shall hold revival meetings in about sixty of our institutions. About twenty-five men and women who have the gifts and graces for holding college revivals were asked to conduct one or more of these meetings. Those who accepted the invitation to help were invited to meet in Atlanta, September 24, for a day of conference and prayer. Eighteen met in Atlanta on the appointed date. It was not a day for speech-making, but for conference and prayer. Dr. Franklin Parker was invited to make the only speeches made during the day. He closed both the forenoon and afternoon sessions with strong, timely suggestions as to the religious life of college people today. He suggested in the forenoon address that the messages in these revival campaigns be addressed to the whole institution, not exclusively to the students. Several of those present had conducted revival campaigns last year. All these reported that where the faculty was in hearty sympathy with the meeting, they invariably had good results. Where the faculty was apathetic. It was hard to get good results. In all cases where the faculty met daily with the leader of the revival for prayer, good revivals followed. How many men and women teaching in church schools are apathetic toward religion and revivals? What would the great Methodist constituency who support these Methodist schools think, were they to know that some men and women who teach in these schools are not in sympathy with Methodist methods of saving sinners and upbuilding the church? Will our contributors gladly contribute their money in the coming drive for money for Christian education if they suspect that the church school does not furnish better religious opportunities for our young people than State schools? Does not the average patron believe that he is sending his boy or girl to the best place outside his home for his child? If our schools do not have all the State schools have, plus an atmosphere, ideals and objectives that the State school cannot provide, why a church school? My dealings with the church school presidents and faculties lead me to believe that the great majority of them want these schools to be all that Methodism expects them to be. But I started out to tell of the Atlanta meeting. If ony one ever suspected that there was a lack of prayer and reliance on the Holy Spirit, he would have been disillusioned by staying in Atlanta with these persons who are to conduct these meetings. The evening session was given wholly to prayer. It was a real waiting in the upper room. These men and women waited before God for that power that came upon the disciples on the Day of Pentecost. It was a day never to be forgotten. One of the workers came nearly three thousand miles to spend this day in conference and prayer and expressed himself as feeling well repaid for his long journey.

I desire to make three requests:

1. That all the faculties where these revivals are to be held begin some weeks before the meeting to have prayer, especially for these meetings. After the meetings open, meet daily with our representative who conducts the meeting, for prayer for the meeting. If a faculty will not take time for this, are they willing to pay the price for a real revival in the school?

2. Let the Annual Conferences in whose bounds these meetings are to be held agree to pray unitedly, especially during the week of this campaign, for the greatest revival in the history of that school.

3. Let parents, especially those who have sons and daughters in the church schools, pray mightily for power to come upon our leaders who go to conduct these meetings.

Our supremest need is a genuine Scriptural revival in every one of our church schools. If we can get all who attend these schools committed to Christ, and all who are committed to Christ to hear the call to service, men of means ought to be willing to give millions to schools of that sort. The religious life and atmosphere of our schools will be scrutinized this year as never before. Already men able to do great things are asking, "Are you really turning out products that other schools cannot turn out?" We want a great revival in all our schools, not to get men favorably disposed to give their money to our church schools, but to save souls and furnish Christian leadership for the next generation. Incidentally, if we demonstrate that we are actually doing that, millions will come to the church school that will not otherwise come. The principal thing is to have a revival. A by-product will be predisposing moneyed people to invest in such schools.

WANTED—DIRECTORS OF RELIGIOUS EDUCATION.

By Dr. E. B. Chappell,
Sunday School Editor and General Secretary.

Frequent requests come to the members of the Central Staff of the Sunday School Department for counsel in regard to directors of religious education for local churches. The demand for such workers is rapidly increasing. In order to aid, as far as possible, in meeting this demand, I am asking that those who desire to devote themselves to this type of religious work file their names with me as soon as possible. With the name should be sent such facts in regard to the person making the application as are necessary to an intelligent judgment. For instance, he should give his name, age, general educational qualifications and special preparation for and experience in leadership in religious education, and should state whether he is married or single and, if married, the size of his family. A pamphlet will be sent upon application explaining the functions of a director of religious education and what special preparation he needs.

Consecrated laymen are preferred for this work, especially in view of the scarcity in the supply of preachers. If, however, a young preacher, after prayerful consideration, has reached the conclusion that he is called to this work rather than to the pastorate, there is no reason why he should hesitate to enter it. The Puritan Church of early New England always had a teaching pastor and a preaching pastor. Cotton Mather, one of the great leaders of his day, was a teaching pastor.

I trust that pastors and presidents of our Methodist schools who chance to read this request will bring the matter to the attention of young men who seem to have special fitness for such work, with a view to awakening their interest and leading them to give the subject prayerful consideration.

THE SUPREME CALL OF THE HOUR.

By Bishop William B. Murrah.

The world's confusion is the church's opportunity. The familiar and often quoted saying of Shakespeare about a tide in the affairs of men has application to the church not less than to individuals. Our Lord rebuked the stupidity that failed to discern the signs of the times. The fact that the children of this world are often in their generation wiser than the children of light is a rebuke that the church should not always deserve. In matters educational, the church, especially in America, is confronted by splendid opportunities which impose grave responsibilities. This enforces an imperative duty which we can not afford to disregard.

Certainly one could not with propriety be charged with extravagance in statement when it is declared that there was never before a period in the history of the world when so much attention was given to the subject of education as now. Men of all grades of intelligence, widely separated by employment and fortune, are united in the conviction that in some way the character of the civilization of the future is to be determined by the forces generated in our educational institutions. This unanimity of sentiment is all the more remarkable in view of the fact that many who are foremost in the recognition and assertion of this conviction have not themselves had the advantage of these institutions. They discern a manifest fact and with practical wisdom adjust themselves to actual conditions. Two notable sayings, because of their historical setting and philosophical significance, have attracted widespread attention. At a critical period in the history of Germany, the statesman Von Humboldt was asked what the government should do. He answered: "Whatever you would put into the life of the nation you must put in the nation's schools." A great soldier, Von Moltke, when he entered Paris in 1871 at the head of the triumphant German army, said, "It is the Prussian schoolmaster who must be given credit for this."

It is important at this time that we should keep in mind the fact that we are living in a period of transition. Methods, systems, and policies are undergoing revision. We hear a great deal of the old education and the new education, and since Herbert Spencer, with that felicity of expression that was characteristic of him, said that "we dress the minds of our children as we do their bodies—in the prevailing fashion—it is of the very first importance that the church should be powerfully influential in setting the fashion in education.

In some way the conviction must be burned into our people that great things must be done in our educational work, and done soon, or we are going to suffer disastrous consequences. Indeed, it is not too much to say that unless we make a very great advance in the way of organization, system, and equipment we must abandon it altogether. It would be disloyal and even a craven thing to think of this.

Since education in its highest sense means the perfect development of all the capabilities with which one is endowed, it is of paramount moment that one should get the right direction in the formative period of life. The life-moulding of an immortal being is a tremendous thing. In the stage of growth and development when the great questions which pertain to destiny are presenting themselves for answer, the institution that he attends, which to him is supposed to be authority in all things, ought not to be indifferent and silent.

The supreme purpose of an educational institution should be to make character, and there is nothing about which we need to feel concern so much as the influences which are to shape the characters of the leaders of public thought. If the Christian church ceases to dispense the blessings of education through its colleges and universities, it will soon lose all control over brilliant and influential men. If there is any place in this world where Christianity should speak with definiteness and authority, it is in our educational institutions.

The church then must educate. This is not only a legitimate function of the church; it is a normal function as well. There can not be any healthful, vigorous church life where this department of enterprise is neglected. It opens avenues for activity and channels for beneficence which are closed to all other motives and appeals. We may be sure that the church which does not maintain a constant and firm hold upon educational institutions will have no future. And it must be an intelligent and persistent hold. Mere spurts of enthusiasm will not count for much. It is not too much to say that the church should exercise coercive influences strong enough to make the colleges and universities of America Christian colleges. We have a right to demand this in the name of our civilization. Thus far they have been largely so. The church must say what shall be their character in the future. But unless the church fosters and controls great educational plants of commanding influence, its demands will be impotent.

It follows from this that if the church is to educate, it must do so in a respectable and efficient way. It cannot afford even to suggest the suspicion that it is a party to sham and mere pretense. It must never put its members in a position where loyalty to its institutions will be in conflict with the interests of their own children. To meet the demands suggested by these considerations, the church must speedily and adequately endow its colleges for higher education. This is pre-eminently the duty of the hour.

AN APPRECIATION.

Rev. Jessee Ben Fulton was born near Campti, La., in Natchitoches Parish, January 16, 1878. He was the son of Rev. Jessee Fulton, one of the pioneer preachers of Louisiana Methodism. His mother, Lucie Hammett, came from a family noted for their piety, loyalty and devotion to the church. Having had such a noble parentage, the impressions of the religious life were early made upon his mind and he made a profession of faith and devoted his whole life to the work of the church. He was educated in the public schools of our State until he entered Southwestern University at Georgetown, Texas, where he made appreciable progress in his studies. He was licensed to preach in 1903 at Shreveport, and served Plain Dealing as a supply during the year of 1904. He was admitted on trial into the Louisiana Annual Conference at Lake Charles during December, 1904. His appointments as an itinerant Methodist preacher were as follows: In 1905, at Pineville; in 1906, 1907, and 1908, at Gilbert; in 1909 and 1910, at Sibley; in 1911 and 1912, at Greensburg; in 1913 and 1914, at St. Francisville; in 1915, 1916, 1917 and 1918, at Baker; in 1919 and 1920, at Franklinton.

Brother Fulton was truly a servant of God, one who realized the fact so thoroughly that it controlled his life, and he gave himself whole-heartedly to the great work of carrying the world forward to consummations the most sublime. His physique arrested attention and commanded respect wherever he went. Nature, by frame and fiber, had fitted his body for great physical endurance and his mind for an active career. He had a genial disposition without frivolous levity, and a dignified bearing without any austerity. He had the unction of the Holy One upon him. His word was in demonstration of the Spirit and power. The Kingdom which is righteousness and peace and joy in the Holy Ghost was consciously set up within him. He enjoyed a conscious salvation, and often warned people against the sub-conscious state which led to indifference. Frequently in the pulpit he exulted in prospect of the great things his Heavenly Father had in store for his children. The pulpit was his throne of power. By his preaching sinners were convicted, mourners comforted, believers edified, and many added unto the Lord. He had just reached the zenith of his power and was destined to reach a high level as a preacher.

He was taken with a violent cold, which soon developed into pneumonia. His life was cut off so quick that none of his most intimate friends at a distance knew of his fatal sickness. His death, which occurred on March 5, 1920, was a shock to the entire community. Beautiful floral offerings were sent by the school children to whom he was a particular friend, and by many organizations to whom he had been an inspiration and a wise counsellor.

The body was conveyed to the family burying ground and laid to rest in the Davis Spring Cemetery near Campti, La.

"The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

ALBERT S. LUTZ.

PAY THE CLERGYMAN HIS DUES.

In the last twelve months almost the entire country has been aroused to the peril of inadequate salaries for teachers. It has been shown that an alarming shortage of teachers existed, that incompetent instructors were being employed and that, unless sufficient pay for school work was made possible, the standard of education was bound to be seriously lowered. Agitation secured results and, in parts of the country at least, something has been done toward providing reasonable wages for the teaching profession.

But there is another profession in this country that has been increasingly neglected in the matter of pay, and a profession in whose behalf there has been little agitation. As a body, the ministers of this country are as competent as the teachers, and they are performing an essential function. But the ministers are shamefully underpaid.

United States income tax returns show that less than 1 percent of all the ministers in the country have a total income, including salary, of $3000 a year. The fortunate few number only 1671 from a total of 170,000 active ministers. Less than half of the total number received $700 or less, approximately 30 per cent of them received salaries of $500 to $1000, while nearly 13 per cent were paid $500 or less. It was only in the larger towns and cities, where just one-sixth of the ministers live, that parsonages were provided with these salaries.

Results of such conditions are apparent. The supply of ministers has been inadequate in a number of denominations for several years. Decreases have been noted in the number of students entering theological seminaries, and it has been more than once emphasized that in recent years the best equipped and most intelligent young men have not been directed to the profession. Untrained ministers and ministers who can afford to give only a part of their time to religious work have increased in number.

A significant fact in the situation is that increasing failure to provide for ministers has come at a time when the number of church members and the wealth of members have been growing, and at a time when wages generally and salaries in many other professions have moved upward. The pay of the minister is primarily the business of the church, but it cannot be said that inadequate pay has been due to inability to pay. The discouraging fact is, as religious leaders put it, the more the members have, the less they give.

A survey of contributions to pastors' salaries in one large denomination revealed that only about 1 per cent or "one-tenth of a tithe" of the income of members was given. In several denominations there has been a rather steady decrease in the amount of per capita giving to ministers for the last 50 years.

It should be remembered, of course, that only a small portion of members take an "active" part in church affairs, and that these must bear practically all the expense of the organization. It is true, too, that everything possible should be done to make the church attractive to the majority of members. This would aid also in bringing more capable young men to the ministerial profession.

But no change of conditions that omits provision of adequate pay for ministers, along with provision for inactive years, will be at all likely to place the profession in the position of power that it should hold. Simple justice to the minister demands that

he be paid in accordance with his ability and labor. He is but a man after all.

Where sufficient attention has been called to conditions churches have done something toward paying ministers what they deserve. But the move toward betterment has hardly started and it is worthy enough to receive wide support.—Kansas City Star.

A NOTE FROM BISHOP McMURRY TO REV. W. C. CHILDRESS.

Dear Brother Childress: Your appointment is "preacher in charge" of City Missions in New Orleans. Under your oversight will be the St. Mark's Hall, Mary Werlein Mission and the Memorial Home, and any other missionary agencies that it may be determined should be connected with your charge.

You have associated with you for the time being the Italian preacher, Brother Romano, who will assist you greatly with the Italian congregation. Also you have Brother W. E. Thomas, who is named in connection with the Memorial Home. He will be of great assistance to you in that work. The Conference placed an assessment for the support of this Home, and Brother Thomas, or some one else, should go to the Mississippi Conferences, as it is decided that these Conferences join in the support of this work. The Home is not formally under what is known as the City Board, in the sense that the Board is responsible for its support. Plans are on foot, by Conference assessment and otherwise, to care for its financial needs. It is, however, under your charge, and like all other mission agencies named should report to the quarterly conference and to the City Board, and all funds received from whatsoever source for its support should be received and paid out by the Treasurer of the City Board, or what perhaps would be an Assistant Treasurer for that particular work.

You will find Brother Thomas interested in this particular work, and with him as your fellow-laborer, with special references to this particular "job" and the presidng elder's co-operation, the work should go forward and speedily reach the unified state that seems desirable.

I have confidence in your judgment and religion and believe that under the blessing of the good Father a new day is dawning for mission work in New Orleans. Yours sincerely,

W. F. McMURRY.

De Ridder, La., November 7, 1920.

THEN WE SHALL SEE MOUNT ZION.

A few years ago I traveled out to our Northwestern coast. My friends there had written me of the beauties of their great guardian mountain, Mount Tacoma. Travelers on the way who had seen it told me of its glories. I had a desire to see it. When we crossed the mountain range at early dawn I was watching for it, but it was nowhere in sight. Finally I said to a fellow traveler "Where is Mount Tacoma?" "It ought to be right over there," he replied, "but I fear you will not be able to see it for the mists." But I kept watching in the direction he had indicated, and suddenly as we rounded a spur of the mountain chain, away up through the clouds, towering in imperial grandeur above the little hills about it, was a great white breast of mother earth, and I had just time to say, "That must be Mount Tacoma" when it was gone. That glimpse was the only view I had of it. From the valleys below and from the streets of the cities on the sound, morning after morning, I turned my eyes mountainward, but I could not see it. Yet I doubted not it was there. One day from a sparkling stream of water dashing into the sand I drank a refreshing draught, and when I asked, "Whence this cool, clear water?" my friends replied, "From the mountains," but I could not see them. Yet I doubted not my friends. I received the witness of men in regard to that mountain of earth. The witness of God to Mount Zion is greater. We cannot see it now for the mists of life. Occasionally we catch maybe a glimpse or are refreshed by the streams that flow down from that hidden source; but some morning, bright and fair, we will wake up and the clouds will all be cleared away, and before us will tower in glory the city of our God, the mountain of his holiness, the streams whereof make glad this earth.—The Rev. Robert S. Inglis.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Dear Co-workers: We hope you had a great day in your churches, Sunday, November 7, results of which will enable you to report 100 per cent collection of your Centenary Pledges for the first two years. Be sure and get your reports to this office so that we may know the result of your effort. If you do not collect 100 per cent, and do not complete your task, allow us to suggest that you continue your work through your committees, until you have reached the desired goal.

If, for any reason, you could not observe last Sunday as Pay-Up Day, use some other Sunday, so that every church may be able to report all paid in full. It is very important that your reports get to this office as early as possible, as we have a great deal of work to do in getting ready for Conference.

We hope to see you at Conference, and enjoy the fellowship of the occasion, and extend to you a cordial invitation to visit us at "Centenary Headquarters." If there is anything left undone, and you did not get in on your final report, you may bring it to the Centenary Headquarters there at Conference.

Assuring you of our appreciation of your co-operation during this year's labors, and anticipating meeting you at Confrence, I am,

Yours for service,

W. D. HAWKINS,

Conference Centenary Treasurer.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS, AND ALL CO-WORKERS IN THE CENTENARY IN THE MISSISSIPPI CONFERENCE.

Allow me to thank you for your co-operation that has made it possible for our Conference to climb upward from thirty-sixth place in Centenary Collections to occupy now the eleventh place—but I wish we were at the top.

Much can be done in the last "lap of the race;" therefore, I appeal to you in these closing days of the Conference year to do your very best to collect every pledge before Conference. I would like to have a report from each church in the Conference, using the regular report blank, and answering all questions on the report. Please let the report show the amount paid for the entire time; also, should you have any money on hand (either cash or in bank), report, and send it to me right away. Do not make your report by charges, but by churches. Do not take it for granted that your Treasurer has reported, but be sure that he has.

All together now, for the last pull before Conference. Let's make it a systematic pull together, in each church for 100 per cent collection for the first two years.

Yours for the Payment of the Pledges in Full, and Service in His Name, W. D. HAWKINS.

Conference Missionary Secretary,
Conference Centenary Treasurer.

PRE-EMINENCE OF CHRIST IN A LIFE.

But let it not be thought that the actual pre-eminence of Jesus in any life is a mere inference from truth, a mere philosophic acceptance of doctrine, or a mere prospect of faith and hope. Let it never be forgotten that it is rather a definite consecration in expression of personal indebtedness—the response of a love which constrains. Professor Drummond used to tell of an invalid girl whose life, so unruffled in its peace and fragrant with the beauty of holiness, was a constant source of wonderment to those who knew her pain and were acquainted with her circumstances. After her death the secret was discovered. A small locket which had hung about her neck was found to contain the words, "Whom having not seen I love!" The pre-eminence of Jesus Christ is the pre-eminence which love will ever give to the One of its choice, however costly it proves. And the cost will always be prominent, for it is nothing less than that "He must increase but I must decrease." Since He is worthy, and desireth to accept the pre-eminence in such trifles as are "all things" in our lives, let us not fail to search ourselves as to whether we have given him a corner or the crown of life, as to whether he is on the threshold or on the throne.—J. Stuart Holden.

MISSISSIPPI CONFERENCE.

Admission on Trial.

Applicants for Admission on Trial into the Mississippi Annual Conference will please meet the Committee of Examination at the Methodist Church in Brookhaven, Miss., at 10 a. m., Tuesday, November 30, 1920.

H. M. ELLIS, Chairman.

First Year.

The Class of the First Year of the Mississippi Annual Conference will please meet the Committee of Examination at the Methodist Church in Brookhaven, Miss., at 2 p. m., Tuesday, November 30, 1920. HERVIE MELLARD, Chairman.

Second Year.

The Class of the Second Year of the Mississippi Annual Conference will please meet the Committee at 4:30 p. m., Tuesday, November 30, at the Methodist Church in Brookhaven, Miss.

T. W. ADAMS, Chairman.

Third Year.

The Class of the Third Year will please meet the Committee at the Methodist Church in Brookhaven, Tuesday, November 30, 1920, at 3 p. m. Please have certificates of work done by correspondence or at the Divinity School.

H. J. MOORE, Chairman.

Fourth Year.

The members of the Class of the Fourth Year, Mississippi Conference, will please meet the Committee at the Methodist Church in Brookhaven, December 2, at 10 a. m., prepared for a written examination.

J. A. MOORE,
W. H. SAUNDERS,
J. C. CLEMMERS.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Statistical blanks will not be sent out to the preachers; get your supply from Smith & Lamar, Nashville, Tenn. If you have any on hand, see that they correspond with the statistical table of last year's Conference Journal; if not, order new ones, as this will save both you and the auditors, as well as the secretaries, trouble.

Please hand in your reports not later than the morning of the second day of the Conference.

Faithfully yours,

T. B. COTTRELL,
For Auditing Committee.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3[illegible]
1931

TWO WEEKS ON A JAPANESE LINER.

By Dr. Carlton D. Harris,
Editor, Baltimore Southern Methodist.

(This is the first of a series of travel articles which Dr. Harris, who attended the World's Sunday School Convention in Tokyo, Japan, promised to send to the Advocate.—Editor.)

Hundreds of people crowded the pier at San Francisco, on the afternoon of Saturday, September 18, when the "Tenyo Maru," the big Japanese liner, loosed her moorings and started upon her long voyage across the Pacific. There were waving of handkerchiefs, throwing of roses and kisses, shedding of tears and a final interchange of words of farewell, as the liner moved slowly toward the Golden Gate. But in the sea of faces there was none we recognized. No one shouted "Good-bye" to us. A packet of letters and post cards from some of our readers, however, somewhat softened our feeling of solitariness.

There was no fog. The weather was bracing. The atmosphere was clear, affording an ideal view of the Golden Gate bathed in the glory of the afternoon sun as we swept out beyond its portals. A Philadelphia judge who was standing on the deck remarked that in all his experience he had never seen the Golden Gate under such favorable atmospheric conditions. The skill of no painter could reproduce that marvelous scene in its golden glory, as it seemed to breathe upon us the parting benediction of the homeland.

But the last vestige of land soon faded, and we turned to see what sort of vessel we were sailing on and what sort of company we were journeying with.

The Tenyo Maru is a 22,000-ton steamer, one of the largest that ply the waters of the Pacific. The name is Japanese and means Heavenly Ocean Circle. It is one of a fleet owned by the Toyo Kisen Kaisha (Oriental Steamboat Co.), with headquarters at Tokyo, Japan. It is officered by Japanese with the exception of Mr. T. C. McCombe, the traveling purser, and Mr. A. E. Evans, the chief steward, who are Americans. Its commander is Mr. T. Maki, a Japanese navigator of large experience in typhoons, and its purser is Mr. Kobayashi, a very accommodating and courteous officer.

Every morning the chief officers, headed by the captain, all clad in immaculate white ducks, make a tour of inspection over the boat, peering into every nook and corner for a speck of dust which they seldom find, as the Japanese and Chinese stewards and cabin boys keep the ship as spotless as "spotless town." The Chinese waiters in the dining room are so attentive that if one stops eating a moment to glance around the room they, thinking he is through with that course, will remove his plate and substitute another. More than once when we have looked for our plate after glancing around we have seen it, sometimes with food scarcely touched, vanishing toward the kitchen in the hands of faithful Yua, our waiter. "The heathen Chinese is peculiar," but one cannot travel on this boat without forming a high estimate of the intelligence and serviceableness of the Chinese waiters.

We have 251 first-class passengers, 58 second-class, and 281 third-class, which, with a crew of 295, make 885 souls on board. There are 54 first-class passengers in the Sunday School Convention party and about 38 Japanese Christians from California sailing second-class to the Convention. Dr. Joseph Clark, State Sunday School Superintendent of New York, is chairman of the party. He is a man of large experience in Sunday school matters and is the author of several well-known Sunday school books, one of which is "Fishin' for Men," being a series of letters in provincial dialect from Timothy Standby to his brother Laban in regard to the "Redemshun of Jericho Kort House." Dr. Clark is accompanied by his wife and daughter.

Mr. C. R. Fisher, who is the State superintendent of California, has charge of the Japanese contingent to the Convention. He brought his stereopticon and a choice selection of slides with him and every evening entertains and edifies by means of pictures and lectures.

Of other persons of interest on board we shall mention several: Hon. K. Uchida, formerly Governor of Formosa, a peer and a member of the Japanese Parliament. Mr. Uchida is returning from Italy where he represented his government at a labor conference. Though not a Christian, he is a member of the Tokyo Sunday School Convention committee. He is a very affable gentleman and is generally present at the religious services which are held three times on Sunday and every night in connection with illustrated songs. He told us that he believes in the Book—meaning the Bible. He also declared that the Japanese Government recognized the excellent fruit of the Christian religion and was in no way hostile to Christianity—in fact, for years it has been making appropriations to the Salvation Army and to Christian hospitals.

Mrs. E. Sugimoto and daughter, Miss H. Sugimoto. Mrs. Sugimoto is the professor of Japanese literature and history in Columbia University. This lady confided to us that she is taking her daughter to Japan to be married. She has studied in several American schools and is as dainty and sweet as a Japanese plum blossom. She speaks a perfect English with a musical voice.

Rev. W. E. Jordan, a Randolph-Macon graduate of 1912, now the pastor of Calvin Presbyterian Church, of Philadelphia. He is the bearer of greetings from John Wanamaker to the convention and of presents to the Emperor and his family—a rare, hand-painted portrait of George Washington for the Emperor, a silver vase filled with rose leaves from France for the Empress, and sleeve buttons with diamonds set in platinum, a gold green watch ornamented with diamonds and rubies, and two pencils of exquisite workmanship and design for the four sons.

Dr. S. S. Waltz, the Executive Secretary of the Brotherhood of the Lutheran Church of America, who is on his way around the world to visit the missions of the Lutheran Church. Dr. Waltz preached a comforting sermon the second Sunday we were at sea.

Rev. Charles E. Ewing, a missionary of the American Board, who, with his wife and two small children, was in the Peking siege during the Boxers' rebellion of 1900. He is sailing for Tehslen, Shantung province, North China, where he will be joined by his wife in a short while.

Rev. and Mrs. C. N. Magill, missionaries of the Presbyterian Church, U. S. A., for fifteen years in Tayabas Province, Luzon, P. I. They translated the Bible into the Tagalog language—the most important dialect of the Philippines.

Dr. and Mrs. C. G. Salsbury, returning from their first furlough to Hai How, island of Hainau, South China. They have charge of the American Presbyterian Hospital located there—one of the largest in China.

Mrs. A. L. Pownall, an English woman, who is returning to her work in China, where she has been a missionary in connection with "Christian Missions in Many Lands." She is the principal of the Gracie Kingham Memorial School in Manchang—a school in memory of her little niece, who, at the age of seven, was massacred with her father and mother in a local riot in that city in 1906.

Rev. Robert Irwin, who is operating in Siang under the auspices of the American Bible Society.

Rev. Henry Allen Boyd, of Nashville, Secretary of the Sunday School Congress of the National Baptist Convention. Mr. Boyd is the only colored delegate on the ship. He speaks in the highest terms of the connectional men in Nashville.

The following Baltimoreans are with the Sunday School party: Rev. B. F. Lewis, Miss Bettie Newmann, Miss Hilda Lindenstruth, Miss L. F. Bittinger, and a Country Parson at this writing.

The voyage has been uneventful. The sea has been gentle and ladylike, and generally not ruffled enough for whitecaps. There has been no sign of life except a few flying fish resembling tiny birds skimming the waters—no gulls, no porpoises, no whales, only a barren waste of water. Once or twice we sighted a passing ship. The wireless man told us there were vessels within reach of his voice all the time. The wireless has a radius of 600 miles by day and 2,000 by night. It loves the witching hours. Sunrise, we are told, is worth getting up to see, and the sunsets we know are gorgeous. But neither is so enchanting as the view of the full moon as it rises upon the waters.

There are all sorts of diversions on board—dancing, card playing, baseball, shuffle board, knitting, story-telling, swimming in the pool and holding hands by the young people in the moonlight.

Dr. Clark manages to have a program every afternoon and night that meets the intellectual and spiritual needs of the company. These meetings are usually well attended. Experts have thrown a flood of light upon the countries of the Orient, especially in their relation to missions.

The Japanese, under the leadership of their native pastors, hold one or two services every day on the lower deck, sing our hymns in the Japanese language and preach to their people in that tongue. They are a band of devoted and joyous Christians, and are making an impression on the ship's company.

There have been two deaths on the vessel since the voyage began, one in the steerage and one among the crew. The ship's butcher was attacked the night before we reached Honolulu with what the purser called "congestion of the brain" and died in two hours. On an aft deck his body in an iron receptacle covered by canvass is lashed to the uprights of the deck. On the top are the dead man's spectacles, a plate of grapes and bananas, a cup of water and a tin vessel of flowers. He was a Buddhist and had been with the company for twenty years, so the captain decided he would take his body to his wife and children in Yokohama. At the service on the Sunday following his death, the blessing of the common Father was invoked upon the widow and children who await in vain the return of a husband and father.

On Tuesday, September 28, about 2:25 in the afternoon, we crossed the 180th Meridian, the International Date Line, and dropped the following day of the week and its date from the calendar. We went to bed on Tuesday night and woke up on Thursday morning. On the return trip we shall pick up the lost day by living one day twice. This must be done to harmonize the time of the West and the East. The ship has posted a statement explaining all this, which is very simple—to those who understand it.

As we are nearing the end of the voyage the ship has published an edition of the "Pacific Wireless Daily News," a fourteen-page magazine with the latest world happenings received by wireless from Tokyo. Its first page is ornamented with a beer advertisement and its second page contains a seathing arraignment of dancing, declaring that the "one-step and jazz are the newest signpost on the primrose path to the everlasting bonfire." It strikes us that the beer advertisement is not consistent with the attack on dancing and is scarcely in good taste when the fact is taken into consideration that the ship's company is from a prohibition land and that many of them are going to a Sunday School Convention.

We should like to reprint a menu card to show our readers the gastronomic provision the ship makes for its guests. The ship knows that it runs no risk in holding out beautiful promises to them, that when it gets well under way such things lose all their attractiveness. To many of us they defy the law of gravitation. They won't stay down. We had a fellow feeling with Mark Twain who said that he threw up everything but his immortal soul—and he expected that up every moment.

IMPATIENCE.

The soul loses command of itself when it is impatient, whereas, when it submits without a murmur, it possesses itself in peace, and possesses God. To be impatient, is to desire what we have not, or not to desire what we have. When we acquiesce in an evil, it is no longer such. Why make a real calamity of it by resistance? Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from bearing them.—Fenelon.

The Home Circle

OUR GOOD OLD WORLD.

The green world, the clean world—
It's mighty good, my boy!
And if we only look for it,
The world is full of joy.
Sad enough and glad enough,
In almost every spot—
So let us make the best of this,
The good old world we've got.

The green world, the clean world—
The world we're living on—
Has every night a lucky star
And every day a dawn,
Everywhere are smiles to spare
And everywhere a song—
Our good old world can run itself
And keep from going wrong.

The green world, the clean world,
It swings along its way—
The finest place that we have lived,
And better every day.
Smiles are here for every tear,
So let us not be vexed—
But let us build up happiness
To treasure in the next.

The green world, the clean world—
It's good to you and me.
It holds for us our heart's desire,
If we can only see.
Sing and smile most all the while
And roll the griefs away—
The happy world, the friendly world,
The world we have to-day.

—Selected.

THE SERVICE OF MARGARET.

"What a beautiful afternoon!" exclaimed Margret Wilson, as she tripped lightly down the steps. "Just delightful for shopping! There's the ribbon for Aunt Kate, the lace for Evelyn, the trimming for mother and the dress for myself. I must hurry, or I'll not get through the list."

She was rushing along when a stilled sob aroused her from her happy reverie. She looked around quickly, and there was little Tommy Jones, leaning against the fence, crying piteously.

"What's the matter, Tommy?" she stopped to ask.

"I'm lost," he sobbed.

"Lost!" laughed Margaret. "Well, come along, Tommy, and I'll take you home."

Tommy's home was two blocks out of her way, but his gratitude, and his smiling face when he recognized his own gate, fully paid Margaret for her trouble and loss of time.

She hurried on again and had just made up the two blocks when she met poor old Uncle Billy Thompson, whose face brightened up as he saw her coming.

"Howdy do?" he exclaimed, joyfully. "Your bright face does my old heart good for sure."

"Why, Uncle Billy, said Margaret, anxiously, noting how wearily he crept along, "you look all tired out. I fear you have taken too long a walk this time."

"Yes," sighed the old man, "I'm all done out. Seems lf I ain't much strength lately. I'm most afraid I can't get home," he said, looking appealingly at the girl.

"Just take my arm, Uncle Billy."

When she got Uncle Billy home she rushed on again to make up time. Just as she turned the corner she saw two boys fighting. This was a little out of her line, but she finally persuaded them to go home, and as they lived in opposite directions, the fight was put off.

A little farther on lived a cripple girl, who on shiny days was a member of Margaret's Bible school class, and when she reached the house of the poor little shut-in, her kind heart got the best of her, and she went in for a minute, "just a minute," she said to herself. The girl was so overjoyed to see Margaret that the minute was a long one, and once on the street again, she thought to herself: "Now I must go right along, and not stop another time for anybody."

Her mind was busy with her shopping again, when she heard some one calling, in the weak and trembling tones of old age: "Margaret, my dear, can't you come in a moment? I have a lettor from my boy Jimmy in California, and my eyes are so poor I can't see to read it."

Margaret ran up the steps. "Yes, indeed, Aunt Rachel, I'll be glad to read it for you," forgetting her resolution.

"Oh, Margaret, my dear, God bless you for being so kind!"

The letter from Jimmy cheered Aunt Rachel wonderfully, and as Margaret finshed reading the old lady exclaimed: "You must have been sent by Providence, Margaret, for I was so anxious to hear from Jimmy. I hope you weren't in a hurry."

"No," gasped Margaret, "I'm never in too much of a hurry to stop and read Jimmy's letters to you, Aunt Rachel."

Out on the street again, Margaret fairly flew, until she collided with a very substantial object going in the opposite direction. This object proved to be Mrs. Wilson's washerwoman.

"Why, Mrs. Finnigan," exclaimed Margaret, "what's the trouble?"

"Och, Margaret, honey, Mikey's took awful sick, and I'm goin' to the drug store for some medicine. I hed to l'ave 'im alone, poor b'y."

Margaret hesitated, but only for an instant. "I'll go and get the medicine, Mrs. Finnigan, and you run back to Mikey."

When she arrived at the house with the medicine, Mrs. Finnigan asked her to run in and tell her next-door neighbor that Mikey was sick, and "would she plaze come over for a spell."

As soon as she reached the sidewalk again, Margaret screwed up enough courage to consult her watch. It only lacked thirty minutes until closing-time at the stores, and she was several squares away.

"I'll take this car," she thought, "and perhaps I can make it in time to do part of my shopping, at least."

"Wud ye be koind enough to tell me whaur State Street is, leddy?" asked a frightened-looking woman standing on the corner.

Margaret stopped and relieved the woman's anxiety by giving her careful directions as to State Street. The woman thanked her and started off, and Margaret looked up to see her car gliding by.

"It's too late anyway," she soliloquized, looking down the street at the disappearing car.

She sighed as she turned reluctantly toward home. The family were eating supper when she came in, empty-handed, from her supposed shopping excursion.

"Well, Margaret, where's the new dress?" asked her father, teasingly.

"Humph!" exclaimed her young brother, "it takes a girl the whole afternoon to buy one dress. Whew!"

Margaret smiled rather doubtfully as she sat down.

"I'll have to confess that I simply wasted the whole beautiful afternoon. I don't understand exactly how I did it, but I know that I didn't get down street at all, and I hurried every minute, too."

Her mother laughed. "What were you doing?"

"Well, I stopped too many times on the way, I think; but really what became of the afternoon, I can't tell."

They listened while she rehearsed her experiences of the afternoon. As she finished, her father said, earnestly: "My dear daughter, I do not call the afternoon wasted, by any means. It seems to me it was very well spent."

"Although you failed to carry out your own plans, Margaret," said her mother, softly, "you have surely filled the afternoon with loving service to those who needed your help and sympathy. Let us not call it wasted time."

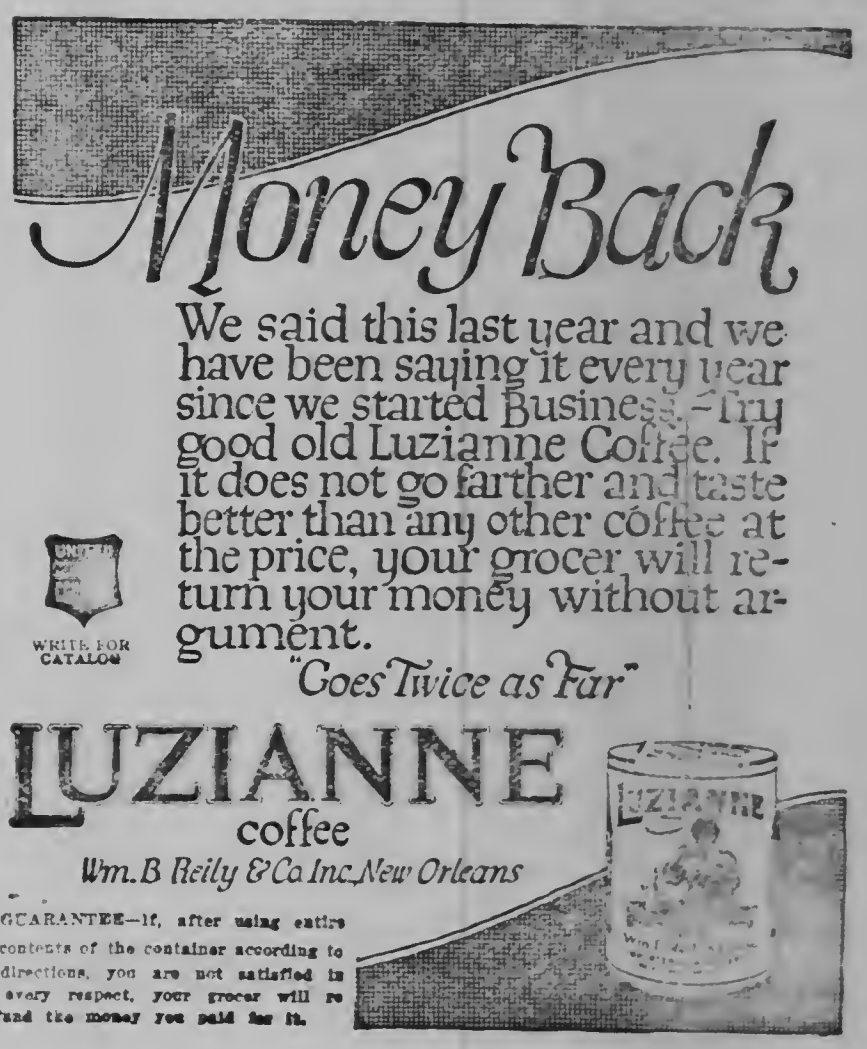
"I had not thought of it in that way," admitted Margaret.

"You may not have realized it, Margaret," said her father, looking into her face, "but you have been serving the Master himself, for he said: 'Inasmuch as you have done it unto one of the least of these, you have done it unto me.'"—Anne Porter Johnson, in Christian Standard.

THROUGH LOVE.

Be diligent, after thy power, to do deeds of love. Think nothing too low, to do lovingly for the sake of God. Bear with infirmities, ungentle tempers, contradictions; visit, if thou mayest, the sick; relieve the poor; forego thyself and thine own ways for love; and He whom in them thou lovest, to whom in them thou ministerest, will own thy love, and will pour His own love into thee.—E. B. Pusey.

A man is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise, shall give him no peace.—R. W. Emerson.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
WRITE FOR CATALOG
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B Reily & Co Inc New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE WILL TO DO.

The Centenary was probably the greatest movement ever undertaken in the history of Methodism. It was great in conception, great in its ultimate objectives, and great in execution. There grew up out of it and around it an organization of the working forces of the church that has been a revelation to us all as to the possibilities of concerted action.

But we are face to face now with a movement that is greater, in some respects, than was the Centenary—the Christian Education Movement. The Centenary was an expression of the church's determination to meet the world's need of an extensive program of evangelization; the Christian Education Movement is an expression of the church's determination to provide for an intensive program of development without which its ambitious plans for a constantly enlarging sphere of activity will finally come to naught. Although secondary to the Centenary in point of time, the Christian Education Movement is of primary importance in that the fruition of the Centenary plans is dependent upon the accomplishment of all that is involved in it.

We cannot believe that any of our people, ministers or laymen, do not realize how urgently necessary is the strengthening of our educational institutions; but we do believe it is well to lay such emphasis upon this necessity that it cannot be lost sight of, no matter what other interests may be brought to our attention. The time has come in the history of the world when education is indispensable to worth-while achievement. It is true that educaton is not always received through the schools—that is, some may educate themselves by their own efforts, apart from the facilities of educational institutions—but it is likewise true that the surest, quickest, and best training comes through the schools. The general manager of one of the great corporations of New Orleans, speaking in a connection entirely unrelated to the movement in our church, said recently: "The difference between civilization and barbarism is education. A nation's station in the affairs of the world is determined by its educational facilities and the extent to which these advantages are accepted by the people. On the high pinnacle of achievement there is no place for the illiterate; the semi-educated are limited by the bounds of their knowledge. There are a million reasons for education and none against." A New Orleans bank president, probably not even aware that our church was contemplating a great educational movement, wrote these words last summer: "A noted man said that if he had a great work to do and was given ten years to do it in, he would spend nine years in preparation. His meaning was that he could do more in one year by being thoroughly equipped and prepared than in ten years with ordinary and insufficent knowledge. The present is so pregnant with possibilities that one cannot afford to endanger his career by going out into the world handicapped by a blunt instrument."

These men were speaking purely from the utilitarian point of view, with the idea of personal success in mind; but if they attach so much importance to education merely as a means of material prosperity, how much more shall we value it as a condition of intellectual and spiritual achievement? If the church of God does not give to education the importance assigned it by the business community, it can hardly hope to command the respect of business leaders by appealing to them with uneducated ministers and an ignorant church membership.

That the raising of $33,000,000 for our educational institutions is a great undertaking, and a difficult one, no sane person will question; but that it is impossible of accomplishment no reasonable man will dare affirm. If the need is self-evident and urgent, as it unquestionably is, that of itself constitutes the strongest possible reason for believing that it can be met. Just as no temptation assails men from which there is no escape, so no need confronts them that cannot be supplied. The good Lord does not mock men by implanting in their souls yearning for that which is high and holy and then denying them the possibility of attainment. What ought to be done, can be done—and it can be done by the people who ought to do it.

It would be foolish for us to ignore the difficulties in the way of our raising $33,000,000 within the next few months for our educational interests—but it would be almost sinful, if not altogether so, for us to be dismayed by them. "Faint heart ne'er won fair lady"—and hesitating, disheartened, timorous leaders never won a fight against heavy odds; yet the king's son, with the broken sword that the panic-stricken soldier had cast away, rallied his forces and won a memorable victory that day. Let us enter this Christian Education Movement with the will to do, and such difficultics as do not disappear will be overcome, and a success will be achieved that will amaze even the most optimistic among us.

THE NORTH MISSISSIPPI CONFERENCE.

When this issue of the Advocate reaches its readers, the North Mississippi Conference will be in session at Charleston, under the presidency of Bishop W. F. McMurry. Like De Ridder, the seat of the recent session of the Louisiana Conference. Charleston is one of the newer towns that have reached the point within the past few years where they feel equal to the responsibilities involved in entertaining a great ecclesiastical gathering. De Ridder acquitted herself most creditably, and we have every reason to believe that Charleston will do likewise. The pastor, Rev. J. Tillery Lewis, is a most genial host, and he has the assistance and co-operation of his own church and of the citizens generally. Personlly, we anticipate a very delightful occasion.

The recent fall in the price of practically all agricultural products, especially cotton, Mississippi's great crop, has made it difficult in many cases to secure collections in full; yet we are confident that reports will show that our preachers and people have been faithful, diligent, and generous in providing for the claims assessed against them, and we do not anticipate very much falling off in the collections as compared with previous years. Methodists have a great way of making the best of a difficult situation, and we believe this will be no exception to the rule.

Greater than the financial returns, though, are the results of the revival meetings that have been held during the year. Our hearts have been cheered as we have read from month to month of the gracious outpouring of the Spirit upon earnest seekers after a better life and of the number of those who have identified themselves with the church. We shall be greatly surprised if the reports to the Conference do not show that there has been a considerable increase in the membership of the church during the year.

It will be a fitting thing for all our people to remember in their prayers the officers and members of the Conference as they assemble this week in the hospitable city of Charleston.

THE METHODIST QUARTERLY REVIEW.

The October number of the Review was a little late in making its appearance, but its table of contents makes full amends for any disappointment that may have been felt because of the delay. The range of subjects is wide, running from philosophy and theology, through pressing practical problems, to literary discussions and appealing essays. Not only is it worth its price in money—a small thing—but it is also worth the time it takes to read it from cover to cover. We commend it to the favorable attention of all our people.

SOME FEATURES OF THE LOUISIANA CONFERENCE.

First in importance of the outstanding features of the recent session of the Louisiana Annual Conference, we place the report of the statistical secretary to the effect that the net increase of membership during the year exceeded 3000. Earnest efforts have been made throughout the year by all our preachers to bring the gospel home to the lives of the people, and it is inspiring to know that, even in the midst of the most troublous times we have had for many years, the gospel appeal has not lost its power. While it is difficult to guarantee the accuracy of membership statistics, we are assured that there has been a substantial growth during the year just closed. For this we give God thanks, and take courage.

The Christian Education Movement was given right of way on Thursday, and the subject was strongly presented by those in charge of the program. Bishop McMurry gave hearty endorsement to the Movement and consistently emphasized the necessity of pressing it to a successful issue. The Conference, without a dissenting vote, accepted its quota, and the Bishop appointed one of its strongest men, Rev. A. S. Lutz, as Conference Secretary of Education to direct the Movement. Certain controversies concerning Centenary College were amicably adjusted, and the Conference pledged its hearty support to this and and its other educational interests.

The number of districts was reduced by one, the Monroe and the Ruston Districts being merged into the Monroe-Ruston District. There was almost a complete change in the personnel of the presiding elders, the feeling having arisen among both laymen and preachers, not only in Louisiana, but also throughout the church, that there should be a constant rotation between the pastorate and the presiding eldership.

The Conference took advanced ground with reference to the support of the Conference organ, the New Orleans Christian Advocate. A minimum quota of one subscriber for every ten members of the church was adopted, and the quota was ordered distributed to the pastoral charges by the district stewards. After representation by the Board of Christian Literature, the Commission on Finance included in its assessments the sum of $1218 for the editorial support of the Advocate, and this item was unanimously approved and adopted by the Conference. Not only was this action deemed wise in the present critical situation due to the extremely high cost of producing the paper, but the opinion was also expressed on the floor of the Conference by the chairman of the Commission on Finance, Dr. F. S. Parker, that as a permanent policy the salary of the editor of the Conference organ should be removed from the uncertain vicissitudes of journalistic enterprise. This action of the Louisiana Conference is in keeping with that of the patronizing Conferences of

most of our church papers in providing an assessment for their maintenance.

The weather during Conference was ideal, and the hospitality of De Ridder was without a flaw. It was good to be in attendance upon this, the seventy-fifth annual gathering of this notable body.

PERSONAL AND OTHER NOTES.

Brother E. E. Williamson, of Crew Lake, La., has been a subscriber to the Advocate for thirty years or more. He belongs to an elect company.

Rev. J. Loyd Deceil, a Mississippian who has made a fine record in California, has recently been visiting friends and relatives in his old home-State.

According to reports reaching us, the revival meeting at McComb, Miss., conducted by Rev. G. A. Klein, was a great blessing to that community.

My work is closing out in fine shape; everything in full and a little 'bonus' for the preacher," writes Rev. M. K. Miller, of Holly Bluff, Miss. Fine!

According to the Texas Christian Advocate, Bishop Edwin D. Mouzon has accepted an invitation to make his home at Tulsa, Oklahoma. He will move there about January 1.

Rev. C. D. Atkinson, the new pastor of Parker Memorial Church in New Orleans, is really coming back home, as he has previously served two pastorates in this charge, where he is greatly beloved.

Rev. A. Inman Townsley being out of the city last Sunday, Dr. Jno. T. Sawyer filled the Felicity pulpit at the morning service. He reports a very large congregation and close attention to the sermon.

Rev. J. A. Alford, pastor of Second Church, this city, has an unusual record in that he is beginning his sixth consecutive year in his present charge. It goes without saying that he has done a great work at Second Church.

Rev. W. C. Childress, the new superintendent of missions in New Orleans, reached the city on Thursday of last week, after a 1700-mile automobile trip from Deming, New Mexico. He has entered actively upon his work.

A preacher's wife recently wrote to her husband's predecessor: "You left the parsonage as clean as a new pin; you do not know how much we appreciate this kindly act." We wonder if every preacher deserves such commendation.

Rev. Louis Hoffpauir, our pastor at Sulphur, La., suffered a painful, though not serious, injury while attending Conference at De Ridder. The automobile in which he was riding with his host very foolishly left the road. It was hurt worse than its occupants.

Dr. J. Stewart French, for four years pastor of Church Street Church, Knoxville, Tenn., has been electd prsident of Emory and Henry College, at Emory, Va., and Martha Washington College, at Abington, Va., to succeed Dr. C. C. Weaver, who recently resigned.

Rev. D. Scarborough, well known in Mississippi where he formerly held pastorates, was transferred from Midland to Victoria at the recent session of the West Texas Conference. He thinks often of his old friends, with many of whom he keeps in touch through the Advocate.

Her many friends regretted not seeing Sister T. S. Randle at the recent session of the Louisiana Conference, held at De Ridder. Sister Randle is an enthusiastic Methodist and an ardent supporter of the Superannuate Endowment Fund. She is also one of the best friends the Advocate has.

The first service in the new church at Winnfield, La., was held in the basement on the last Sunday in October. At that time resolutions were adopted, expressing the appreciation of the services of the pastor and his wife, Rev. and Mrs. R. S. Walton, who have rendered most efficient service during the past four years.

The fourth quarterly conferenc of the Harriston charge, Mississippi Conference, adopted highly commendatory resolutions concerning Rev. and Mrs. W. W. Hopper. Brother Hopper has served the charge four years as pastor, and he and his good wife have won the love and esteem of all the people.

Rev. H. N. Harrison, the recently appointed pastor of Felicity Church, is no stranger in New Orleans, this city having been his home before he entered the itinerancy. He also served as pastor of Second Church some years ago. It will be an easy matter, therefore, for him to adapt himself to his new charge.

Rev. W. L. Duren, the new pastor of Rayne Memorial Church, this city, was in his pulpit Sunday morning and evening. He was given a very cordial greeting by a large congregation. His friends in Mississippi will not be surprised to hear that he made a fine impression in his new charge. He is attending the North Mississippi Conference, at Charleston, this week, where he will make final report of his work as presiding elder of the Columbus District.

The last Sunday in October was a banner day with the Sunday school at Gulfport, Miss. There were 510 present, and at the church service which followed, forty-two members were received, thirty-four of them by baptism and vows. Thirteen infants and children were baptized. Thirty of the new members came from the Sunday school. An unusual, but very fine feature of the service was the presentation of the Discipline of the church to the members joining from the Sunday school, the presentation speech being made by the superintendent, Col. J. C. Hardy. The Sunday school at Gulfport was organized about twenty years ago by Mr. S. A. Tomlinson and Miss Juliette Rhorer and a few others, meeting in a box car; it is now one of the best schools in the Mississippi Conference. Rev. W. L. Linfield, the pastor, is an indefatigable Sunday school worker.

On the last Sunday in October, Mr. A. M. Mayo completed his twenty-eighth year as superintendent of the Methodist Sunday school in Lake Charles, La. In recgnition of that fact he was presented with a beautifully bound volume containing interesting historical data and personal letters from former pastors and presiding elders who have served the local church, from local coworkers, and from more than one hundreds members of the Louisiana Conference who have been brought into close association with Brother Mayo. The affair was managed so skillfully by Rev. W. W. Holmes, the pastor, that Brother Mayo was wholly unaware that any special notice was to be taken of the day. We have it from a friend that he was so overcome by emotion that a little boy, in telling of the occasion, said, "Brother Mayo was so scared he couldn't talk." Methodism has no finer layman than this Sundy school superintendent of Lake Charles who has magnified his office for twenty-eight years.

A CORRECTION.

(On acconnt of a slight inaccuracy in the appointments of the New Orleans District as printed in last week's Advocate, due to the form of the "copy," we are reprinting them this week as officially made.)

New Orleans District.

J. G. Snelling, Presiding Elder.

Bogalusa Ct.—W. G. Evans.
Bogalusa—A. J. Gearheard.
Covington—L. R. Sparks.
Donaldsonville—E. N. Evans, supply.
McDonoghville—J. D. Harper.
New Orleans—
Algiers—C. C. Wier.
Carrollton Ave.—Ellis Smith.
City Missions—W. C. Childress.
(St. Mark's, G. V. Romano, Junior Preacher.)
(Memorial Home, W. E. Thomas.)
(Mary Werlein.)
Epworth—J. E. Solfe.
Felicity—H. N. Harrison.
First Church—R. H. Harper.
Louisiana Ave.—W. D. Kleinschmidt.
Parker Memorial—C. D. Atkinson.
Rayne Memorial—W. L. Duren.
Second Church—J. A. Alford.
Plaquemine—Geo. P. White.
Pearl River Ct.—J. H. Stafford, supply.
Slidell—W. H. Giles.
Dean of Emory University—F. N. Parker.
Epworth League General Secretary—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Farley.
Chaplain United States Army—A. F. Vaughan.
Professor Old Testament Theology, Southern Methodist University—John A. Rice.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

REAL GIVING.

H. G. Hawkins, Campaign Manager for the Methodist Hospital at Hattiesburg, relates that recently at the close of a service he was looking over the subscription cards. Several were for a hundred dollars, but he was attracted by one card signed by a college girl who was at home for the day, and in the congregation. Upon inquiry it was learned that when it came to making subscriptions this young lady had said to her mother that she wished to sign for twenty dollars. The mother objected that they could not afford it, but withdrew the objection upon the daughter's claim that she could pay the twenty dollars in four years by saving out of her spending money ten cents per week.

The first installment of five dollars has already been paid. It doubtless was a sacrifice; but there is not such a thing as an ignorant sage or a selfish heroine. This girl has the satisfaction of knowing that she has invested in a noble enterprise.

MY GUIDE.

When all the way is dark and strange,
With lights familiar gone,
How blest to close my straining eyes
And just let Christ lead on!

With thought perplexed, with judgment weak,
And questions pressing sore,
What peace to say, "He shall decide!"—
And know my troubles o'er.

When bowed beneath care's weary weight,
What joy to hear His call,
"Child, heavy laden, come to me!"—
And see my burden fall.

Be thou, O Christ, my wisdom, strength,
Till all my journey's past!
There is no other way for me
To reach my home at last.

—Julia H. Thayer.

Obituaries

Obituaries not over forty words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save time all around. We cannot make the eliminations. Memorial resolutions are subject to the same rule as obituaries.

The Monticello charge, the Georgetown church, and the people were greatly bereaved on the night of October 3 when the news went out that Brother F. B. Catching was dead. Yet there was a sense of comfort, for we knew that all was well with this man of God. He had told us that he was ready to go home to his Father's house. Franking Bridges Catching was born at Georgetown, Miss., on September 27, 1850. He was the son of Dr. and Mrs. Joseph Blair Catching. His father was a physician and farmer, and he lived his life on the farm. He farmed and merchandised for his living. He always said that he never moved to town—that the town came to him. Brother Catching joined the Methodist Episcopal Church, South, in his seventeenth year. He was made steward of his church and secretary of his church board when he was twenty-five; this place he filled till he went away. For many years he was a delegate to the district conference, and I am sure he was a delegate several times to the Annual Conference. In the Conference he was well known by the preachers and the leading church people. He was not a man to make a great ado over what he did, and yet he did it in such way that every one knew that he was doing his part and helping others to do their part. He was a man that loved his church, his home, his pastor, and his presiding elder. His house was the home of all preachers who would make it their home. He was loved by the preachers, and he was loved by the people, white and black. This was evidenced by the throng at his funeral, and the flowers on his grave. The church and the town have lost a great and good man, whose place will be hard to fill. One of the great characteristics of Brother Catching was his friendliness. He showed himself friendly, and received in return a wealth of friendship that only a few men have. When he went away, he went quietly and gently, just as he had lived and just as he wished to go. We who are left behind cannot but miss our great friend, and we shall miss him till we meet again. My prayer is that all that loved him will be faithful to his God till we meet again. Brother Catching was married three times. First, on November 23, 1876, he was happily married to Miss Mary Lucrétia Steele. She died on November 5, 1894, leaving him with seven children. On January 5, 1899, he was married to Miss Mable S. Bovard. She died on May 24, of the same year. From that time until 1908, he lived alone with his children. On May 30, 1908, he was married to Mrs. Jessie Ward Shrock, who survives her husband. She was a blessing in his home. As a helpful wife and a devoted mother to his children, she stayed by his side till the end came; no wife could have been more faithful. Brother Catching leaves his mother, 89 years of age, who feels as if she has lost her all. He leaves three brothers, five sisters, four sons, and two daughters, besides a number of relatives and friends to mourn his going away. He was a devoted husband, a loving son, and an indulgent father. The funeral services were held at the Georgetown Methodist Church, Tuesday morning, Oct 5, 1920, conducted by his pastor, assisted by preacher friends of our own and other churches. We sympathize with the bereaved ones, and commend them to God who is too good to do wrong and too wise to make a mistake.

His pastor, W. F. BAGGETT.

WILLIAM HILLIARD GARDNER was born near DeKalb, Kemper County, Miss., June 29, 1844, and died at the home of his son, W. D. Gardner, in Granger, Williamson County, Texas, October 24, at 7:45 p. m. He was the son of Rev. W. W. and Mrs. M. A. Gardner. He was married to Mrs. Hattie Wilson, April 17, 1866. To this union were born six children. His first wife having died, Mr. Gardner was married to Miss Mellie Myer, July 15, 1885. Four children were born to them. Death came again to take the wife and mother. On April 12, 1906, Mr. Gardner was married to Mrs. Lula Stegall-McCallum, who survives the husband, after having lovingly and faithfully ministered to him through a long, lingering illness.

The children all survive the father, and are: W. W., Oma, Mississippi; H. E., Fort Worth, Texas; Miss Ida, Tulsa, Oklahoma; Mrs. H. F. Calfee, Dallas, Texas; J. H., Ada, Oklahoma; Mrs. G. C. Morris, Waco, Texas; W. D., Granger, Texas; Mrs. H. L. Flowers, Granger Texas; W. H., Jr., Ardmore, Oklahoma; Mrs. O. H. Des Roches, Hattiesburg, Miss. All were at the bedside when the end came, except one son, W. W., of Oma, Miss.

Mr. Gardner was a soldier in the Confederate Army, 1861-65, serving in the 46th Mississippi Regiment. At the time of his death he was Commander of U. C. V., Magee, Miss.

When a mere lad, Mr. Gardner was converted and joined the Methodist Episcopal Church, South, of which he was a faithful member throughout his life. Having been taught from infancy by a Methodist minister, one does not wonder that he loved the doctrines and polity of that church. Among his many friends, none were more highly prized by him than were those who were prominent in the councils of his church. He was also a Master Mason, his membership being in Cooper Lodge, No. 225, A. F. & A. M., Magee, Miss. He was a member of the K. of P. fraternity, his membership being in Lamar Lodge No. 30, Jackson, Miss.

Funeral services were held at the residence of his son, W. D. Gardner, Rev. W. J. Mayhew, pastor of the Methodist Church, officiating. The services were held at 1 p. m., October 25, after which the body was carried to Forest, Miss., where interment was made in the family burial plot.

Mr. Gardner had lived in the State of Mississippi all his life until recent years, when he had spent a part of his time with his children here and elsewhere. He had made many warm friends in Granger, who grieve at his going. In his native State, he had multitudes of close friends, for he led a very active life commercially, politically and religiously. For years he was a prominent merchant, he served his people as postmaster for a long time, and was always a leader in his church, both locally and connectionally. We join the host of friends here and elsewhere in extending sympathy to the bereaved children and broken-hearted companion. May the God of all grace comfort their hearts.

W. J. MAYHEW.

ALBERT G. B. HAVENS was born in Jackson County, Miss., May 5, 1851. There he grew to manhood and was happily married to Miss Mary Ellen Smith, April 14, 1870. To this union were born ten children, all living. Brother Havens moved from Mississippi to Louisiana some forty years ago and identified himself with all the progressive programs of this section. He was loved and respected by a large circle of friends, for he was trustworthy. He joined the M. E. Church, South, in his youth. After his marriage, he established and maintained the family altar. He was an official of the local church and was faithful to his obligations. Brother Havens was very patient through his long illness and passed away October 19, 1920, at 4:45 a. m., near Glenmora, La. A good man has gone to his reward. We shall miss him, but our loss is his gain. We pray that the loving Heavenly Father will comfort and keep the dear ones whom he left here below. His pastor, W. W. PERRY.

On Sunday, September 12, about noon, the death angel claimed the spirit of Brother JOHN C. SIMS. As this light went out, a cloud of sorrow came that not only covered that home, but also the entire country around. Brother Sims was so devoted to his family that his death brought such sorrow upon them that seemed more than they could bear. Brother Sims was born in Louisiana, July 22, 1857, and when about eight years old his father, D. J. Sims, moved to Pleasant Ridge neighborhood with his sister, Mrs. M. E. West. He joined Pleasant Ridge church, September 7, 1875, and on January 17, 1878, he married Miss Mary J. Morton. To this happy couple were born ten children, one dying an infant. He leaves behind a devoted wife and nine children and a sister. Brother Sims was feeding his hogs Thursday evening, September 9, when one of the hogs attacked him and he fell while trying to escape. This resulted in a serious injury. Twenty-four hours later he was operated on, but he died the following Sunday about noon he died. He was conscious until the last and still he was not afraid to die. The funeral service was conducted in the home and his body was laid to rest in the Hazlehurst cemetery. His wife are not grievous to those who live him.

R. A. ALLUMS.

Glancy, Miss

On June 12, the death angel passed over the home of Mr. J. J. Knight and took from Him his companion. MRS. KNIGHT was born July 8, 1891, the only child of Mr. and Mrs. J. H. Singletary. She joined the Methodist Church early in life and was organist for quite a while. While in school at Florence she made many life-long friends. She was loved by all who knew her. She tried to make others happy as she passed along through life. She was so thoughtful of the sick and distressed, or those who were in trouble. She died June 12, 1920, and was laid to rest in the Florence cemetery, in the presence of a large congregation of friends and loved ones, who covered her grave with flowers as an appreciation of the noble life she had lived. Her going away is sad. She leaves a husband and two children, Mary and Carrie, father and mother, besides a host of relatives and friends. May the Lord bless those who are left behind, and help them to see the brightness of the Great Beyond. Loved ones, trust the wisdom of God, and pillow your heads on the bosom of his love. Out of the cloud of sorrow he reached his hand.

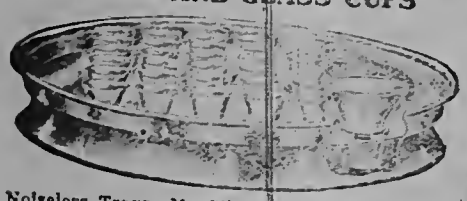
C. H. STRAIT.

We would all hang our heads if our faults were hung on our faces.—Exchange.

HOLMES
is a
Reliable Store

Say You Want
"Diamond Dyes"
Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.
Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

INDIVIDUAL COMMUNION
TRAYS AND GLASS CUPS

Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular
Wm. H. DIETZ, 20 E. Randolph St., Chicago

Ladies Let Cuticura Keep Your Skin Fresh and Young
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Werner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOLTON & WHITE, Booksellers, and Stationers, 132-8 Royal St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Obituaries.

MRS. VERNON BRYAN, wife of H. M. Bryan, died on October 20, in Touro Infirmary, New Orleans, where she went for treatment. In early girlhood Mrs. Bryan joined the Methodist Church and lived a consistent Christian life. A member of the Missionary Society for thirty years, holding the office of treasurer for Carrollton auxiliary for twenty years, no member has ever been more faithful than she. The realms in which sho moved were her home and church. Just before going away she sent a message to the society, expressing interest in all work planned, and her prayer was that the mind that was in Christ Jesus might be in her; and it was reflected in her life of noble deeds. What a beautiful legacy she has left us nnd her family of splendid children! The Missionary Society gives to tho family of our deceased sister our prayers and our sympathy.

Signed by: Mrs. Andrew Norquist, Mrs. C. A. Neal, Committee.
Carrollton, Miss.

FROM GLENMORA, LA.

Dear Brother Carley: I have been returned for the fifth year to the Glenmora charge. Our work has been hard, yet it grows and is ready for larger development than we havo yet reached. Our membership has been increasod and the value of our property has beon doubled. We now have a comfortable new parsonage, but other improvements are needed before the preacher's home is all that it should be. We are planning for them, as well as other improvements to our church building. Our Sunday school, prayer meeting and preaching services are good nd helpful. We are anxious to see them much better, and by prayer and cooperation we expect to seo them better. During our four years' stay the charge has raised more than $17,000 for all purposes and received about 130 members. We crave your prayers for our work. Fraternally,

W. W. PERRY.

SOUTH MAGNOLIA MISSION.

To the people of tho Mississippl Conference and whom it may concern:

Now that starts off liko some appeal from a people in distress, doesn't it, Brother Carley? Well, just feel safe, free, and easy, for this is only a resume of a whole year's work.

As you know, this naiue never appeared on the minutes of our Conference record before and it was only through the offer of the manager of the cotton mill hero that our church undertook the servlco of ministering to this people via an appointiuent. All due credit for the timo being should be given to Mr. A. K. Landau for agreeing to pay $300 to a Methodist preacher for his employees. This man is a Jew. He has attended services here with us three times during tho whole year. Even that is more than a great many of our communicants could say. In addition to the $300, this man proposed to glvo tho preacher a house, water, lights, and fuel free of charge, but as the ono sent here had no need of a house, advantage of this could not be taken. His room rent at one of the finest, most intelligent homes in Magnolia is pald by tho company.

As to the work of the church: It is union. We have a Baptist Sunday school, singing out of Presbyterian books, and Methodist preaching. The former two were already here; the latter (what there is of it) came with the preacher. Soon after coming I organized an Epworth League with fifteen members. Only lately has it started forward by leaps and bounds. The Sunday school has been organized so that the classes are more ellicient in their work. We desired to securo the Graded Course for the entire school, but as some did not want it we only have two classes graded. Eight have been received into the church by letter. All cases like this are given to the respective churches up town. One has been secured for the Baptist church.

About the people: Soon after getting here from collego I got some startling information from a census: 328 were members of some church; 383 members of no church; 65 per cent of population exceedingly transient; 10 per cent of whole enrolled in Sunday school. Many of tho people here are good; many are as mean as the devil would have them. Their chief sins: profanity, gambling, and Sabbath desecration. Are we, at least, on the average? Many of the peoplo are intelligent; many are ignorant. It is amazing, the number who are unable to write their names—employees I mean. Tho things I have tried to impress upon them aro: responsibility and duty. They (the people) have paid the preacher only $21 this year. Next year unless things change thero is likely to be no work here as our Jew mentioned above does not desire to offer the same inducement to the church. Let us hope, though, that the way will open and that God will send a laborer here.

Fraternally,

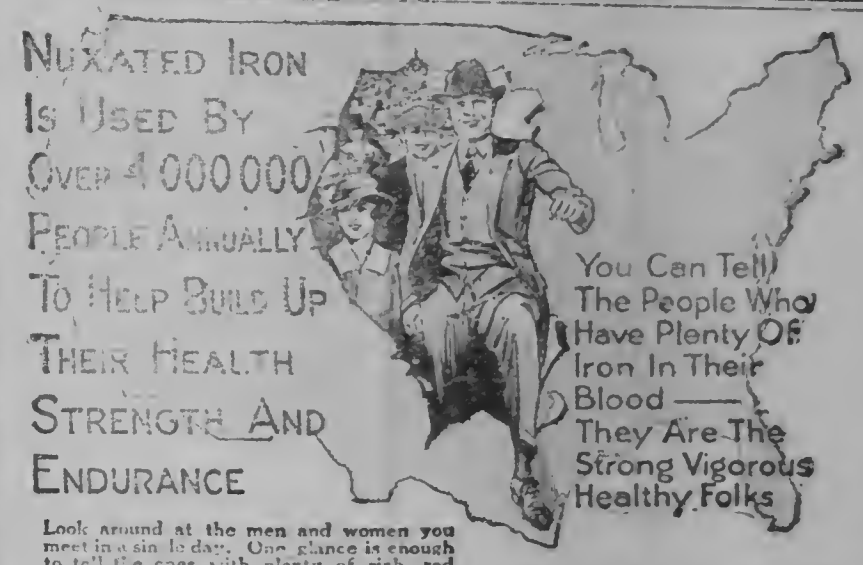
R. E. SIMPSON.

TREE PLANTING.

The Government is making an earnest effort to induce many of the States to plant trees on a wholesale scale and in some measure restore their original wealth. There are thousands of acres lying idle, even in such populous States as New York and Pennsylvania, which can be made to yield millions of dollars every year if planted with trees. It is pointed out that although the eastern States once possessed more than enough trees for their own use, they must now import lumber from the Pacific ceast, of course, at great expense.—October Boys' Life.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.



Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

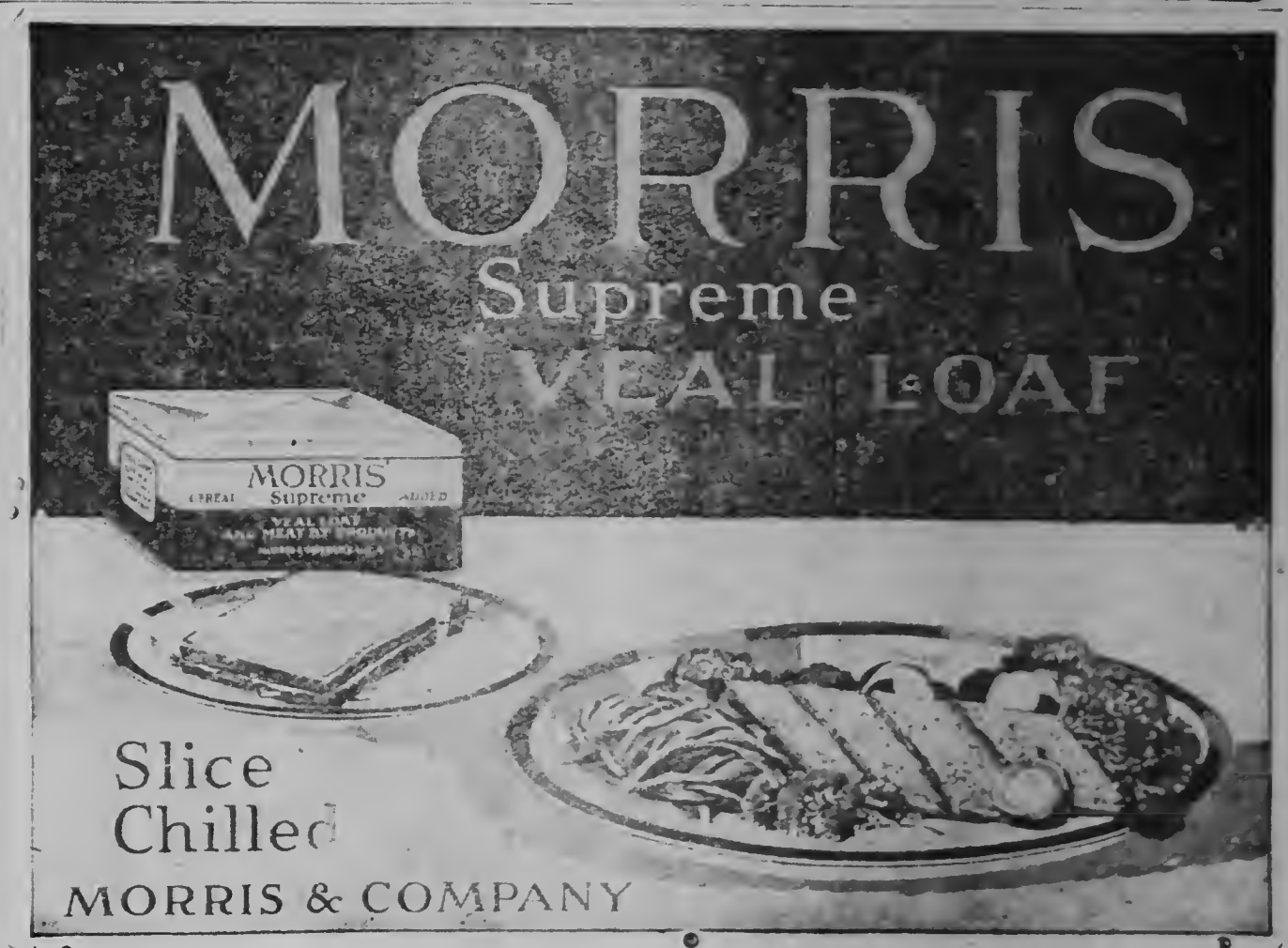
Dr. James Francis Sullivan, formerly physician at Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says that to help make strong, healthy, red-blooded Americans there is nothing so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time.

It is conservatively estimated that Nuxated Iron is now being used by over four million people annually, and it has been used and endorsed by such men as Ignace Jan Paderewski, Ex-Premier of France Rene Viviani, United States Judge G. W. Atkinson, of the Court of Chancery of Washington, also former Health Commissioner Wm. R. Kerr, of Chicago, and others. Nuxated Iron is dispensed by all good druggists everywhere.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets



Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

From October 31 to November 5. a Standard Training School at Gulfport was in progress. Thirty-nine enrolled in this School and seventeen will receive certificates. Perhaps more will receive certificates as more were to send in their papers later. Miss Nell Richardson. of Baton Rouge, La., gave a course on Junior Methods. Rev. B. F. Lewis, of Jackson, gave a course on Organiaztion and Admlnistration. Prof. D. M. Key, of Millsaps College gave a course on Learning and Teaching. Mrs. H. L. McCleskey, with the assistance of Mrs. W. C. Hathaway, gave a course on Primary Methods and I gave a course on the Bible. Many of the pupils expressed their delight at the courses offered them, which led us to feel that the School was worth while. I am hopeful that we will be able to have a Standard Training School in each presiding elder's district with a Central School for the whole Conference at Jackson next year.

One event of interest was the services held at Gulfport on the 31st, when about thirty-five pupils of the Sunday school were received into the church, and the Sacrament of the Lords' Supper was administed. On this Sunday five hundred and ten were present at Sunday school.

About twenty-five years ago the first Sunday school held in Gulfport was held by Brother S. A. Tomlinson In a box car. From that small beginning to the magnificent Sunday school of First Church, Gulfport, is a long step; and yet without that beginning this step could not have been made. The work at Gulfport moves well.

From Gulfport we went to Bayou Pierre charge, Pleasant Valley church, where we held the fourth quarterly conference for Brother Leggett. The affairs of this circuit are in good shape and the pastor, Brother Allums, will be enabled to make a good report at the Annual Conference.

Sunday we were at Barlow, holding the fourth quarterly conference for that charge. The work there is moving well. Good reports from church activities were made. In spite of the unsettled condition of cotton, the salary will be paid. Brother Wecms has done a good years' work.

Sunday night we preached at Hazlehurst. The people of Hazlehurst have reworked their church, making the interior very attractive indeed. Brother Graves reports the affairs of the church in good shape.

Just a few days until Annual Conference. My prayer is that each day shall be a day of victory for our pastors.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

Field Secretary.

Treasurer's Report.

Our next report will he in the Advocate that will appear during Conference. We trust that every name will appear in this list. We thank the brethren who have been so kind as to send in their money early and all who have taken an interest in the work. We trust that you have received blssings in return for your interest. We trust that next year the work will be better, bigger and more abiding.

The standing of the districts to date is as follows:

Brookhaven District: Adams charge, $10; Brookhaven, $15.96; Crystal Springs, $6.21; Fernwood, $286.48; Kokomo, $26; Sandy Hook, $15; Magnolia, $6; East McComb, $3; South McComb, $7; Meadville, $12.45; Bude, $12; Monticello, $5.40; Georgetown, $5; Pleasant Grove, $2.02; Tilton, $4.04; Mallelum, $7.64; Scotland, $11; Summit, $7.72; Osyka, $3.39; Holmesville, $3.22; Tylertown, $10; Wesson, $15; Matthew's Chapel, $5; Total, $476.53.

Hattiesburg District: Collins, $11; Bethel, $8; Court Street, $10; Main Street, $16.71; Petal, $4.57; Terrell's Chapel; $3.43; Heidelberg and Vossburg, $13.34; Lucedale, $9.50; Magee, $8; Mt. Olive, $14; Maze, $10; Cox Chappel, $5; Oloh, $7.35; Purvis charge, $12.72; Seminary charge, $15.85; Williamsburg, $4.30; Santee, $2.70; Piave, $2.50; Total, $148.97.

Jackson District: Mt. Pisgah, $3.65; Mendenhall, $5.43; D'Lo, $10; Madison charge, $25; Sharon, $3.71; Lone Pine, $3.35; Satartia, $15.22; Terry, $? 25; Byram, $3.50; Vaughan charge, $5, Yazoo City, $25; Bolton, $7.30; Benton and Midway, $10.38; Brandon. $4.25; Pelahatchie, $9.80; Greenfield, $2.80; Lodabar, $3.15; Canton, $10.50; Camden, $4.45; Forest Grove, $4.77; Learned, $2; Florence, $7; Fannin. $13.50; Flora, $8.25; Galloway Memorial, $108.40; Capitol Street, $75. Rankin Street, $10.38; Total, $382.04.

Meridian District: Bucatunna, $4; Stateline, $4; Daleville, $2.45; Hopewell, $6.25; Enterprise, $5.40; Stonewall, $5.25; Lauderdale, $14; Lockhart, $5.85; Matherville charge, $20.33; Central, Meridian, $35; East End, $9.49; Fifth St., $6.55; Poplar Springs, $10.55; Seventh Avenue, $8; Pachuta, $9; Quitman, $34; Scooba, $11.20; Shubuta, $11.35; Waynesboro, $8.76; Total, $201.48.

Newton District: Bay Springs, $5.51; Decatur, $5; Hickory, $5; Forest, $15; Car, Harmony School and Gosque Chapel, $12; Lake, $3.50; First Church, $20.18; Kingston, $8; Montrose, $5; Newton, $7; Philadelphia, $7; Raleigh, $3.50; Shiloh charge, $50; Trenton charge, $7; Union charge, $12.76; Freeny, $4.67; Zion, $2.33; Total, $173.45.

Port Gibson District: Roxie, $9.25; McNair, $9.25; Silver City charge, $12; Holly Bluff, $14.30; Utica, Oak Ridge and Burtonton, $12.35; Crawford Street, $20; Gibson Memorial, $13; Woodville, $12; Sunflower Chapel, $6; Fayette, $14.25; Ball Grove, $7; Gloster charge, $53.75; Mt. Vernon, 14.71; Mt. Olive, $2.70; Harriston charge, $9; Hermanville $13.55; Carlisle, $4.82; Natchez, $25; Greendale, $8.55; Nebo charge, $6.10; Bovina, $12.05; Porter's Chapel, $2; Port Gibson, $17.10; Rolling Fork, $20.80; Total, $319.53.

Seashore District: Bay St. Louis, $12; Carriere, $5.65; Coleville and Mlssion charge, $17.50; Columbia, $10; First Church, $23; Long Beach, $5.08; Logtown, $13.12; Moss Point, $16.37; Pascagoula, $9; Mentorum charge, $34; Ocean Springs, 4.20; Van Cleave charge, $28; Total, $177 92.

Yours in Him,

H. F. TOLLE,

Treasurer.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

We are to plan, work, and pray for two big events the coming year: A Training School for preachers, superintendents, teachers, and others interested in religious education, and a Wesley Bible Class Federation for all

BAD BLOOD

Impure, Thin, Weak, Afflicts the Great Majority of People

Whether in scrofula, sores, boils, and eruptions; or as rheumatism with agonizing pains and aches in limbs, joints or muscles; as catarrh with its disagreeable inflammation and discharge; in disturbed digestion, or debility and tired feeling,—it is corrected by Hood's Sarsaparilla, that most economical and reliable blood remedy and building-up tonic. Thousands use this medicine and praise it for wonderful relief. Made from the most valuable remedies that physicians know, and unparalleled in character, quality, taste and curative power. For a cathartic use Hood's Pills.

Vapo Cresolene Used for more than forty years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this time-tested and proven treatment. It stops violent coughing, relieves difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

"THE SANITARY" Individual Communion Outfits

List of thousands of churches using our cups and Trays Catalog with quotations sent free on request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

PARKER'S HAIR BALSAM

Removes Dandruff-Stops Hair Falling. Restores Color and Beauty to Gray and Faded Hair. 60c. and $1.00 at Druggists. Hiscox Chem. Wks., Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

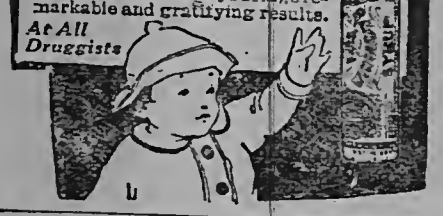
Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

A LETTER FOR WOMEN

From a Woman Whose Serious Illness Was Overcome by Lydia E. Pinkham's Vegetable Compound.

Garnett, Kas.—"I first took Lydia E. Pinkham's Vegetable Compound for a complete nervous breakdown following the birth of my oldest child. I got up too soon which caused serious female trouble. I was so weak that I was not able to be on my feet but very little and could not do my housework at all. I had a bad pain in my left side and it would pain terribly if I stepped off a curb-stone. One day one of your booklets was thrown in the yard and I read every word in it. There were so many who had been helped by your medicine that I wanted to try it and my husband went to town and got me a bottle. It seemed as though I felt relief after the second dose, so I kept on until I had taken five bottles and by that time I was as well as I could wish. About a year later I gave birth to a ten pound boy, and have had two more children since and my health has been fine. If I ever have trouble of any kind I am going to take your medicine for I give it all the praise for my good health. I always recommend your medicine whenever I can."—Mrs. EVA E. SHAY, Garnett, Kansas.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

Cut This Out—It Is Worth Money.

Cut out this slip, enclose with 5c and mail it to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills for pain in sides and back; rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headachs, and sluggish bowels.—Adv.

organized classes in the Conference.

Several of our schools have made great progress, others are still marking time in the good old way. We want to help them go forward and take the land.

Seventy pastors have sent in their Sunday school reports. Fifty-six of these have received 753 in the church from their schools. Rev. B. F. Bullard received 85. This is the largest number reported from any school. Amount raised for missions from thirty schools, $4890. Of this amount the Tupelo school reports $2649.50. The church at this place paid for the literature of the school. Fifty-five schools raised for other objects, not including literature, $4853. Forty-seven schools report $670 raised on Sunday School Day. Byhalia charge reports $60. Do these figures mean anything? If the Sunday School Board does the work expected of it, either the Sunday schools or the church will have to take religious education more seriously and make a larger investment of time and money.

Intercession is not an effort to overcome any reluctance of God to help those who need him. He is ever yearning to reveal himself. It is not importunate asking, but the whole-hearted co-operation of mind and spirit in the purpose to be a channel of life and power. It is the sympathetic partnership which releases a divine force, operating through natural laws. We must not forget the fact that "we love, because he first loved us."—Selected.

JESUS AND THE SEA.

By Willis H. Germany.

It is probable that Jesus strolled often from Nazareth down to Capernaum during those days in his father's workshop, there to give His soul up to the spirit of the sea. We do know that immediately after His baptism and entrance upon His public ministry, He established headquarters in the town of Capernaum. This couldn't have been by accident. Everything was in common between Jesus and the sea. The break of day found Him often drinking in the richness of its cheering breeze. Evening came, and with it our Lord Christ, wandering back and forth, meditating on His mission.

One day as He leisurely strolled along, safely confident of the method of His public ministry, He came upon some fishermen, and upon the recommendation that they lived beside the sea, He called Peter and Andrew to become fishers of men. A few paces further He caught the guileless eyes of the sun-browned sons of Zebedee, and forthwith James and John left all and followed Him. Walking down to the water's edge one day, He looked deep into the soul of a customs collector who sat there, despised and rejected by the Jews, the breeze from off the sea playing havoc with his oriental locks, gives the nod of His head, and Matthew follows the Master of men. Judas! Poor fellow. One thing is certain. He never lived beside the sea.. or his was an abortion of that spirit which our Lord saw in those noble men whom He called from beside the sea to follow Him.

How natural for some follower of our Lord to conceive the thought of Christ's redeeming work in that phase. "Fishin' fer men." No theological or doctrinal equivocations to shade the language such as all can understand. Mrs. Annie Trumbell Slosson presents "Fishin' Jimmy." Says she, "To his simple intellect the fisherman's art was a whole system of morality, a guide for every day life, an education, a gospel. It was all any mortal man, woman or child needed in this world to make him or her useful, happy and good. And he always spoke of his pursuit as something very dear, very sacred." The effect of his learning of Jesus upon his unsophisticated soul is expressed in his words. "Some one that was dreffle fond of fishin' and fishermen. Some one that sot everythin' by the water, and uster go along by the lakes and ponds, and sail on 'em, talk with the men that was fishin'. An' how the fishermen all liked Him, 'nd asked His 'dvice, an' done jest's he telled 'em about the likeliest places to fish; an' how they allus ketched more fer mindin' Him . . . An' so, fust thing I knowed I says to myself, 'That's the kind o' teacher I want. If I could come acrost a man like that, I'd jest foller Him, too, through thick and thin . . I tell yc, His r'liging's a fishin' r'liging all through.'"

O! the sea, the sea! Jesus and the sea! Times when those waters were as placid as a sea of glass, gently singing their lay as the little waves caressed across the sands of the shore, or splashed some message intelligible to the Christ, as they whipped in some little nook where the shore was rough. Then again, on that sea could arise tempests, playing havoc with men and things, yet, Jesus, the storm center of many a controversy then and now, would ne'er seek shelter, but stand bareheaded on the shore, drenched by wind and rain, giving His soul up to the majestic splendor unparalleled otherwhere.

On to Nazareth, and other points of His itinerary, seeking and saving the lost, the Scribes and Pharisees coming out from their sequestered silence railing upon Him, the poor and needy and suffering drawing upon His pent up powers, giving and giving and giving until exhausted, He would turn again to Capernaum to recharge His soul before God in the environs of the sea.

The sea could never be more placid than Jesus' benign countenance. Its ocean depths never more unfathomable than His sympathetic character. Those waves were never more restless nor resistless than was Jesus' unceasing interest in men. Never floated o'er its bosom cargo more precious than across Christ's soul to men. Its vastness was akin to that of eternity, of which Jesus taught, and urged them prepare.

O! the sea, the sea! Jesus and the sea!

"There's a wideness in His mercy,
Like the wildness of the sea."

No wonder Jesus and the sea were at home, one with the other.—Central Christian Arvocate.

50 Years Ago

a young man who practiced medicine in a rural district became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce who afterward moved to Buffalo, N. Y. He made up his mind to place some of his medicines before the public, and he put up what he called his "Favorite Prescription," and placed it with the druggists in every state in the Union.

For *fifty years* Dr. Pierce's Favorite Prescription has sold more largely throughout the United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to. It is now sold by druggists in tablet form as well as liquid.

MONTGOMERY, ALA.—"From the time I was a very young girl I suffered with severe backaches and nothing I took gave me any relief until I began taking 'Favorite Prescription,' and just a few bottles completely cured me. I have never suffered with backache since."—Mrs. T. H. PATTON, 764 Clayton Street.

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

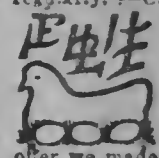
Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

Gets 28 Eggs A Day Now, From 34 Hens

C. C. White, Well Known Breeder, Tells How. Costs Nothing to Try.

"I gave Don Sung to 34 utility Buff Orpingtons and the egg yield increased from 7 to 28 a day. Don Sung is a wonder and I am now giving it to all my hens regularly."—Chas. C. White, Mgr., Cherry Hill Farm, Blackville, Ind.



Mr. White is the well known breeder and exhibitor. He wrote the above letter in December, after his test had shown a gain of 21 eggs a day from 34 hens. We will make you the same offer we made him. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Purrell Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

ASPIRIN

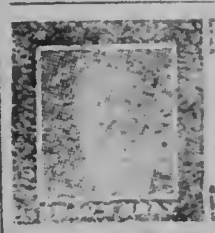
Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS



TIME WILL TELL

[illegible] for many years no [illegible] article can be [illegible] as [illegible] merits will die [illegible] with merit will be [illegible]

GRAY'S OINTMENT

for ninety-nine years a family [illegible] a century ago the same as [illegible] very [illegible] write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., [illegible] free sample.

ROCHE'S HERBAL EMBROCATION FOR

CROUP OR WHOOPING COUGH

120 YEARS OF SUCCESSFUL USE

RELIEVES PROMPTLY AND SAFELY

ALSO FOR BRONCHITIS, LUMBAGO, RHEUMATISM.

W. EDWARDS & SON
157 QUEEN VICTORIA ST.
LONDON, ENG.

ALL DRUGGISTS OR
E. FOUGERA & CO. INC.
90-92 BEEKMAN ST. N. Y.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.

At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Report to General Treasurer by Treasurer North Mississippi Conference, Quarter Ending October 1, 1920.

Dues, Adult, $1,645.98; Young People, membership offerings, $134.85; Junior Division, membership offerings $217.03; Baby Division, membership offerings, $17.45; Life membership, $50; Pledge, Adult, $1445.08; Pledge, Young People, $174.57; Pledge, Junior Division, $367.45; Pledge, Baby Division, including mite boxes and other funds, $53.34; Scholarship, Adults, $40; Day Schools, $125; Kindergarten, $20; Bible Women, Adults, $60.25; Mary Black, $25.00; Carolina Institute, $40; Retirement and Relief, Adult, $41.45. Y. P., $5.95; Japan S. S., $11.87; Searritt Endowment, Adults, $16.05; Total amount sent to Council Treasurer, $4,491.32.

Local Work.

Amount expended on local relief, $6,663.45; County Home, $25; Special, $849.86.

Note: Value of supplies sent off and reported to Superintendent, $762.

Mrs. CALLA WILBURN,
Treasurer.

Report of Superintendent of Supplies for Third Quarter.

Fifteen contributions to Orphans' Home, value, $757.

SUSIE THOMAS.

MISSISSIPPI CONFERENCE.

Polish Relief.

To all Missionary Societies in the Mis- for Third Quarter.

A letter from Miss Daisy Davies, who has charge of the special work for Polish Relief throughout Southern Methodism, says that only about twenty churches in Mississippi have responded (up to November 3) to the many appeals for soap and clothing which have been sent to every pastor and president of a missionary society in the two Conferences.

This is a work which appeals to every one because of the dire need in Poland for any kind of clothing, and for soap, as there is a famine of the latter article throughout the whole land. Cold weather is already upon them, and what we do must be done quickly. Now, if ever, the King's business requires haste.

Let every one who reads this appeal see to it that her church or society gets busy at once. Clothing of any kind is acceptable if it is wearable at all. If the children are enlisted, each one will gladly contribute one cake of soap. Some Sunday schools and Junior Societies are setting aside one day as "Soap Day for Poland."

Send the bundles by parcel post if possible, otherwise by express direct to Newport News, to Methodist Polish Relief, and avoid delay.

MRS. H. L. McCLESKEY,
Conf. Cor. Secretary.

Another Auxiliary Active.

The auxiliary at Wesson, Miss., is active, finding many good things to do. Some interesting meetings have been held; one of special interest was the celebration of the eightieth birthday of Mrs. Drummond, our pioneer worker for missions in the former missionary organiatzions, both home and foreign. The party was given as a surprise to Mrs. Drummond at the home of her ganddaughter, Mrs. M. M. Lyell. After words of birthday greetings, a beautiful talk on "Women of the Bible" was given, followed with prayer by the pastor. An original poem was read by Mrs. Little, enumerating in a beautiful way Mrs. Drummond's services in the society. Then the lovely birthday gift was presented. After refreshments were served and favorite hymns sung, all went home feeling that it is good to encourage one of God's faithful ones.

We are studying "Working Women of the Orient." At one of our meetings our leader assigned six different countries to as many ladies, asking that they gather information about the domestic lives of the women and at the next meeting impersonate the character assigned them. When the time arrived, each dd her part well, depicting the home life of the women and drawing a fine contrast between their lives and ours.

An interestng feature of this program was the story told by one of the women who impersonated a returned missionary. In many little details she showed us how missionaries are changing the manner of living which has cursed our Oriental sisters for centuries. This program was repeated, on which occasion we entertained the Presbyterian ladies of the town.

Our Young People are interested and diligent. At one of their recent gatherings, after a good program and a social hour, they packed a box for Miss Mazie Hall.

We realize our need of a broader vision and deeper prayer, but we are trying to press onward and upward.

Mrs. B. F. YOUNGBLOOD,
Publicity Superintendent.

LOUISIANA CONFERENCE.

Important—Polish Relief.

Dear Conference Officers: I have been looking over the records of supplies sent for Polish Relief up to November 3. The response from some churches has been splendid, but I have wondered that no word has come from some of our strongest ones. Of course new lists are coming in every day, yet I think some places need urging. I am sure you will do all you can to get every church in your territory to have a part in such beautiful work. I am depending on you.

The need is desperate and when the right appeal is made people always respond to a call of this kind.

We realize parcel post is an expensive way of sending, but it is a question of time. Cold weather is coming and we must get the supplies overseas as soon as possible. Large shipments, of course, can be made by express.

The statement on the back of "The Voice" is misleading. Mr. Eleazer wrote that announcement and did not realize how people would interpret it. He meant expense in getting it shipped from New Port News. Each church pays its own postage to that point. I regret this misunderstanding very much; try to make it clear through your secretaries. Also make it clear that all packages should be sent to New Pork News, not to Nashville.

A list of all places contributing will be published as soon as the work is over. Up to the present, contributions have come from six places in Louisiana: Lake Arthur, Jackson, Howland, Slidell, New Orleans, Athens.

Send all packages to Miss Daisy Davies, Director Methodist Polish Relief, New Port News, Va.

Yours sincerely,
DAISY DAVIES.
Director Methodist Polish Relief.

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

SHALL WE HAVE FEWER OR MORE DISTRICTS?

Smaller or larger? There seems to be a sentiment in some parts of our Zion to make fewer and larger presiding elders' districts. Once in our North Mississippi Annual Conference, our districts were cut from nine to eight. The reason assigned was, "To give the P. E.'s a better support." That plea cannot obtain now, for in 1919 the smallest salary paid a P. E. was $2599, the largest was $4231, and the average was $3100. The smallest pastor's salary was $255, the largest $2750, and the average $1168. Surely there is no plea for larger districts to increase the P. E.'s salaries.

It seems the plea now is to economize in men—preachers are so scarce we cannot spare them from the pastorate for P. E.'s. My observation now is that our church is suffering more from lack of P. E.'s than for lack of pastors. Why are our quarterly conferences not the power for good they were in days of yore? When the quarterly conferences were held on Sunday, crowds would go and stay all the time; and they were great times of refreshing from the presence of the Lord. Officials and others would go because it was thus. Now our quarterly conferences are held, one service one day in the week, the P. E. having to hurry on to the next. He preaches a short sermon, conducts the conference, collects the salary, exhorts and gives direction concerning general finance, and is gone. So one official can make the report, and sometimes the report is handed to the pastor to announce for the record. Thus sometimes the P. E. and the pastor are alone.

A good presiding elder gave me this circumstance: He and the pastor were waiting at a church to hold a quarterly conference in the week; no official came, and no congregation. After a while, two or three young men passing by stopped to see what was to be done. The presiding elder made this observation: "If I had announced that I would give every one who would be here to-day $5, the house would not have held the people." One of the young men said, "Parson, is that why you are here?"

When the quarterly conferences were held on Sunday and were great times of refreshing from the Lord, the churches would not hold the crowds of eager listeners and devout worshipers.

A great old local preacher in Galveston, Texas, told me he had quit going to his church because they quit feeding him. Our people are still hungry for "the bread of life."

This year I know a church that almost repudiated a quarterly conference because it was not to give them Sunday services. And this, too, a good church in a good town where there is a good high school and an agricultural college.

Let us have smaller districts and more presiding elders, and restore the old-time life and power to our churches. Thus

"Let us travel on to God
In the way our fathers trod."

Yours in word and work for souls,
J. H. SMITH.

Pickens, Miss.

FROM TOCCOPOLA, MISS.

Dear Brother Carley: I am closing out a very successful year at Toccopola, Miss. We began our summer revivals at Salem church. God was with us in great power. At the close of the meeting we received a class of 33 into the church, with 5 additions later on, making a total of 38.

At this place we have purchased a new parsonage with 75 acres of land adjoining the school ground. It will be a pleasant home for some preacher. We will form a new work there.

From there we went to Lafayette Springs. God was with us. We had a great revival, with 6 additions to the church.

From there we went to Liberty Hill, where we had an old-time revival. Results at the close of meeting: 9 accessions to the church, with 4 others later.

From there we went to Toccopola, and had a great meeting. The church was greatly revived, there were 6 additions to church, 3 went to the Baptists, 3 to the Presbyterians, and others have not identified themselves with any church.

From there we went to Tulsa. We had a good revival and the church was greatly built up spiritually, with 8 accessions to the church, and 2 previous accessions by letter. At this place we have the best rural Sunday school I ever saw. The average attendance for the year is 92. We are doing a general repair work on the church, adding 3 Sunday school rooms.

From there we went to Oakdale, a newly organized church. We had a good revival, with two accessions.

The finances are in advance of previous years at Toccopola. This church paid more the last quarter than its full assessment for the whole year. It had made a respectable report each quarter. At Liberty Hill they not only met their obligations, but presented the pastor a real nice present.

The Toccopola work is a live wire. Much credit is due our presiding elder, J. H. Hobler, and our local preachers, Rev. J. H. Nelson and Rev. G. W. Bissell. They are all men that know God. All glory belongs to God.

R. M. PAPASAN, P. C.

FROM FLORENCE, MISS.

Dear Brother Carley: We find ourselves within three weeks of the Annual Conference, which meets at Brookhaven, Dec. 1. We had pledged and planned everything in full, until this wave of financial depression came. We may not be able now to do all we had hoped and planned, but we are doing what we can, in spite of the opposition.

We have had good meetings on the work this year. Brother D. H. Kelly and Brother L. L. Roberts helped us, and the preaching was well done. We are serving a fine and appreciative people at both Florence and Braxton.

On Oct. 9, we were invited to a "parsonage round party," at the home of Brother W. P. Mangum, at Braxton. After an hour of social games, etc., refreshments were served; then it was made known to the preacher that, in spite of high prices, he had a Ford load of good things to carry back to the parsonage. It does make a preacher feel good to know his people love and appreciate him. May God bless every one who contributed.

Brother Carley, I hear some good things about you at Braxton, where you were pastor once. You must come back to see us some time. Sincerely,
C. H. STRAIT.

FROM FOREST, MISS.

Dear Brother Carley: I am drawing near to the end of my fourth year on the Forest and Morton charge. The work has steadily advanced every year, becoming better organized and more satisfactory work done both in the Sunday school and in the church.

And now, the fourth year, a month before Conference, all assessments have been paid. No great struggle and anxiety in trying to bring up everything at the last moment.

We have a loyal people, a faithful and efficient Board of Stewards, men and women who love the church and look after her interests, and it has been a great pleasure to be associated with them in the work here.

I could wish that this was my first, instead of fourth year.

Some preacher will fall heir to a most delightful home among some of the best people of earth on this charge. Blessings upon them and the pastor who comes to serve them.

We hear words of appreciation from preachers and laymen all over the district of the services of our faithful presiding elder. I am sure he will make a good report at Conference.

Yours faithfully,
JAS. G. GALLOWAY.

FROM WEST, MISS.

Dear Brother Carley: We are now near the close of a gracious meeting here. This is our thirteenth meeting for the year. This year has been one of our best. The meeting here is one of power. Quite a number of strong men have been reached, and many of the young people converted. This is our second meeting with Brother Patterson, and we find him to be a man of strong convictions and thoroughly consecrated to the service of his Lord.

We have no engagement for the latter part of November. Any one wishing to engage us may write us at Iuka, Miss. Yours fraternally,
W. M. McINTOSH.

Convalescence after pneumonia, typhoid fever and the grip is slow if merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

MORE PAY FOR TEACHERS.

We have hundreds of vacancies for teachers at greatly increased salaries. Send in your application today for enrollment. Southern Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the Spring of 1896 I was stricken with Muscular and Sciatic Rheumatism. I suffered as only those who have had it can, for over three years. I took treatment after treatment, and doctor after doctor, but got no relief as I received with each. Finally, I found a treatment that cured me completely, and I have never suffered given it to others who were afflicted and even some of them 70 to 80 years of age. In some of them 70 to 80 years of age. In all cases it has proven itself to be the best and quickest means of getting rid of your rheumatism you may send the price of it, a dollar bill, but understand I do not want your money unless you are perfectly satisfied to keep it. Isn't that fair? Why suffer any longer when relief is thus offered you free? No delay. Write today.

Mark H. Jackson, No. 9016, Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Ed.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $60.00 to $300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary E. Welch started her candy kitchen with $10.00 and made a fortune. Our booklet, "The Sweet Way to Wealth," will tell you all about the business and how you start, so you can succeed independently. Now is the psychological time to start, as Christmas is but a few weeks away, and sugar is lower and candy higher than phenomenal prices. Write today for booklet free. Ince, 344 Moreland Building, Pittsburgh, Pa.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of Parmint (double strength), and mix to it a pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 50c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

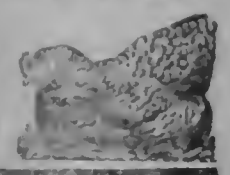
PILES DON'T BE CUT

Until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write today. E. R. PAGE, 430-G Page Bldg., Marshall, Mich.

160 Hens 1500 Eggs

Mrs. H. M. [illegible], Waverly, Mo., writes: "[illegible] 160 days I [illegible] Eggs." [illegible] will be [illegible] profits big.



$1.00 Package FREE

[illegible] any money [illegible] Dollar Mod[illegible] Co., Mo. [illegible] 30 days [illegible] 400,000

Results—Read These Letters!

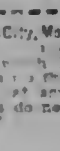
[illegible] have ever [illegible] Ohio.

[illegible] year. It is the [illegible] Now they [illegible] Kans.

[illegible] good [illegible] were [illegible] R. Lawton, Penn.

Send No Money!

Don't send [illegible] two $1.00 [illegible] $1.00, the [illegible] FREE. Don't [illegible] BIG [illegible] price 1[illegible]



E. J. Dent, [illegible] City, Mo. [illegible] any time [illegible] do not [illegible]

Name .....

Address .....

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try It! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grower has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

FROM GLOSTER, MISS.

Dear Brother Carley: On the night of Nov. 5, there assembled at the parsonage in Gloster twenty-nine youngsters, with four older ones, to have a "good time," and they had it, playing different games, unraveling riddles, seeing by a liquid illustration the five kinds of persons the church has to deal with—Mr. Christian, Mr. Moralist, Mr. Hypocrite, Mr. Passion, and Mr. Sinner—some of them guessing some of the fellows without being told, which indicates that the youngsters know "who's who," and then the cakes, apples, drinks, etc., were soon consumed. It was rather an enjoyable occasion—the beginning of a forward movement among the Methodist young people of Gloster, I hope.

Since my last communication to these columns I have spent almost two months at Hot Springs, Ark., in search of health for Mrs. Wells. She suffered intensely here for about six weeks, and then the doctor advised the Springs. The specialists at Hot Springs say the fundamental cause of most of her trouble is malaria in the chronic form. She is still there under their treatment and bathing in God's wonderful healing fountain. While I was there I assisted in one two weeks' meeting in one of the Methodist churches, leading the choir and preaching some. I preached twice at this church the Sunday the meeting closed and twice the following Sunday. Held an eight-day meeting in another Methodist church and preached twice in a hotel, at the solicitation of the proprietress. All these doors were opened of the Lord (II Cor. 2, xii). At these meetings I preached to people from different parts of the nation, and some real good was accomplished. I never received better treatment at the hands of strangers in my life. The last church I was in unanimously asked me to come back next spring for a three weeks meeting. While holding these services I also, with our little boy, took the prescribed course of baths. Found we had some malaria too. It was a wonderful trip, even though it was made there under such suffering and pressure—Rom. 8:28!

What shall I say more? Brother L. P. Anders, our lay leader, did a noble work undertaking to hold the work together while I was away, the assistants having their own fields of labor. Brother Ira B. Robinson preached once for me. God bless him! I was glad to find the work in as good condition as it is on arriving in Gloster. Some of the other laymen were more active than usual, too. I have a hill to climb before Conference, for I have been out of the field just about three months when the need was greater, perhaps, than at any other time, yet the God of Jacob is with us! I shall do my best and leave the record with God. Hope to meet you at Brookhaven, December 1. Undismayed,

J. A. WELLS.

FROM COLUMBIA, MISS.

One of the happiest events in the history of the Columbia Methodist Church was the completion of a magnificent pipe organ by Mr. T. J. Williams of the M. P. Moller Company, of Hagerstown, Md.

This organ was contracted for more than a year ago, during the pastorate of Rev. W. M. Sullivan, but, owng to various difficulties, the contract was not completed until the present time. The organ company informs us that the present value of the organ is six thousand dollars. More than three weeks were required to install the organ, which was completed November 4, and on that evening the church was taxed to its utmost capacity to hear an organ recital, which was rendered by Dr. J. E. W. Lord, organist for the First Baptist Church, Meridian, and Director of the Organ Department, Meridian College. Dr. Lord is, indeed, a master of his art and his superb rendering of the various selections brought out fully the capabilites of this splendid instrument.

During the summer, electric fans were installed in the church and the good people of Columbia have one of the most beautiful and best equipped houses of worship to be found anywhere. Irprovements have ben made in the parsonage.

Recently we closed one of the most satisfactory revival meetings ever held here. The preaching was don by our Conference evangelist, Rev. J. V. Bennett, and the singing was led by Rev. J. M. Lewis. These two consecrated men of God make a strong team, working together with the utmost harmony. All the people here fell in love with them. As an evangelist, Brother Bennett is peculiarly fitted. He employs no sensational methods. His preaching is clear and plain, forcefully delivered, carries conviction of the truth, and produces results. Not only our own church, but the other churches which heartily co-operated with us, feel the uplift of the meeting. There were many conversions and several accessions to the church. There would have been more of the latter but for the splendid meeting held here last fall by the Lewis brothers, which gathered in nearly all the available material.

The attendance upon public worship during the year has been excellent, sometimes filling the Sunday school auditorium. Also the attendance upon our mid-week prayer service has been most gratifying and has increased from time to time, frequently numbering seventy-five or one hundred persons. All along during the year there have been conversions and accessions to the church, numbering sixty-five to date. All financial obligations have been promptly met and the entire amount of our Conference claims was paid early in the year. All departments of the church are working harmoniously. We have a splendid Sunday school, under the efficient management of Brother W. E. Lampton, who rounds out his thirtieth year as its superintendent. He is greatly beloved by all the people. In addition to our Senior Epworth League, we recently organized an Intermediate League. Both are doing well.

The writer, in closing the first year of his pastorate here, records one of the happiest and most satisfactory years in his ministry. It is indeed a great pleasure to serve a people who are so kind to their pastor and who both love their church and are loyal to its every interest. I doubt, however, if they have ever loved any pastor as mush as they do their present presiding elder.

Sincerely and cordially,

C. F. EMERY.

FROM WESSON, MISS.

Dear Mr. Editor: We are closing out our fourth year on the Wesson charge, and, in some respects, it has been the most fruitful year of the four.

Good work was done at each church on the charge in our revival meetings and our people are wiser and stronger spiritually for having had these meetings. God bless the men who so faithfully labored with us!

Our Sunday schools are progressing nicely. Our Sunday school at Wesson carries two missionary specials. The average yearly attendance of this school is over one hundred; it is well graded and is doing splendid work.

I don't think any pastor can boast of a more faithful board of stewards or a more loyal missionary society than we have at Wesson church. In fact, the stewards of all the churches are loyal to the pastor and falthful in the work.

I commend them to the next pastor and pray God's blessings on the people of the entire charge, for they are dear to my heart. May they "Be perfect, be of good comfort, be of one mind, live in peace;" and may the God of love and peace be with them.

J. W. THOMPSON.

Wesson, Miss., Nov. 9, 1920.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—James Martineau.

"Whitknit Hosiery"

AT SACRIFICE PRICES

Silk and Lusterized Lisle—Fashioned
At less than fifty percent. of retail prices.

"WHITKNIT HOSIERY" Meets The Call

To advertise our "WHITKNIT" Hosiery we offer beautiful Silk Hosiery at greatly reduced prices. Direct to consumer at factory prices.
Style 555—10 thread silk hose, 3 pair, $2.75 delivered.
Style 550—12 thread silk hose, 3 pair, $3.35 delivered.
Style 560—12 thread silk half hose, 6 pair, $4.50.
Colors: Black, Navy, Dark Brown and White.
Ladies' sizes, 8, 8½, 9 9½, 10
Men's sizes, 9½, 10, 10½, 11
Ladies' silk lisle hose, style 500, box of 6 pair, for $2.75. (Black, Brown, White).
No inferior goods shipped under our Trade "WHITKNIT" Name

Goods ready for delivery Nov. 15 to Dec. 15. Satisfaction guaranteed or money refunded. In ordering state quality, size, style and color. Remit: P. O. money order or cashier's check.
WANTED—Dealers to handle "WHITKNIT." Write for agency in your town. Address,

WHITKNIT HOSIERY COMPANY,
Hendersonville, N. C.

Not Working But Tired Out.

When one feels always tired without working, or suffers from backache, lumbago, rheumatic pains, sore muscles or stiff joints it is not always easy to locate the source of trouble, but very frequently it can be traced to overworked, weakened or diseased kidneys. Mrs. L. Gibson, 12th & Edison St., LaJunta, Colo., writes: "My kidneys were giving me a great deal of trouble for some time. I took Foley Kidney Pills and they helped me right away."—Adv.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

10c brings full details of plan—including sample box of delicious CASTLE Candy Chips—by which your church, Sunday School Class or Club can make money easily. This wonderful candy sells on sight. Write us at once—mention this Publication.

CASTLE CANDY CO. BOX 282 Lancaster, Pa.

BOOKS AND BIBLES | HYMNALS SENT ON TRIAL | GAMES TRACTS ASK FOR CATALOG

Evang'l Pub. Co., Dept. N, Lakeside Bldg., Chicago

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
812 Camp Street NEW ORLEANS, LA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3379.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 25, 1920. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(We are indebted to Rev. E. H. Cunningham, a gifted member of the North Mississippi Conference, and to the Commercial Appeal, of Memphis, Tenn., one of the really great newspapers of the nation, for the substance of the following report of the daily proceedings of the North Mississippi Annual Conference.—Editor.)

First Day.

The fifty-first annual session of the North Mississippi Conference of the Methodist Episcopal Church, South, convened in the First Methodist Church of Charleston, Miss., on Wednesday morning, November 17, at nine o'clock, Bishop W. F. McMurry presiding. After appropriate devotional exercises conducted by the Bishop, the sacrament of the Lord's Supper was administered, in keeping with a standing rule of the Conference, the Bishop being assisted by R. O. Brown, J. M. Wyatt, J. H. Felts, and Chaplain J. A. Randolph.

The roll was called by the secretary of the preceding Conference, J. R. Countiss. Most of the members of the Conference responded to their names. On motion, J. R. Countiss was unanimously elected secretary of the present session. On his nomination, R. A. Tucker was elected assistant secretary, A. T. McIlwain and W. R. Lott were elected statistical secretaries, and R. G. Lord, S. H. Caffey, N. J. Golding, A. S. Raper, and J. H. Brooks were elected assistants to the statistical secretaries. The hours of meeting and adjourning were fixed at nine o'clock and twelve o'clock, and the main auditorium of the church was fixed as the bar of the Conference.

The Nominating Committee named the usual Conference committees, which were elected, and various communications were referred, without reading, to appropriate boards and committees.

The following visitors were presented to the Conference: Dr. S. H. C. Burgin, General Secretary of the Board of Church Extension, Dr. P. H. Linn, president of Central College, H. T. Carley, editor, and Chas. O. Chalmers, business manager of the New Orleans Christian Advocate, R. P. Wilson, representative of the Publishing House, Dr. A. F. Watkins, president of Millsaps College, W. E. Thomas, representative of the Memorial Home, New Orleans, and Earl A. Tucker, of Sommerville, Tenn. Later in the day, Dr. Burgin delivered a stirring address concerning the work of the Board of Church Extension.

On motion of Thos. H. Lipscomb, the secretary was instructed to send a telegram of esteem and sympathy to Bishop Jno. C. Kilgo, who presided over the Conference last year and who is ill at his home in Charlotte, N. C.

The Bishop called Question 17, "Are all the preachers blameless in their life and official administration?" The eight presiding elders answered to their names, their characters were passed, and they reported their districts as follows: T. H. Dorsey, for the Aberdeen District; W. L. Duren, for the Columbus District; W. W. Mitchell, for the Corinth District; A. C. McCorkle, for the Durant District; V. C. Curtis, for the Greenville District; J. H. Holder, for the Holly Springs District; R. A. Meek, for the Sardis District; S. L. Pope, for the Winona District. Their reports showed that there may be a falling off in the collections for the year, due to the prevalent financial depression, but that there has been a larger number of additions to the church than usual.

The names of the superannuate members of the Conference were called, their characters were passed, and they were referred to the Committee on Conference Relations for the same relation. Rev. John Ritchey and Rev. A. W. Langley, two veterans of the Conference, asked that their names be referred to the committe for the superannuate relation. It developed that this was Brother Ritchey's eighty-second birthday, and that it marked the close of his fifty-fourth year in the ministry. Appropriate notice was taken of these happy events, and the Bishop appointed a committee to select a suitable present and give it to Brother Ritchey in the name of the Conference.

Rev. A. C. McCorkle, presiding elder of the Durant District, asked for an offering for J. C. McElroy, who has been ill in a Memphis hospital a large part of the year. The offering amounted to $122.

On motion, the educational program was made the order of the day for Thursday, beginning at ten o'clock.

Announcements were made, and the Conference stood adjourned with the benediction.

Afternoon and Evening.

At three o'clock in the afternoon, a semi-centennial sermon was delivered by Rev. A. W. Langley, one of the oldest and most greatly beloved members of the Conference.

At the evening hour, the Board of Missions celebrated its anniversary, the principal address being a thought-provoking and inspiring address by Dr. R. L. Russell, one of the secretaries of the Home Department of the General Board.

Second Day.

The Conference convened at nine o'clock, Bishop McMurry in the chair. After devotional exercises, the minutes of the preceding day's proceedings were read and approved.

The Bishop called Question 1, "Who are admitted on trial?" J. R. Murff, of the Columbus District, who has been serving the Mathiston charge as a supply, was admitted, the two-thirds vote of the Conference being necessary on account of the educational requirement. One other name was presented, but was withdrawn until the applicant could appear before the necessary committees.

An interesting feature of the morning session was the presentation of tokens of esteem to two honored members of the Conference. On behalf of the Conference, J. B. Randolph presented to Rev. John Ritchey a rare coin, suitably mounted on a pin, and on behalf of the preachers of the Greenville District, Rev. E. S. Lewis presented to V. C. Curtis, who is completing a four-year term as presiding elder, a gold watch, beautifully inscribed, and a set of silverware, the latter being especially intended for Mrs. Curtis. Brother Ritchey and Brother Curtis made appropriate responses.

On motion, W. W. Jones and D. H. Hall were elected to fill vacancies on the Board of Church Extension and the Commission on Finance, respectively.

On motion the names of A. F. Moore and H. G. Roberts were referred to the Committee on Conference Relations for the superannuate relation.

The hour for the order of the day having arrived, the educational program was taken up. Stirring addresses were delivered by Bishop McMurry, Dr. A. F. Watkins, president of Millsaps College, and J. R. Countiss, president of Grenada College.

Announcements were made, and the Conference adjourned with the benediction.

Afternoon Session.

The Conference convened in afternoon session at 2:30 o'clock. After devotional exercises and the reading and approval of the minutes of the morning session, the educational program was continued. Two inspiring addresses were delivered, one by Dr. R. L. Russell, and the other by Dr. Paul H. Linn.

The Board of Education presented its Report No. 1, endorsing the Educational Movement, pledging the Conference to its hearty support, and accepting the quota assigned as its part of the total of $33,000,000 to be raised. The report was unanimously adopted.

The session was adjourned after announcements and the benediction.

Evening.

The features of the evening meeting were a splendid address by Mrs. J. H. McCoy, widow of the late revered Bishop J. H. McCoy, and a most interesting and instructive stereopticon lecture by J. L. Neill, illustrating the educational needs and present equipment of the Methodist Episcopal Church, South.

Third Day.

The Conference convened at nine o'clock, Bishop McMurry in the chair. After devotional exercises the minutes of the preceding day's session were read and approved.

The Board of Christian Literature submitted its report, dealing especially with the problem of proper financial support for the Conference organ, the New Orleans Christian Advocate. The editor of the Advocate, Rev. H. T. Carley, addressed the Conference, calling attention especially to the serious financial situation brought about by the high cost of production. After considerable discussion of the situation, the report of the Board of Christian Literature was withdrawn, by unanimous consent, in order that a recommendation for an assessment for the support of the Advocate might be incorporated. This action was in keeping with the action of the Louisiana Conference, which levied an assessment for the same purpose at its recent session.

A telegram from Bishop Jno. C. Kilgo, in response to the one sent him by the Conference, was received and read by the secretary.

Rev. J. A. Poe was readmitted into the Conference.

L. H. Floyd, N. D. Guerry, Jr., W. O. Hunt, W. R. Liming, Stanford Maxey, D. R. Wasson, and W. A. Wilson made their reports, their characters were

(Continued on the Eighth Page)

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; nine months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE BIRTH OF A SOUL.

As the sun was rising red in the East
And most all the world was still in slumber,
A robin sat on an ice-bound fence
And sang a song to his Maker.

He sang a song of thanks for the spring so near,
And one for the spring that had gone;
For all the joys in memory dear,
And those of the days to come.

He flew away—and the ice-bound fence
Knew him (nor was itself known) no more that spring—
Then in the fast approaching day
I, too, to my Maker did sing.

I sang a psalm of thanks for the gift of a soul, new-born,
I thanked Him for keeping me through the sick years so long,
For the joys of the life I once had known and hoped again to know.
For a heart really awake to feel the joy in a robin's song.

—Eloise Cooper Fowler.

TRUSTEES OF LIFE: THE MIRROR TEST.

By George Clark Peck, D.D.

I was in a sick-room recently where they had just used the mirror test. The pilgrim's journey was seemingly over. No pulse, no motion of chest, no flicker of eye. But on the mirror which the nurse held close to the patient's lips there spread a tiny film of vapor. And how they fought for extension of the hope that inevitably raised its head with appearance of that momentary cloud on the glass! One might easily fancy that St. James had watched that experiment tried, with his own heart in his mouth and his own breath almost stopped.

"What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

Frankly, I like the question he asks a good deal better than I like the answer he gives. The answer is not big enough to match the question. Somebody says that "Jesus loved every little thing except a little answer to a big question." Most of the answers we give are smaller than the question they attempt to meet. When I asked a man recently where he was going, he replied, "Down town." Except for the discourtesy involved, he might as well have told me that his direction was none of my business. Suppose he had said, instead, in Browning's great line, "I go to prove my soul?" Or, I ask a student why he goes to college. And if he is an average student he will probably inform me that his motive is to secure an education. But he might as well tell me that he wants a new knife. The question remains as to what he wants it for—to whittle with or sharpen lead pencils, or as a pocket furniture. When I ask him why he goes to college, I am trying to find out how much of a man he wants to be; how big his dream is; what supreme voice is calling him. Is his answer large enough to chime with my question?

Or, I ask my neighbor what his religion is. And, very probably, he replies that his is the "Methodist religion." It might, of course, be Baptist or Lutheran, or what you will. But the same objection applies to all such answers. There is no such thing as a "Methodist religion," or a Baptist religion, or a Lutheran religion. These all are merely windows toward the same Sun of Righteousness; doors into the same holy presence. Seriously, I believe there is but one religion on earth; and whoever is really religious has warmed his soul at the One Fire. To use Lyman Abbott's beautiful definition: "Religion is the life of God in the soul of man."

The Sanctity of Life.

So we come back to the question with which we started, the pungent question of the brother of our Lord, "What is your life?" And I repeat that the answer of James is too small. Sometimes, indeed, "life is even a vapor, that appeareth for a little time, and then vanisheth away." One often feels that evanescence in sick-rooms and cemeteries. James might have written his answer across the blood-drenched fields of France and Flanders, where, indeed, lives were wiped off, by the hundred thousand, like flecks of moisture on a glass. Ah, but that is merely part of a just description; for those same wiped-out lives, in their transciency, helped do a greater thing than to change the orbit of earth. They helped alter the stream of history.

"What is your life?" First, life is a sanctity. I do not think we can hope to take the best out of life except as we invest it with sacredness. As I sat beside a woman, in the hospital, and she cuddling her first-born, I found myself trying to differentiate the new light in her eyes. It was more than gladness, though it was obviously that. It was more than wonder, though it was touched with that sort of solemn surprise. Despite its frustrations, and our sins against it, and our mawkish sentiments concerning it, maternity is easily the first wonder of the world. But the light I beheld was softer and holier than the light of surprise. It was worship. That morsel in her arms was a veritable shrine. Forgive her if, for a few days, she pours all her adoration at that altar. And then God help her to invest that growing life with sanctity for the child as he grows.

That is one part of the "fear of the Lord" which is the "beginning of wisdom:" to hold life venerable. Never could we take our lives where we sometimes take them if we held life sacred. Never could we treat life as we often treat it if we felt toward it as toward an altar. 'Tis the sanctity of life itself that lends sacredness to its holiest experiences. Work is a hallowed thing because the life which wreathes itself in it is holy. Love is an ark of the covenant because love is the expression of life at its flood. Friendship is too sacred for the treatment often accorded it, because friendship is the call of temple to temple in man. And the altars of the church command our reverence because life gets its tone and touch of sanctity there. Let life be anything and everything except sacred—interesting, industrious, enjoyable, and what you will—and life has lost its seal and significance.

Life a Trust.

That is my first answer, then, to the question of James; life is a sanctity. Second, life is a trust. It is never given; it is merely entrusted, as I commit my treasure to my friend for his safe-keeping. And when I commit my treasure to my friend I do not expect him to reach the pass at which he imagines that he owns it. I shall want it back; I shall expect it back. Meanwhile I am asking him to guard it for me. So with the life which God commits to our care for a season—twenty years, or threescore and ten. He does not give it, outright. He merely entrusts it. And woe betide the man or woman who violates the trust. Our courts, backed by the best sentiment of the commonwealth, hold in special detestation and visit with condign penalties the violation of a trust fund. We can be patient with a horsethief or a highwayman sooner than with a custodian of money or confidence or love who plays fast and loose with his commitment.

Life a Treasure.

So much for my second answer to the quivering question of James. But let me give still another answer. Life is a treasure for investment. 'Tis never enough to keep it; you can not, in any adequate sense, keep it unless you invest it. This was the fatal mistake of the unfaithful servant who buried his Lord's pound. I have never believed that he gave the real reason for his conduct. Of course, he blamed his master, as we always incline to shunt off to others the blame for our failures. He evidently fancied, if he may be credited with considering the matter at all, that 'twas to keep his pound undepleted and snug. But every such buried treasure defrauds its real owner and the world. No vital important part of life can be kept—apart from use. God lends it for use. And unless we use it, he takes it away.

Immortality an Achievement.

But remember also that real use always means the highest use. You recall that in the parable the nobleman who owned the pounds gave the amplest reward to the best investor—and was called hard names for it. But no other sort of master of life is a worthy master. Life poorly invested, life spent in pleasure and vanity and commerce only, is but a step removed from life uninvested. God insists that we put life to the maximum, and particularly to the holiest use. He demands the fullest return, both for his sake and for our own. When Tissot turned his wonderful brush from the painting of nudes to the portrayal of Jesus, he simply reinvested his gift in a better bank. When Mozart declined to lower his talent to the cheap tasks of the crowd, he was merely reserving his talent for the largest return. When the man who afterward became Bishop of Uganda realized the unfairness of playing with life, he turned a new page for the Dark Continent. When Theodore Roosevelt set his face, like a flint, to certain public ideals, he sowed for a harvest of appreciation such as has been granted to few of his countrymen. And when you and I——?

But I need not prolong the list of examples. Suffice that I call attention to the shame of investing life poorly. Merely to earn dollars for yourself with your commercial talent; merely to win popularity when you might be winning hearts to your Lord; merely to get through the world with a good name and clean record, when there is so much Kingdom work to be done; merely to "dream and drift" when you might, if you would, dream and drive—this is a tragedy for the soul. Sang Browning once: "I count life just the stuff to try the soul's strength on." We can not justly try our strength on easy tasks. To thy best, to thy best! Insist that your life be so invested as to yield the maximum return. Only so can you hope to hear the divine "Well done."

Just one further answer to James' question, "What is your life?" I reckon that life is the material out of which we build for eternity. Even heaven is no gift—though the gift of God may be eternal life. Heaven must be earned. Heaven must be built from life here. It is a result. It is a fruition. It is the final, beautiful dividend on a well-invested life. God does not give heaven to folks to make them happy; we must take happiness with us if we expect to speak the language they speak yonder. I heard a boy say, once, "Heaven is where mother is." If that is true, it is because heaven always was where mother was while she lived; whether in the kitchen or the sitting-room or making a bed. God does an unspeakably finer thing than to promise to give us heaven; he offers us the material out of which to build heaven, as stewards of his manifold mercies. —In Western Christian Advocate.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

When I was living at Lumberton, Miss., some years ago, I received a letter from Bishop John H. Vincent to come to Chautauqua, New York, and spend some time with him as his guest. (By the way, I wonder if any of these frisky chaps who ac-

cuse me of being "narrow," and "sectional," and lacking in "fraternity" because I opposed "Unification," was ever invited to be the guest of as stanch a Northern magnato as was Bishop Vincent. But Vincent was no mollycoddle, and had little use for one. I knew where he stood, and he knew where I stood on certain subjects, one of which was the very question of the union of the two Methodisms. We agreed on that, but the fire flashed when it came to North and South!) I accepted the invitation, and you may be sure I had a good time. At his table in the Atheneum Hotel I met all the prominent people who came to Chautauqua while I was there, and some of them were men of international renown.

The great service at Chautauqua is the morning devotional service at 9 a. m., and it was under the special charge of Bishop Vincent. Bishop Vincent was held in very high honor as the patron saint of Chautauqua, and respect for him, as well as the attraction of the service, usually brought out a large audience. One morning he said to me: "I want to introduce you to the Chautauquans this morning. We won't have time for a speech, but make them a few remarks on any subject you please." He and I were alone on the big platform and a vast audience in the big auditorium. As he rose to introduce me, he asked me which was my native State. I replied, "Mississippi." He presented me in his happy manner, saying some things that might have made a modest man blush, telling them, "He is a native of Mississippi." Then in an aside which no one could hear but me, he mischievously added: "That was not his fault."

As his guest, I received the Chautauqua salute. I told them I was glad to be there, and especially to be presented to them in such a flattering way by Bishop Vincent. I told them they did not hear what he said, but I would repeat it for them, that it was not my fault that I was born in Mississippi. "Now," I said, "I know it is not the thing to do here at Chautauqua, to take issue with Bishop Vincent on any subject, and I do not intend to violate the proprieties of this occasion by doing it; I will say this, however, that when he says it was not my fault that I was born in Mississippi, he ought to know what he is talking about; because he was born himself at Tuscaloosa, Ala., just across the line from Mississippi!"

If a bomb-shell had burst above the auditorium it could hardly have produced a greater sensation! I saw hundreds of heads grouped together, and I knew they were saying, "What? Can that be so? Bishop Vincent a Southerner!" That evening at dinner he said: "I don't intend to introduce you again up here." (But he did) "Why?" I asked. "Because I can hardly get across these grounds for people stopping me to ask if what you said about my being born in Alabama is true," he replied. "Well," I said, "you ought to have better sense than to make a fling at Mississippi where I am. If you don't behave yourself, I'm going to tell them something else on you." "What are you going to tell them?" he asked. I replied, "I am going to tell them that when your father left down there, he sold Bishop Hargrove's father a lot of slaves." He threw up his hands and exclaimed: "Steel, have mercy!" Mississippi was the State of Jefferson Davis, and that was enough for him. He didn't shake the red rag any more, and we had a delightful time.

So I had recently at Laurel with Rev. L. L. Roberts. He went to Laurel under circumstances that tried his mettle. The Laurel folks, of all the denominations, wanted and expected Tolle back. They had nothing against Roberts, just wanted Tolle. If the Lord himself had offered them the choice between that eloquent angel, Abdiel, and Tolle, they would have said "Tolle." Abdiel was single, but Tolle had a wife, and to hear those Laurel people tell it, such a wife as is not found in a million. All of that speaks mighty well for Laurel, and for Tolle, and his evidently in this case, better three-fourths. (I put that proportion from personal experience). And it also speaks mighty well for Roberts that he went like a man, bore himself with dignity, and has done a fine year's work. He treated me like a Mississippi gentleman, and it was a pleasure to be briefly associated with him in his work. Then I enjoyed being on my native heath again.

But, perhaps, most of all I enjoyed meeting Mrs. R. W. Jones and her son, Mr. Stuart Jones, one of the prominent business men of Laurel. Fifty years ago, when I went to Emory and Henry College, in Virginia, Major R. W. Jones was the President of Martha Washington College, located at Abingdon, only ten miles away from Emory. I had not been at Emory and Henry long when the health of the pastor at Abingdon failed, and I was asked to take his work. This brought me into close relation with Dr. Jones, who was superintendent of the Sunday school, and gave me a pleasant entry to the College. I had not been there long until I fell desperately in love with one of his teachers. It was a huge triple task I undertook, to go to college, to be pastor of a church, and to court a girl whose every reply was, "Na, na, I mun na, caan na, wi'na buckle to!" But she did in the end, and I have every reason to believe Mrs. Jones slyly helped me, for which may the Lord bless her; for no man ever won a nobler prize.

We called him "Major Jones," for he was with Lee to the end at Appomattox, and I have put him in my metrical story of the Passing of the Cavaliers:

> The youthful Jones there marches on,
> Like Aeschylus at Marathon,
> And bares his classic breast;
> And boyish Shands, a cavalier,
> Of any in the host a peer,
> And Claiborne with the rest.

Later, and throughout Mississippi, he was better known as Dr. Jones. I never knew a nobler man. Quiet, unassuming, learned, refined and cultured in the old classic sense, brave and devoted to his country, a Christian gentleman from his shoes to his crown. Carley, that was the kind of men we had when I started out to explore the universe. I am glad to know that his children walk in his steps, and I can wish for them no better fate than to acquire his virtues and emulate his career of noble citizenship.

Well, the election is over. It went as most of us expected, and many secretly hoped it would go. Oh, no, we are not Republicans in the Pelican Pines, but we are Americans; and somehow, wisely or unwisely, we distrusted the settlement of the fuss on the basis of the League of Nations as sent from Versailles. While they are settling international problems, I'm busy digging post-holes. Want a job, Carley?

Mansfield, La.

EXTRAORDINARY PROGRESS.

By Bishop James Cannon, Jr.

The Mexican Conferences have all been held, and the work of the new year is now under way. While there have been difficulties and hindrances, which would have disheartened many, growth, since the reorganization of the work by the General Conference in 1918, has been exceedingly gratifying and encouraging. A few items will indicate the

Extraordinary Growth.

Number of appointments supplied with preachers in 1918, 35; in 1920, 52; number of local preachers licensed during the past two years, 24; number of missionary workers, including preachers, teachers, physicians, nurses, deaconesses, etc., in 1918, 26; in 1920, 58; profession of faith (2 years), 2110; number of members in 1918, 3682; in 1920, 4890 (the increase would have been much greater, but there has been shifting of population, and consequent loss of members, but notwithstanding such losses the increase is about 30 per cent); support of the ministry in 1918, $3927 (gold); in 1920, $10,215 (gold), an increase of 250 per cent; total for all purposes in 1918, $13,719 (gold); in 1920, $54,666 (gold), an increase of nearly 400 per cent. And the greater part of the increase in members and contributions was in the Mexico Conference itself, where the people have been disquieted by the political revolution.

Self-Supporting Churches.

There are now five pastoral charges which are entirely self-supporting, namely, El Paso, Chihuahua, Allende, Saltillo, Monterey. Texas is paying four-fifths of the pastor's salary. San Antonio, Durango, Torreon, Laredo, Eagle Pass, Piedras Negras, Del Rio, Houston, Marfa and Fort Worth are paying from $300 to $600 toward pastoral support, and other small charges are paying in proportion. This development of the idea of self-support has been accompanied with a realization of responsibility for helping others, and there has been a decided growth in the missionary spirit, manifesting itself in both contributions and work.

The Centenary Spirit

has been a decided factor in this program of advance. The emphasis placed on Stewardship, Life Service and Tithing has greatly stimulated the leaders and the members, and they have rejoiced in the effort to keep step with the Church at home.

Educational Growth.

The educational growth has also been extraordinary. At Saltillo, Monterey, Chihuahua, El Paso, Laredo, San Antonio and Durango (at which place the school has been opened this year under Miss Tydings) our schools are overflowing, and are pleading for enlargement, which plea is being answered even now by the aid of Centenary gifts. The new school at Pharr, Texas, costing about $50,000, will open in January. Our plan to open and to maintain good day schools wherever practicable, is being carried out as rapidly as suitable teachers can be found and school chapels erected. At Parral, Los Cuevas, Torreon, Piedras Negras, Villadama, Allende (N. L.) Ramos Arizpe, Herreros, Eagle Pass, Phoenix and other places schools are already in operation and others will be opened this year.

Schools are Recruiting Stations.

It is most gratifying to report that our schools are fulfilling their mission and are recruiting stations for Christian workers. Lydia Patterson, Laurens Institute and Wesleyan Institute (at San Antonio) have furnished about 20 applicants for local preacher's license during the past two years, and we may confidently expect that our travelling ministry will be largely increased from our schools within a few years. Truly there is reason to "thank God and take courage," and to "be not weary in well-doing, knowing that in due season we shall reap if we faint not."

SAFETY SIGNALS.

By Rev. S. J. Davies.

Conference is over, past, gone forever into the things men call history. With us in Louisiana it was a strenuous time, and occasionally portentous. The strain threatened at times to snap and there was no little creaking. The pastors were heard from, the laymen also, and there were petitions enough for a bonfire, aided and abetted by interviews by day and night. These all went to the head office of the chief executive. They were his food by day and his sleep by night. He even ventured a mild complaint of many strange bedfellows in the early morning watches. One preacher is enough and to spare to sleep with, but when they intrude into one's rest by the score, the poor victim is a subject for human and divine compassion. Democracy, which mostly means a chance to talk and tell and plan, both for one's self and the other fellow, was rather conspicuous and promiscuous—believe me. Not very surprising, for the chief is a Democrat, if you call life and expression democracy. There were some big things done and some little. Since men are big and little, this is not surprising also.

One day it seemed the Conferential heavens were black with lowering storm clouds, but some one prayed in the night surely, for with the coming of another day the spirit of Abou Ben Adhem ruled the heart of the brotherhood. This fact was fully emphasized in the list of appointments read. No man has a vested and continuous right to any one office in the itinerancy. Eventually the pow-

ers from above or below will effect a change. Bureaucracy is whole brother, or at least much kin, to autocracy. The atmosphere of either is stifling. Stewardship under God is the right view—willingness to minister rather than to be ministered unto. Frankly, I believe the office of presiding elder, if it be "the applied end of the episcopacy," should move pari passu with the duties of the bishop, and the P. E. should be paid out of the general fund, and cut out once and forever this per centum plan. It tastes bad to the folks and the preachers.

* * *

But some man will say, "Keep our rules and not mend them." Now wouldn't Methodism be a wonderfully outworn and tattered garment if none of its rules had ever been mended? Revolution does not always mean progress, but liberty is the very air in which progress lives, moves and has its being. In the name of our great church we salute our new presiding elders and advise them to get very close to the people and the preachers by diligent service in this high office whereunto they are called, etc., and leave the fulminating and fuming to the connectional officers. They will have time to revamp their annual deliverances between now and next year. In all earnestness, beloved, study our Discipline, especially as it relates to the duties of your office and the brethren with the flock of Christ committed to your care. It should not take four or five meetings during the year to direct the affairs of an Annual Conference. The people are yearning, hungering, dying for the bread of life. God calls men to preach more than to plan. The great spiritual movements of the past were begun and continued by preaching the Gospel, and ended by a failure so to do. Preaching has ever been at the top in Methodism—keep it there.

Grand Cane, La.

"WHAT THEY LEFT BEHIND."

Dear Brother Carley: Preachers are terrible fellows! I have been busy dealing with them since October 15, at first trying to locate them pleasantly so that they would enjoy the Conference which convened with us November 3.

Since they left our city, I have been kept busy returning the things that they left behind—laundry, watches, razors, ties, raincoats, overcoats and numerous other things. One elder left his hat, another his razor, but I think they were excusable, for they had a big bishop to face. The unusual happened. But, Brother Carley, the preachers left something behind of more value than wearing apparel. They inspired our people to live better lives and created a higher regard for the Christian church.

The messages of our connectional men were of a high order and were appreciated by our people. Dr. Luther Todd, representing the superannuates, held his audience spellbound for an hour. He was constantly interrupted by applause. It was one of the best addresses that we have ever heard. He had a great theme, and men, women and children heard him to the end. The Sunday services made a profound impression on the people of our town. The Bishop's sermon on "Josiah" gripped his hearers; at one time the audience was in tears.

The sermon of Dr. John A. Rice at the Baptist Church Sunday morning was greatly appreciated by them. We have heard much comment on the fact that Brother F. M. Freeman had a conversion at the Baptist Church Sunday night.

R. W. Tucker and W. W. Drake maintained their reputation at the Presbyterian Church. The Sunday school superintendent of the C. M. E. Church informed us that the preaching at their church was fine—much better than they were accustomed to. We were not surprised when we remembered that Brother H. S. Johns and Brother S. D. Howard did the preaching. It takes good gospel preaching to impress the negroes.

We believe the preachers and delegates should be entertained in the homes of the people. Some were placed in the hotels in De Ridder, but this was not ideal and not satisfactory to the committee. The preachers, as well as some of the laymen, did not forget to do the Lord's work. They were true to their commission. They were about their Master's business, workmen that need not be ashamed, setting forth the truths of the gospel and telling the joy of redemption.

Our church here in De Ridder will be stronger because the Louisiana Conference spent a week with us. Methodism will henceforth have a recognition that it has not had heretofore. We are opposed to the plan advocated by some that our Conferences should be lodged in hotels in some of our big cities. The old custom is the best because it will bring greater results, and our work in this world is to honor God by making His glory known.

The Louisiana Annual Conference will always find a welcome in De Ridder—come again.

C. E. FIKE.

THE CHURCH AND COUNTRY LIFE.

By R. L. Russell, Secretary, Home Missions.

The country church is receiving a great deal of attention. It is time. Nothing could so completely work our undoing as its failure. We are working on a policy. Let the brethren keep up their writing on this subject. They are helping immensely.

The Home Department of the Board of Missions is practically a new venture of this Board. We have only this year worked out a policy for our city mission work. Our next move is to draft a policy for our rural work. If any believe it is easy, try it. We are, therefore, grateful for all the suggestions and criticisms of any of the brethren. Recently a query on this subject was sent to every presiding elder in the connection. About one-third of them have made answer to our inquiry. For the most part these answers have been dignified nd serious. One or two have thought nothing was wrong with the country church, while a like number have considered the matter in a very light way. But these have been such a negligible quantity that we have considered there might be something wrong with a few presiding elders, as well as with some country churches. We have gone far enough to see that there are a number of our country churches closed and a large number also that are practically closed. We have further found that many of them should not be reopened—so these presiding elders say.

In answer to the query: "What has contributed to the failure of these churches?" many answers have been given, but mainly these: circuits too large, preaching too seldom, people moved to town; but invariably is given the lack of adequate leadership, and also the hurry of the capable preachers to get away to station appointments; and inadequate pay. There is no doubt that some of these have contributed to the failure of all our closed churches.

Our pastors on rural charges have not had adequate support, and, therefore, they seek a station, or will go into secular employment. We are not going to be able to hold adequate men on inadequate pay.

After a casual consideration of this subject, I have reached some well-formed convictions:

1. Some country churches should be closed. In the days of bad roads, community group churches sprang up every two, three and four miles. With good roads coming, the time is here when we should consolidate many of our churches and have better ones. Public schools are consolidating; why not churches do the same, and, as a rule, erect a modern and adequate building, with a parsonage, near the consolidated school building?

2. The village church should in most cases be the church center for a radius of three or four miles. Every village pastor should consider that community his parish just as the city pastor has certain metes and bounds set for his pastoral oversight. In this way the country people could have, and support, as good church and pastor as the city churches. To do this, every pastor will need an automobile and an adequate support, and an enlarged and well defined program.

3. Every country pastor should start a campaign for good roads. There is no need to build churches if the roads are impassable a good part of the year. This gospel of good roads is a righteous gospel, and no preacher should fear to declare it, wholeheartedly. Good roads will mean better farms, better homes, better schools, better churches and a more permanent citizenship.

4. We must have better schools in the country. Hundreds of small schools in the South are now closed for the lack of teachers. Consolidated schools would largely remedy this. People are no longer satisfied with the old-time country school. The children of the farm are, as a rule, the brightest children in the world and appreciate adequate facilities for a modern education. Better schools will lead to better sanitation and habits of living. The wise country pastor will ally himself as closely as possible with the country school. He should be to it what the Catholic priest would be to his parochial school. He should be ready to assist in securing sompetent and religious teachers for his schools.

5. We should have a better trained ministry for this peculiar and interesting work. We readily admit the necessity of a better aducated ministry. But I mean more than that. I mean we should have men peculiarly trained in all the arts and sciences of rural life and rural church work. To do this, there must be a larger program for the rural pastor. He must do more than preach once or twice a month at each church—hold a protracted meeting and children's day service at each church once a year. He must live among his people, identifying himself with their life, raising their standards of living, righting their wrongs and in every way advancing the best interests of his constituency.

The country church is no sleepy man's job. After all, the major part of the successful policy for your country church is in the man in your pulpit. "There is more in the man than in the land." We will get the man when the church produces a winning program. That must be a new program. The methods of fifty years or even twenty-five years ago will not suffice. There must be something different. There must be a different interpretation of the old-time gospel. The Christ, the crucified Christ, the risen Christ must be lifted up until men, women and children living in God's great country shall be drawn to Him. THE MAN MUST DO IT. Where are the men?

One presiding elder has made the following statement: "The fundamental difficulty with the country church is economic. At bottom it is not the decay of religion, but the decay of life we face in rural sections." If our religion is in any sense affected by our environment, the elder is correct in this far-reaching statement. A plentiful bounty will not make people more religious; and yet we cannot build a vigorous church out of people impoverished in soul and body by bad conditions. What shall we do? Change the conditions, of course. We must come to see that all things that build life and character are a part of the program of the Kingdom of God. The same presiding elder further says: "The church must be the friend of such movements as help the farmer secure a profit on what he produces; she must labor to build the community life; she must be the friend of country schools and good roads, and where we have established good living conditions, we may hope for good country churches." The problem, then, is not so much that of the country church, as it is that of country life, which involves everything of human interest. The pastor of a rural church must reach further than his church if he would make his church the center of every good influence. His program must be to sanctify the whole of the community life, or he and his church will be lost in the confusion of conflicting calls. He should feel his community is his kingdom, and that all souls in his parish look to him for spiritual guidance and protection. The only way we can ever keep the rural church from decay is to keep rural life off of the scrap pile. Real leadership in this direction is the one big demand of the hour. Let no man then despise an assignment to this task. Rather let men volunteer for it. Boys from the farms and villages are dominating to-day all

the programs of all occupations and professions. Bankers, merchants, doctors, lawyers, teachers and men of all classes of work in our cities are largely from the farms. It must be so for many years yet. What a misfortune for society in the city if the country boy should go to town without a deep religious conviction! It would be hazardous. The church in town and city must keep the church in the country going to grind out grist for them. They can well afford to put up large sums of money to do it. It means their life.

Keep up the talk, brethren. Help us find an adequate program to meet the needs of NOW. Help in directing strong men to this important work. The rural church is not going to fail unless we fail humanity in the country.

DEPARTMENT OF SPIRITUAL RESOURCES.

By Rev. P. L. Cobb.

The origin of the Department of Spiritual Resources is to be found in the earnest desire of the directors of the Christian Education Movement and the Centenary Campaign to be of greater service to the church than a mere money-raising agency. The money is an absolute necessity in the development of the work of the Kingdom, but of far greater importance than this is the development of the individual, the family and the church in spiritual life. In other words, the individual, the home and the church are a part of the sum total of Christian education represented by the colleges.

With this purpose in view the Department of Spiritual Resources under the Christian Education Movement and the Centenary Campaign will have as its objectives:

1. The Development of the Spiritual Life of the Individual Through Daily Bible Reading and Prayer.

An earnest effort will be made to induce every one of the 242,000 who enrolled in the Fellowship of Intercession under the Centenary Campaign and all others possible, to enroll for daily Bible reading and prayer. This is a distinct step in advance. The pledge in the Fellowship of Intercession was a promise to pray. The present enrollment will he for daily prayer and as all prayer is more intelligent when connected with the reading of the Word, daily reading of the Bible has been added. As a help to all those who enroll, a list of daily Bible readings and suggestive prayers will be furnished. It is hoped that all that is being done in the various departments of the church to secure daily Bible reading and prayer will be supplemented by the Department of Spiritual Resources, as it is not the purpose of the Department to form any new organiaztion, but to work through channels already established.

2. The Enlargement of the Family Altar League.

Under the efficient management of Dr. S. A. Neblett, 3,500 family altars were registered in this department and probably as many more set up of which no record reached the office. The family altar has the greatest potential power of any organization in the world. It is the hope of the department to increase greatly the number of homes in which family altars are established. Helpful literature will be prepared and sent out regularly to assist in the conduct of these family altars.

3. Promotion of Mission Prayer Specials.

The cards and most of the literature for the Mission Prayer Specials will he with the Bureau of Specials, but the Department of Spiritual Resources will promote in every possible way the Mission Prayer Specials.

4. The Improvement of the Prayer Meeting and the Establishment of Prayer Meetings in Rural Churches.

We have never yet realiezd the possibilities of the prayer meeting except individual churches where the program has been carefully prepared and an earnest effort made to have it carried out in the most thorough manner. The Department hopes to be able to prepare helpful suggestions and programs that have been successfully carried out for the use of pastors who desire such aids.

5. Re-Enforcing Other Agencies.

No new organization is contemplated. An earnest and sympathetic effort will be made to assist in every way possible the agencies already at work for the development of the spiritual resources of the church.

Program for January.

The month of January has been designated as the time when the church services are to be directed to the development of spiritual resources, as the months of February and March, respectively, to Life Service and Stewardship.

Topics and suggestions for four sermons during January will be prepared and sent out. Pastors are earnestly requested to use these or related topics, but especially to lay emphasis on the subjects set forth. Naturally these topics will emphasize Bible reading, prayer, the prayer meeting, religious expression and lay activities.

BEAVER PIONEERS.

"Let us presume that a pair of beavers have sallied from the home colony to establish new quarters," writes Raymond L. Ditmars of "Animal Engineers" in Boys' Life for December. "Wandering along a sluggishly moving stream, which is but a few feet deep, they pause at a location where the waterway widens a bit, possibly to a breadth of about thirty feet, and here they do surprising things. Small saplings near the water are quickly gnawed down, each beaver squatting in easy fashion, turning its head to one side, while the adz-like teeth gnaw quickly through a trunk from one to two inches in diameter. It requires but a few minutes to gnaw through the latter thickness and but a few passages of the keen teeth to fell a young tree as thick as a broom handle. As the growth topples over the beaver tugs and pulls to note how heavy it is. If the upper growth is thin and the sappling in consequence is light it is at once dragged to the stream and then towed to the center. Here the beaver dives, imbedding the upper, brushy portion of the sapling in the mud. The animal immediately returns to the shore. The thicker trees too heavy to be towed, are gnawed into sections, the brushly upper portions are towed out, firmly gripped by the powerful teeth, thence imbedded by diving and shoveling the muddy bottom. Progress is rapid. Waterlogged sticks are also gathered to form the base of what soon appears to be an island of circular form and about eight feet in diameter. The tireless labor continues, day after day.

"Within three to four days' time the island has assumed a substantial and permanent appearance. Its base is now composed of brush well jambed and woven, the interspaces are generously filled with water-soaked debris from the bottom, while quantities of mud have been deposited upon the top. The method of carrying the latter is particularly skillful. Each beaver works at the very edge of the stream, gathering in its jaws a bundle, crossways, of wet and dead twigs, then by scooping process it heaps the bundle with mud and burden braced by the forelimbs. It swims with head carefully reared and this means a great number of quick trips and the animals work feverishly pushing the material into place with the snout.

"When the island, flat and of solid appearance, is a few inches above the level of the water the beavers change their tactics and commence a great number of trips with quite smooth sticks. These are gnawed and trimmed with precision, in lengths of from two to three feet, from one to two and a half inches thick. At first these, a great many of them, appear to be scattered over the island in confusion. Areas near the stream are now well cleared of smaller saplings, the stumps protruding in all directions, the base sharpened to a point in the characteristic fashion of beaver work.

"From the confusion of tangled sticks on the island there gradutlly appears the form of a carefully braced and mound-like structure. It rises to a height of about four feet, is hollow within, and once its outer wall is completed the floor is built up about a foot and a half higher—or safely higher than the level to which these animal engineers intend to raise the stream. On one side of this beaver house is a circular opening, which at present is close to water level."

MISSISSIPPI CONFERENCE.

Admission on Trial.

Applicants for Admission on Trial into the Mississippi Annual Conference will please meet the Committee of Examination at the Methodist Church in Brookhaven, Miss., at 10 a. m., Tuesday, November 30, 1920.

H. M. ELLIS, Chairman.

First Year.

The Class of the First Year of the Mississippi Annual Conference will please meet the Committee of Examination at the Methodist Church in Brookhaven, Miss., at 2 p. m., Tuesday, November 30, 1920. HERVIE MELLARD, Chairman.

Second Year.

The Class of the Second Year of the Mississippi Annual Conference will please meet the Committee at 4:30 p. m., Tuesday, November 30, at the Methodist Church in Brookhaven, Miss.

T. W. ADAMS, Chairman.

Third Year.

The Class of the Third Year will please meet the Committee at the Methodist Church in Brookhaven, Tuesday, November 30, 1920, at 3 p. m. Please have certificates of work done by correspondence or at the Divinity School.

H. J. MOORE, Chairman.

Fourth Year.

The members of the Class of the Fourth Year, Mississippi Conference, will please meet the Committee at the Methodist Church in Brookhaven, December 2, at 10 a. m., prepared for a written examination.

J. A. MOORE,
W. H. SAUNDERS,
J. C. CHAMBERS.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Statistical blanks will not be sent out to the preachers; get your supply from Smith & Lamar, Nashville, Tenn. If you have any on hand, see that they correspond with the statistical table of last year's Conference Journal; if not, order new ones, as this will save both you and the auditors, as well as the secretaries, trouble.

Please hand in your reports not later than the morning of the second day of the Conference.

Faithfully yours,
T. B. COTTRELL,
For Auditing Committee.

NOTICE.

The third installment of the subscriptions to the Rev. I. L. Peebles Home Fund is due at this session of the Annual Conference. I hope that we may be able to turn over to him a full collection.

JOHN C. CHAMBERS, Treasurer.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

THE PERAMBULATOR "LOGS."

Tuesday morning, September 21, found our ship sailing upon the Pacific, but because of the "swell" the waves were causing, only about 60 of our 110 delegates to the Tokyo Convention were able to report "ready for duty" at the breakfast table. Among the missing was the Perambulator and another member of his party—for somehow or other, the motion of the ship was so contrary to the calmness of our stomachs we found it to our advantage to stay abed and refuse all offers of things to eat. So many being "slightly indisposed" broke into the plans of the ship's committee of arrangements; so that all affairs for pleasure and recreation were called off and those who were out got acquainted with one another in a less formal way. The men folks weathered it as best they could, but the ladies of the party had the nurse giving them medicine to quiet their nerves and urging them to take nourishment, which most could not do. Those of us who had brought along "seasick remedies" put them into play and waited, hoping they would prove effective.

Wednesday, September 22. Many of us still seasick and a few realizing there is no place like terra firma. Program of activities for day not yet regulated because of the missing.

Thursday, September 23. Sick list greatly diminished and so the order of the day as arranged by the committee on arrangements becomes effective by devotional service each morning at 10:30 and each evening at 8:30, a lecture or address from among the many of talent aboard. The Perambulator recovers sufficiently to inquire into the personnel of the ship's passenger list and finds there are eight nationalities aboard—Argentinian, Brazilian, Indian, African, Canadian, English, Dutch, Irish, and American. Among all these may be found the following classification: Missionaries, ministers, Sunday school association workers, denominational Sunday school secretaries, Baptist and Foreign Bible Society Field Workers, physicians, business men, dentist, farmer, temperance lecturer, school teachers, architect, stockman, and lawyer. Nineteen members of the Monteagle party have 42 places on the Tokyo Convention program. Thus you see the Perambulator and his party are among the elite!

To night's program consisted of a Gospel song service participated in by most of the passengers— thanks to the calmness of the sea!

Friday, September 24. On Monday a complete newspaper staff was appointed to issue a paper on Friday, giving the news and items of interest among the passengers. Promptly at eight thirty the passengers assembled in the salon and after a few preliminary remarks the editor-in-chief began the reading of the paper which contained "who's who," limericks, jokes, marconigrams, acrostics, conundrums, etc., all of which was related in some manner to the passengers in a funny vein. After the reading, the paper, which was made in copies, was sold to the highest bidder and the money was to be given to the World's Sunday School Association for Sundays in the world field. The papers brought $54.

Saturday, September 25. Nothing out of the ordinary to-day except a high sea in which the ship rose and fell at times as if the bow or stern was to be swamped by the tremendous waves. All we could do was to sit on deck in a sheltered corner or remain in the ladies' parlor or gentlemen's smoking room and read or talk. No sunshine was ours! At night Dr. Grierson, a medical missionary to Korea for twenty-two years, on his way home after a furlough of twelve months in America, gave us a very instructive and interesting lecture on Life in Korea.

Sunday, September 27. Weather again rough but not enough to keep the passengers from church, or else, by this time we are all so accustomed to a rough sea and dark, drear days, that we do not let them interfere with our pleasures or worship or study. Dr. Chas. W. Brewbaker, secretary of the Sunday School Board of the United Brethren in Christ, preached at the 11 o'clock service. A very interesting Sunday school, with three divisions, as there are just three children on board, was conducted by Mr. J. H. Engle, secretary of the Kansas Sunday School Association, at 3 o'clock. At night the sermon was given by Rev. F. L. Longford, secretary of the Canadian Methodist Sunday School Board.

Monday, September 28. We awake to find the sea was very rough and again our passengers had the privilege of remaining in bed—which quite a few did. However, at noon it began to clear and the sea to subside, and this, augmented by the announcement that the Empress of Russia, the largest ship in the Pacific trade, which had not left Vancouver until Thursday, September 23, four days after the Monteagle had left—would pass out within two miles of our starboard. This was given to us through the wireless operator, and consequently there began to appear watchers on our ship for the first sight of the Russia. About 3 p. m. the cry was heard, "Here she is," and there was a rush to the side of the ship from which, away in the distance, could be seen the smoke and outline of a ship upon the horizon. Gradually it came closer and in about 45 minutes it was abreast of us and within 300 yards. The passengers on each ship lined up and waved to each other, for the Russia, too, had 42 delegates aboard for the Convention. In a short while our ship was left far behind as the big Russia plowed her way through the ocean towards the west, and our last view of her was when she was silhouetted against the setting sun—a mere speck upon the horizon.

At the night service, after Mr. Priestly, of Seattle, gave his lecture on Alaska, the wireless which had passed between our delegates and those on the Russia, were read. They were as follows:

"Monteagle delegates to Russia delegates, Titus 3:15: 'All that are with me salute thee. Greet them that love us in the faith. Grace be with you all—Amen.'"

Russia delegates' reply, "2 Tim. 4:21: 'Do thy diligence to come before winter.' 3 John 1:14: 'But I trust I shall shortly see thee and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.'"

Tuesday, September 28. Ocean calm. Gordon Bryce, the six-year old son of Mr. and Mrs. S. P. Bryce, who are returning to India as missionaries, was given a birthday party by the passengers. The affair was quite unique in that the guests came dressed as representatives of some Mother Goose rhyme. Mother Goose, with Gordon by her side, welcomed such characters as Little Bo-Peep, Humpty Dumpty, old King Cole, Tommy Grace with a pain in his face, Beauty and the Beast, Jack and Jill, Dr. Foster, Little Nancy Eddie Coat, as well as Charlie Chaplin, the Siamese Twins, Dolly Dimple, Pocahontas, Harry Lauder, and many others who took keen delight in making the party a real joy for Gordon. The cook made a birthday cake and the women gave the lad a $10 gold piece. The lecture at night was by Geo. P. Howard, General Secretary of the Argentina Sunday School Association, a man of strong personality who brought a wonderful view of that great American country to the south of us. Mr. Howard has the advantage of having been born in Argentina, the son of a missionary, reared among the natives, educated in the States, and now for ten years having been in active Christian service in both the ministry and Association work. He thus has not only the native touch, but the viewpoint of both English and American Christians, and is quite able to give the real reasons for the seeming slowness in bringing Christ to the Southern Hemisphere.

Wednesday, September 29. The day was calmer and much time on board was given to deck games, such as checkers, chess, quoits, hockey, shuffle board and physical exercise in the setting up exercise under Miss McCallam for the women and Dr. Brewbaker for the men.

The night's doings were a mock trial, which was thoroughly enjoyed by all. Mr. Penniman, the leader of the Convention party, was charged with stealing a boiler from the Monteagle while at Vancouver, which delayed the ship's sailing four days. Witnesses for and against were had in the persons of a real Chinaman, a burlesque boiler maker, William Hardtack, a "nut" Wee Willie Winkle, an Irish hired girl, Bridget O'Toole, a pawnbroker to whom the boiler was sold, and a cabaret singer. Just as the trial began an Englishman rushed into the court and called attention to the fact that we were on a British ship and, therefore, under British law, and we could not "mock" at justice. Our American judge was quick to call attention to the fact that we were passing the Aleutian Islands which are at the extreme southern point of Alaska and being within three miles of them we were in American waters and, therefore, under American jurisdiction and the case would proceed. The trial was fair and for the first time the jury was composed of women, who brought in a verdict of guilty, despite the fact that counsel for the defense made a most worthy plea to them to remember his clients' 17 children as the hope of his home and life.

Thursday, September 30. On arrival at the breakfast table this morning, we were informed that Thursday had been lost and that to-day was Friday, October 1. When explanation was given, we were told that since leaving Vancouver, each day we had gained time, or that each day had become longer because we were going with the sun and in order to keep in time with Japan on our arrival we dropped a day and would pick it up when we returned; so we counted it Friday and went ahead with our work of picture taking, for it was the first real day of sunshine we have had on the trip across.

It may be these lines, credited to our captain, may set more clearly before our readers the mystery of the last day.

"In sailing West to Orient lands
The fickle clock turns back it hands

"Thus as you cross the stormy main,
Each day a little time you gain;

"The time you gain you must repay,
And bye and bye you owe a day.

"But this I'm sure will never do,
So one whole day they take from you.

"They take this day from you and me
On reaching one, eight, 0 degree.

"Although it seems a funny notion,
It's done on this Pacific Ocean.

"But when you have fulfilled your quest,
And changed your course to East from West,

"And navigate the wintry sea.
Your watch goes forward, they decree.

"Thus time is dropped till 'Tho Line' is crossed
And they give back the day youv'e lost.

"This may seem rather odd to you,
But that's exactly what they do.

"They give it where you mind it least,
Where East is West and West is East.

"From Greenwich, West is one, eight, 0.
And just tho same if East you go.

"Thus this meridian's just half way,
And it is called 'Meridian Day.'"

Well, we have been on this voyage since September 18, and now it is October 1, and in these 13 days we have seen nothing except water and sky, except the day we passed the Alloutian Islands, which were ten miles to the north of us, but whose mountain peaks could be plainly seen even though the day was dark and dreary; and the day the Empress of Russia passed us. Every day we have scanned the ocean for vessels, and while we can communicate with them by wireless, some being miles away, not a one have we seen—and only one day of real all-day sunshine have we had. However, our passengers are happy and have grown to know one another and to appreciate each other's point of view. But more in our next.

THE PERAMBULATOR

Jesus is always uncovering the spiritual meaning in the common actions of life. To him, the giving of a cup of cold water was a sacrament of humanity.—Exchange.

Blessed are the happiness makers. Blessed are they who know how to shine on one's gloom with their cheer.—Beecher.

The Home Circle

THE STATESMAN.

The statesman throws his shoulders back and straightens out his tie,
And says, "My friends, unless it rains the weather will be dry."
And when this thought into our brains has percolated through,
We common people nod our heads and loudly cry, "How true!"
The statesman blows his massive nose and clears his august throat,
And says, "The ship will never sink so long as it's afloat."
Whereat we roll our solemn eyes, applaud with main and might,
And slap each other on the back, the while we say, "He's right!"
The statesman waxes stern and warm, his drone becomes a roar,
He yells, "I say to you, my friends, that two and two make four!"
And thereupon our doubts dissolve, our fears are put to rout,
And we agree that here's a man who knows what he's about.

—Herald and Presbyter.

THANKFUL HEARTS.

By Willie Conger Page.

Now that summer with its spirit of gladness, its dreams and memories, has wrapped her mantle of sunshine, soft winds and azure skies and silently departed; and November with its tang of frost, its golden fruitage, its abundant harvest, has come, are we thankful to our Father for the blessings and privileges that have been ours since last Thanksgiving Day?

We have gone another year on life's voyage; we do not understand the roar of the storms, the buffeting of the high waves or the darkness of the nights that fill our hearts with fear; but we do trust the Pilot whose hand is on the steering wheel, we do know that our ship is being safely guided over life's drifting foam to that far-off haven of rest, that port from which no traveler returns.

Are we thankful that the sorrow and unrest of men have not availed to dampen the courage of humanity who struggle on with hope of high attainments and better living?

Are we thankful for peace and plenty, the cheering note of the song-birds, the companionship of little children, the gladness of youth, the loyalty of friends; for forgiveness, unselfishness, for high faith in the goodness and generosity of our fellow-creatures?

Are we so thankful that the dark, bleak days of the coming winter, the falling leaves and sighing winds of November, bring no dismay, but find our souls calm and serene? Let us ponder these questions as we go about our daily tasks. Are we thankful to God?

TAM'S PLACE.

Margaret nibbled daintily at the walnut on the little frosted cake. Then she sighed.

Daniel finished the fourth slice of bread and a generous allowance of raspberry jam. Then he scowled.

"Are you sick?" demanded father.

"I was just thinking," said Margaret, "that there wasn't really room for another place at this table."

"So was I," Daniel chimed in hopefully.

The twins' faces fell as mother answered cheerily: "Father and I must put in another leaf to-morrow. It will never do to crowd Tam when he comes to live with us."

Then mother rose to her feet and the twins deftly assisted in clearing away the tea things and washing the gold and white china dishes.

When their father laid his paper aside, Margaret fluttered to the right-hand side of his armchair while Daniel perched on the left-hand one. Father was full of stories that night. Burly Saint Christopher, Una and the lion, and last of all David and generous Jonathan were listened to approvingly. As the children were tearing themselves away, suddenly Margaret nodded gravely to Daniel, who scowled and nodded, too.

But mother seemed to look away down into little people's hearts. "I'll have to hunt for grandmother's green hassock to-morrow, so Tam will have a place at story time."

The twins grew very red and hung their heads, for they had been thinking they were glad that father's chair had only two arms!

In the morning Cousin Tam came—twenty-four hours earlier than he was expected. Father had to drive over the mountain to call on an old lady that had rheumatism and mother had promised to go to the city with some other ladies to buy a carpet for the church.

"This will be a fine chance for all of you to become acquainted," mother said in her calm, silvery voice, but she held Margaret off at arm's length and looked for a minute into a pair of cloudy blue eyes. "You shall be little mother to-day," she said as she kissed her.

"We'll go to the croquet ground first," announced the reluctant little mother, when they were left alone. "We have only two good mallets left, so only two can play at once."

"Do you know how to play, Tam?" asked Daniel. Tam nodded without speaking and walked over to the box where the mallets and balls were kept. Margaret's conscience pricked her. "You boys play the first game and then I'll play next time."

"No," Tam spoke suddenly, "I want to look at this mallet. I'll play after you have had a game or two." He pulled a bit of wire out of his pocket. He had his knife already in his hand. Daniel and Margaret slowly began to play, but they left off before the game was half over to admire the mallet that Tam had skillfully mended.

"If you cut off the ends of these, we could make two short ones," Tam proposed briefly; "some of the fellows like to play with short mallets."

"Let me do one," Daniel begged, and the two boys were soon hard at work.

"I'll skip over and get the Ewarts," Margaret said joyfully. When Harry and Ethel Ewart came, there were mallets for every one and the children had a merry game. Tam wasn't used to the sloping ground. At first he was greatly at a disadvantage, but as he learned to reckon on the distance the balls rolled, he beat the other players.

"This isn't a suitable place for croquet," apologized Margaret. "You see, Tam, we have lived in this house only a little while. Next summer we are going to have the grounds graded and then mother can have her flower beds near the house. This year we will have to plant them away down at the end of the garden. We'll have to walk about a mile to get a bowl of nasturtiums."

"Too bad," said Tam in such a nice voice that Margaret wondered if she was going to like her new cousin after all.

The Ewarts went home for dinner. In half an hour they came trooping back, ready for more croquet. But Tam had other plans.

"Who owns that old boat in the barn?" he asked.

"It's mine," Dan said promptly. "Uncle Elmer gave it to me to play in."

Tam hesitated. "If it was my boat," he said at last, "I would fill it with good earth and plant flowers in it."

"And you let vines trail over the side," explained Ethel Ewart. "I know a lady that had one at Silver Lake, and it was pretty!"

"Huh!" said Dan, "It isn't as pretty as ours is going to be. Tell us what to do, Tam."

"I love to garden," Ethel Ewart laughed, quite ignoring Dan's challenge, "and I'll help!"

"Me, too," put in Harry. "I won a prize for corn last year."

"All right," approved Tam. "Go home and get your shovels and wheel-barrow."

Off rushed the Ewarts while Tam, Daniel and Margaret cautiously dragged out the old row boat.

"Now we'll dump some earth in." Daniel sang out as the boat was put in a sunny spot.

"Pebbles for drainage," protested Harry, the corn farmer.

By the middle of the afternoon the five had started upon the tremendous task of drawing up the loads of good soil. Although they were hot and tired, no one mentioned giving up. Just at sunset the old boat stood ready to be filled with seeds and roots of vines.

Five dirty but jubilant gardeners shouted hoarsely as father and mother arrived at the same moment, "Look at the garden boat!"

"Well, well," father laughed, but mother was too happy looking into the twins' faces.

"Tam showed us how," declared Daniel.

"Three is better than two," said Margaret wisely, "only we didn't know it."—The Congregationalist.

Value
LUZIANNE
GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
UNITED PROFIT SHARING COUPONS
WRITE FOR UNITED PROFIT SHARING CATALOG

Cost of living higher?
Be a thoughtful buyer—
try old Luzianne. At your
dealer's you can buy it—
at our risk we urge you
"try it"—good old Luzianne

LUZIANNE
coffee
Goes Twice as Far

WM. B. REILY & CO., Inc., NEW ORLEANS

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Continued from the First Page)

passed, and they were advanced to the Class of the Second Year. J. A. George, N. J. Golding, C. L. Oakes, Seamon Rhea, J. F. Watson, and S. C. Yates made their reports, their characters were passed, and they were advanced to the Class of the Third Year. A. R. Beasley, J. S. Duncan, A. F. Moore, E. E. McKeithen, J. W. Robertson, and M. E. Scott made their reports, their characters were passed, and they were advanced to the Class of the Fourth Year. W. W. Bruner, S. W. Bryant, S. H. Caffey, W. R. Lott, and W. I. White made their reports, their characters were passed, and they went on record as having completed the required four years' course of study.

J. A. George, N. J. Golding, C. L. Oakes, Seamon Rhea, J. F. Watson, and S. C. Yates, having completed the two years of probation, were admitted into full connection, and the Bishop announced that he would receive them on Saturday morning.

Rev. W. A. Wilson was elected to deacon's orders, and Rev. J. H. Vance was elected to local elder's orders.

The Committee on Hospitals and Orphanages made its report No. 1, dealing especially with the Memphis Methodist Hospital. It was shown that splendid progress has been made on this great undertaking, and it is confidently expected that the institution will be open for the reception of patients by next spring if all the patronizing Conferences respond promptly with the financial pledges made by them. The quota of the North Mississippi Conference is $150,000, and steps were taken to raise the full amount as soon as possible. R. A. Meek, R. A. Tucker, J. H. Sherard, Thos. James, Mrs. J. M. Wyatt and T. C. Reeves were elected as members of the board of trustees of the Hospital.

J. D. Turley, Conference Treasurer, submitted his report, showing that he has handled about $65,000 of Conference funds during the year.

G. L. Jones, Conference Lay Leader, submitted the report of the Committee on Lay Activities, which was adopted by the Conference. The report stated that tithing is on the increase among the laymen, and urged the laymen to take over the management of the material interests of the church in order that the ministers may be free to devote themselves to their spiritual functions.

After announcements were made, the Conference adjourned with the benediction.

Afternoon and Evening.

The feature of the afternoon was the laymen's meeting, presided over by G. L. Jones.

The Sunday School Board observed its anniversary at the evening hour, the principal address being made by Rev. J. L. Neill, of the Department of Missionary Education in the Sunday Schools, Nashville.

(EXPLANATION—We regret exceedingly the fact that we are unable to give in full the proceedings of the North Mississippi Annual Conference in this issue of the Advocate. We had made arrangements by which we expected to receive the account of each day's proceedings by noon of the following day, which would have allowed us ample time for getting the matter in type and ready for the press; but, as it so frequently seems to happen when the need is most urgent, the post office seems to have failed to function properly and we are without the proceedings of Saturday and Sunday, the appointments only being available. We hope to have the completed report in next week's issue.—Editor.)

APPOINTMENTS FOR NORTH MISSISSIPPI CONFERENCE.

Aberdeen District.

T. H. Dorsey, Presiding Elder.

Aberdeen—J. E. Cunningham.
Algoma Circuit—W. M. Commander, supply.
Amory—E. R. Smoot.
Bellfontaine Circuit—W. C. Mattox, supply.
Buena Vista Circuit—R. M. Evans.
Calboun City—A. A. Martin.
Eupora and Maben—J. A. Coleman.
Fulton Circuit—L. Betterton, supply.
Greenwood Springs Circuit—E. C. Driskell, supply.
Houlka Circuit—B. F. M. Bullard.
Houston—E. M. Shaw.
Mathiston Circuit—T. B. Thrower, supply.
Nettleton Circuit—W. R. Williams.
Okolona—J. H. Brooks.
Pontotoc—H. P. Lewis.
Prairie and Strong—D. W. Babb.
Shannon and Nettleton—R. I. Collins.
Randolph Circuit—T. M. Plunkett, supply.
Salem and Oakdale—R. M. Papasan, supply.
Smithville Circuit—J. F. Owen, supply.
Toccopola Circuit—J. A. Brodie, supply.
Tremont Circuit—J. W. Jones, supply.
Tupelo—J. A. Hall.
Verona Circuit—W. B. Baker.
Vardaman Circuit—J. R. Murff.
Woodland Circuit—T. J. Halfacre.
Assistant Editor Sunday School Literature—J. W. Boswell.

Columbus District.

A. T. McIlwain, Presiding Elder.

Ackerman Circuit—W. L. Storment.
Artesia—H. M. Young.
Brooksville Circuit—W. W. Hartsfield.
Caledonia Circuit—R. L. Ellis.
Cedar Bluff Circuit—W. R. Liming.
Chester Circuit—J. A. Biffle.
Columbus, First Church—L. M. Lipscomb.
Columbus, Central Church—T. E. Gregory.
Crawford and Shaeffers—T. H. Mills.
Ethel Circuit—J. S. Maxey.
High Point Circuit—R. T. Nolen, supply.
Kosciusko—E. H. Cunningham.
Kosclusko Circuit—W. A. Bowlin.
Long View Circuit—Chester Ray, supply.
Louisville—J. W. Dorman.
McCool Circuit—D. R. McDougal.
Macon—Olin Ray.
Macon Circuit—C. W. Baley.
Mashulaville Circuit—Guy Ray.
Mayhew and Sessums—Seamon Rhea.
Noxapater Circuit—J. A. Goad.
Shuqualak Circuit—W. I. White.
Starkville—T. M. Brownlee.
Sturgis Circuit—W. A. Langley, supply.
West Point—Carroll Varner.
Field Secretary, Board of Finance—J. H. Bell.
Chaplain U. S. A.—J. A. Randolph.

Corinth District.

J. B. Randolph, Presiding Elder.

Blue Mountain Circuit—W. G. Burks.
Booneville—J. W. Ward.
Booneville Circuit—J. D. Boggs, supply.
Burnsville Circuit—R. C. Nanny, supply.
Chalybeate Circuit—J. G. Johnson.
Corinth, First Church—O. W. Bradley.
Corinth, South Side—B. P. Fullilove.
Corinth Circuit—A. R. Beasley.
Dumas Circuit—M. L. Ward, supply.
Golden Circuit—J. R. Jones, supply.
Guntown and Baldwyn—W. W. Jones.
Hickory Flat Circuit—D. C. Foust.
Iuka—H. E. Carter.
Iuka Circuit—W. T. Phillips.
Kossuth Circuit—C. E. Downer.
Mantachie Circuit—G. B. Love, supply.
Marietta—T. G. Adair, supply.
Mooreville Circuit—J. C. Nelson, supply.
Myrtle Circuit—G. A. Baker.
New Albany—J. E. Stephens.
New Albany Circuit—W. C. Beasley.
Potts Camp Circuit—M. A. Burns.
Rienzi Circuit—R. G. A. Carlisle.
Ripley—P. F. Luter.
Sherman—J. L. Nabors.
Silver Springs Circuit—To be supplied.
Tishomingo Circuit—W. T. Bazzell, supply.
Wheeler Circuit—J. W. York.
Conference Evangelist—W. A. Wilson.

Greenville District.

J. H. Felts, Presiding Elder.

Benoit Circuit—W. R. Goudelock.
Boyle Circuit—C. A. Northington.
Clarksdale—E. N. Broyles.
Cleveland—W. W. Mitchell.
Coahoma and Lyons—W. C. Carlisle.
Duncan and Hillhouse—D. R. Wasson.
Evansville Circuit—J. H. Ingram.
Friars Point—C. P. Moss.
Glen Allan Circuit—S. C. Yates.
Greenville—E. S. Lewis.
Gunnison Circuit—E. E. McKeithen.
Hollandale Circuit—J. A. George.
Jonestown and Rich—M. E. Scott.
Lake Cormorant Circuit—R. G. Lord.
Leland—W. M. Young.
Lula and Dundee—S. A. Brown.
Merigold and Alligator—L. A. McKeown.
Rosedale—J. W. Robertson.
Shaw—J. D. Simpson.
Shelby—J. M. Wyatt.
Tunica—C. A. Parks.
Chaplain U. S. Army—J. M. Moose.

Greenwood District.

S. L. Pope, Presiding Elder.

Acona—J. A. Poe.
Belzoni—W. M. Campbell.
Black Hawk Circuit—W. S. Selman.
Carrollton Circuit—R. W. Evans.
Coila Circuit—W. M. Hester, supply.
Drew—W. N. Duncan.
Dublin Circuit—J. J. Brooks.
Ebenezer Circuit—A. J. Henry.
Greenwood—V. C. Curtis.
Indianola—W. C. Galceran.
Inverness—E. B. Sharp.
Itta Bena—J. T. Lockhart.
Lambert Circuit—A. L. Davenport.
Lexington—W. H. Mounger.
Minter City—J. T. McCafferty.
Moorehead—J. D. Wroten.
Phillip Circuit—N. J. Golding.
Ruleville Circuit—W. S. Shipman.
Schlater Circuit—O. L. Savage.
Sidon and Cruger—J. J. Garner.
Sunflower Circuit—W. L. Graves.
Swiftown Circuit—To be supplied.
Tchula—H. N. McKibben.
Tutwiler and Glendora—W. N. Dodd.
Webb Circuit—S. H. Caffey.
Rural Survey Secretary, Home Department Board of Missions—R. H. Ruff.
Principal Acona High School—A. S. Brisco.

Grenada District.

R. A. Tucker, Presiding Elder.

Abbeville Circuit—T. J. Hopper.
Ashland—D. E. Crowson, supply.
Coffeyville Circuit—W. F. Rogers.
Duck Hill Circuit—W. J. Wood.
Durant—R. P. Neblett.
Grenada—W. W. Woollard.
Holcomb Circuit—W. M. Langley.
Holly Springs—W. R. Lott.
Kilmichael Circuit—J. W. Raper.
Lamar Circuit—G. D. Burt.
Oxford—T. H. Lipscomb.
Oxford Circuit—G. W. Roberson, supply.
Paris Circuit—To be supplied.
Pickens Circuit—J. H. Smith.
Poplar Creek Circuit—R. S. Lawson.
Red Banks Circuit—W. W. Bruner.
Sallis Circuit—O. P. Armour.
Tie Plant Circuit—G. T. Sledge, supply.
Valden Circuit—W. V. Shearer.
Waterford Circuit—To be supplied.
Water Valley, First Church—L. P. Wasson.
Water Valley, Main Street and Taylor—D. H. Crowson.
Winona—T. M. Bradley.
Winona Circuit—J. A. Patterson.
President Grenada College—J. R. Countiss.
Conference Secretary Education—J. H. Holder.
Conference Missionary Secretary—B. P. Jaco.

Sardis District.

R. A. Meek, Presiding Elder.

Arkabutla Circuit—W. O. Hunt.
Batesville—M. Johnson.
Byhalia Circuit—C. T. Floyd.
Charleston—J. T. Lewis.
Cockrum Circuit—T. L. Oakes; A. F. Moore, supernumerary.
Coldwater Circuit—A. S. Raper.
Como—A. C. McCorkle.
Courtland Circuit—W. D. Bennett.
Crenshaw and Sledge—J. M. Guinn.
Crowder and Oak Grove—M. H. Weed, supply.
Hernando—N. G. Augustus.
Horn Lake Circuit—L. H. Floyd.
Longtown Circuit—J. B. Conner.

Mt. Pleasant Circuit—G. C. Gregory, supply.
Oakland Circuit—C. L. Oakes.
Olive Branch Circuit—L. W. Cain.
Pleasant Hill Circuit—H. H. Wallace, supply.
Sardis—E. G. Mohler.
Sardis Circuit—T. H. Porter.
Senatobia—R. O. Brown.
Shuford Circuit—N. D. Guerry.
Tyro Circuit—F. H. McGbee.
Conference Sunday School Secretary—R. H. B. Gladney.
Student Emory University—J. S. Duncan.

Transferred to Other Conferences—C. D. McGehee, an elder, to the St. Louis Conference; S. W. Bryant, an elder, to the Little Rock Conference; W. L. Duren, an elder, to the Louisiana Conference and stationed at Rayne Memorial, New Orleans; A. M. Bennett, an elder, to the Memphis Conference; Jesse F. Watson, Class of the Third Year, to the Mississippi Conference; W. O. Wagoner, an elder, to the Louisiana Conference, and stationed at Abbeville and Kaplan.

CONFERENCE PERSONALS.

The editor of the Advocate was most delightfully entertained in the home of the popular pastor at Charleston, Rev. John Tillery Lewis. It was an unmixed pleasure to renew the associations and intimate fellowship of other days when both were students and roommates at Millsaps College. The mistress of the parsonage is as gracious as a hostess as she is charming in all the relationships of an itinerant's wife. The two splendid young sons of the home, John Tillery, Jr., and Henry Barton, were models of thoughtfulness and courtesy. The fellow-guest of the editor was Henry Pope Lewis, the worthy namesake of an honored father who, for many years, was a member of the Mississippi Conference, and a long-time friend.

We have never seen a more capable Conference host than was Brother Lewis. He was never at a loss to know what to do, and his good humor never failed under the most trying circumstances. He was ably assisted in entertaining by a fine committee from the church, and by the generous cooperation of the citizens of Charleston generally.

We doubt if any Conference in the connection has a more efficient secretary than J. R. Countiss. He is as great as a secretary as he is as president of a college—and that is saying a good deal.

The members of the Conference felt from the beginning that they were under the administration of a great presiding officer. Bishop McMurry has the happy faculty of keeping everybody in a good humor—and dispatching business at the same time.

Among other "biggest things in the world" that Charleston boasts of, is "Scissors," the Duroc Jersey hog reputed to be worth $65,000. We fain would have plucked a bristle from his back as a souvenir of his porcine greatness—but a punctured tire prevented our getting so much as even a glimpse of him. In popular pariance, be must be "some hog."

One could not but be impressed by the character of the lay delegation to the Conference. North Mississippi Methodism has reason to be proud of the men and women who have enrolled themselves under its banner.

It was a great personal pleasure to the editor to meet Brother F. A. Howell, of Durant, Miss., who has shown his friendship for the Advocate by many unmistakable tokens.

It is no reflection upon the gifts and graces of Rev. R. P. Neblett to say that his good wife deserves (as all good wives do, for that matter) the appellation, "better half." Mrs. Neblett was a delegate to the Conference from her district.

The editor is especially grateful to the Board of Christian Literature, of which Rev. J. W. Dorman is chairman, for its courteous treatment of him personally and for its earnest interest in the cause he represents. Its only concern was to discover the most practicable and effective way of promoting the welfare of the Conference organ. Both as a board and as individuals the members were eager to do the best thing for the paper in the best way possible.

The decision of Rev. Thos. H. Lipscomb, who has been a professor in the Candler School of Theology of Emory University, to re-enter the pastorate, has put back into the local work of the Conference one of its most distinguished and capable members.

The North Mississippi Conference has in its membership more than fifty graduates and former students of high-grade educational institutions, most of them, of course, from Millsaps College. There is probably not a Conference in the connection which ranks higher in this respect.

It was a great disappointment to his brethren that Dr. Jno. W. Boswell was not able to attend the sessions of the Conference this year. Methodism has no truer servant than this veteran, whose bow still abides in strength.

WORTH READING.

We have had occasion recently to read a volume of essays by F. W. Boreham, the distinguished Tasmanian writer, "The Luggage of Life" being the particular collection that fell into our hands. We read it with pleasure and profit, charmed with the piquant style of the author and benefited by his suggestive reflections upon the problems of life. We commend these essays to our readers—they will stimulate the mental processes and brighten the outlook upon life. Whether these essays appeal to our readers as strongly as they do to us or not, one thing is sure—they will not "bore 'em."

PERSONAL AND OTHER NOTES.

Rev. W. F. Henderson, Jr., has reached his new charge, Haynesville, La., and has been royally received. He writes that the outlook is good for a fine work.

Mr. J. G. Hancock, of Good Pine, La., in renewing his subscription to the Advocate, takes occasion to speak in very high terms of his pastor, Rev. A. M. Shaw.

Dr. W. G. Henry, formerly of the Mississippi Conference, was appointed to Eleventh Avenue Methodist Church, Birmingham, at the recent session of the North Alabama Conference.

Last Sunday, at 8 p.m., Dr. Jno. T. Sawyer occupied the Rayne Memorial pulpit, a good evening congregation being present. His text was Matt. xxv, 34, and his subject "The Exaltation of the Righteous.

Rev. W. A. Mangum, writing from his new charge, Queensboro, Shreveport, La., says: "I spent Sunday with my folks in my new charge and was very kindly received. I am well pleased with my appointment."

Dr. Hoyt M. Dobbs, formerly dean of the Theological Department of Southern Methodist University, which position he resigned last year on account of ill health, has recently been appointed pastor of First Church, Anniston, Ala., one of the leading charges in the North Alabama Conference.

Dr. and Mrs. Paul H. Linn spent last Saturday in New Orleans. Dr. Linn, who is president of Central College, was on his way from the seat of the North Mississippi Conference to Houston, Texas, where he had an important engagement in connection with the Educational Movement.

Dr. S. A. Steel is booked to give a course of lectures on the great characters of the Bible in the near future at Broad Street Church, Richmond, Va., Centenary Church, St. Louis, Mo., McKendree Church, Nashville, Tenn., Trinity Methodist Episcopal Church, Denver, Colorado, and other places. These messages are very highly commended.

Our church at Franklin, La., under the leadership of Rev. Jno. F. Foster, made one of the best reports in its history at the recent session of the Louisiana Conference. All assessments were paid in full, and a comfortable balance was left in the bank for the beginning of the new year. Brother Foster is greatly beloved by all the people of his charge.

A regrettable error occurred in the appointments of the Louisiana Conference as they appeared in the Advocate. Rev. H. W. Ledbetter was reappointed to West Monroe, where he has done a magnificent work, and not Rev. H. W. May, as we had it. Brother May was appointed to Winnsboro. We beg the pardon of all concerned for this mixing of the types.

Rev. A. Inman Townsley, who was appointed to the Abbeville and Kaplan charge at the recent session of the Louisiana Conference, has been transferred to the West Texas Conference and stationed at Alamo Heights Church, San Antonio. Brother Townsley has unusual intellectual endowments, makes friends quickly, and is an indefatigable worker. We predict that the San Antonio Methodists will soon know that he is "in town."

In response to a request from the Educational Commission, President W. R. Bourne, of Centenary College, has been granted an indefinite leave of absence to assist in the work of the Educational Movement. His special function will be to assist the alumni and the college presidents in their organization and work. The board of trustees of Centenary has elected Professor R. E. Smith to serve as acting president during Dr. Bourne's absence.

On November 18, the deed was signed and delivered transferring the King's Daughters' Hospital, of Hattiesburg, Miss., to the Hospital Commission of the Mississippi Conference; and on the following afternoon formal possession was taken, in the name of the church, by the Executive Committee and the Superintendent, the Methodist pastors of the city also being present. The Hospital Commission is called to meet in Brooklaven, Miss., on Tuesday evening, November 30.

Rev. J. D. Harper, a veteran in point of service, and eminently successful throughout his ministry, was appointed pastor of our McDonoghville church, just across the river from New Orleans, at the recent session of the Louisiana Conference. Not only will his son, Rev. R. H. Harper, pastor of First Church, this city, be blessed by having him near, but all the preachers of the city, including this editor, will also count it a rare privilege to be brought into close touch with this great and good man.

At the fourth quarterly conference of the Main Street Methodist Church, Biloxi, Miss., held November 17, the pastor reported ninety members received during the year on profession of faith, with enough by letter to give an actual net gain of one hundred. The stewards reported all assessments in full. The trustees reported valuable land acquired adjoining the church, at a cost of fourteen hundred dollars, most of which has been raised. The Ladies' Aid Society has raised and spent more than seven hundred dollars for the completion of the parsonage.

On the eve of his leaving for the North Mississippi Annual Conference, held at Charleston last week, the Oxford Eagle, of Oxford, Miss., had this to say concerning Rev. L. M. Lipscomb: "Rev. L. M. Lipscomb, pastor of the local Methodist church, is rounding out his first year in this pastorate, and has made a host of friends and admirers by his splendid gospel ministry, his strong Christian character, and his cordial, friendly bearing. He and his interesting family have proved a helpful addition to our community, and, with many others, we add our sincere wish and prayer that Oxford may continue to be favored with his ministry and influence. Brother Lipscomb easily ranks with our greatest ministers who are in demand for the choice pastorates, and Oxford should consider herself fortunate indeed to retain him. His sermon on last Sunday from Luke 2:49 was pronounced by many to be a masterpiece."

The following, which will be of interest to the Louisiana friends of Brother Coleman, appeared in a recent issue of the Commercial Appeal, of Memphis, Tenn.: "Dr. W. H. Coleman, of St. John's Methodist Church, preached his farewell sermon to an audience that filled the church, Sunday morning, November 6. In the two years he has been pastor, the church has enjoyed the most prosperous period in its history. Dr. Coleman's leaving is the cause of general regret among the members of his church, who presented him with a beautifully bound Schofield Bible, a gold watch, and a purse made up by the entire congregation as tokens of their love and esteem. The Mothers' Class entertained for Mrs. Coleman last week. Dr. Coleman will leave next Thursday for the Central Texas Conference and will probably be assigned to some church in Fort Worth, though no definite notice has reached him yet." Brother Coleman was appointed to Central Methodist Church, Fort Worth, a charge with about twelve hundred members, located in the finest residence section of the city.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

J. M. GEORGE was born in Alabama, February 13, 1878, and died in the sanitarium at Meridian, Miss., May 6, 1920. At the age of twelve, Brother George joined the Methodist Church at Old Sharon Camp Ground in Alabama. It was not the writer's pleasure to know him, but all who knew him said he lived a true Christian life, and was ready when the summons came. He spent most of his life in Mississippi. On June 1, 1896, he was married to Miss Susie Eaton, of Wingate, Miss., who preceded him to the Heaveniy Home twelve years. He leaves two sisters and one brother in Alabama, and one sister, Mrs. Brown, at Petal, Miss., and a host of friends. For a number of years he had made his home at Petal, where his membership was at the time of his death. His body was laid to rest in Sharon cemetery, near his birthplace. May God's richest blessings rest upon his loved ones.

S. C. MOODY.

MRS. EDNA HACKLER SCOTT died June 16, 1920, at the residence of her son, E. J. Scott, at the ripe old age of ninety-three. She was born in August, 1827. In 1849 she was married to John W. Scott, and to this union were born eight children. In her early teens she united with the Methodist Church and at the time of her death held her membership at the old Ebenezer church, which is a landmark in the community in which she lived, the church being over one hundred years old. She was, in the active period of her life, a faithful member of that church. About twenty years ago she lost her sight and for the last several years had been confined to her bed; but even in her infirmity she was ever true to her faith and proved a blessing to the members of her household. She leaves behind one daughter, three sons, thirty grandchildren, and thirty-seven great-grandchildren. She was laid to rest in the family cemetery by the side of her husband and children who had gone before.

CLAUDE P. JONES, Pastor.

Mrs. OLIVE McDONALD McBRIDE, the wife of J. H. McBride, passed away very suddenly at her home in Fayette, Miss., July 28, 1920, at the age of fifty-nine. She was the daughter of Mr. and Mrs. R. V. McDonald, and, under the influence of these Christian parents, she grew into a strong and faithful member of the Methodist Church having united with the church at about ten years of age. Later she moved her membership to Fayette, where she remained a member until her death. For nearly fifty years she was active in all church work, taking a leading part in the Sunday school, Woman's Missionary Society, and the Ladies' Aid. She expressed by her life the love and devotion she had for God and His church; never shirking a duty, but always seeking to do an act of kindness for some one. She was a home-loving woman—true to all the demands of her home and a most faithful wife. Her loyalty and kindness to her mother, who was so dependent upon her, was beautiful In the going of this most worthy character the home, the church, and the community have suffered a great loss. She is survived by a devoted husband, mother, and four brothers. Her remains were laid away in the cemetery at Fayette, to await the resurrection of the just.

CLAUDE P. JONES, Pastor.

ONE PREACHER MOVED BEFORE CONFERENCE.

Ordinarily it requires the wise counsel and godly judgment of the Bishop and his cabinet to move a preacher, and it is not infrequent that days are spent in prayerful consultation before a man can be placed satisfactorily to all parties concerned. But Logtown church seems to be a law unto itself, or would take the law into its own hands and do things when, and as it sees fit.

Recently compiaints were made by the official board, and the entire membership; a church conference was called, and an investigating committee was appointed. The report of that committee said the preacher must move at once.

Without delay, conveyances were furnished; the preacher, his family, their belongings, and such furnishings as belonged to the parsonage were furnished; the preacher, his family, order. It can be said that the preacher and his family are comfortably domiciled on the eastern border of the town.

The old parsonage has been sold and is being removed. A new building will be in course of construction as soon as the contractors can get to it, which, when finished, will compare favorably with the most convenient and best equipped parsonages in the Conference.

The church, also, will get a new roof, a fresh coat of paint on the outside, and some improvement inside. Other matters of interest to the church are progressing splendidly.

H. L. NORTON.

FROM FAYETTE, MISS.

Dear Brother Carley: Having seen nothing in the Advocate this year from Fayette, I take the privilege of sending a few dots to let you and the readers know that the pastor, C. P. Jones, is winding up the year with gratifying results. Collections will be in full, and pastor's salary running over. The Sunday school is on a boom, and the Woman's Missionary Society is doing big things. The congregations are large, and appreciative. It is a feast to the soul to worship with this people and to hear the earnest appeals of the young pastor, urging every one to live a pure, clean life. He attacks sin of all forms and places boldly and openly, yet he loves the sinner and deals with him fairly. I voice the wish of the church in saying I hope he will be returned next year to carry on the good work so well begun.

W. W. CAMMACK.

KNOWING AND BELIEVING.

As between knowing and believing, the latter is much more essential to the joy of living. In fact, the things which we know by the evidence of the physical senses are comparatively few and relatively unimportant.

I do not know that the sun will rise to-morrow morning, but I take great comfort in believing it. I do not know that the bank where my funds are deposited is safe, but I should be unable to sleep if I did not believe it. We do not know that the beams which support the church roof are secure, but there would be a panic in the congregation if we did not believe it. We do not know that our Chief Executive is an honest man, but the whole country would be up in arms if we did not believe it.

The great body or facts which we possess come to us, not by knowledge, but by faith. And they are none the less substantial and trustworthy on that account. For faith is substance, and it is founded on evidence; only it is "the substance of things hoped for and the evidence of things not seen."—The Intelligencer.

If not—give them

Bee Dee

Stock & Poultry Medicine

The old reliable BLACK-DRAUGHT for Stock and poultry

Ask your merchant!

Merchants: ask your jobber's salesman about Bee Dee!

199

INDIVIDUAL COMMUNION

TRAYS AND GLASS CUPS

Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.

Wm. H. DIETZ, 20 E. Randolph St., Chicago

HOLMES

is a

Reliable Store

BLYMYER CHURCH BELLS

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1895—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars address

HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y

310 Broadway Nashville, Tenn.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

DOING YOUR BEST.

Throughout recent months one has heard oft repeated the slogan, "Do your bit." Modesty forbids most of us from claiming that our best is more than a bit! But if we want the really worthy incentive, we will cast that piece of outworn jargon in to the discard and cry aloud for men and women who will do their best! Too much of life is lived in terms of "bits" rather than "bests." Can you imagine what a delightful world this would be if a higher percentage of us really did our best—at least occasionally? Of course we should always do our best, under whatever circumstances. Do we? Alas, no. The minister goes into his pulpit less than at his best and the congregation suffers—if his people have not long since given up in despair of ever hearing their dominie at his best. The church member comes a bit late, or forgets to pray for a blessing before he comes, or brings along a load of care, or a captious spirit—and again some one suffers for it. Of course your church and mine are "different." All churches are! Let us thank God for that. No two fields present precisely the same problems. But the root problem of all is to get at our individual tasks with our best. Neither the size of the field nor the apparent difficulties in the way are the real problem. The real problem is to get at the work God gives us to do, with an unconquerable determination to do our best. Our very best may seem but a small bit, but it contains the seed of immeasurable riches. Who but God can foresee the harvest? Suffer a single illustration. Suppose when the collection plates are passed we all did our best? Can't you see the treasurers and their assistants joyfully postponing their Sunday dinners to count the results? And the missionaries on the field holding a praise service over the returns? Wouldn't it make you and me happy to know that was possible because we did our level best?—The Intelligencer.

Simple Mixture Makes Hens Lay

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.—Adv.

PAINS NEARLY DOUBLED ME UP

Nothing Helped Me Until I Took Lydia E. Pinkham's Vegetable Compound.

Wyandotte, Mich.—"For the last four years I have doctored off and on without help. I have had pains every month so bad that I would nearly double up. Sometimes I could not sweep a room without stopping to rest, and everything I ate upset my stomach. Three years ago I lost a child and suffered so badly that I was out of my head at times. My bowels did not move for days and I could not eat without suffering. The doctor could not help me and one day I told my husband that I could not stand the pain any longer and sent him to the drug-store to get me a bottle of Lydia E. Pinkham's Vegetable Compound and threw the doctor's medicine away. After taking three bottles of Vegetable Compound and using two bottles of Lydia E. Pinkham's Sanative Wash I could do my own housework. If it had not been for your medicine I don't know where I would be today and I am never without a bottle of it in the house. You may publish this if you like that it may help some other woman."—Mrs. MARY STENDER, 120 Orange St., Wyandotte, Mich.

FROM WILLIAMSBURG, MISS.

Our fourth quarterly conference for the fourth year for P. E., Rev. W. B. Jones, and pastor, was held at Santee church the 10th inst. Attendance, interest, and reports were good. During these four years some results are: 97 accessions; pastor's salary and Conference collections doubled; Contributions for the Centenary and hospital; two of the four churches built anew, and a new and much better parsonage location. We have many good, loyal people. This is getting to be one of the best country charges.

This year, besides receiving his salary, the preacher is being dressed up for Conference, and the parsonage fitted up for the new one.

R. T. PICKETT, Pastor.

This is a good time to cling to the "things that cannot be shaken." No harm can come to the devout Christian if he can say: "Have Thine own way." – Exchange.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Harmless, purely vegetable infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

"Bless Its Heart—It's Happy Now" because its healthy stomach digests food properly, and bowels act as they should, after using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is a real pleasure to give this invaluable preparation—and babies and young children like to take it. Mrs. Winslow's Syrup never fails to overcome constipation and brings remarkably quick and gratifying relief in wind colic, diarrhoea, flatulency and the many other similar troubles. Add a few drops, depending on age, to each feeding, it keeps baby's bowels regular.

It is the best remedy that medical skill has ever devised and endorsed for teething babies, as may be quickly proven by reading the complete formula below which appears on every label.

Senna, Rhubarb, Glycerine, Sodium Citrate, Sodium bicarbonate, Oil of Anise, Fennel, Caraway, Coriander, Sugar Syrup

At All Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York
General Selling Agents: Harold F. Ritchie & Co., Inc.
New York London Toronto

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Thursday I was out on the Rocky Springs charge at Willows. The weather was so bad I only had the opportunity of speaking to the High School.

Sunday I visited Henry's Chapel, on the Deemer charge, and Philadelphia. The school at Henry's Chapel has a fine opportunity if the members of the church would rally to it. They have a fine body of young boys and girls that can be reached and blessed by God if the proper pains are taken in the matter. Philadelphia is a good school. They are well organized. They need more room and I trust will shortly have all the room they need. Their school shows a large average over last year, and many other things indicated life and growth.

The following is the percentage of the Sunday schools that have observed Sunday School Day in the various districts:

Jackson	....50 per cent
Port Gibson	.....47 per cent
Brookhaven	.....43 per cent
Newton	.....41 per cent
Hattiesburg	.....37 per cent
Seashore	.....36 per cent
Meridian	.....31 per cent

I trust that each district will show a marked increase by Conference.

Don't forget, the Sunday School Board is looking for the report that is due them. It will mean much to us if you are prompt in this matter.

Pray for the work and the workers.

Yours in Him,
JNO. C. CHAMBERS,
Field Secretary.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Bishop W. F. McMurry has answered the request of the Conference Sunday School Board and appointed me to be your Field Secretary. I was pleased to receive this honor to serve you another Conference year, and shall endeavor to do the work in the best possible order. The co-operation of presiding elders, pastors, and Sunday school superintendents is urgently desired.

The touring of the Conference in the interest of Men's Bible Classes will be put into effect during January and February. We will advertise the Wesley Bible Class Federation for March 15, 16, 17, at Lake Charles, at the same time. Watch these notes for announcement of "Men's Bible Class Tour."

ALONZO EARLY,
Field Secretary.

FROM GIBSON MEMORIAL.

Dear Brother Carley: Will you allow me a final word from Gibson Memorial? I am nearing the end of a four years' pastorate at this place, and in many respects it has been the best of the four. We expect to make a good report at Conference. Not all has been done that I had hoped, and I am not satisfied with my part of it, but I am gratified for what has been done.

Besides increases in finances and a large membership gain, the chief feature of this year's work has been the growth and development of so many members in Christian character and efficient service. Especially is this true among the men and boys. A larger per cent than ever before attend church and Sunday school.

The work is better organized than at any time since I have been here, and the future looks good for Gibson Memorial. The four years now closing have not been easy years, but they have been happy in many ways. Never have I seen greater visible results of labor, prayer and faith. The labors of the earnest, self-sacrificing men of former years are bearing fruit more and more abundantly. Gibson Memorial has long since passed the experimental stage, and henceforth will be a big factor in the religious and civic life of Vicksburg and Warren County. Keep your eye on Gibson Memorial.

Brother Carley, I do not know who will be my successor; perhaps you know, or can guess; but will you please whisper to the brother that he will have big work to do? Many heavy demands will be made on his time from all sorts of sources. "A great and effectual door will be open unto him, and there are many adversaries," but O, what wonderful opportunities; what a mighty schooling and training in the great experiences of life! Tell him about the practical training he will get, and to come with the prayer of one of America's great preachers, "Lord, do not give me tasks equal to my powers, but powers equal to my tasks." Is the brother weary and wants to sit down in an easy place? Tell him not to stop here, for the devil works all day and night in Vicksburg, and on every day of every month in every year, including leap year. In order to make any sort of progress, the pastor here must work. He needs to make sacrifices, "keep humble and sweet" as my dear father so often has told me, be prayerful, patient, not easily discouraged. Be sure to remind him, however, that he will have a noble band of men and women to labor with, people who love God and will love a man of God, and who are willing to make sacrifices for the good of the church more than the average Methodist. His hands will be greatly strengthened by their prayers, sympathy and service. If Brother N. B. Harmon is sent back to Crawford Street, he will have a true, brotherly, appreciative associate pastor.

There are lots of other good things I want to say, but print paper is too expensive and time too precious these days.

Come to see me some time, Carley. You haven't been to see me since your courtin' days and could talk about nobody but that good lady you won.

Your brother,
OSMOND LEWIS.

FROM GULFPORT, MISS.

Dear Brother Carley: There seems to be such a splendid interest in our church here, I feel that it would be interesting reading for the Advocate family. Brother Linfield has been such a wise, consecrated, diligent pastor and preacher that every interest of the church is moving finely. The choir gives excellent music, the congregations are large and interested, the preaching is pointed, helpful, and spiritual.

The stewards are harmonious and active, and have the finances well in hand and have announced to the congregation that everything would be up in full. The mid-week prayer meeting is well attended and full of interest.

Col. Hardy, the superintendent of the Sunday school, has one of the best equipped Sunday schools in Mississippi. His school is splendidly organized and thoroughly systematized in the management. October 31 was Decision Day, and was a great day for our church here. The attendance was 510, the collection was large, 13 children were baptized, 8 youths and 6 adults were baptized, 14 were received by profession, 20 by vows, and 8 by certificate. Thirty of this number were from the Sunday school. The total number of members so far is 150. Col. Hardy spoke encouragingly to the class from the Sunday school, and gave to each a Discipline. Brother Linfield, after receiving the class into the church, administered the sacrament, and invited those received into the church with their parents to come forward first and take their first communion. It was a fine service and will never be forgotten.

Brother Linfield is held in high esteem and is much beloved by the church and community. He will make, the stewards say, the best report from this church in many years.

Brother Chambers, on Monday, began an institute for the training and improvement of teachers. There were several good classes and it will mean improvement in Sunday school. Now it would be a great blessing, just after Sunday school if, by some means, there could be a special service adapted to the needs of the children, with special effort to lead them to Christ.

W. D. DOMINICK.
Gulfport, Miss.

A FINE BEGINNING AT LOGANSPORT, LA.

Dear Brother Carley: We have been received royally. A large congregation greeted us last Sunday morning, despite very inclement weather. Several hundred dollars worth of furniture has been placed in the parsonage and an increase of $500 made on pastor's salary over last year. The second Sunday in January will be "Christian Literature Day." Faithfully,

LELAND CLEGG.
Logansport, La.

FROM KINGSTON, LAUREL, MISS.

Dear Brother Carley: Just a short report from Kingston Church, Laurel. I am now closing my second year of my second pastorate here. When I came almost two years ago, the absolute need was a new church. The old building was inadequate and almost ready to fall down. With prices of material and labor high and going higher, it looked like an almost hopeless task, but with the co-operation of practically all our members and faith in God we set ourselves to the task. The two years have been the hardest of my life, but we are glad to report a neat and commodious building nearing completion without a big debt hanging over us—and if the approaching Conference does not upset present plans, the building will soon be finished and ready to be dedicated. We have put about $6000 into the building, besides utilizing most of the material of the old house, which gives us a plant well worth at least $7500. We have facilities for all departments of church work, especially the Sunday school and Epworth Leagues. Seventy names have been added to the roll, and the assessment for presiding elder and pastor has been raised from $570 to $1200. The Conference assessments have been raised considerably, yet we feel that we will be able to report everything in full at Conference. All departments have done good work and I feel sure that the church was never better organized than now. Many things have arisen that would discourage, some hard battles have been fought, but we feel that the good Lord has been our "present help in every time of need." We thank God and take courage.

L. F. ALFORD.
Laurel, Miss.

RHEUMATISM—RELIEF

From Its Dreadful Pains and Aches, Stiffness, Soreness—

Is properly to be sought in a good blood medicine, because authorities say rheumatism is a blood disease; acid has entered the blood, settling in the muscles and joints. That's what makes the sharp, sudden, shot-like pains, causing you to jump and cringe in agony.

Hood's Sarsaparilla comprises remedies that every physician prescribes for rheumatism, combined with other blood-purifying, tonic and strength-building ingredients in a formula vastly superior in make-up and in curative power. It does give positive relief. Thousands say so. So will you. For a fine laxative take Hood's Pills.

NUXATED IRON

For Red Blood, Strength And Endurance

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

An Enemy to Good Health.

Good health has no greater enemy than constipation. You cannot "keep fit" for work or play if the bowels are irregular or clogged with a decomposed mass of undigested food from which the blood picks up disease-causing impurities and carries them throughout the entire system. Foley Cathartic Tablets are mild but sure in action. They banish biliousness, sick headache, sour stomach and other ills caused by indigestion. Take one to-night and you will feel better in the morning.—Adv.

A CHRISTIAN CHINESE GENERAL.

By W. B. Nance.

Twenty-five years ago the province of Hunan was known as the hotbed of anti-Christian influence. Possibly that made Hunan especially attractive to the more adventurous spirits among missionary pioneers. It was a favorite field for itinerant expeditions of the great London missionary, Dr. Griffith John, who sent forth tracts into that province from nearby Hankow throughout the long years of his missionary service. Perhaps it is due largely to the work of Dr. John that Hunan is to-day one of the most progressive and modern provinces of China. The Yale Mission, a Christian college known as Yale in China, is located in the provincial capital, and many missions now occupy Changcha as well as Changte and Siangtan. In Changte is located the mission established many years ago by the Cumberland Presbyterian Church. Dr. Logan, of that mission, has for many years been winning the friendship of the Chinese by healing their diseases, while his wife, a sister of our own Dr. Manget, has been his first assistant as a trained nurse. At Changte has been located for a number of years a small army of 7000 men commanded by Feng Yu Hsiang. How General Feng became a Christian I do not know, but the character of his Christianity is well known among the missionaries of China. So much in earnest is he that he feels himself personally responsible for the spiritual, as well as the physical welfare of every soldier in his army. He has established the most rigid sanitary regulations for his camp, and the whole life of his soldiers is regulated with the supreme aim of making them not only physically fit and good fighters, but good men and good Christians. He takes every opportunity to secure the most gifted evangelists to conduct revival services for his camp. It is not much wonder, therefore, that 5000 of his 7000 men are Christians. Visitors to this camp say that it is almost as if one should go back three centuries and step into the camp of Cromwell and his Ironsides.

A very sad tragedy occurred within the past year in this camp. Dr. Logan was on terms of close intimacy with General Feng and was consequently called in to treat officers and men in the army. One day General Feng sent for him to see one of the men and, as usual, accompanied the doctor to the room of the sick man. Dr. Logan leading the way, stepped into the room and was immediately shot through the heart by the supposedly sick man who was really crazy. General Feng was just too late in his attempt to interpose his own body between the lunatic and his beloved American friend. Mrs. Logan, having sent all of her children to America to school, has joined her brother at Huchow, and is there giving her services as a trained nurse in the Huchow Union Hospital.

Soochow, China.

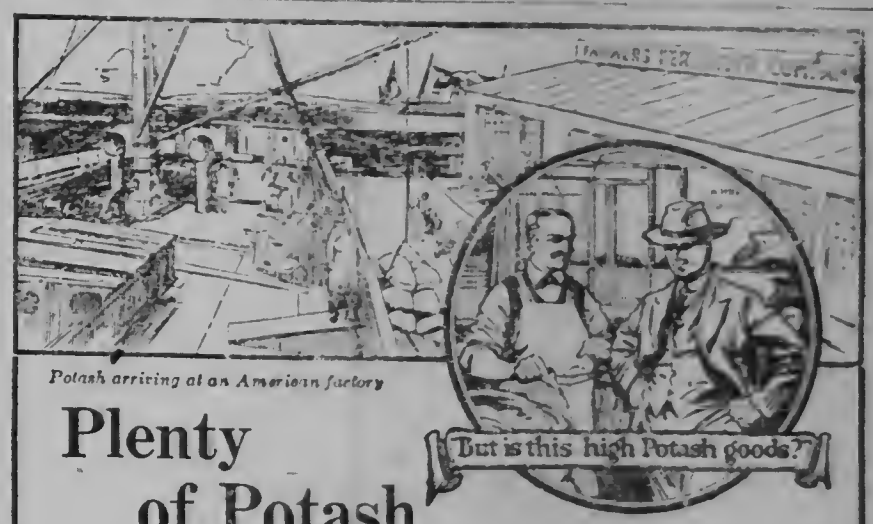
CHRISTIAN EDUCATION.

American civilization is the product of intellectual and moral culture. In the days when the Puritan colony of Massachusetts did not number over 4,000, the universities of England and Scotland were represented among them by over 100 graduates. A catalog of the founding of our historic colleges and universities would best reveal our fathers' interest in higher education.

Harvard	1637
William and Mary	1693
Yale	1701
Princeton	1746
University of Pennsylvania	1749
Columbia	1754
Brown	1764
Dartmouth	1769
Queen's Rutgers	1769
Hampden Sidney	1776
Washington and Lee	1782
Washington University	1782

Even before our national independence had been won, colleges and universities had been established which have stood unshaken until this day. No human brain can compute the influence of these institutions in the making of our government and in her struggles for freedom. No wonder Professor Huxley declared that if a nation could purchase a potential Watt, or Davy, or Faraday at a cost of five hundred thousand dollars down, he would be dirt cheap at that money.—Central Christian Advocate.

"Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and a higher character."



Potash arriving at an American factory

Plenty of Potash

AFTER five years of Potash famine there is now plenty of Potash to be had at prices that will permit it to be used at a good profit.

When Potash in mixed fertilizers was sold at five dollars per unit, everybody exclaimed that the price was "prohibitive." This was a state of mind. As a matter of fact, when the records of long continued experiments, east, south, and west, were carefully gone over it was found that there were plenty of cases where the crop increase from the use of Potash on corn, wheat, oats, cotton, tobacco, potatoes, vegetables and fruit returned over five dollars per unit, even valuing the crops at prices current before 1914.

Now prices of Potash are less than one-half of these "prohibitive prices," and prices of farm products are still high enough to make the purchase of the five to ten per cent Potash fertilizers a very profitable investment when yields alone are considered.

But this is not all. The shipping and keeping quality of many of our truck, fruit and special crops has suffered from lack of Potash.

Plant diseases have increased for the same reason.

Our best lands have been overworked to the limit and need restoration.

The fertilizer manufacturer who really has the foresight to understand that he serves his own and his customers' interest best by furnishing what his community really needs will return to the formulas that were found most profitable for his community before the Potash famine upset things. Indeed this is putting the case mildly, for provision should be made not only to restore the old high Potash formulas, but to use additional Potash to restore the drain on the soil during the past five years.

We never advised the use of Potash on soils where we had reason to believe it would not prove profitable, and never shall do so.

There is not a single crop on which Potash has not been found profitable on many types of soil.

In the readjustment period when farmers must use every means to assure success it is of utmost importance that they should not be turned aside in their efforts to buy fertilizers with a reasonable (five to ten) per cent. of Potash.

Potash Pays

and after five years of Potash famine it will pay better than ever.

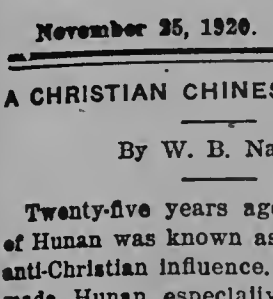
It takes time to produce and ship Potash and large stocks are not carried at Potash works.

Therefore it is imperative that you notify your dealer at once what brands of fertilizer you will require and that you should not be induced to change your order on any claim that the right kind of goods cannot be secured. Stick to it and you can get what you know you want.

SOIL AND CROP SERVICE
POTASH SYNDICATE
H. A. HUSTON, Manager
42 Broadway New York

Rosy Cheeks & Satin Skin

Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the



young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alterative known as "Golden Medical Discovery." This vegetable tonic and blood alterative clears the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

"Your Medicine is O. K."

Mrs. Chas. Rule, New Diggins, Wis., writes: "Your medicine is O. K. I think Foley's Honey and Tar is the best for coughs. I think your medicine is all you say it is. I know I would never be without it. You may use my name." Foley's Honey and Tar acts quickly, checks coughs, colds and croup, cuts the phlegm, opens air passages and allays irritation. It stops sleep-disturbing coughing at night. Children like it. Contains no opiates.—Adv.

For a Smooth Skin.

Nothing is more softening, soothing and effective than TETTERINE. For years recommended as the skins very best friend. Puts an end to pimples. Healing, antiseptic. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

EXCERPTS FROM LEAFLET.

What Has Your State Done?

Thirty-one States have established bureaus of child hygiene through their departments of health.

Twenty States have a birth registration system which is considered adequate by the Census Bureau.

Seventeen States have laws requiring treatment of the eyes of new-born babies to prevent blindness.

Twenty-eight States have laws providing for some form of public nursing.

Sixteen States provide medical inspection for school children (see the Woman Citizen charts, March 13, 1920.)

The Child's New Day.

Mrs. W. J. Piggot.

There can be no mistake about the Christ estimate of child welfare. On one occasion he took a little child and, setting him in the midst of disputing disciples, gave clear and pointed pronouncement against the individual or the social order whose practices created conditions which denied his benediction to the little child.

No thinking person denies that every child is entitled to a fair chance in his life's race, but society has often permitted the creation of harsh conditions and benumbing environment to interfere with the fruition of these rights, though the claim thereto is reaffirmed every time a child is born.

Our man-ruled world has been slow to get the Christ-estimate and to sense the things which militate against the safe development of child life. Raymond Fuller, of the National Child Labor Committee, says: "The nation that accepts the leadership of little children and sets them in the midst of its counselors, that nation will lead all others in the health, happiness, intelligence, morality, and efficiency of its citizens, and in national prosperity, both material and spiritual."

The same idea is expressed by William Chenery, associate editor of The Survey, who states that "nothing illuminates more clearly the character of a State than the method it utilizes in the upbringing of its young; as the progress which every nation makes or fails to make is faithfully recorded in the history of the rearing of its children."

It is undeniable that neither church nor State has put enough scientific study on the vital question of child-saving and development. The State will spend millions through its Bureau of Animal Husbandry for the protection and scientific nurture of its live stock as contrasted with the thousands spent through the Children's Bureau for the protection and nurture of its children. "How much better is a man than a sheep?"

Legislation Against Child Labor.

Many States have created child welfare commissions and are working to bring child labor laws up to the standard which is set forth in the Federal child labor law that went into effect in April, 1919. The provisions of the bill are: no employment of children under fourteen in mills, factories, and manufacturing establishments; no employment of children under sixteen in mines and quarries; an eight-hour day and no night work for children under sixteen. The constitutionality of this law is yet to be tested, however.

The Dawn of a New Day.

As a corollary to the Federal Child Labor Law there was introduced into the last Congress an educational bill which provided for a Federal Department of Education with a Secretary of Education to sit in the President's Cabinet. The bill called for an annual appropriation of one hundred million dollars to be applied toward the equalizing of educational opportunities in the States. The States desiring such aid must take the initiative, the plan to be financed on a fifty-fifty basis. The bill was indorsed by all organizations working for child protection, including the Woman's Missionary Council. Both great parties are committed to the plan of Federal aid to education, being assisted thereto by women voters.

Though much remains to be accomplished, the American child is at last coming into his own. Society has a clear idea of the future problems which the children of this generation must solve and a new sense of the menace of the overworked, under-developed, and under-educated child—all of which quickens the determination to give them a better preparation for the adventure of the new life before them.

Daily Schedule.

ACTIVITIES OF ST. MARK'S HALL.

Monday

Playground ..... 3:00 to 5:00 p.m.
(For Boys)
Sewing Class, 4th and 5th Grades
3:00 to 5:00 p.m.
Missionary Club .... 3:30 to 5:00 p.m.
(Boys and girls from 6 to 10 years)

Tuesday

General Clinic ..... 2:30 p.m.
Cooking ..... 3:30 to 5:00 p.m.
(Girls from 10 to 12 years)
Home Nursing ..... 7:30 to 9:00 p.m.
(Girls 14 to 18 years)
Athletic Club ..... 7:30 to 10:00 p.m.
(Boys 14 to 20 years)

Wednesday

Playground ..... 3:00 to 5:00 p.m.
(Boys)
Little Housekeepers
3:30 to 5:00 p.m.
(Girls from 8 to 10 years)

Thursday

Clinic, Ear, Nose and Throat
2:00 p.m.
Wood work ..... 3:30 to 5:00 p.m.
(For boys from 9 to 12 years)
Playground ..... 3:30 to 5:30 p.m.
(For boys from 12 to 14 years)
Dental Clinic ..... 4:00 p.m.
Sewing Class ..... 7:00 to 9:00 p.m.
(For young ladies)
Boy Scouts ..... 7:00 to 9:00 p.m.

Friday

Supply Store ..... 2:00 to 3:00 p.m.
(Second-hand clothing for sale)
General Clinic ..... 2:30 p.m.
Home Nursing ..... 3:00 to 4:30 p.m.
(For mothers and home-makers)
Playground ..... 3:30 to 5:30 p.m.
(For boys)
Campfire Girls ..... 7:00 to 9:00 p.m.

Saturday

Wood work ..... 9:00 to 11:00 a.m.
(Boys from 12 to 14 years)
Sewing Class, 1st and 2d Grades
10:00 a.m. to 12 m.
Playground ..... 2:00 to 5:30 p.m.
(For boys)
Sewing Class, 3d Grade
..3:00 to 4:00 p.m.
Citizenship Class (month of
October) ....8:00 p.m.

Office Hours:

Daily except Sunday .... 8:00 a.m. to 12:30 p.m.; 2:00 to 6:00 p.m.
Sunday hours ..... 3:00 to 5:30 p.m.
Nurse's office hours
8:00 to 10:00 a.m. daily
On duty for vaccinations, dressings and other services usually rendered by a nurse.

NORTH MISSISSIPPI CONFERENCE

The Need of Prayers.

"Lord teach us to pray," means not teach us how to pray but teach us the habit of prayer. As women in the Master's work, we need to bring this petition first of all; remembering that we already have the answer fully and clearly given even before we ask.

(Continued on Page 16)

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try.

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Stop Pimples.

Put an end to skin troubles and clear the complexion with TETTERINE. A pleasant and particularly effective salve used for years for all skin troubles. Soothing, pleasant, antiseptic, healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

FROM FAYETTE, MISS.

Dear Brother Carley: As we are approaching Conferenco time and as we have not appeared in the Advocate this year, I wish to tell you about our work. We find this a delightful people. They have been extremely kind and thoughtful of tho pastor and his family.

We have threo missionary societies in our church here—the Woman's Missionary Society, the Young People's Society, and the Junior Society, all of which have done good work this year. These societies have raised over $800 this year. The Woman's Missionary Society will be able to liquidate a debt of long standing on tho parsonage; and, notwithstanding this burden, much has been done by them in the way of making the parsonage more comfortable.

Our Sunday school, with its faithful superintendent, is proud of this year's record. Beginning in debt and with an attendance of about fifteen, we have reached the mark of sixty in attendance, with no indebtedness and money in the treasury. We have not finished yet, but hope to have every member of the church a member of tho Sunday school.

In the beginning of the year we put into operation the envelope system and the co-operation of the members of the church made it possible for the treasurer to meet all obligations as they fell due. This plan has taken care of tho pastor's salary regularly every month, and it will enable him to say, "Everything in full, Bishop."

We have made quite a few improvements on our church, such as painting the interior, and installing a new system of lighting, at an expense of several hundred dollars. The men have taken on new life and are planning for greater things. Next year they expect to be a station.

We had with us, during the month of May, Brother W. M. Sullivan, presiding elder of the Seashore District, and Brother M. K. Miller, our pastor at Holly Bluff and Louise, who conducted our revival. Brother Sullivan did the preaching and Brother Miller led tho singing. The meeting was a time of great spiritual blessing and the coming of these men of God was a benediction to our church and community.

We are grateful to God for any part we might have had in the upbuilding of His church and the advancement of His kingdom in the charge in which it has been our pleasure to serve in His name. CLAUDE P. JONES, P. C.

ALL WRONG WAS HER LIVER

Before Taking Black-Draught, Missouri Lady Was Troubled With Constipation, Headache and Bad Taste in Mouth.

Grandin, Mo.—Mrs. Susa Brooks, of this place, writes. "Some time ago I was in a bad fix, with stomach and liver trouble. I did not feel good at any time. I was very constipated, and had headaches from this condition, and had a continual hurting in my stomach, and bad taste in the mouth. Could tell my liver was all wrong.

"I had known of Black-Draught, so decided to try it myself. I began with a large dose or doses, gradually getting to smaller doses. It regulated my bowels, relieved me of the hurting in my stomach, cleansed off my liver and made me feel like a new person."

If you get up in the morning feeling as tired as you did when you went to bed—achy, coated tongue, bad taste in mouth, sallow complexion—then your liver has not done its full duty, and your system has absorbed the poisons which your liver should have taken away.

An occasional dose of Thedford's Black-Draught will help this important organ to function properly.

Get a package of Thedford's Black-Draught liver medicine to-day.

Druggists sell it, or can get it for you.—Adv.

MORE PAY FOR TEACHERS.

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 60c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

PILES DON'T BE CUT

Until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. K. R. PAGE, 430-G Page Bldg., Marshall, Mich.

SOMETHING THAT BEATS A FOOTBALL GAME.

By J. W. Cline.

Just a word about the opening. It is fine. The largest crash we have ever had, and no other word will express it. We have students almost literally hanging out by tho legs. We rented a big house outside and have that full. Our classes are bursting open.

Last fall (whole term) we admitted here, not counting Law Department at Shanghai, 369—of these 128 were in college and others in Middle School. Now we have actually in class 455, of whom 171 are in college classes. The highest enrollment we have ever allowed ourselves to take (last spring term) was 410.

This is the first time we have ever registered women; we have now two taking courses—Mary Cline and a Chinese teacher in Laura Haygood Normal.

Counting the Law School, our college enrollment will go just about 200.

The opening term of 1911 we had enrolled 22 in all college classes; and in all grades, college and preparatory, 159. Then we had in Senior Class of the college two; now we have in Senior Class of Arts and Science (do not know just now how many are in the Senior Class of Law) twenty-seven.

We have a fine class of Student Volunteers, numbering 16 so far. I meet these once a week in class. Most of them are in the college and I think in two years more we shall have perhaps ten of them in the Theological Department. I am making this one of the special features of my work this year.

The Language School (for teaching Chinese to the foreigners) opens in a couple of days. There will be some twenty students.

One interesting thing about the ministerial candidates is that several of them are of other denominations. One is being supported specially by a Presbyterian body, sent here purposely, and another is of the same faith and membership. We turn them back to their churches. The first ordained Chinese missionary sent to Yunnan by the Union Movement of Chinese churches is one of our graduates and is ordained in the Church of England. I advised him to stay in his own church and he is a most loyal member of our alumni. Recently he sent two young men here to enter school, relatives of the governor of that province.

The religious activities are starting out well this fall. We had a fine opening service last Sunday, when one of our former students preached to over 600 students, boys and girls. That is our regular church-attending student body now. Our church is getting too small already. You ought to see it.

We are all very busy; scarcely time to write. It beats a football game.

Soochow University, Soochow, China.

FACING THE NEW CONGREGATION.

Whatever our gifts, in speech, in memorizing, in argument, whatever the flattery or applause we receive because of them—whatever achievements people may think are due to us and forget the part of Christ and Calvary, let not us, ourselves, be so forgetful. Our glory should be in the Cross, its redeeming and saving present power. Said the great apostle, he who could write the XIII of Corinthians or the Epistle to the Hebrews, or the argument of Romans of Galatians, or matter in argument as well as beauty: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you tho testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men but in the power of God."

God grant that this may be the uppermost, the all-controlling thought as any amongst us faces a new congregation in any new pastorate, ayo, in all our pastorates this new conference year. Let us glory in tho Cross. Let us make that our message.—Central Christian Advocate.

He who simply trusts the Savior, he who faithfully performs every known duty, he who keeps a clear account with conscience, is always ready to enter heaven. As Ruskin says: "The only place where a man can be nobly thoughtless is on his deathbed. There ought to be no thinking left to be done there."—Selected.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

First Time Hens Laid During Moult

I have used your "More Eggs" Tonic since last fall and can surely say it has amply paid me. I have had chickens for 7 years and this is the first time they have ever laid through their moulting season.

MRS. C. LUGINBUHL, Norwood, Ohio.

Loafers Before, Layers Now

My hens have laid through moulting this year. It is the first time since I had chickens. They have always been loafers until I used "More Eggs". Now they are good layers.

MRS. H. J. SCHULZE, Pittsburgh, Kans.

24 Eggs a Day During Moulting

Your "More Eggs" Tonic certainly puts hens in good condition for laying. I had 175 hens that were moulting and I began feeding them your Tonic and got nearly 2 doz eggs a day.

S. J. FRANKENBERGER, Logantee, Penn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer: I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

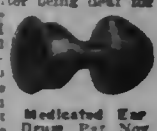
Address .....

625 NEW Bible STORIES
Illustrations & Scripture Anecdotes

Interesting Stories for Bible Talks, Christian Workers and Home Instruction. Arranged under Topical Heads for use of Speakers, Teachers & General Reading. Complete Manual of New Word Pictures on Bible Subjects. Neat Pocket size, 128 pgs. Cloth, 25c. Silver 35c. postpaid. Agts. wanted. GEO. W. NOBLE, Masonic Bldg., Chicago, Ill.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address



Medicated Ear Drum, Par Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
201 Adelaide St., Detroit, Mich.

No One Need Buy Cuticura Before He Tries Free Samples

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Frost-Proof Cabbage Plants.

Strong, well rooted and guaranteed to please you. Flat Dutch, Succession, Jersey and Charleston Wakefields. Postpaid 500, $1.25; 1,000, $2.25; Expressed 1,000, $1.75; 5,000, at $1.50. THOMASVILLE PLANT COMPANY, Thomasville, Ga.

11 Hens Idle; Now Lay 221 Eggs A Month

Almost Gave Up Raising Chickens. Then She Tried This Plan.

"When I accepted your offer and tried Don Sung, I was getting 1 or 2 eggs every other day. The next month, using Don Sung, my 11 hens laid 221 eggs. I almost quit raising chickens, but now I will raise as many as I can."—Mrs. F. C. Young, Bellefonte, Pa.

You also can easily start your hens laying and keep them laying, even in coldest winter. To prove it, accept our offer, as Mrs. Young did.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Vapo Cresolene

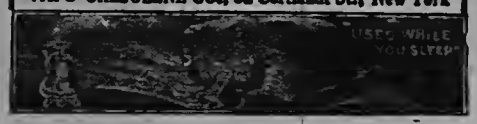
Used for more than forty years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York



WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

Side by side with a great enrichment through the Centenary, and through a large apprehension of world unity, there is a corresponding sense of poverty, and while we rejoice at our gain we mourn over our lack. We are profoundly conscious of lack. All Christians bewail the dearth of conversions, and we are often painfully conscious of the languishing missionary spirit; and we wonder about there being everywhere a double sense of powerful paralysis. Where is the lack? This is such a large question that one brief article cannot attempt a discussion; nevertheless a few broad statements can be made.

"Pray ye," is the A, B, C, of our Christian living—and the majority of us are not praying. This does not mean that there is not a great deal of prayer on the very highest plane, for many women have learned the secret and are channels of blessings; but they are in the minority. The greater number of us do not pray in reality. We think of prayer as a duty to be done, an obligation rather than a privilege. Fosdick says, "There are some who still think of prayer in terms of childish supplication to a divine Santa Claus." Thus we may confuse childishness for childlikeness.

Jesus said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." That was His order of life and it is also His order for prayer. Prayer must begin with God's interests and follow with individual needs. I wonder if we do not often pray for all our own needs and close with a sentence or two for the coming of the kingdom? Christ in His wonderful pattern for prayer taught us that our first business in prayer is to seek with God His victory in the world. "Thy kingdom come, and Thy will be done," teaches us the importance of the purpose of God for the world; and too we must take the whole world into our praying if we are to pray aright.

The teachings of Jesus are full of instructions about prayer, and a study of the whole field will result in blessed helpfulness, but two main lines of responsibility seem now to stand out for special mention. "Enter into thine inner chamber, and having shut the door, pray to the Father." A special place, a special time, a special method. In quietness and loneliness each one should pray. If the whirl of a busy life has crowded this prayer time out of our lives, all else may be in vain.

Then—"If two of you shall agree * * * they shall ask * * * for where two or three are gathered together in my name * * * there am I." This provides for fellowship in prayer. Thus we have the idea of the practice of prayer personally and the practice of prayer collectively both necessary and important.

It is the duty of the vice president of each auxiliary to promote the prayer life of the women of the auxiliary. It is the one definite thing that the Council commissioned her to do. She should organize prayer circles, suggest books on prayer for reading, take pledges for morning watch, and for family prayer circles. She should present the "Prayer Reminder" which appears from month to month in the Council Bulletin. She should arrange for definite prayer in keeping with the topic of study in the program, and in short should have charge of this department of work, stimulating the practice of prayer in every possible way. Than this, there is no more important work in our whole program. This is the need, this is the lack and this is the hope of the coming of His kingdom whose name we adore.

C. L. FANT,
Vice President.

GREAT ADDRESSES BY DR. STEEL.

Dear Brother Carley: Please allow me space in the Advocate to speak a word about Dr. S. A. Steel's work in Laurel, First Church. He came to us for the fourth Sunday in October and continued through the fifth Sunday. He brought a great blessing to our church and community. Every morning at 10 o'clock, Dr. Steel brought us a message on the work of the Holy Spirit, and at night a lecture on one of the great prophets of the old Testament. All of his discourses were both edifying and instructive—a feast to the soul and to the intellect. I have never listened to quite so great a course as Dr. Steel brought to us during that week. I do not know anything that would have meant quite so much to my church, the community and myself as the work of this great man of God. No preacher will make a mistake to have him in his church for a week, and I think that no preacher could do his church a better service than to have Dr. Steel.

With best wishes,

L. L. ROBERTS.

Laurel, Miss.

Complexion Worries

don't last long if you use TETTERINE. It insures a soft velvety skin free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's Rash, Prickly Heat, Hives and Eczema. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Hyomei

THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to Inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.00; extra bottle inhalant 75c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., 12 W. Green St., Ithaca, N. Y.

Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 49. | Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South | Whole No. 3380.

HENRY T. CARLEY, Editor. | NEW ORLEANS, LA., THURSDAY, DECEMBER 2, 1920. | CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CAROL IN A CAGE.

Not long ago, we were seated in a hotel lobby where two or three cages of canary birds were hanging. While we were thinking about the apparent cruelty of keeping the birds confined in such close quarters, several of them burst into song. Their little throats seemed almost to be bursting with the melody in their hearts as they poured forth the notes of ecstasy. We learned a lesson—the lesson that "stone walls do not a prison make" if the soul is free, and that happiness is by no means conditioned upon outward circumstance. If a little bird can sing its sweetest carol from a swinging cage, surely we who are linked with the Divine by the strong ties of infinite love can sing a song of praise and thanksgiving even in the face of disappointment and discouragement. "Is thy heart right with God?"—then sing in spite of all the difficulties without.

HARD TIMES FOR ENGLISH CLERGYMEN.

According to current reports, English clergymen are having a hard time making their incomes cover their expenditures. The Bishop of London, whose salary is $50,000 a year, has already given up one of his official residences, and announces that he is prepared to give up another one because he is unable to maintain them at the present high cost of living. His personal expenses are small—not more than $1000 a year—but the requirements of his position call for more than he receives. We do not know of any cleryman in this country who has difficulty in getting along on $50,000—but we know a good many who are having a hard time to make "buckle and tongue meet" on their meager stipends.

THE PREACHER'S VOICE.

The voice is not the preacher's stock in trade, but it is the medium through which he reaches the people with his message, and upon its quality and use depend largely the success with which he meets. Unfortunately, however, some preachers seem never to realize that the voice has any part in their equipment for service; consequently they yell, shriek, scream, grunt, growl, etc., etc., without rime or reason, apparently never thinking of the handicap they have imposed upon themselves by their failure to make proper use of an instrument that is perfectly adaptable to the emotion it is intended to express. A sermon may break a man's heart—but it ought not to split his eardrums.

WHAT IT IS NOT.

Christmas ought to be, and it is supposed to be, the most joyous season of the year. Commemorating as it does the supreme gift of God to man, it is a time when our thoughts ought naturally to turn to a consideration of God's goodness to us, and to a suitable expression of our gratitude to Him for His manifold mercies. Simple gifts to friends and loved ones are not out of keeping with the spirit of the day, especially those remembrances to our children that carry with them the suggestion of yearning love; and joyful gatherings of families and friends are altogether appropriate in commemoration of that joyful day in the long ago when angels announced the birth of the Christ. But to many people Christmas has come to be a season to be dreaded because of the difficulty of meeting the expectations of those who themselves give and are accustomed to receive gifts. So great is the financial burden in many cases that the banks have actually established special departments for "Christmas savings," in order that their patrons, by setting aside a little each week throughout the year, may have, when Christmas comes, the money with which to buy presents. In effect, this means that the giving of presents has reached such a stage that it is recognized as a tax on a whole year's earnings. And then, for several weeks before Christmas, little else can be thought of but Christmas shopping—a nerve-racking, soul-trying experience that takes much of the joy out of what would otherwise be a happy anticipaton. Even the daily newspapers carry prominent announcements of the number of shopping days left before Christmas, which means that the most sacred day in the Christian calendar has been thoroughly commerclalized. Christmas ought to be a day of holy joy, marked by the appropriate celebration of the supreme event in human history; instead, it is too much a day of useless and extravagant giving and of social dissipation. The Christian world is having a hard time saving its Sunday; the first thing it knows, it will have no Christmas.

AS TO JOINING THE CHURCH.

As to joining the church, Dr. G. Campbell Morgan says: "In the church you will find the fellowship of sympathy and strength that you need. Man is made for comradeship with man, and the friendships that are purest and brightest are friendships formed within the church of Christ. The church cannot help you (nor can you help it) as long as you stand outside and criticize it. Join the church, and that immediately. Do not wait until you have found a church in all details perfect, for if you do, you will have to wait until the first morning after the resurrection. The principle of selection is a very simple one. Find the church in which you will most easily have communion with your Lord, the church in which your spiritual life will be strengthened most. I care not for its ecclesiastical polity, nothing for its form of worship. Neither magnificent ritual nor Puritan simplicity should attract you in itself, but the enthroned and glorified Christ; and wherever you find you can come into communion with Him in worship most easily, there settle."

THE PROFIT IN TAKING A LOSS.

Good business men sometimes conserve their own interests by taking a loss. If there were never anything to interfere with profits, success would be merely a question of opening a shop and running it long enough to accumulate a fortune. As a matter of fact, no wise man will ever assume that losses are not to be incurred. Under favorable conditions, they can be reduced to a minimum and their sum total lost sight of in legitimate profits—but they cannot be eliminated. It is probably true that a good many men are now facing a loss on account of the rapid downward trend of prices; but if they are far-sighted and fair-minded, they will spend much less time in bemoaning their fate than in adjusting themselves to a new order of things. A determined effort to maintain high prices in the face of falling costs may save a few dollars to-day— but it will lose the good will of many who will have plenty of money to spend to-morrow. Anyhow, the buyers have been on the losing side a pretty good while—and "turn about is fair play."

PROHIBITION AND REVENUES.

One of the objections urged by its opponents against prohibition was that the falling off in municpal revenues would put many cities on the verge of bankruptcy. Most cities are chronically short of funds—but we have not heard of one to date that has not managed to get along somehow since the liquor traffic was abolished. Even New Orleans seems to be faring about as well financially as it did when the saloons were flourishing. One of the most interesting results of the actual coming of prohibition is the demonstration of the inherent weakness of all the arguments against it.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 20, 1918.

TERMS:

Subscription Rates: One year, $2.00; six months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

AN INVOCATION.

By Rev. S. J. Davies.

Above the tumult and the strife,
Of issues born of civic strife,
Where lurid passions snarl and bite,
As looting wolves of gloomy night,
And sad, low voices cross the seas,
Are calling with insistent pleas,
Be thou our stay,
Oh God, we pray,
In this our day.

Too vain are we of garnered pelf;
We center thought on pampered self,
Forgetful of the immortal soul,
And fix our hearts on greed's vain goal.
To meet the cry of Nature's want,
We hurl the dart of sneer and taunt.
Teach us thy way,
Oh God, we pray,
To-day, alway.

THE MINISTRY OF THE HIDDEN LEAVEN.

By Richard Braunstein.

In these days of the spectacular and theatrical, of press agents and publicity experts, we are accustomed to big names and deeds in almost every department of human thought and action. This is true not only in the secular but also in the religious world. Nevertheless, there are men and women in every community expressing their lives in helpful ministry and constructive service without ostentation or garish display. Like leaven, they are influencing their environment and manifesting a righteousness without conspicuous endeavor.

Some of the greatest and most potent forces in the universe are silent. The sun does not ring a bell to let us know it is ripening a harvest. The moon does not trumpet the fact that it is controlling the tides. The frost can crumble a mountain as efficiently as dynamite. The planets swing in their courses with mathematical precision, and the seasons come and go without jar or friction. Here and there are individuals who are building the walls of the kingdom without sound of saw or hammer. The "Silent Thunder of Fidelity," and the "Might of Mediocrity" are the daily commentary on the words, "Know ye not that a little leaven leaveneth the whole lump?"

Christian living is not a matter of dimension but comprehension. It is not always the doing of a big thing, but it is always the doing of a little thing well. It is doing the little thing so well that in the last analysis it means bigness in results. It is faithfulness to the next duty, fidelity to the task that lies nearest, loyalty to the so-called commonplace. It is abiding in one's place, high or low, giving an excellent reason for the faith that is in us. It is not a matter of location but of consecration.

There is nothing very big accomplished but has a small beginning. "The kingdom of heaven is like a grain of mustard seed." It often involves nothing more spectacular than the proffering of a cup of water to a thirsty soul. Savonarola in speaking of his conversion said, "A word did it." The Master broke the heart of Peter with a look. One of the greatest compliments ever given to anybody was: "Thou didst well that it was in thine heart." Jesus had great regard for the woman who "did what she could." The small store of the loaves and fishes of the lad's lunch basket when brought to the Creator of all loaves and fishes for His blessing furnished a repast for a multitude on a mountainside. Isolated pulse-beats and wayside heart-throbs often make for the redemption of communities. If the world is beautiful in its vastness, it is because, first of all, it is beautiful in its atoms. The mountains can be reduced to grains, the oceans to drops, and the oaks to acorns.

Some of the outstanding personalities of the kingdom are Paul, Luther, Wesley, Carey, Judson, and a host of others whose names and deeds enliven the record of the printed page and enrich the memory with their heroisms and sacrifices. But who can name the great host which no man can number who contributed their humble share to great reformations and decisive turning-points? We recall the names of Richard the Lion-Hearted and Peter the Hermit, who with hearts on fire spoke with tongues of flame and started that conflagration called the Crusades. But who can name the scores and scores who lost their lives in that splendid attempt to snatch the sacred sepulcher out of the hands of the infidel? We easily remember the names of Pershing, Foch, Allenby, and Petain in connection with the late war. But who is so expert that he may name the great multitude who fought in the army of the heroic ideal so that the world might be made safer for democracy?

We are familiar with the great personalities and brilliant leadership of our denominational life and ecclesiastical statemanship. Nevertheless, there are thousands of men and women who are perpetuating the plans and programs of the generals and captains in obedience to their world-vision in the local society or organization. Mr. Somebody gives half a million of dollars to foreign missions. Mrs. Somebody gives an equal amount to home missions. We do well in stressing such generosity and advertising such benevolence. We must not, however, forget Mr. and Mrs. Anybody, everywhere, who are doing their bit, which happens to be their best, for the same cause. The church needs its pathfinders and pioneers. It cannot exist without its humble followers. Our denominational sky-line may be ablaze with brilliant stars, but the heavens are not made bright alone by stars but also by the satellites. We know Peter, but let us not forget the fact that it was Andrew who brought Peter to the feet of the Master. The greatest spirit is often led to its mission by the humblest hand. Even Cicero must build a monument to the memory of the slave who had assisted him in his studies. Henry Ward Beecher late in life and at the height of his success paid tribute to a teacher of his early youth, giving her as one of the contributors to his success. When the professor who gave light and leading is forgotten the student who attended his classes is praised and paragraphed by an appreciative public. When the circuit rider has gone to his merited "Well done, thou good and faithful servant," he being dead yet speaks in the career of the now famous missionary who was his convert in the beginning of his ministry.

Many years ago a severe snow storm prevented the presence of the pastor and most of the congregation of a little chapel in Artillery Street in London. Among those present was a little boy seated in the corner of the gallery. There were whisperings and hasty consultations among the handful of those who had braved the storm, and one was chosen to be the preacher of the morning. "A poor, thin-looking man, a shoemaker, a tailor, or something of that sort." It was not much of a sermon he delivered, judging by the usual standards. But the text was worth while. It was "Look unto me and be ye saved, all the ends of the earth." It was enough to convert the boy in the corner of the gallery, whose name was Charles Haddon Spurgeon. The preacher's name is forgotten. Who shall forget the name of Spurgeon?

The service that is done in the limelight to-day is often the result of the service that was done in the candle-light yesterday. The ministry of the foreground is often the afterglow of the ministry of the background. "God moves in a mysterious way, His wonders to perform." A poor, humble woman whose name has been lost to history gave a religious tract to a man named Richard Baxter. He read it and was led to Jesus Christ. Years afterward he wrote a book called "The Call to the Unconverted." This book in turn was the means of leading many others into the kingdom of truth. Among those who read it was Philip Doddridge, who wrote a book entitled "The Rise and Progress of Religion in the Soul," which also had a powerful influence among those who read it, among them being William Wilberforce, who wrote "A Practical View of Christianity," which had a great vogue and gave an impetus to Christianity that was felt especially by Leigh Richmond, who wrote a tract under the caption, "The Dairyman's Daughter," which was translated into many languages, extending the gospel wherever it found a reader. This book found its way into Scotland and fell into the hands of a boy named Chalmers, who entered into the apostolic stride and thrilled his age with his ministry.

In the gracious economy of God nothing is lost. Not all may be given the gift to adorn cathedral walls with angel forms and the faces of Madonnas, but even the doorkeeper in the house of the Lord is on the pay-roll of the Almighty. Not all may plan campaigns and map out the intricacies of attack, but there never was any conquest without the devotion of the common soldier. No army is complete without its generals and captains. Neither is it very efficient without its hewers of wood and drawers of water.

During the recent World War one of our metropolitan newspapers kept an eager public informed as to the movements and positions of the Allied forces by means of colored buttons placed on a large map spread before the office of publication. One of our citizens, a man of poetic imagination and romantic viewpoint, regretted that the flower of the world's manhood could find no better representation than a round disc. But the rarest and most significant values in the history of human progress have always been represented by a symbol. To feel, however, that we are in a thing, playing our part in some great drama, identified with some burning cause, is worth while whether our names are flashed in electric letters across the horizon or merely marked by a counter. To be cognizant of the fact that we are making the world richer and better should be a source of satisfaction to heart and conscience. That we are one among a thousand, a unit in some great collective mass, an integral in the midst of the innumerable, should be a means for our gratification whether we are in the "public eye" or only a portion of the unseen leaven that is used of God for the establishing of the reign of His love. To be unknown may be our disappointment. To be unfelt is the world's loss.

This submerging of self, nullification of the ego, inconspicuous function and unadvertised ministry, is going on every day. It is the logic of our splendid civilization, the data of all noble biography, the subject matter for some future historian, of the energetics of the Holy Spirit employing the time and talents of a devoted disciple band. It is the romance of missionary conquest, and the explanation of sweeping reforms. It gives the purple patches to the record of human regeneration and emancipation. It inspires our art and literature and composes our epics and frames our ideals. It is the creator of the medicinal boons and tonic blessings of the hour. It is the heart of Mary Jones and John Smith used as the pathway of God to other hearts. It is the Son of God making Himself felt in the sons of men, the Man of Calvary incarnated in the man on the street. It is that which finds a glory in the commonplace, every bush a burning bush, the dusty highway a Bethel,

and the "crowded ways of life" a rendezvous for God and democracy.

People passing along a dimly lighted street at night are scarcely more than moving shadows in our sight, one differing little from another as they hurry by. But out from some great window pours a brilliant light, and as the forms pass one after another within the sphere of its radiance they change and for one illuminating moment take on striking individuality. There is a great soldier, a remarkably beautiful woman, a noted statesman, a successful teacher. The brilliant light focused upon them lifts them out of the drifting mass and reveals them as they are. Thus do the supreme moments of life throw such a revealing light upon inner personality. The tramp becomes a hero in risking his life to save a little child. The giddy girl stays at her post and rings the alarm in time of flood or fire. The indifferent man next door becomes a friend indeed in time of need. The autocratic woman across the way becomes democratic in the hour of epidemic. The butcher, baker, and candlestick-maker become angels unawares and head a popular subscription list. Draymen and stevedores play Santa Claus to the children of the settlement. When the hour of crisis comes, the psychological moment arrives, humanity takes its cue and plays its part and is not found unprepared to perform the function of sterling manhood and womanhood. Or shall we say that when the hour and moment challenge, that which we see is only a manifestation of lives we thought hitherto impervious to the refinements and obligations of world brotherhood? History has proved through the ages that crises reveal character. When one was needed to carry the beam of the cross of the Christ as He traveled toward Calvary, the record says, "And they found a man."

In one of our magazines there appeared recently a story entitled "Cold New York." It was the old, old story of how youth felt the call of the great metropolis and turned its back on the monotony of the village life and home. A brilliant young woman feeling the urge of her ambition migrates to New York in quest of fame and fortune. In the give and take of office routine and the bread-and-butter struggle of the mart of trade she thinks she has found a justification of the phrase "man's inhumanity to man" and regards her fellow-beings as cold and callous to her bleeding battle and heart-weary loneliness. The death of her small invalid brother teaches her that cold New York is warm beneath the mantle of its business and industrial strife. The cloud and shadow reveal the fact that office puppets and the automata of adding machines are creatures of real flesh and blood, men and women of sympathy and understanding, brothers and sisters under the skin, with a smile under the fighting mask, and a warm hand-clasp under the iron glove. Going down into the valley of the shadow we look up and gain the right perspective of human thought and action and with the young lady of the story we reverse our verdict and say, "I never knew the world was so kind." The darkness brings out the stars. The crushed flower sends forth the sweetest perfume. The fulcrum of the cross lifts the world to a common height. Existence is not a question mark but an exclamation point. Life would be poor indeed without its Gethsemanes and Calvaries.

So the epic of redeeming love is written day by day. Its theme is the angel in the rough stone, the jewel in the mire, and the lily in the muck. It is eloquent of the fact that "in the mud and scum of things, there something always, always sings." It teaches us the great definition of democracy, as being not a form of government, or a method of electing some candidate to office, but as the fine art of having faith in one's fellow men. Jesus loved the common people uncommonly. To them He went for kingdom-builders and disciples. In wavering Peters He saw rock-like qualities and in doubting Thomases He saw stanch confessors of His Messiahship. No epic, however, can be written without its commas and semi-colons and humble periods. To change the figure, we say that the symphony of life may not be melodious without its rests and grace notes. "There is no music in a rest, but the making of music," said Ruskin. Rests and grace notes are as essential as the crashing chords struck in crescendo. In the energetics of the kingdom nothing is unimportant. A drop of water is as potent as the tides that bear our commerce. God Himself is not always in the strong wind, or the earthquake, or the fire, but in the still, small voice as often as in the mightier matters of His plan and purpose.—Zion's Herald.

REV. J. W. PRICE.

John William, son of Thomas and Elizabeth Baker Price, was born at LaGrange, Missouri, December 30, 1842, and passed to his reward from the home of his daughter, Mrs. Likens, at Somerville, Tenn., on the evening of June 22, 1920. While he was yet an infant his parents moved to Russellville, Kentucky, where he grew to manhood. He attended college at Bowling Green, securing an education far above the average for that time, and becoming fixed in habits of study which remained with him to the end.

In 1869, he was married to Miss Mary E. Valentine, who preceded him to the great beyond by some three or four years. To them were born six children, three of whom survive, Mrs. C. E. Wright, of Greenwood, Miss., Mr. Will Price, of Corinth, Miss., and Mrs. Margaret Likens, of Somerville, Tenn.

Though he was licensed to preach at the early age of twenty, his heart was set on the study and practice of medicine and he was for some six years a "beloved physician." However, there was constantly with him a vision of human needs which could only be met by the Great Physician and his loyal soul could not long content itself with merely ministering to the bodies of men. So, in the fall of 1868, he forever laid aside the practice of medicine and enrolled his name with the knights of the saddle bags, becoming a member of the Louisville Conference. Here he served Hopkinsville, Henderson, Auburn, and Bowling Green circuit. In 1879, the condition of his health was such that he sought a milder climate, coming to the North Mississippi Conference. In his new field of labor he at once took high rank, having been placed in charge of the Greenville District in his second year. He later served Water Valley, Columbus, Starkville, Greenwood, Holly Springs, the Grenada District, and other important charges, and was everywhere beloved for his genial, kindly spirit, and honored for his loyal devotion to the cause of righteousness.

His pastorates were notably evangelistic, gracious revivals attending his ministry of the Word. He was never happier than when engaged in leading souls to Christ. Only a few weeks before his death, he gave active assistance to a brother minister in a revival. His preaching was orderly, lucid, appealing. His pathos was deep and sincere, moving the hearts of those who listened. On occasions, he was genuinely eloquent. Few ministers excelled him in the knowledge and appreciation of music. He loved to sing, taught his children to sing in home and church, and always had the best choir in the town where he preached.

In the scope of his nearly four-score years there rose many a sunlit upland and stretched many a shadowy vale, but whatever the roads or the weather, his face was set forward, his eye was fixed on the goal and his heart beat with courage unflinching and optimism unfailing. His was a glad gospel, bringing peace to his own heart and joy to others. It made him cheery in the social circle and sweet and tender in his home. It fell to his lot to give battle in the contest of his State with the open saloon, and liquor men dreaded the mettle of his blade. Threats did not daunt him nor opposition discourage him. He was faithful and true.

He often spoke of the nearness of heaven. To him death did not mean a long journey and the crossing of a great river. In his own phrase, it is only "Good-bye here and howdy yonder. Life fades into immortality as twilight fades into evening, time and eternity blending as blend the river and the sea, so that none may mark the boundary where river ends and sea begins." Even as he had spoken, it came to pass and he quietly fell on sleep and woke up with God. May his mantle fall on his sons in the gospel and his benedictions abide with his children. J. R. COUNTISS.

OUR "PREACHER SHORTAGE."

By Rev. H. Walter Featherstun, D. D.

It has been discussed and deplored. Never before within the memory of us, has there been a real, alarming shortage of preachers in Southern Methodism. There is now even here a shortage very inconvenient and perplexing, if not alarming.

In the Nashville Advocate of October 30, Dr. J. W. Boswell writes:

"The Wesleyan Christian Advocate reports Bishop Ainsworth as saying that he needs one hundred more preachers in his episcopal district than are now enrolled and sees but forty available. Another bishop says he could use seventy and not displace a single man now in service."

At the following Conferences, just held, shortages are evident as follows: Louisville, thirty more men needed; Pacific, a small Conference, sixteen; West Oklahoma, twenty-six; Northwest Texas, a small Conference, ten. At the Mississippi Conference held a year ago, nineteen charges were filled by supplies. The nineteen have grown to twenty-one, two of the regular pastors having dropped out since the Conference adjourned.

Some one may suggest that charges filled by local preachers do not indicate real shortages; but the presiding elders well know that very few local preachers, however well they may preach and however pious and faithful they may be—and there are many such—can meet well all that is required of a successful pastor—very few of them have been trained for pastoral work. It is also true that but few of our local preachers can afford to drop their business for a temporary pastorate. The farm will run to weeds, or the store will lose its customers. It is becoming increasingly difficult to find local supply men.

However inconvenient this shortage may be, it is not alarming. In our financial prosperity circuits have clamored to become stations or two-point charges—hence we have more charges. Added to this is the well-known fact that four years ago the most of the boys in training for our Conferences were called to the army. They have returned to training schools, not to the Conferences. A note in the last issue of the Nashville Advocate says:

"Reports from nearly fifty Methodist schools and colleges show that there are now in those institutions 509 candidates for the ministry and 414 missionary volunteers. The reports from some thirty schools not yet heard from will perhaps increase these figures by twenty-five to thirty per cent."

These boys will soon be knocking for admittance at the doors of our Conferences.

In the immediate present how are we to meet this shortage? I have a suggestion to make for my own, the Mississippi Conference: We have fine workers filling sundry positions other than pastorates and districts, as follows: Conference evangelists, 4; presidents of colleges and schools, 4; commissioners, secretaries, etc., 7. Total, 15.

Now, cannot we afford to recognize the growing tendency toward the old-time revival held by the pastor, his people and a brother pastor to help? Might we not do well to hasten a return to the old-time method? This would give us at once four exceedingly capable pastors. Might we not find thoroughly capable laymen for the presidents of some—maybe not all—of our schools? Might not such laymen be used as commissioners, secretaries, etc.? Might we not thus release for pastorates or districts at least seven or eight more very successful pastors and some well-tried and proved presiding elders? In some such fashion, with a few recruits, we might be able next month to reduce very smartly the number of forced supplies. **This is a mere suggestion—not even a motion.**

We cannot define God, but our lives can be the mirror of his life; and that is the very purpose of our being.—Exchange.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

Concluded From Last Week.

Fourth Day.

Conference opened promptly at the appointed hour with Bishop McMurry in the chair. After devotional exercises, the minutes of the previous session were read and approved.

A resolution was adopted fixing the evening before the opening of each session as the time for the meeting of the Conference Historical Society, and requesting Rev. John Ritchey to preach a semi-centennial sermon on that occasion at the next Conference.

The report of the Committee on Spiritual Interests was read and adopted, as were two reports from the Committee on Temperance and Social Service.

The Rev. Mr. Mayfield and the Rev. Mr. Gordon, pastors of the Baptist and Presbyterian churches in Charleston, were introduced to the Conference. Rev. Robt. Selby, Commissioner of Emory University, thanked the brethren for their courtesies during his activities among them, and took leave of the Conference.

On recommendation of the Greenville District Conference, the credentials of Rev. D. R. Wasson were restored to him. A resolution commending the work of the Near East Relief Committee was adopted. The report of the Committee on Hospital and Orphans' Home was adopted and also that of the Committee on American Bible Society. The Examining Committees of the second and third years reported that D. R. Wasson had passed their examinations and he was advanced to the class of the fourth year. Reports were adopted from the Committee on Lay Activities and the Board of Missions.

The time having arrived for the order of the day, the Bishop called to the bar of the Conference the class to be admitted into full connection; and J. A. George, N. J. Golding, C. L. Oakes and J. F. Watson were unanimously voted into full connection after having answered the disciplinary questions propounded by the Bishop, who also made an appropriate address to the class.

Mr. Gauss made a brief talk on the work of the Anti-Saloon League, of which he is State Field Secretary. The Commission on Finance made its report, which was adopted. A resolution proposing an earlier date for the Conference sessions was debated, but was laid on the table.

The characters of Chaplains J. A. Randolph and J. M. Moose were passed and they gave brief reports of the work in the U. S. Army. On motion, the Conference resolved to meet in afternoon session at three o'clock. Announcements were made and the body adjourned with the benediction by Dr. L. E. Todd.

Afternoon Session.

Conference was called to order by Bishop McMurry and after a hymn was sung, B. S. Elliott led in prayer and the Bishop led a special prayer for the sick for whom requests had been made. The minutes were read and approved.

Rev. S. L. Pope asked the reference of G. W. McLain for the supernumerary relation. The request was not granted. He then asked that Brother McLain be located, and this was done after investigation of the case in open Conference.

The Conference roll was called and all the preachers found blameless in life and official administration. The reports showed a large ingathering with nearly twenty-five hundred net gain in membership for the year.

There was unusual rivalry in nominations for the place of holding the next Conference, Grenada, Amory, Durant and Water Valley, all inviting the body to meet in their churches. Amory secured the largest ballot and the vote was made unanimous.

The Board of Education made its report, recommending the appointment of J. H. Holder as Conference Secretary of Education. After a statement by Brother Holder, S. L. Pope offered a resolution pledging the full co-operation of the Conference with him in his leadership of the Christian Education Movement, and it was adopted by a rising vote.

The report of the Board of Finance was adopted. The report of the Commission on Finance was reconsidered and the amount apportioned for Conference Claimants was changed from $12,500 to $15,000 for the coming year. The report of the Committee on Sabbath Observance recommended legislation stopping all Sunday trains, Sunday mails, etc. The report was recommitted and was later adopted without these recommendations.

The Bishop announced the transfer of C. E. Downer, an elder, from the Mississippi Conference, and T. H. Mills, an elder, from the Louisiana Conference. The Committees on Conference Relations, Sunday Schools, Epworth Leagues, District Conference Records and Evangelism made their several reports, which were duly adopted. The Statistical Secretaries reported, the Conference resolved to meet in Memorial Session Sunday at three p. m., and adjourned with the benediction by Bishop McMurry.

Memorial Session.

The Conference met in Memorial Session at the hour appointed, Rev. W. W. Woollard, by appointment of Bishop McMurry, in the chair. After worship consisting of song, Scripture lesson and prayer, the Committee on Memoirs made its report. The memoir of G. W. Gordon was read by N. G. Augustus, that of J. D. Newsom by John Ritchey, that of I. F. Holland by E. N. Broyles, that of J. W. Price by J. R. Countiss and that of T. C. Wier by J. T. McCafferty. Conference adjourned to meet at 7 p. m. for completing the business of the session.

Evening Session.

After a sermon by L. M. Lipscomb from the text "The Spirit and the bride say Come, and let him that heareth say Come, and whosoever will, let him take of the water of life freely," the Conference by a standing vote adopted resolutions of thanks to the citizens of Charleston for their generous entertainment and to the Commercial Appeal for reports of the Conference and to the Baptist and Presbyterian Churches for the use of their buildings. Bishop McMurry ordained the class of elders, addressed the Conference, announced the appointments and adjourned the body with the benediction.

(For Appointments, see last week's Advocate)

CONDENSED MINUTES OF THE LOUISIANA CONFERENCE.

I. Probationers.

Question 1—Who are admitted on trial?

Answer—Joseph L. Greenway, Jr., Drew J. Wilson.

Question 2—Who remain on trial?

Answer—Porter M. Carraway, Frank Collins, Claudius H. Mayo, B. D. Watson.

Question 3—Who are discontinued?

Answer—None.

II. Conference Membership.

Question 4—Who are admitted into full connection?

Answer—Wm. H. Giles, Sidney A. Seegers, James E. Selfe, Alcee J. Martin, Spencer J. McLean, Ellis Smith.

Question 5—Who are readmitted?

Answer—Lastie N. Hoffpauir, D. C. Bennett, W. G. Evans.

Question 6—Who are received by transfer from other Conferences?

Answer—John A. Rice, D.D., W. C. Childress, R. E. Smith, D. B. Raulins, J. T. McVey, Roy Moore, W. L. Duren, W. O. Wagoner.

Question 7—Who are received from other churches as traveling preachers?

Answer—Lee Rice Sparks from the Presbyterian Church, U. S.

Question 8—Who are located this year?

Answer—W. F. Roberts and J. H. Hoffpauir upon their own request.

Question 9—Who have withdrawn or been expelled?

Answer—W. F. Hunter withdrawn to return to the Methodist Episcopal Church.

Question 10—Who are transferred to other Conferences?

Answer—A. I. Townsley to the West Texas Conference, and F. R. Power to the Little Rock Conference.

Question 11—What preachers have died during the past year?

Answer—J. F. Wynn, J. B. Fulton, T. J. Embree, M. G. Jenkins.

III. Orders.

Question 12—Who are the deacons of one year?

Answer—Leland Clegg, James M. Boykin, W. F. Roberts.

Question 13—What traveling preachers and what local preachers have been elected deacons?

Answer—Traveling preachers: Wm. H. Giles, Sidney A. Seegers, James E. Selfe, Alcee J. Martin. Local preachers: None.

Question 14—What traveling preachers and what local preachers have been ordained deacons?

Answer—Traveling preachers: Wm. H. Giles, Sidney A. Seegers, James E. Selfe, Alcee J. Martin. Local preachers: Anatole D. Martin, elected a deacon at the 74th session of the Louisiana Conference held at Ruston, La., November 12-17, 1919.

Question 15—What traveling preachers and what local preachers have been elected elders?

Answer—Traveling preachers: Richard T. Ware, Benjamin H. Andrews, Albert D. George, Daniel B. Raulins. Local preachers: None.

Question 16—What traveling preachers and what local preachers have been ordained elders?

Answer—Traveling preachers: Richard T. Ware, Benjamin H. Andrews, Albert D. George, Daniel B. Raulins. Local preachers: None.

IV. Conference Relations.

Question 17—Are all the preachers blameless in their life and official administration?

Answer—Their names were called and their character passed one by one. Those present reported their charges.

Question 18—Who are supernumerary?

Answer—None.

Question 19—Who are superannuated?

Answer—R. A. Davis, R. S. Isbell, F. G. Hocutt, J. F. Patterson, J. T. Sawyer, J. H. Brown, F. N. Sweeney, H. B. Vandenburg, Robert Randle, W. F. Henderson, J. M. Brown, S. A. Steel, S. S. Holladay.

V. Statistics.

Question 20—What is the number of districts, of pastoral charges, and of churches in this Conference?

Answer—Districts 8, pastoral chargegs 152, churches 416.

Question 21—How many have been licensed to preach, and what is the number of local preachers and members?

Answer—Licensed 8, Local Preachers 91, Members 43,622.

Question 22—How many adults and how many infants have been baptized during the year?

Answer—Adults 1,583, Infants 1.003.

Question 23—What is the number of Epworth Leagues and of Epworth League members?

Answer—Epworth Leagues 116; Epworth League Members 3,315.

Question 24—What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year?

Answer—Sunday Schools 321, Officers and Teachers 2,957, Scholars Enrolled 33,079.

Question 25—What is the number of Woman's Missionary Societies, and what is the number of members of the same?

Answer—Societies 142, Members 4,383.

Question 26—What are the educational statistics?

Answer—Institutions 2, Teachers 27, Students 414, Value Property, $515,000, Endowment $65,000.

VI. Finances.

Question 27—What has been contributed for the following causes?

Answer—Foreign Missions $9,292, Home and

Conference Missions $11,477, Church Extension $4,324, Education $8,619, Conference Claimants and Superannuate Endowment Fund $5,694, American Bible Society $682, General Conference Expense $446, by the Woman's Missionary Society $60,800.

Question 28—What has been contributed for the support of the ministry?

Answer—Bishops $1,829, Presiding Elders $29,590, Preachers in Charge $202,411.

Question 29—What is the grand total contributed for all purposes from all sources in this Conference this year?

Answer—$813,364.

VII. Church Property.

Question 30—What is the number of houses of worship, their value, and the amount of indebtedness thereon?

Answer—Houses of Worship 355, Value $2,055,811, Indebtedness $77,279.

Question 31—What is the number of parsonages, their value, and the amount of indebtedness thereon?

Answer—Parsonages belonging to Pastoral Charges 138, their Value $471,100, Indebtedness $57,697.

Question 32—What amount of insurance is carried on Church property, and what amount has been paid out in premiums?

Answer—Insurance carried $948,590, Premiums paid $8,327.

Question 33—How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon?

Answer—Churches and Parsonages damaged 10, Amount of damage $5,014, Collected $1,079.

VIII. Miscellaneous.

Question 34—Who is elected Conference Lay Leader, and what is the report of the Board on Lay Activities?

Answer—T. W. Holloman. Board reported.

Question 35—Where shall the next session of the Conference be held?

Answer—Alexandria, La.

CONCERNING THE ASBURY MEMORIAL IN THE LOUISIANA CONFERENCE.

As some time must necessarily elapse before the Louisiana Conference Annual, a booklet of nearly one hundred pages, can be brought from the press, it is well to call the attention of those concerned, through the columns of the Advocate, to the following—a part of the report of the Board of Finance adopted by the Conference:

"There was presented to your Board for consideration the matter of the Asbury Memorial Fund relative to the fact that the allotment for the Louisiana Conference has not been met in full.

"Of the amount of $250 allotted to our Conference, only the amount of $18 has been paid.

"Therefore we recommend that the Conference request the presiding elders to divide the amount still due into equal amounts among the districts, save that the Houma District be excused from assuming any of this amount, and that the elders raise the same during their first round of appointments."

R. H. HARPER,
Secretary of the Louisiana Conference.

SOME OPPORTUNITIES OF THE COUNTRY SUNDAY SCHOOL TEACHER.

By M. W. Brabham.

We magnify the difficulties of the Sunday school teacher so frequently that it happens a great deal oftener than once in a while that the teacher becomes discouraged. It is wise to recognize the limitations and handicaps under which not less than 70,000 teachers in the circuits of the Methodist Episcopal Church, South, have to labor. This must be done if we are to get away from these difficulties in the future. But in this article we prefer to indicate some of the fine opportunities which come to the circuit Sunday school teacher—opportunities which do not seem to come so frequently to teachers who labor in city schools. The opportunities of the circuit teacher are more than theoretical. They are intensely practical. Every opportunity is an open door. Every open doos constitutes a challenge to us to enter.

1. The Opportunity of Touching Life. The large majority of the outstanding leaders of American life and thought have come from the open country. Preachers, teachers, lawyers, statesmen, merchants, and other big business and professional men and women have come from farms of the United States. This has been especially true in the South. The fact that sixty-five per cent of the population of the South continues to live in tho country, as contrasted with a smaller percentage in other sections of the nation, presents one of the open doors for the teacher in the rural Sunday school.

Whether these boys and girls go into the towns and cities to influence and direct affairs there, or whether they remain on the farms, the fact is that they will influence the life of this nation in a larger measure than other groups. What shall this influence be? Shall it be a constructive, upbuilding, Christian influence? Or shall it be an ignorant, careless, sin-loving, pleasure-seeking, and commercialized influence? Outside of the home and public school there is no set of people who will have an opportunity equal to that of the Sunday school teachers.

"The Sunday-school lesson of today is the code of morals of to-morrow." This is a tremendously significant statement and one which makes for a new value in the work we have set out to do.

2. The Opportunity of Leading Life. Not only will the circuit teacher be able to touch life, but the country boy and girl are open to leadership of people with ideas, perhaps more so than others who are being touched in so many different ways by many influences. The leadership of the country must come largely from the country. The Sunday school teacher who lives and has lived in the surroundings of God's out-of-doors has a speaking acquaintance with birds, flowers and other growing things and is in a positon to lead life far better than the one who has dealt more largely with machinery, mechanics, and other inanimate things. Life touches life. The living teacher is one whose life is in touch with life.

3. The Opportunity to Prepare Life. Haste is not one of the virtues of most people in tho country. Neither is it one of the curses. Fortunately the circuit Sunday school teacher has the great chance to touch the lives of boys and girls who are taking time to mature. There is no greater challenge than the call to take time to prepare. The boy or girl who hastens to become "grown up" will also hasten to become old. Happy is the community which possesses Sunday school teachers who can prevail on the growing life to "make haste slowly." The young trees which spring to maturity within a few years are not the trees which stand the storms; neither are they the trees from which the timbers are taken for the construction of great houses and vessels built for the years.

The example of the thirty years of preparation in the life of Jesus is a challenge for youth to take time. The country boy and girl more frequently do this than those of the town and cities. Not only do they and must they take time to prepare, but they must be led to take time to listen. They should listen when out in the woods, listen when in the fields, listen when in the home, listen when in the school, listen when in the church—listen, and then out of the fullness of knowledge, the fullness of spirit, the fullness of matured thought and inspiration, act and speak and lead and continue to grow.

4. The Opportunity to Do Better Than Others. The circuit Sunday school teacher has another open door of opportunity. This is in developing a new generation who will be able to do better than their fathers have done. When a teacher has done his best, there is only one better thing to do. That is to prepare some one else to do better than his own best. The good qualities of a teacher include the passing on to others of ideals which may have been unrealized in his own life for lack of opportunity, yet which may be realized in the oncoming life which he has aided by giving new chances for growth and self development.

5. The Opportunity of the Unreached Millions. That there are in the country sections of the South more than two million white boys and girls of school age who are not found as members of any Sunday school of any denomination is an opportunity for enlarged effort on the part of the teacher who really believes that what he is teaching is important and vital. The circuit teacher will not overlook the handicaps of bad roads, infrequent gatherings, and a frequent indifference to the things of the church so often found in the country as well as the town. But he will not let this deter him from regarding this task as an opportunity equal to that of any field anywhere.

6. The Opportunity of Leading Pupils to Christ. It is not our purpose to declare that the boy or girl in the country is more easily led to accept Jesus Christ as the Master of all life than boys and girls of other places. However, there are many voices supplementing that of the earnest teacher in the country which are either unheard or heard with difficulty in other surroundings.

When the teacher walks with the individual pupil along some country road, or through the quiet of the woods, and begins to talk definitely of the claims of Christ on the life, the voice of the bird, the whisper of the trees, the flowering of the plants, would seem to speak for the teacher and to tell of the presence of God in ways which would make it easier for the teacher to plead and for the pupil to accept. The circuit Sunday school teacher has a thousand tongues instead of one, and all of them speak of the same eternal truth and love of God and his Son Jesus Christ.

Nashville, Tenn.

TELL ME WHERE YOU WORSHIP GOD ON SUNDAY AND I WILL TELL YOU THE KIND OF A CHRISTIAN YOU ARE.

By Charles H. Whelan.

You can worship God in your home Sundays—But you don't.

You can worship in the woods and in the fields—But you don't.

You can worship God on the lakes and on the rivers—But you don't

You can worship God on the road in the auto or in the buggy—But you don't.

You can worship God in a different church each Sunday morning—But you don't.

You can worship God in your lodge and neglect the church—But you don't.

You can worship God by sending the kids to Sunday school and staying at home—But you don't.

You can worship God by going to church and taking the kids with you—But you don't.—Exchange.

We are laborers together with God.—1 Cor. 3:9.
Because I spent the strength Thou gavest me
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee—
O Lord, I do repent.

—Sarah Williams.

WANTED—Some one to care for an invalid lady. Address 309 Washington street, Natchitoches, La.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

FOR THE YOUNG PREACHER'S EYE.

By Rev. Marcus L. Gray.

If the eye of the more mature preacher should happen to catch these lines, he should remember that this article is not written especially for him. The young preacher who is just now forming his pulpit and other habits is the man that I have especially in mind, and none other.

Habits hang to young preachers as well as to physicians and lawyers. It is possible that some habits are matters of indifference, but the young preacher can form some habits very early in his ministerial life which may detract somewhat seriously from his effectiveness and his general acceptability with the churches which he serves. The easiest way to stop a bad pulpit habit is to nip it in the bud, and never allow the habit to get a good start. I now mention a few pulpit habits which should be avoided from your first entry into the pulpit to preach your first sermon.

The matter of using notes too largely is a pulpit habit which should be guarded carefully in the very beginning of your ministry. Some young preachers are so distrustful of themselves that they write out the sermon in full and then proceed to read it to the congregation. I am free to admit that a sermon thoroughly well written, and then well read, is better than a scattering shotgun sermon. A few carefully prepared notes do not go amiss for the young preacher, but the people who listen soon discover if their young pastor is tied hand and foot to his little book before him. Whenever they make that discovery a feeling of disappointment sets in. I once knew a young preacher who made up his mind that before he ever became a preacher he would attend the debates at the country school house, and form his speaking habits there. He resolved on this one thing, that if be did not speak more than ten words be would speak them without notes. Thus in one winter's time he formed the habit of speaking right out from his mouth; no crutches and no hobbles. So he formed the habit of extemporaneous speaking before he took out his license to preach. The masses of the people like to see a young preacher plunge into his subject and preach. This day of a troubled world is going to demand more of such bold preaching.

The mispronunciation of words is another small bad habit for a young preacher to take into the pulpit. The English language is pretty well patented and copyrighted, and Webster generally knows what he is talking about even if he does change the subject quite frequently. English words are entitled to correct pronunciation and Bible names and words should be enunciated properly. Does one say that this is too small a matter? No, it is not too small for the young preacher to bear in mind. Schools are now everywhere and dictionaries are in almost all homes. Eighth grade pupils and high school scholars are called down by their teachers for mispronunciations. The backwoods are no more and general education is abroad in the land. As a young preacher you have been called to preach the gospel and not to butcher Noah Webster. Many a family goes home from church on Sunday and looks into the dictionary. If the young preacher was right in his pronunciation his honor in that home goes up, and if wrong, it goes down.

Your facial expression as a young preacher is a matter of some importance. The young preacher's face may help him in the pulpit very much or it may detract very substantially from the effect of his sermon. A young preacher's face set habitually up to the ceiling of the church may be edifying to the wasps which have made their domicile up there, but such a face does not inspire the congregation. If the young preacher's face is rigidly and continuously set looking down to the floor immediately in front of him, the church mouse may get the benefit of the sermon, but the congregation will miss much of it. Sometimes a young preacher will set his face to his right and hold it to that side of the church till his sermon is done. Or it may be just the other way—to the left. I knew a young preacher once who had formed the habit while preaching his sermon of so drawing the muscles of his face that it made the white of his eyes show very prominently. At nearly regular intervals the white in his eyes would show up like full moons. In listening to him you would lose the thread of his thought every time those full moons appeared in his eyes. His facial expression detracted very largely from his pulpit work.

A young preacher is supposed to have hands, at least two of them. Having those two hands is no problem at all as compared with handling them properly. Even the speculative Plato among the Greeks could not have figured out a reasonable speculative guess as to what a young preacher will do with his hands, one right and the other left. I have seen the right arm shoot straight up in an instant as if it had been shot out of a gun, and possibly I was the young man that did it. I have seen the left arm take the same perpendicular fit, and all this was designed to edify the saints in waiting. The clenched fist, two clenched fists, clenched almost tight enough to snap the cords, also add interesting variety in placing emphasis on important passages of the sermon. The passage may be the poetic portraiture of the innocent dove—no matter, the clenched fist will impress it more deeply on the peaceful and innocent congregation. The innocent dove is naturally suggestive of the young preacher's pugilistic fist. I would not for my right eye even suggest that a more experienced preacher ever cut such capers before an intelligent audience. But here I am confronting another important question about the young preacher's hands. What were pockets in pantaloons made for? To hold a purse and a knife? Possibly so. But a young preacher is not supposed to have any money, so the purse is ruled out. Then what about the knife? Maybe some good old saint needs carving with the knife. Down goes the young preacher's left hand into his left pocket for the knife and it is not there. Then down goes his right hand into his pocket for his knife, and by that time he has repented himself about carving that dear old saint, and he leaves his hand in his pocket for the space of some five minutes. All at once his eye happens to fall on another dear old saint who needs carving more than any of his sheep and he jams both hands down into his pockets, down as far as he can jam them. Then he thinks of what a mess it would make in his church to carve that old saint up to the king's taste, and so he comes back again without the knife. Possibly the young preacher is not thrusting his hands into his pockets for his knife at all. It may be that he aims to remind his congregation that his salary is behind, and that he cannot find any money in his purse, grab his hands into his pockets as vigorously as he may. But let that pass. Refined people prefer to have the young preacher keep his hands out of his pockets.—N. Y. Christian Advocate.

EXTENSION DEPARTMENT OF MILLSAPS COLLEGE.

In an endeavor to carry the college to those not able to attend, Millsaps College, of Jackson, Miss., announces the organization of an extension department. such as Western and Northern higher educational institutions conduct. Dr. Stuart G. Noble has been named director.

The college has a valuable equipment of books, buildings, and a corps of splendid instructors. These they place at the disposal of the people of Mississippi, to be used in the most practical way. The ways and means of placing these advantages at their disposal have been completed. They come under four main sections: Circulating library for preachers; correspondence courses; illustrated lectures on science; aid to high school pupils and teachers by giving aid on debates and public speaking, supplying lectures and judges and referees for high school contests, both literary and athletic.

The library has been opened since last spring to the ministers of the Mississippi Conferences, and the results are said to have been most satisfactory. A card will bring a book to any preacher in the State. No obligation is imposed except that the book be returned in a month's time.

The correspondence courses are open now. The courses are to be given by the regular members of the college faculty. Students will be placed in direct communication with the professors and will be given as close supervision as circumstances permit.

Each course will be the equivalent of a three-hour college course pursued for a quarter of a college year, and will be credited as a one-year hour toward the A. B. and B. S. degrees. It will take three months from the date of registering to complete the course.

Those for whom the courses are designed are: Persons who have been forced to drop out of college and who wish to continue their college courses out of residence; school teachers, whether graduates or under-graduates, who wish to fulfill the requirements of the board of examiners for State or professional license; preachers who wish to improve themselves while in service; prospective college students who wish to secure advanced credit before entering college.

Fourteen units of work in an approved high school are required for entrance. Courses of instruction will be offered in Latin, Psychology, Education, Romance Languages, English, Greek, and Mathematics.

The illustrated lectures on science will be available to any community which will defray the expense of railroad fare and local entertainment for the lecturer.

The extension department of the college means to live up to its motto, "Let us help you grow while you serve."

W. E. STOKES, Jr.

OBJECTIVES OF THE CHRISTIAN EDUCATION MOVEMENT.

Briefly stated, the objectives of the Christian Education Movement are:

1. To develop in the mind of the church an adequate conception of the place of Christian Education in the life of the church, of the nation, and of the world.

2. To promote the cause of religious education by bringing about a closer and more effective cooperation between our institutions of learning and the Sunday school, and by establishing strong departments of religious education in our colleges and universities.

3. To lead at least 5,000 young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian life service, and to seek a Christian education as a preparation for effective life service.

4. To raise for our schools, colleges, and universities at least $33,000,000, the minimum sum necessary to enable them to send out the constantly increasing stream of educated Christian leaders required to carry forward the Christian work of the world, and to secure $1,000,000 to aid worthy students who are looking to some form of Christian service in their efforts to obtain an education.

5. To deepen the moral and spiritual life of our people and to promote the spirit of Christian liberality in all the efforts put forth to realize these objectives.

A MORNING LOOK GODWARD.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.—Psalm 5:3.

Happy is the man whose windows face the sunrise. The view which greets our opening eyes gives color and substance to the whole day. The wise man selects beforehand the point from which each morning be will look out upon life. "I will direct my prayer." "I will lift up mine eyes unto the hills from whence cometh my help. Hy help cometh from the Lord which made heaven and earth." This is the prearranged vision, expected and rejoiced in every morning. This is the upward look that exalts the heart's vision all day long.—Selected.

The Home Circle

CHEER UP.

Don't you be discouraged
'Cause de clouds is black;
Sunshine is awaitin'
For to travel back.
I's seen rain a-plenty;
Thought 'twould never quit
Thunderin' an' lightnin'—
But I
ain'
drowned
yit.

When de snow-storm's threatenin',
Don't you be afraid;
Spring will come as usual,
Smilin', undismayed;
When de rose is bloomin'
You won' mind it a bit,
I's seen a lot o' winter,
But I
ain'
froze
yit.

—Washington Star.

ON TO GRANDPA'S.

Mother had been talking for several weeks of going to grandpa's for Thanksgiving, and now at last, with the trunks packed and at the station, and with Helen and Gertrude and Baby Weldon by her side in a tiny room on the through express, they were on their way.

Helen and Gertrude had often ridden on the cars before, but then they had simply sat in straight-backed seats and ridden for a little distance; but here they had a beautiful stateroom all to themselves, and because there was Baby Weldon papa had arranged to have a berth made up all the time so that mamma could lay him down whenever he wanted to sleep.

At first Helen and Gertrude watched the cows that lazily looked at the train as it went by, or scampered away across the fields when the whistle of the engine startled them. But soon they both grew hungry and tired. Then mother said, "Let us have a little party."

In a few minutes she had a little table set up at one side of the stateroom, with napkins on it, and sandwiches and cake and fruit, and they had a very jolly party all by themselves.

But their eyes grew heavy at last, and after the porter had made another bed mamma tucked Helen and Gertrude safely in for the night, and the motion of the train rocked them to sleep; when they awoke it was morning.

"Is this grandpa's?" asked Helen, as the train stopped in a big city.

"Oh, no!" said mother. "We shall not get to grandpa's until seven o'clock to-night."

"Can't we make some rings and bracelets and baskets?" asked Helen.

"I forgot the beads," said mamma, "but there is something else that I didn't forget!"

Then from the big traveling bag she took a bundle of white paper and a bundle of brown crinkly paper and a box of water-color paints, a little tube of mucilage, some red and some dark-green sealing wax, some copper wire, a pair of pincers, and last of all two or three handfuls of big, fat English walnuts.

"Oh, what are we going to do?" cried both of the little girls at once.

"I think," said mamma, "that we can make a lot of little turkeys for the Thanksgiving dinner, so that every one at the table can have a whole one. I will make the first one."

First she twisted three strands of the wire together like a rope and cut off pieces just long enough for the turkey's legs. With a bit of the dark-green sealing wax, melted on the steam pipe, she fastened the legs to the under side of one of the walnuts. When the sealing wax was dry, she spread the end of the wires apart to make three toes, so that the turkey would stand up.

Then she took part of the paper and cut some of it into pieces of the right size and shape, some for tails and some for wings. With the water-color paints she drew brown stripes across the paper and then folded it up like a little fan. When she smoothed it out again, each piece was marked with brown and white just as a turkey's tail and wings are marked.

When the wings and tail were dry, mamma stuck them carefully on the sides and one end of the walnut. Then on the other end she made a neck and head of green sealing wax, with little dabs of red sealing wax for the comb and the wattles. At last they were done: the funniest little turkey the children had ever seen. It stood straight up on the table, with its head held proudly in the air, its wings outstreached, and its tail spread.

And how they worked after that to make other turkeys like it!

Not once did they ask for anything to eat or say they were tired, and when at last mamma said, "We must put everything away now, for in an hour we shall be at grandpa's," they counted, and found that they had a flock of twelve turkeys. They had only just time to put them all away carefully when the train stopped, and a tall man with a white beard came into the little room and kissed mamma, and said, as he stretched out his hands to the two little girls, "Come to your grandpa, you youngsters!"

The next day, at dinner, there was a proud little turkey at every plate, besides the big one, which did not look so proud, in the center of the table; and grandpa said that was the first time he had ever known any one to raise turkeys on a railway train.—Frank E. Graeff, in The Youth's Companion.

"POOR MAN, HE HASN'T ANY FEATHERS!"

It was a beautiful day, just before Thanksgiving. Father tucked all the children into the car and ran them into the country to the farmhouse, where mother wanted to get a turkey for the Thanksgiving dinner.

The farm-yard was filled with every kind of feathered creature. While mother was talking to the farmer about the turkey, daddy told the children of all the things that feathered creatures give to man.

"Your little soft pillow," he said to Wa-wa, who clung tightly to his hand as a flock of geese went hissing by, "is filled with little soft feathers from geese like these. So don't be afraid of them. They've been mighty good to you.'

"And women steal their feathers to stick in their hats," said Dan.

Father laughed.

"Do you know, my son," he said, "that men wore feathers in their bonnets long before women ever thought of it? And wear 'em to-day, in every country, in their military dress? And use them in arrows, and"—

A big gray goose waddled by, hissing.

"We've used his feathers," said father, "for writing our songs and poems and beautiful stories. They used to be the only pens we had."

"Hsss-ss-sss-hssss'" The gray goose called, then slowly he raised his black-and-gray wings, twisted his long neck, and, with his bill, touched the outer feathers of his left wing.

"That's a wise old fellow if he is a goose," said father, laughing. "He's showing you the five feathers that make the best pens."

"Don't we use the right wing-feathers?" asked Dan.

"Yes, oh, yes. But the curve of the left wing is better than the right for pens. For many centuries quills were our best instrument for writing. We used millions of them every year. And artists' finest brushes are made of hair from great big camels, held in the quill of a little goose."

The goose folded his wings close to his side, stood in front of the children, opened his mouth and hissed again. Then, turning, he waddled away, his funny little tail wagging from side to side, impudently.

Father burst out laughing.

"Do you know," said he, "I think that old gray goose is saying, with his tail, 'Poor man, he hasn't any feathers!'"—Louise H. Guyol, in Our Dumb Animals.

MY PURPOSE.

"To be sincere. To look life in the eyes
With calm, undrooping gaze. Always to mean
The high and truthful thing. Never to screen
Behind the unmeant word, the sharp surprise
Of cunning, never to tell the little lies
Of look or thought. Always to choose between
The true and small, the true and large, serene
And high, above Life's cheap dishonesties."

—Selected.

Real New Orleans Coffee

GUARANTEE
If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

UNITED COUPONS

WRITE FOR CATALOG

Good old Luzianne is distinctly a Southern coffee for Southern people. New Orleans is its home, sir, and New Orleans has the reputation of making the best coffee in the whole United States

"Goes Twice as Far"
LUZIANNE
coffee
Wm. B. Reily & Co. Inc., New Orleans

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feltz, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE MISSISSPPI CONFERENCE.

The one hundred and seventh session of the Mississippi Annual Conference is now in progress in the beautiful and progressive city of Brookhaven, Miss. Unlike the Louisiana and the North Mississippi Conferences, the Mississippi Conference is heing entertained in a community which has previously had this responsibility and privflege. While it is assured that Brookhaven will maintain the high standard set in former years in taking care of this large assemhly, it is not likely that she can surpass the royal hospitality of De Ridder and Charleston. All three Conferences are to be congratulated upon their good fortune in meeting in such enterprising and hospitable towns. Rev. W. H. Lewis, the efficient pastor at Brookhaven, assisted by a capable committee of arrangements, has spared no effort to meet every requirement of the perfect host.

The church in which the Conference is meeting is beautiful in appearance and thoroughly modern in its arrangement and equipment. Being a comparatively new building, it stands as a monument to the progressive ideas and far-seeing wisdom of its promoters in providing a church that is a credit to the community in which it stands, and an honor to the generous people who made its erection possihle. It is especially well adapted to the holding of a meeting where committee rooms and other conveniences are desirahle.

Just a short distance from the church is Whitworth College, one of the best known and most successful institutions for the education of girls in the connection. Under the presidency of Dr. I. W. Cooper, after an honorable history under previous administrations, it has reached a degree of prosperity and usefulness that makes it really the outstanding feature of the town. Brookhaven without Whitworth College would lack much of its attractiveness as a place of residence, beautiful as it is for situation and charming in the character of its citizenship.

Bishop W. F. McMurry, who has already impressed himself deeply upon the church in Louisiana and Mississippi by his vigorous leadership and forceful administration of church affairs, is presiding over the Conference. This is a guarantee that business will be transacted promptly, but without undue haste, and that the interests of the church will have the benefit of the judgment of one who has proved himself an executive of unusual ability.

We are sure our readers will remember to pray for the blessings of God upon this annual meeting of one of the historic Conferences of Methodism.

A FINE RECORD.

On last Thursday, Thanksgiving Day, Mr. Chas. O. Chalmers completed his fifteenth year as publisher and business manager of the New Orleans Christian Advocate. If we had known this interesting fact in time, we should have made mention of it in the paper the date of which signalized the event; but Brother Chalmers, with his usual modesty, refrained from mentioning it until the paper was in the mails. Even now, we are going contrary to his expressed wish in calling attention to the fact, but we are exercising the editorial prerogative to pay well-deserved tribute to a good man and faithful servant of the church.

Publishing the Advocate has been much more than a husiness enterprise with Brother Chalmers. He has given to his work all the diligence and all the painstaking care that men usually devote to their peculiarly personal affairs, with the hope of suhstantial personal gain; hut he has done much more than that. Himself a life-long Methodist and an active official for many years in one of the leading Methodist churches of the city, his spirit of church loyalty and pride has made him jealous of the Advocate as an official exponent of Methodism, and he has worked literally day and night to bring it to as high a standard of excellence as possihle with the resources at his command. When sacrifices have had to be made—and the times have heen many—he has made them readily and uncomplainingly, always suffering personal loss and emharrassment rather than allowing the Advocate to face disaster. More than once he has thrown his private resources into the breach to stem the tide of maturing obligations that threatened ruin. This he has done, not hecause of any obligation arising out of his contract with the Puhlishing Committee, hut hecause of his intense interest in the welfare of an official organ of the church.

Brother Chalmers is to-day thoroughly devoted to the task of making the Advocate all that it ought to be as a denominational religious newspaper. Only those who have had to face the perplexing problems of newspaper production in these difficult times can fully understand the burdens he has been carrying for many months, and that are still resting heavily upon him; but all of us can realize that it has taken the finest kind of business management to maintain the publication at its usual high standard of mechanical excellence. His work has been especially trying during the past few weeks on account of ill health and a severe surgical operation. His friends have felt that he should have allowed himself a little more time for recuperation than he has been willing to take; but he has not been away from the office a day more than his physical condition required. It will be a source of gratification to all our readers to know that he is regaining his strength, with the prospect that within a few months he will be completely restored to health.

The Advocate has had many warm friends and strong supporters in the past, and to-day it is enshrined in the hearts of thousands of its readers; but it has never had a more faithful and devoted friend than its present efficient business manager, Chas. O. Chalmers.

It is fitting in this connection that we should make mention, also, of Henry Leon, the colored "handy man" of the office, who came to the Advocate at the same time as Brother Chalmers, and who has been a faithful employee ever since. He is expert in so many of the things that make up the routine of the mechanical department that we cannot undertake to enumerate his accomplishments. We do say this, however: for faithfulness, efficiency, and manly uprightness, we place Henry Leon in the first rank of those who do the world's work day in and day out, year after year. He fills an important place in the Advocate's working force.

NEW BOOK BY DR. JNO. A. RICE.

The friends of Dr. John A. Rice will be glad to know that his book "The Old Testament in the Life of To-day" is just out. It is published by the MacMillan Company and is gotten up in their best form. A competent critic says of the book: "The average church-goer and Bible student needs a more vital approach to the seeming upheaval to his heliefs involved in revising his old familiar points of view. Dr. Rice is a guide who makes this difficult road a fascinating one.

"Not with texts and verses, but with men and movements, leadership and great messages, does he spend his time. He traces the growth of the material in the Old Testament from the life of the Hehrew people. He transfers the great issues from their ancient setting to meet the needs of these stirring times.

"Thus the results of modern scholarship in history and theology are made available for laymen. They will see that the Bible student can accept their discoveries and yet keep all that is essential in vital Christian doctrine."

A SAD DEATH.

Just before going to press, we received the following telegram from Rev. W. W. Holmes, of Lake Charles, La., dated November 29: "Mrs. Seaman Mayo died this morning. She was the daughter of Rev. A. W. Turner. She was presdent of our Woman's Society, teacher in our Sunday school, member of the choir—a truly Christian woman." The Advocate joins in the sorrow of those who mourn the passing of this nohle woman, and extends to the friends and loved ones the deepest sympathy.

PERSONAL AND OTHER NOTES.

Rev. A. B. Barry, well known in Mississippi, and recently our pastor at Coquille, Oregon, is now pastor at Carlisle, Ark.

A mission has been opened in the Claiborne oil field of Louisiana, and Rev. J. F. Dring has been appointed to supply this important work.

Rev. W. L. Duren, the new pastor of Rayne Memorial Church, has reached the city, with his family, and is now comfortahly domiciled in the parsonage.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, paid the Advocate office an appreciated call while in the city last Saturday.

The Woman's Boards of Foreign Missions and the Council of Women for Home Missions have set February 18, 1921, as a day of prayer for mission work.

Dr. S. A. Steel, the distinguished scholar of "Pelican Pines," has recently been conducting a series of evangelistic services at Queensboro Church, Shreveport, La.

Rev. W. H. Lane has closed his fourth year as pastor of Rankin Street Church, Jackson, Miss., with marked success. The fourth quarterly conference asked for his return for the fifth year.

Rev. C. D. Atkinson and his family are now at home in the parsonage of Parker Memorial Church. Brother Atkinson was elected vice president of the Methodist Preachers' Meeting last week.

Rev. R. V. Fulton, writing from Farmerville, La., says: "We have heen very graciously received this year. We have been severely 'pounded,' but have fully recovered and are very comfortable."

The thirtieth anniversary of the founding of the Baraca Class Movement was celebrated in Syracuse, N. Y., on October 20. The membership of the Baraca classes throughout the world has reached the million mark.

We regret to learn that Mrs. M. A. Ballard, of Kosciusko, Miss., who had been a suhscriber to the Advocate for many years, passed away on Novemher 8. We extend sincere sympathy to the sorrowing friends and loved ones.

Brother T. A. Ledyard, of Shubuta, Miss., who has been a subscriber to the Advocate for more than fifty years, is visiting in Muskogee, Okla., where he will probably remain until February 1. By his instructions, the Advocate will visit with him.

Rev. W. M. Young, of Leland, Miss., spent several days this week in New Orleans, visiting his daughter, Mrs. Edward Alvis. It was the editor's privilege to be a guest at a dinner in his honor on Tuesday evening.

Rev. F. R. Power, formerly pastor of our Texas Avenue Church, Shreveport, La., has been transferred since the session of the Louisiana Conference to the Little Rock Conference and stationed at Wilmar, one of the leading appointments of the Monticello District.

Rev. O. S. Lewis, pastor of Gibson Memorial Church, Vicksburg, Miss., was one of the speakers at the meeting of the Vicksburg Rotary Club on Wednesday of last wek. The Vicksburg Evening Post printed his address in full, at the same time giving it high commendation.

Rev. J. R. Murff, writing from Vardaman, Miss., says: "The good people here gave us a cordial reception. They surely know how to make a preacher and his family feel at home. Good things to eat have been coming in ever since we arrived, besides a good supply found in the pantry when we came."

Dr. L. C. Branscomb, editor of the Alabama Christian Advocate, was appointed as secretary of the Christian Education Movement at the recent session of the North Alabama Conference. In order that he may have time for this important work, an associates editor, understood to be Rev. M. E. Lazenby, will assist him with his editorial duties.

A note from Rev. A. Inman Townsley, recently transferred from the Louisiana Conference to the West Texas Conference and stationed at Alamo Heights, San Antonio, informs us that he has been given a most cordial reception in his new field of labor. He is delighted with the situation as he finds it in San Antonio. His address is 301 Broadway, that city.

The Teacher-Training Class of Carrollton Avenue Church, this city, of which Miss Eddie Bently is leader, gave a most enjoyable entertainment in the auditorium of the Sunday school building on Thanksgiving evening. The program was interesting in itself, and it was most excellently rendered. An audience that crowded the house was present to enjoy it.

On Thanksgiving morning, Mr. R. R. Liddell, representing the board of stewards of our church at Fayette, Miss., presented Rev. Claude P. Jones, the pastor, with a gift of $100 as an expression of their appreciation of his efficient services. This fortunate pastor is in high favor with his people, the officials and members of his church being always thoughtful of him and his family.

The Centenary forces of the Louisiana Conference held a meeting in New Orleans on Tuesday of this week, the presiding elders and several other visitors being present, in addition to representatives from the Nashville office. Mr. Stephen S. Thomas, the efficient Conference Secretary, is working diligently to bring the collections up to the forty per cent standard for the first two years.

The presiding elder, Rev. C. A. Battle, has arranged to have a "Lake Charles District Leaders' Meeting" in connection with the district stewards' meeting at Lake Charles on December 7. A fine program has been prepared and the topics for discussion are such as will help the work throughout the year. This kind of meeting appeals to us as being a fine thing for the beginning of a Conference year.

The fourth quarterly conference of the Anguilla charge, Mississippi Conference adopted highly commendatory resolutions concerning Rev. J. E. J. Ferguson, who has served the charge for the past four years. Splendid progress has been made during that time. The membership has increased from about 100 to more than 300, the pastor's salary has been advanced from $700 to $2000, and two churches have been built—a neat frame structure at Delta City and a fine brick church at Anguilla, this being the twelfth church Brother Ferguson has built during his ministry in the Mississippi Conference.

Rev. J. Early Gray has just completed his second year as pastor of our church at Magnolia, Miss. During that time there has been a net increase in the membership of seventy-five, the church has been repainted, a modern heating system has been installed, a beautiful pipe organ has been purchased, and considerable repairs have been made on the parsonage. The Sunday school is well organized, the Woman's Missionary Society is one of the best in the Conference, and the Centenary pledges have been more than paid for the first and second years. As a whole, the church is in a prosperous condition.

At the fourth quarterly conference of Centenary Church, McComb, Miss., strong resolutions of appreciation, signed by every member of the conference present, were adopted in connection with the completion of a four-year term as presiding elder of the Brookhaven District by Rev. J. T. Leggett. Attention is called to the fact that the Brookhaven District has reached a high state of development during his administration, and affectionate tribute is paid to him for his earnest, brotherly, and devoted leadership in the affairs of the district. The conference, which was largely attended, went on record as deeply regretting the severance of the relationship which has bound them so closely during these years. These resolutions are a well-deserved tribute to a man who has given himself unsparingly to his church.

Mr. Henry H. Ahrens has been appointed Secular Press man for the Christian Education Movement. He has recently taken up his duties in the Nashville office. Mr. Ahrens is a local preacher in our church. He is doubly interested in the Movement, having received his education in Methodist schools, Centenary College, at Jackson, La., and Vanderbilt University. He was a member of the Louisiana Conference for eight years, serving as a pastor during that time. For twenty-three years he was connected with the New Orleans Times-Picayune. He was also reporter for the Associated Press. During his service for the Associated Press he reported eight General Conferences of our church. He has seen each of our living bishops elected and ordained, with the single exception of Bishop Hendrix. Mr. Ahrens left the Picayune on the nomination of Bishop W. A. Candler to the Department of Commerce, Washington, D. C., where he worked on the Religious Census. From this government work Mr. Ahrens went into the Publicity Department of the Centenary. After that work was completed, he was engaged in important war work. The Commission is indeed fortunate in securing his services.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. J. H. McKinnon, Weir, Miss., 2; Mrs. J. H. Settoon, Flora, Miss., 2; Rev. Paul D. Hardin, Hattiesburg, Miss., 2; Rev. J. W. Ramsey, Bucatunna, Miss., 2; Mrs. Jessie Hambien, Hattiesburg, Miss., 2; Mrs. T. S. Randle, Winnsboro, La., 4; Rev. F. H. McGee, Tyro, Miss., 2.

THE ART OF DOING WITHOUT.

By Ralph W. Wyrick.

The art of doing without is like art in anything. The master artist so paints that the painting is far beyond being a painting. It comes to be the real thing it would memorialize or represent. You want to smell that rose on the canvas. You want to run up to that house on the wall. You want to speak to that person in the frame. Likewise with the art of doing without. The art of doing without is not to seem to do without.

Christ, Himself, advised against seeming to do without, against the show of self-denial, especially in religious matters. For, He said, "when you fast, be not as the hypocrites, of sad countenance: for they disfigure their faces, that they may be seen of men to fast" (Mt. 6:16-18). And this taken-for-granted act of religion He includes in His several devices against persons doing their "righteousness before men, to be seen of them," rather than quitely and secretly, unto the invisible God.

But in the Christian religion how would you proceed to acquire the art of doing without? You do not proceed. The Pharisees proceeded, and their proceedings were in the main circus proceedings. So, we do not want to proceed. As to the art of doing without, one has to be "to the manner born." That, you of course know, is not a singular and exclusive privilege, like one's being born a poet. It comes from being "born from above," "being born anew," as Christ urged on Nicodemus.

And when one is born anew, "of the Spirit," his doing without, his fasting, will not be an end in itself. Christ did not make a virture of His own lifelong fasting, His sacrificing, His eternal riches. Without seeming to do without (He was full of grace and truth), He did without. Though He was rich, yet for our sakes he became poor, that we, through His poverty, might become rich. And yet, who thought of His being poor, of not having where to lay His head?

Hence, the virture to which Christian doing without looks, on which lifelong fasting fixes its purpose, is the joy and heaven it contributes to others. All the while, without knowing it at all, the Christian's countenance is transfigured. And all the while he, like Christ, has anointed his head with the oil of others' own gladness he has made possible, and washes his face in the joys to which he has led them.—Central Christian Advocate.

Quench thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

—J. H. Newman, Tr. from Latin.

We require a certain firmness in all circumstances of life, even the happiest, and perhaps contradictions come in order to prove and exercise this; and, if we can only determine so to use them, the very effort brings back tranquility to the soul, which always enjoys having exercised its strength in conformity to duty.—Humboldt.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sunday morning, March 28, 1920, the gentle spirit of MRS. B. F. CURTIS, mother of Rev. V. C. Curtis, broke loose from its moorings—from earthly ties and souls akin in love—and drifted to eternity's shore. Mrs. Curtis was a woman of rare endowments of mind and heart. She was loved by all who knew her. Her Lord loved her and chastened her till naught but pure gold was left to reflect the Master's image. Possessed of a cheerful nature, she brought comfort wherever she went. But her light shone brightest around her own heartstone. No service was too lowly nor sacrifice too great for those she loved best, and her family in turn held her in the highest affection. She loved and was loyal to her church and her pastors. Like the Shunammite woman of old, the prophet's chamber was always ready for his coming in her home. Her body was tenderly laid to rest in the Noxapater cemetery, March 29. The large concourse of friends, and numerous floral offerings bore eloquent testimony to the love and sympathy of those who knew her. The funeral services were conducted in her church by Rev. B. F. Lewis, of Jackson, Miss., assisted by her pastor, Rev. J. A. Goad. We lift our eyes to the hills whence cometh our help "and wait for the morning time when the parted veil shall lift; when the films fall from our weary sight—our eyes meet clear in the morning light, as the night clouds eastward drift. So believing in the guardianship of God, we leave her secure in his eternal love."

MRS. J. G. GUNN.

Noxapater, Miss.

ELONA JOSEPHENE ROUSE ELLIS, wife of John C. Ellis, was born February 11, 1861, and died November 16, 1920. She and Brother Ellis were married December 22, 1886, and to this union were born four children, who, with the father, still survive her. She was a consistent member of the Methodist Episcopal Church, South, from her early girlhood; a devoted wife and a loving mother. She had great faith in the religion of Jesus Christ, which gave her much comfort during her last days of illness. She met death in the strength of the faith that sustained her while she lived; a more beautiful testimony one never heard than that given by her before she went away. After years of continuous suffering and afflictions, she came to the end of the way conscious till the very last moment and in perfect peace. The "sting of death" left no trace of defeat, for the smile left upon her face seemed to exclaim with the Apostle Paul, "O grave, where is thy victory? O death, where is thy sting?" Mother is gone but not forgotten; her influence will live on in the hearts of loved ones and friends. We will say good-bye for a little while, but we will join her on the other shore in the "sweet by and by." Her pastor,

J. H. MOORE.

Pascagoula, Miss.

WILLIAM E. BAILEY was born in Whitwell, Tenn., October 1, 1874. On Sunday morning, August 22, 1920, the death angel claimed his spirit. On December 20, 1905, he was married to Lillian L. Smith, in Little Rock, Ark. In 1907 Brother and Sister Bailey moved to Vicksburg. The following year he joined the Washington Street Methodist Church, now known as Gibson Memorial. Both he and his wife took an active part in the work of the church. His great delight was to provide for the comfort and well-being of his family. He was devoted to the only daughter, Jewel, now left fatherless at the age of nine years. He was an enthusiastic member of the Masonic Lodge and at the time of his death was Junior Warden of the W. H. Stevens Lodge, Vicksburg, Miss. He had also taken the Royal Arch degree. Brother Bailey was a victim of influenza. A month before his death, he told a friend that he would not mind dying if it were not for his family. He told his wife and sister, while in the hospital, that he was willing to die if it was God's will, and that he felt as if he had been with his father and mother who died several years ago. A large number of friends attended his funeral in Vicksburg, and deeply sympathize with the stricken family. May the Author of eternal comfort ever abide with the dear loved ones.

O. S. LEWIS.

THE "GOOD NEWS" TO PEOPLE AT OUR DOORS.

Our sphere of influence is ever widening, and there are increasing calls on our time and ministry. It looks as though we are to work this borderland more systematically and intensively than heretofore; at least, this seems to be the program of our leaders. This is a good sign. In spite of the fact that the Romanists are making a special effort these days to arrest our progress in the Mexican Republic, their plans are doomed to failure. The people generally receive our literature and read it very readily, and listen attentively when we present the Gospel. In the past few months many thousands of contract laborers, going to the cotton fields of Arizona, California and other points, have passed through this port of entry. We have been able to place literature in their hands. Many of them very likely never saw before a Bible, Gospel, or religious tract. The whole thing is something entirely new to them and becomes the "Gospel" or the "Good News" indeed.

J. THACKER.

Nogales, Arizona.

OUR EDUCATIONAL INSTITUTIONS.

The Methodist Episcopal Church, South, contains 88 educational institutions, exclusive of those missionary institutions which are operated by the Board of Missions at home or on the foreign field. In that number there are two universities, thirty colleges, twenty-two junior colleges, twenty-six academies, and eight missionary and training schools. Our church owns a larger number of schools than either the Congregational, the Northern Baptist, the Northern Presbyterian, or the Methodist Episcopal Churches. However, we have put less money into educational institutions than has any one of the churches named.—Bulletin.

There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy; for what you rejoice in, that you love; and what you love, that you are like.—Henry van Dyke.

Cuts and Bruises,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result and frequently blood polson. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free

MORE PAY FOR TEACHERS.

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Go.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

BE SURE TO TRY
BLANTON'S CREAMO
BETTER THAN BUTTER
CHURNED IN CREAM
FOR SALE AT ALL FIRST CLASS GROCERS

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want
—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

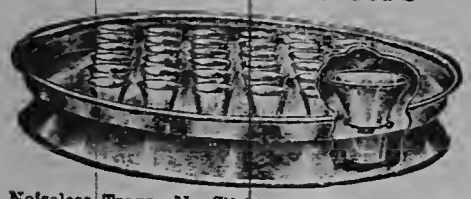
Free Roofing Book
Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2363

LOW PRICED GARAGES
Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO.,
2313-2363 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

INDIVIDUAL COMMUNION
TRAYS AND GLASS CUPS



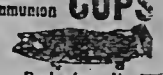
Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.
Wm. H. DIETZ, 20 E. Randolph St., Chicago

HOLMES
is a
Reliable Store

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

"THE SANITARY" Individual Communion CUPS



List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J. CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

LAYMEN AS LEADERS IN THE CHRISTIAN EDUCATION MOVEMENT.

It is significant that in the selection of men for leadership in the Christian Education Movement of our church two laymen were chosen for this important task—the Director General, Dr. John H. Reynolds, of Arkansas, and the Associate Director General, Dr. Henry N. Snyder, of South Carolina.

Dr. Reynolds has been for some years president of Hendrix College at Conway, Ark., and his work there, as well as in other fields of service, has given him high rank among the educators of our country. In addition, he has given efficient service to church and State in many worthy enterprises, and his influenee as a Christian layman has counted for much in the civic and church life of his State.

Dr. Henry N. Snyder is the worthy successor of the great Dr. Carlisle, who left the impress of his Christian character upon thousands of young men in South Carolina and other sections of our Southland. He has held Wofford College to the high ideals of a Christian educational institution, and has done there a work worth while.

In the leadership of the Christian Education Movement are two great laymen. In all of their plans and work they are giving first place to the spiritual objectives of this Movement. It is to the credit of Southern Methodism that out of the ranks of the laity, the church can call men who are able to lead in any great Christian enterprise.

—Bulletin.

A cottage will hold as much happiness as would stock a palace.—James Hamilton.

FROM AMORY, MISS.

As the Conferenco year is fast drawing to a close, it is thought well to give a brief summary of the year's work, for it has, indeed, been a glad and prosperous year.

Our pastor, Rev. E. R. Smoot, who has been with us the past two years, has used every effort to build up firmly each institution of the church, and to draw men and women nearer to Christ. Under his ministry the church has made advancement along all lines of work, Sunday school, Woman's Missionary Society, Epworth League, Maids' and Matrons' Society, and prayer meeting. In fact, he takes great interest in the work of the church generally. The membership has increased and the attendance at services increases each Sunday.

Brother Smoot is a strong, forceful preacher. He boldly and fearlessly, but with love, warns people of tho danger of living sinful lives. In almost every sermon he denounces sin, unveils its consequences and holds up the cross of Christ as the only means of salvation. He preaches and plans and leads the work capably and with great devotion.

Brother Smoot is ably assisted by his cultured, consecrated wife. Both are gifted singers and render valuable assistance to the music. Through their untiring energy in the advancement of the kingdom of Christ, they have endeared themselves to the members, who are hoping they will be with us two years more.

Mr. J. M. May is our faithful and wide-awake Sunday school superintendent. Under his management the Sunday school is growing in numbers and efficiency. All departments of the school are doing well and are in care of efficient teachers. Mrs. Edna Lovy, president of the Woman's Missionary Society, has been faithful in the performance of her duty. Under her skillful leadership the society has made great progress. With Mrs. W. V. Stanley as president of the Maids' and Matrons' Society, the members have worked beautifully and harmoniously and with gratifying results.

Mr. L. E. Price is to be congratulated on the splendid progress made by the Epworth League. Each department, Senior, Intermediate, and Junior, is well organized with a capable leader at the head of each. In all there are 223 members of the Epworth League. The mid-week prayer meetings, which are always so helpful and inspiring, are well attended.

We deem ourselves fortunate in having such a presiding elder as Rev. T. H. Dorsey, who, when he comes our way, always gives us a splendid sermon.

During the month of July, Evangelist J. O. Hanes, of Birmingham, held a fifteen days' meeting. The music was in charge of that consecrated Christian gentleman, Mr. Stalnaker, who is a splendid choir leader. He was assisted by Brother Smoot, who is not only a choir leader of note, but also a gifted soloist. Very early in the year our pastor began making careful and prayerful arrangements for the meeting. During the fifteen days' meeting the tent was filled to overflowing at the evening services and the morning services were well attended.

Brother Hanes is truly a man of God, a preacher of unusual ability, and his earnest presentation of the gospel inspired his listeners. He is uncompromising with every form of vice and sin. The meeting for men and boys the second Sunday afternoon was one of great spiritual power. The sweetest service of all, the love feast, was held the last Sunday afternoon of the meeting. Nearly every one present responded to the call to lead a higher life. As a result of the meeting there were many conversions, and almost the entire membership received a great spiritual uplift.

Services at the Methodist church of our city were of unusual interest on Sunday, October 17. It was our good

(Continued on Page 14)

PELOUBET'S

Select Notes

The World's Leading Commentary on the International Sunday-School Lessons

By AMOS R. WELLS, Litt.D., LL.D.

IT IS

SCHOLARLY
CONDENSED
COMPREHENSIVE
PRACTICAL

These four words sum up its true value

Let us send you a pamphlet containing the first lesson taken from the volume of 1921

Volume for 1921 Now Ready

Price, $2.00 Net $2.10 Postpaid

W. A. WILDE COMPANY

120 BOYLSTON STREET, BOSTON, MASS.

Randolph-Wells Building, Chicago

FOR SALE AT [illegible] BOOKSTORES

"Diamond Dyes"

No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

MOTHERS—Here are some little books you need. By Prof. Shannon, World-Famed Authority on questions of Social and Personal Purity. Two million in use. Three titles: "How to Tell the Story of Life," "Perfect Boyhood," "Perfect Girlhood". Cloth-binding 75c each; Paper 40c. Satisfaction or your money back. Order right now as you may never see this ad again. Address Dept. F, THE S. A. MULLIKIN CO., Official Publishers, Methodist Book Concern Bldg., Cincinnati, O. Agents wanted.

MORRIS

Supreme

COOKED BRAINS

Breaded, Egg Dipped—Fried in Deep Fat

MORRIS & COMPANY

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The following is the standing of the districts to date in regard to Sunday School Day observance. This will be the last list published, as the paper will come out after Conference convenes. We are very glad indeed for the goodly number who have reported to us their Sunday School Day collection in time to be published before Conference.

Those of you who have not done so, bring your collection to Conference and report to me as early as possible. We are very grateful for the splendid work that is being done by so many of our schools over the Conference and we are expecting that this number will be increased next year.

Brookhaven District—Adams Charge, $10; Brookhaven, $15.96; Crystal Springs, $6.21; Fernwood, $286.48; Kokomo, $26; Sandy Hook, $15; Magnolia, $6; East McComb, $3; South McComb, $7; Meadville, $12.45; Bude, $12; Monticello, $5.40; Georgetown, $5; Pleasant Grove, $2.02; Tilton, $4.04; Mallelum, $7.64; Scotland Charge, $11; New Hope, $3.60; Summit, $7.72; Osyka, $3.39; Holmesville, $3.22; Tylertown, $10; Wesson, $15; Matthews Chapel, $5.

Meridian District—Bucatunna, $4; Stateline, $4; Daleville, $2.45; Hopewell, $6.25; Enterprise, $5.40; Stonewall, $5.25; Lauderdale, $14; Lockhart, $5.85; Matherville Charge, $20.38; Central, Meridian, $35; West End Meridian, $9.49; Fifth Street, $6.55; Poplar Springs, $10.55; Seventh Avenue, $8; Pachuta, $9; Quitman, $34; Scooba, $11.20; Shubuta, $11.35; Waynesboro, $8.76.

Jackson District—Mt. Pisgah, $3.65; Mendenhall, $5.43; D'Lo, $10; Madison Charge, $25; Sharon, $3.71; Lone Pine, $3.35; Satartia, $15.22; Terry, $2.25; Byram, $3.50; Vaughan Charge, $3; Yazoo City, $25; Bolton, $7.30; Benton Charge, $10.38; Brandon, $4.25; Pelahatchie, $9.80; Greenfield, $2.80; Lodabar, $3.15; Canton, $10.50; Camden, $4.45; Forest Grove, $4.77; Learned, $2; Florence, $7; Fannin, $13.50; Flora, $8.25; Galloway Memorial, $108.40; Capitol Street, $75; Rankin Street, $10.38.

Hattiesburg District—Collins, $11; Bethel, $8; Eucutta Charge, $26.50; Broad Street, $6.89; Court Street, $10; Main Street, $16.71; Petal, $4.57; Batson, $1; Terrells, $3.43; Heidelberg and Vossburg, $13.34; Lucedale, $9.50; Magee, $8; Mt. Olive, $14; Mize, $10; Cox Chapel, $5.50; Oloh, $7.35; Purvis, $12.72; Seminary, $15.85; Williamsburg, $4.30; Santee, $2.70; Piave, $2.50; Avera Charge, $3.

Newton District — Bay Springs, $5.51; Decatur, $5; Hickory, $5; Chunkey, $8; Forest, $15; Car, Harmony School and Gasque Chapel, $12; Lake, $3.50; First Church, $20.18; Kingston, $8; Montrose, $5; Newton, $7; Philadelphia, $7; Raleigh, $3.50; Shiloh Charge, $50; Trenton Charge, $7; Union Charge, $12.76; Freeny, $4.67; Zion, $2.33.

Port Gibson District—Roxie, $9.25; McNair, $9.25; Silver City Charge, $12; Holly Bluff, $14.30; Utica, Oak Ridge and Burtonton, $12.35; Vicksburg, $20; Gibson Memorial, $13; Woodville, $12; Sunflower Chapel, $6; Fayette, 14.25; Bell Grove, $7; Gloster Charge, $53.75; Mt. Vernon, $14.71; Mt. Olive, $2.70; Harriston Charge, $9; Hermanville, $13.55; Carlisle, $4.82; Mayersville, $10.50; Natchez, $25; Nebo Charge, $6.10; Greendale, $8.55; Oak Ridge, $8; Bovina, $12.05; Cullen, Academy, $2; Port Gibson, $17.10; Rolling Fork, $20.80.

Seashore District—Americus Charge, $2.80; Bay St. Louis, $12; Carriere, $5.65; Coleville and Mission Charge, $15; Bulah, $2.50; Columbia, $10; First Church, $23; Long Beach, $5.08; Logtown, $13.12; Moss Point, $16.37; Pascagoula, $9; Mentorum Charge, $34; Ocean Springs, $4.20; Van Cleave Charge, $28.

The Sunday School Board has the first night of Annual Conference, Wednesday night, at which time Mr. M. W. Brabham will be the main speaker and will illustrate his talk with pictures of the conditons of the rural work. It will be a great service, instructive and inspiring. Be sure to hear it. Of all the men I met at Hot Springs last winter, Mr. Brabham impressed me as being most thorough with his work.

Thanking you all for your help in this great work, and praying God's richest blessings to rest on each of you, I am, Sincerely,

H. F. TOLLE,
Treasurer.

50 Hens Laid 3 Eggs A Day. Now Lay 36

Tells How to Make Idle Hens Produce Money in Winter.

"When I began using Don Sung in December, I was getting only 2 or 3 eggs a day from 50 hens. Within three weeks I was getting from 3 to 4 dozen a day. I shall never be without Don Sung."—Jermima Hedges, R. F. D. 1, Shumway, Ill.

This 3 or 4 dozen eggs a day, at winter prices, was almost clear profit. Your hens should do as well. It's no trouble to use Don Sung and you risk nothing by trying it under this offer.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

KIDNEY TROUBLE Is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

Cuticura Soap —Is Ideal for— The Complexion

Soap, Ointment, Talcum 25c. everywhere. For sample address: Cuticura Laboratories, Dept. X, Malden, Mass.

BOOKS AND BIBLES | HYMNALS SENT ON TRIAL | GAMES TRACTS ASK FOR CATALOG

Evang'l Pub. Co., Dept. N, Lakeside Bldg., Chicago

10c brings full details of plan—including sample box of delicious **CASTLE Candy Chips**—by which your church, Sunday School Class or Club can make money easily. This wonderful candy sells on sight. Write us at once—mention this Publication.

CASTLE CANDY CO. BOX 282 Lancaster, Pa.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—First Round.
(In Part)

Mansfield, Sunday, Dec. 5, a.m.
South Mansfield, Sunday, Dec. 5, p.m.
District Stewards' Meeting, 10 a.m., First Church, Tues., Dec. 7. Shreveport.
Texas Ave., Shreveport, Thursday, Dec. 9, p.m.
Cotton Valley, at Hortman, Sunday, Dec. 12, a.m.
Spring Hill, Sunday, Dec. 12, p.m.
Minden, Monday, Dec. 13, p.m.
Vivian, Wednesday, Dec. 15.
Noel Memorial, Shreveport, Friday, Dec. 17, p.m.
Haughton, Sunday, Dec. 19.
Ida, Tuesday, Dec. 21.
Belcher, Wednesday, Dec. 22.
Longstreet, Sunday, Dec. 26, a.m.
Logansport, Sunday, Dec. 26, p.m.
Grand Cane, Tuesday, Dec. 28.
First Church, Shreveport, Wednesday, Dec. 29.
Mooringsport, Thursday, Dec. 30.
Oil City, Thursday, Dec. 30.

The Districts Stewards of the Shreveport District are called to meet Tuesday, Dec. 7, at 10 a. m., in First Church, Shreveport.

R. H. WYNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Greenville, a. m., Dec. 5.
Leland, p. m., Dec. 5.
Clarksdale, a. m., Dec. 12.
Cleveland, p. m., Dec. 12.
Shelby, a. m., Dec. 19.
Shaw, p. m., Dec. 19.
Rosedale, a. m., Dec. 26.
Friars Point, p.m., Dec. 26.
Evansville, a. m., Jan. 2.
Lula, p. m., Jan. 2.
Lake Cormorant, Jan. 9.
Coahoma and Lyon, a. m., Jan. 16.
Duncan, p. m., Jan. 16.
Merigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23.
Gunnison, a. m., Jan. 30.
Glen Allan, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb. 13.
Benoit, Feb. 20.
Tunica, Feb. 27.

District Stewards will meet at Cleveland on January 11 at 1 o'clock p. m.

J. H. FELTS, P. E.

Aberdeen Dist.—First Round.

Tupelo, Nov. 28, 29.
Amory, Dec. 5, 6.
Okolona, Dec. 12, 13.
Pontotoc, Dec. 19, 20.
Aberdeen, Dec. 26, 27.
Houston, Jan. 2, 3.
Woodland, at Woodland, Jan. 4.
Shanon and Nettleton, at Shanon, Jan. 8, 9.
Verona, at Verona, Jan. 9, 10.
Prairie and Strong, at Strong, Jan. 15, 16.
Eupora and Maben, Jan. 18.
Bellefontaine, Jan. 19.
Mathiston, Jan. 20.
Vardaman, at Vardaman, Jan. 22, 23.
Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Paine's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton, at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccapola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

The District Stewards will please meet at Tupelo on Friday, December 17, at 2 o'clock p. m.

T. H. DORSEY, P. E.

WATCH NIGHT PROGRAM.

An attractive program embodying entertainment, discussion of the church's plans for the coming year, a lunch and social hour, in addition to the usual features of a Watch Night service, has been prepared by Dr. P. L. Cobb of the Department of Spiritual Resources. Each pastor and chairman of Minuto Men will be mailed one of these programs, and any other person interested upon request. It is hoped that this program will be used not only in the city churches but in the remotest country church.—Bulletin.

One of the most important discoveries of all time in medical science was made recently, if later tests verify the claims. The greater credence is to be given to the announcement because it comes from the United States public health service in the Hawaiian Islands. It is said that already forty-eight cases of leprosy have been cured by the new specific. The patients were under treatment for about a year and paroled as cured. Though nearly eight months have elapsed, no trace of the disease has reappeared. Credit for the discovery is given to Prof. L. E. Dean, head of the chemical department of the College of Hawaii.

—Exchange.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

No Skin Embarrassment.

and no worry about your complexion if you use TETTERINE for all Pimples, Rash, Eczema and other skin injuries and diseases. Softens the skin, clears the complexion. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Not Bad Cook But Bad Stomach.

The word dyspepsia means literally bad cook, but it will not be fair for many people to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook!

The disease, dyspepsia, indicates a bad stomach, that is a weak stomach, rather than a bad cook, and for a weak stomach we know of nothing else equal to Hood's Sarsaparilla. This digestive and tonic medicine helps the stomach, gives it vigor and tone, relieves dyspepsia, creates an appetite, and makes eating the pleasure it should be.

The biliousness and constipation found in so many cases of dyspepsia are gently and thoroughly relieved by Hood's Pills, which act in perfect harmony with Hood's Sarsaparilla.—Adv.

SPIRITUAL REVIVAL NEEDED.

By Rev. Lastie N. Hoffpauir.

There is no doubt about somethlng belng wrong in this old world. We all know about it; and we know that we should do something as soon as possible to make what is wrong right. We are groping around; but we seem to be coming to the point where we realize what the old world needs is a genuine revlval of true Holy Ghost religion such as came to the disciples on the day of Pentecost. We all believe in a revlval of business and industry, and work to that end. It is not a revival of interest in religion that we need; we have that, for we can repeat religious creeds until we are blue in the face, but we are no better. What we do really need to-day is a real revival of Holy Ghost spirituality in our churches that will make men and women let the things of the world alone, and to love God more. The kind of revivai that we actually need is one that is born not of man, but of God.

A revivai to meet the needs of the world must come from God in answer to prayers that go up. The Wesleys prayed, and England had a read spiritual revlval; John Knox prayed with such faith that Scotland was awakened; and prayer is the only remedy that will give to our own church and country a spiritual revival. What is needed today is a faith in the good old Book (the Bible) as the Word of God, and in Jesus Christ our Savior. If there were such faith, a spiritual revlval would come and men would begin to say, "What must we do to be saved from our sins?" Just such a revival would affect not only our official boards, but the entire membership of the church would be so revlved that there would be increase in the attendance, enlarged usefulness, and inspiration to a more active service for the Master, so that there would be no question about whether we ought to have a prayer meetlng or not. It would come off itself.

The time has come when the church of Jesus Christ must go to God on her knees for herself before it can help a lost world to see the beauty there is in the religion of Jesus Christ. Prayerless churches are powerless, and cannot stand before the unsaved world and tell them that Jesus "saves from all sin," because action speaks louder than words. The real thing that we need is Pentecost, which has been called the commencement of the new era of organized Christianity, which was a spiritual revival of religion. It was promised by Jesus Christ if the disciples would meet the conditions by prayer. They did, and the promised power came that moved Jerusalem with a spiritual awakening. Come, Holy Ghost, into all our churches and prepare us to take this world for our Christ!

Amite, La.

A PROSPEROUS YEAR AT AMITE, LA.

Since Rev. L. N. Hoffpauir commenced his pastorate here less than twelve months ago, the Methodist church has developed and grown marvelously in all of its departments. Especially is this true with regard to prayer meetings, in numbers present each and every Wednesday night and in the interest and zeal manifested. The members of the congregation take turns about in leading these meetings, and, as Brother Hoffpauir puts it, it is their meeting, and all he does is to sit with them and lend them the moral support of his presence. When Brother Hoffpauir held his first prayer meeting here, there were twelve present, which at that time was considered pretty fair. Last June it was decided to have the meetings conducted by members of the church, instead of by the pastor as heretofore. From then on, the attendance began to increase by leaps and bounds, as many as sixty-five filling the pews at one time. On Wednesday evening, November 24, about 200 were in their places. This meeting was led by Mrs. J. R. Johnson, the choir leader, and she and several others intoned beautiful prayers full of the Thanksgiving spirit and palpitating with gratitude and love to the Giver of all good. At these meetings, which partake more of the character of a family reunion than aught else, are heard many expressions of gratitude and appreciation for special blessings conferred by the Heavenly Father. Judged from the large number of men that now attend services regularly, the efforts of our worthy pastor have not been in vain. Never before have the men of this community evinced such a deep interest in the church.

Up to about last May the membership and attendance of the Epworth League apparently were on the wane. Now the League is more than one hundred strong, and of late all of their regular meetings on Sunday evenings have been overflow meetings. The League is divided into two sides, each with its captain. At the end of each month, the side with the smaller number of points to its credit must entertain the winning side. The first losing side entertained last Friday, November 19, the pastor and fifty-five Leaguers participating, and all reported a most enjoyable time. The membership of the League is almost equally divided between the younger male and female members of the church and their friends.

Another branch of the church which shows a remarkable improvement is the choir, under the able and efficient leadership of Mrs. J. R. Johnson. While Brother Hoffpauir was away at Conference, something like three hundred persons from Amite and vicinity thronged the spacious auditorium of the church and Sunday school to enjoy the sacred concert given them by the choir; and when leaving at the close, on every hand could be heard expressions of appreciation and praise of the choir and the numbers rendered, the verdict of many being that Brother Hoffpauir had a choir in his church that was equal to the best, not even excepting the paid choirs of New Orleans.

The finances of the church, according to the report made by the board of stewards, are in excellent condition. While the budget for the current year had of necessity to be increased quite a bit, yet it will be met, the stewards announce, without any increase in assessment, this because of the increase in membership during the past year.

The good people here, both members of the church and otherwise, evidenced their appreciation of the return of Brother Hoffpauir by filling his church when he preached his first sermon on the Sunday following his return from Conference. It used to be the usual and accepted thing to find more pews filled by women than by men; but these days in the Methodist church at Amite this condition of affairs has very nearly been reversed. Brother Hoffpauir's preaching must appeal strongly to the men of the community, for he certainly draws them to his services and to the church.

LOUIS F. LEFEVRE.
One of his flock.

Taste is nothing else than good sense delicately put in force, and genius is reason in its most sublime form.—Chenier.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

IN YE OLDEN TIME

Hoop skirts were worn by those who first asked the druggist for, and insisted on having, the genuine Golden Medical Discovery put up by Dr. Pierce over fifty years ago. Dress has changed very much since then! But Dr. Pierce's medicines contain the same dependable ingredients. They are standard today just as they were fifty years ago.

Dr. Pierce's Golden Medical Discovery for the stomach and blood cannot be surpassed by any remedy today.

Dr. Pierce's Favorite Prescription for weak women has never been equalled for the distressing complaints incident to womanhood. What others say:

NEW ORLEANS, LA.—"Ever since I can remember Dr. Pierce's medicines have been used in my family. When I was quite a young girl I had my first experience with them. I was in a miserable condition when my father gave me the 'Golden Medical Discovery,' but my cough soon stopped, and it completely restored my health. Then, when it came to the critical time of life I depended entirely on the 'Favorite Prescription and it brought me thru in remarkably good health."—MRS. CARRIE DIODENS, 1818 Baronne St.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

For Baby's Rash.

Prickly heat, Hives and other skin eruptions or injuries nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild but healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

Vapo Cresolene

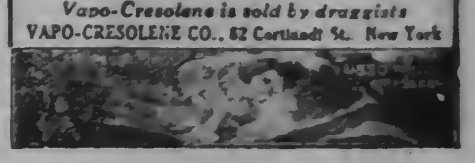
Used for more than forty years. The benefits derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and relieves bronchial, asthmatic and whooping cough. Allows restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St. New York



Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

AGENTS $6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—for full particulars FREE

AMERICAN PRODUCTS CO., 2789 American Bldg. Cincinnati, O.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling

Restores Color and Beauty to Gray and Faded Hair

60c. and $1.00 at Druggists.

Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

(Continued From Page 11)

fortune to have with us at the morning service Mr. Ledyard, of Tupelo, superintendent of the Methodist Sunday school at that place, also teacher of a Bible class. After an inspiring address to the Men's Bible Class, Mr. Ledyard delivered a short address to the entire Sunday school. It would be well if every Sunday school worker could have as much enthusiasm and inspiration as has this gifted leader.

The evening hour was given over to the Epworth League. A well-arranged program was delightfully rendered by the young people. It consisted of Bible lessons, music by the orchestra, composed of members of the League, piano solos, vocal solos, readings and talks along lines of Epworth League work. Subjects discussed by the young people were inspiring and uplifting, showing they have entered heartily into the work. An earnest effort was made to broaden and deepen the interest. A vigorous membership campaign has been inaugurated, the members realizing that "not failure but low aim is crime"; so the mark for membership has been placed high. The entire church is grateful for this host of workers. The success of the organization is largely due to the tireless work and loyalty of its president, Mr. L. E. Price, under whose leadership it has reached its present efficient state.

As a result of the year's work, 136 members have been added to the church, but the work has been a success not only in accessions to the church but in spiritual uplift. Money raised for all purposes during the year amounts to over $12,000, not including the Centenary collection.

At the last quarterly conference, resolutions were passed expressing appreciation of Brother Smoot's faithful ministry the past year, and asking for his return another year.

A MEMBER.

A LIFE FOR GOD IN CUBA.

By Rev. R. J. Parker.

"I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvelous things without number."—Job 5:8, 9.

In 1895 a Spaniard, Prospero Guerra by name, arrived in Cuba to try his fortune in that distant part of proud old Spain's possessions. In December, the following year, it became his lot to enter the Spanish army in Santiago de Cuba, under the orders of General Lincres. As he fought for Spanish supremacy against Cuban independence, he little realized that the King of kings was planning another campaign to establish His Kingdom in Cuba, and was planning to give this Spanish soldier an important place in His forces.

When the Americans blockaded Santiago and disembarked in Dalquiri, it became the duty of this soldier to enter the trenches in San Juan Hill and assist his fellow-countrymen in the attempt to stop the advance of Uncle Sam's boys. In this impossible task, one after another, four companions were killed at his side, and he has always felt that God spared him for a special purpose. He has since spoken of the joy he then felt at seeing the Americans fall, because he really did not know them, and felt at the time that this was the fate they deserved.

After the surrender of the Spaniards, having served his allotted time in the army, he was discharged and entered the police force, where he served one year under the American intervention. Afterward he worked at his trade as carpenter. In 1905, accepting the invitation of Rev. W. G. Fletcher, he entered the Methodist Church for the first time. He became deeply interested, and attended every one of the revival services then being held. During this series of meetings he was converted and became a candidate for church membership. Three months later, having given proof of the change in his heart and his purpose to live for Christ, he was received by baptism into the church. Here he labored according to his ability for the cause in Cuba.

Later he was recommended to the American Bible Society for a place as colporteur and was accepted at once. He says that as he went about selling Bibles he felt the unmistakable call to preach. But, having had an exceedingly limited education, it seemed impossible for him ever to enter the ministry. In his perplexity he went to his pastor, Rev. H. W. Baker, who encouraged him to trust in the Lord, who was able to help him to study, and to open the way into the work of the church.

Putting the matter into the Master's hands, Guerra went forward, "doing the next thing," and spending the spare moments in study. As a lay worker he was untiring in his efforts to do anything and everything that would help the cause of Christ.

In 1910 he was licensed to preach, and the following year, after having overcome many obstacles, he was appointed pastor of the Jamaica Circuit in the Eastern Province. There he labored earnestly and acceptably for three years.

In 1912 he was ordained deacon, and two years later, having finished the course of study, he was ordained elder. He served two years in Baracca, and for the past five years he has been pastor of our church in Holguin.

Prospero Guerra has done splendid work as a pastor, and has carried sunshine into many homes. Many souls have found "the Sun of Righteousness" through his ministry. All of the brethren, both native and American, greatly appreciate the spirit and work of this one-time enemy, but now true brother in the faith and fellow-laborer in the glorious Gospel of our common Lord.

As we think of what he was before he found the Savior, and his present life, we can but exclaim, What hath God wrought! The transformation in his life, his ability to overcome the obstacles and get up the course of study, his humble, patient, gentle spirit in the work, and, above all, his success in the greatest work in the world—that of bringing men to Christ—are all added proofs of God's power to save to the uttermost.

If no other work had been done, the work in this life and the blessing that has flowed out from this life to others, would justify all that we as a church have given in men and means to carry the glad tidings of salvation to the Province of Santiago de Cuba.

Cienfuegos, Cuba.

LEARN THE TRUTH

Good Advice

If you would make your home an ideal place of abode, keep it clean by using a

HOOVER

It sweeps, as it cleans, as it beats.

FOR SALE BY

New Orleans Railway & Light Company

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

This Woman Found Relief.

Men and women suffering from backache, rheumatic pains, stiff and swollen joints, lameness and soreness, will be glad to read how one woman found relief from kidney and bladder trouble. Mrs. G. Hyde, Homestead, Mich., writes: "I have been troubled with weak kidneys; and several times in the last ten years I had that terrible backache and tired out feeling, scarcely able to do my work. Foley Kidney Pills made me feel like a new person."—Adv.

WORK IN MEXICO.

Feeling sure that you are interested in God's work in all lands, I am prompted to send you a little report from Mexico, our next-door neighbor, which field I've just left for a short visit in the States. It sometimes seems that "distance lends enchantment," even in mission work, for oftentimes we are more thoroughly informed and, therefore, more interested in the far-away fields than in those near by. Or, if we are informed at all, it is so apt to be about the motes in our neighbor's national eye, viewed at that close range that always makes international disturbances seem to be immanent.

After more than ten years in the Lord's work in Mexico, devoting most of the time to evangelistic work, going in and out among the people in the cities, in the villages, and out-of-the-way places, living among them and studying at first hand their customs and character, I am prepared to say with all candor that the Mexican is greatly misjudged by the average American here in the homeland. As a race, they are very intelligent and very versatile, and that lack of stability and dependableness for which they are so much blamed is overcome in those who open their hearts to the influence of the Gospel which is the power of God unto the making of a new creature in Christ, regardless of race characteristics. Their racial pride is, in a paradoxical way, coupled with a spirit of humility and gentleness that makes them an all-round lovable people, especially when this nature has come under the regenerating power of the Holy Spirit.

In the homes of the middle and high classes, there is a dignified respect, the one for the other, among the members of the family, a profound reverence for parents, and well-disciplined children.

In the political world is seen the results of the lack of Gospel influence in the scarcity of men of Christian character and unselfish aims to fill seats of governmental responsibility. In these latter years, there are some places of great importance being filled by Christian men, and their superiority is recognized, although the prejudice and envy of Catholic opponents have caused more than one to lose his position. Until the Gospel has more fully permeated this country, we can have no assurance that the presidents will not, too often, "go in by the ballot and go out by the bullet." For generation after generation, these people have been dominated by the Catholic clergy, they have been denied the Bible and the knowledge of personal, saving faith in the atoning merits of our Lord Jesus Christ. Indeed, our Christ has a small place in their cult of Mariology and innumerable saints. Of course, this ritual of idolatry can have no power to the satisfying of the soul or the transforming of the life, and so it is possible for one to be a devotee in his religion and a demon in his life. In all of the eight denominations now working in Mexico, there is at present a great forward movement made possible by the improved conditions of the country, and this is calling forth renewed opposition from the clergy and all kinds of indulgences are being offered to those who in whatever way will put forth some effort to impede the forward march of Protestantism. Just recently a Mexico City daily announced in bold headlines a convention of bishops and archbishops for the purpose of discussing the most effective methods of combating "Protestantismo and Bolshevismo." But where God is really working none can hinder, and in many of the missions there is a revival spirit, and a readiness to accept the Gospel as has not been seen heretofore.

The growth in the educational work is also notable. The many mission schools that were closed during the revolution have been reopened and are being filled to the limit of their capacity. They are only handicapped by lack of native teachers, because there were few being prepared during the war period, when the schools were closed. Some of these students come from the villages and out-of-the-way places where no work has been done except in the visits of those of us who are engaged in evangelistic work, and, returning to their homes during vacations, make faithful witnesses and propagandists of the Gospel even while preparing for Christian service, to which many of them have dedicated their lives.

From any and every viewpoint, this seems to be the day of opportunity for the Gospel in Mexico, and we covet for this work Spirit-filled young men and young women willing to "spend and be spent" in a service that, in the fullest sense, is worth while. There are numbers of places with a group of Christians making a Macedonian call for some one to continue to teach them in the things of God. Another great need which we should remember in our intercession for this dear and needy people is a more spiritual native ministry that, by life and teaching, can lead the members into the deep things of God. In general, there seems a hunger on the part of Mexican Christians for the baptism of the Holy Spirit. It is noticeable in public prayer that a petition for a Pentecostal blessing is always accompanied by hearty "Amens." It seems, too, that our Lord is answering these pleadings, for there is an increasing number of Spirit-baptized workers who recognize a call to spread the teaching of scriptural holiness over Mexico. Let us continue to pray, that many others may be thrust out into this great harvest field, for the hope of Mexico, morally, religiously and politically, is in the regenerating and sanctifying power of a full Gospel.

ELIZABETH A. STREATER.
Meridian, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round
(In Part.)

Jena, 11 a.m., Saturday, Dec. 4; 11 a.m., Sunday, Dec. 5.
Trout, 7:30 p.m., Sunday, Dec. 5.
Rochelle, 7:30 p.m., Dec. 6.
Standard, 7:30 p.m., Dec. 7.
Lecompte, 7:30 p.m., Dec. 9.
Marksville, 7:30 p.m., Dec. 10.
Bunkie, Dec. 11, 12.
Glenmora, 7:30 p.m., Dec. 13.
Oakdale, 7:30 p.m., Dec. 14.
Oberlin, 7:30 p.m., Dec. 15.
Natchitoches, 7:30 p.m., Dec. 17.
Colfax, Dec. 18, 19.
Campti, 7:30 p.m., Dec. 20.
Alexandria, 7:30 p.m., Dec. 30.
Pineville, 7:30 p.m., Dec. 31.
W. L. DOSS, JR., P. E.

A little thought will sometimes prevent you from being discontented at not meeting with the gratitude which you have expected. If you were only to measure your expectations of gratitude by the extent of benevolence which you have expended, you would seldom have occasion to call people ungrateful.—Arthur Helps.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write **Warner Drug Company, Nashville, Tenn.**—Adv.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231g Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv

Gives Permission to Use Name.

Eugene Palmer, Lawrence, Mass., writes: "Foley's Honey and Tar relieved me of a cough from which I had been suffering for weeks. You have my full permission to use my name any time you wish in any advertising matter." This fine old family remedy is in great demand right now for colds, croup and bronchial and grip coughs. Foley's Honey and Tar acts almost instantly, cuts the phlegm, soothes the raw and irritated membrane, clears breathing passages.—Adv.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the Spring of 1893 I was attacked by Muscular and Sub-acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a treatment that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write to-day.

Mark H. Jackson, No. 991G, Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Adv.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 90c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

PILES DON'T BE CUT
Until you try this wonderful treatment.
If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 430-G Page Bldg., Marshall, Mich.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me "I have fed two cans of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make $1.00 per day this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman $1.00 on delivery only $1.00, the price of one package, the other package being free. The Manufacturers Trust Co., Merchants Bank of Kansas City, Mo., guarantees that you are absolutely satisfied, your dollar will be returned at any time within ... request. No risk to you. 400,000 users praise Reefer's "More Eggs".

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I ... I was getting five or six eggs a day. April 1st I ... I never saw the equal. EDW. MERCKER, Pontiac, Mich.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs". I have paid my debts, clothed the children in new dresses and that is not all. I paid my pastor his dues. I sold 1½ dozen eggs last week, set 1 dozen, ate some and had 1½ dozen left.
MRS. LENA M. BROOM, Woodbury, Tenn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 1258 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer: I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

If you prefer, enclose $1.00 cash or money order, with this coupon. This brings your order a little sooner (as orders sometimes take longer to handle in the Post Office.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

NOTES CONCERNING THE SUMMER REVIVAL CAMPAIGN IN THE RURAL DISTRICTS.

We are confident that we have had by far the best revival year in the history of Southern Methodism. The Pre-Easter Campaign, which was largely in cities and towns, brought into the church more than one hundred thousand members. Actual figures in my office show sixty-nine thousand, but no Conference reported in full and thirteen Annual Conferences made no report to my office on the Pre-Easter Campaign. Hence, we are quite sure that one hundred thousand is a very conservative estimate.

Such reports as we shall be able to get from the ninety-day summer campaign for the rural districts are now in. At best, these reports are fragmentary.

The main thing is to have the revival. We are vastly more concerned about getting people saved than about making a spectacular report. Your Evangelistic Committee have never shown an obsession for members with which to make a display. Our consuming passion has been for the conversion of the largest possible number of lost men and women. Still the pressure on us to report numbers is persistent. We have an evangelistic director in each Conference. He is supposed, among other things, to gather the data and report to my office. I can not report numbers except as he reports them to me. He can not report numbers except as the presiding elders report to him. The presiding elders can not report to the campaign director except as the pastors report to them.

Some interesting reports have come in. Mr. T. S. Southgate, of the Virginia Conference, has one of the fullest reports that have reached my office. It shows that our pastors have been doing business for the King and, incidentally, shows a painstaking evangelistic director. During the Summer Campaign, the Virginia Conference received by letter, two thousand eight hundred sixty-seven; on profession of faith, six thousand two hundred ninety-three. During the summer eleven hundred fifty-five new family altars were established, three thousand four hundred ninety-five tithers enrolled, and one hundred eighty-two young people volunteered for some kind of Christian work. Counting the Pre-Easter and the Summer Campaign together, the Virginia Conference added nearly twenty thousand members, more than six thousand new tithers, about three thousand new family altars and more than three hundred volunteers for life service. Did the Virginia Conference or any other Conference ever have another year like this?

Judge Geo. W. Barcus, director in the Central Texas Conference, is another valuable layman. His report shows four thousand four hundred twenty-four added by letter and three thousand four hundred and ninety-one on profession of faith. This great Conference has done well in family altars and tithers.

Brother G. W. Pardee, director in the Little Rock Conference, makes the following report: Additions on profession of faith, two thousand four hundred thirty-two; additions by certificate, two thousand five hundred sixty; family altars, nine hundred fifty-three; new tithers, one thousand three hundred seventy-five; volunteers for life service, two hundred fifteen. The summer work in the Little Rock Conference was very effective. The Pine Bluff and Monticello districts made no reports. Brother Pardee is another one of our active laymen.

Rev. T. W. Lewis, evangelistic director of the Memphis Conference, reports one thousand seven hundred seventy-two by certificate and three thousand five hundred twenty-six on profession of faith; six hundred twenty-six new family altars; seven hundred seventy-eight new tithers, and seventy-six volunteers for life service. There is no report from the Lexington District.

Rev. H. M. North, evangelistic director of the North Carolina Conference, gives a fine report from that historic Conference. Additions by certificate, two thousand eighty-nine; on profession of faith, four thousand four hundred eighty-nine; new family altars, five hundred ninety-four; new tithers, nine hundred sixty-six; and volunteers for life service, one hundred thirty-eight.

The Illinois Conference has had some gracious revivals during the year. The evangelistic director reports five hundred seventy-five additions to the church. This is one of our smallest Conferences.

Rev. H. H. Johnson, director in the St. Louis Conference, reports two thousand one hundred sixty-five by certificate; three thousand three hundred forty-one on profession of faith. The Denver Conference has had more than five hundred additions.

Rev. H. C. Threadgill, director in the Alabama Conference, reports two thousand one hundred twenty-six by certificate; two thousand six hundred eighty-two on profession of faith; six hundred twelve new family altars; three hundred forty-three new tithers; and one hundred sixteen for life service.

Rev. B. C. Horton, director of the Kentucky Conference, reports one thousand one hundred ninety-seven by certificate; one thousand one hundred eighty on profession of faith; eight hundred new family altars; one thousand two hundred forty-two volunteers for life service.

Dr. B. B. Evans, director in East Oklahoma Conference, reports one thousand five hundred thirty-two by certificate, one thousand eight hundred twenty-three on profession of faith; more than eight hundred tithers; over three hundred new family altars; and about one hundred volunteers for life service. There is no report from the Muskogee district.

Rev. Ira Barnett, director in the Florida Conference, reports from four districts out of nine, as follows: Additions by certificate, nine hundred twenty-three; on profession of faith, seven hundred seventeen. Four districts did not report. These figures do not include the good report from the Latin district.

Rev. C. T. Curry, director in the W. Texas Conference, reports two thousand six hundred twenty by certificate; two thousand on profession of faith; seven hundred fifty new family altars; one thousand one hundred ninety-nine new tithers; and one hundred twenty-two volunteers for life service. Brother Curry, the pastors and presiding elders are doing fine work in that interesting field.

There are partial reports from some other Conferences. These are sufficient to indicate in a general way the results of the summer campaign. It seems quite likely that the summer campaign brought into the church more than one hundred thousand members. The Baltimore Conference, whose campaign is still on, will be heard from later. This is sufficient to justify the statement that this has been the most successful year in the history of our church in soul-winning. This I hope is but the beginning of a great revival that shall last many years. Already the Committee is planing to make next year a better year than the past year has been. If pastors will report fully and promptly to their elders, and the elders to the directors, and the directors to me, we can have full reports for next year.

O. E. GODDARD.

The Upper South Carolina Conference at its recent session accepted its full quota and the forty per cent additional for the Christian Education Movement. This act was by the unanimous vote of the Conference and it was evident that the Conference will give itself unreservedly to this great enterprise.—Bulletin.

A wrongdoer is often a man that has left something undone, not always he that has done something.—Marcus Aurelius.

ACHES AND PAINS of rheumatism are not permanently, but only temporarily, relieved by remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?—Adv.

Keeps the Skin Clear.

When troubled with Pimples, Sores, Eczema, Rash and other skn troubles apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3381.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 9, 1920. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

First Day.

The one hundred and seventh session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, met in the Methodist church in Brookhaven, Miss., at nine o'clock Wednesday morning, December 1, Bishop W. F. McMurry presiding. After devotional exercises, conducted by the Bishop, the annual sacramental service was held, in which the Bishop was assisted by H. W. Featherstun, J. T. Abney, W. W. Hopper, and L. A. Darsey.

The roll was called by Dr. A. F. Watkins, secretary of the previous Conference, and a large number of preachers and laymen answered to their names.

On nomination, A. F. Watkins was elected secretary, and G. S. Harmon and Claude P. Jones were elected assistant secretaries. G. P. McKeown was elected statistical secretary, and John D. Ellis and W. A. Hays were elected assistant statistical secretaries. The hours of meeting and adjourning were fixed at nine o'clock a. m., and twelve, noon. The main auditorium was fixed as the bar of the Conference.

On nomination of the presiding elders, the usual standing committees were elected. On nomination of the presiding elders, the following substitutions were made on the Board of Education: Rolfe Hunt, in place of D. C. Hull, and W. L. Linfield in place of J. A. Moore.

Various communications were referred, without reading, to the appropriate boards and committees.

Dr. T. N. Ivey, editor of the Christian Advocate; Dr. Luther E. Todd, general secretary of the Board of Finance; Dr. H. N. Snyder, president of Wofford College; Dr. R. A. Meek, presiding elder of the Sardis District, North Mississippi Conference; Dr. W. B. Ricks, of the Centenary Commission, and Rev. E. H. Cunningham, of the North Mississippi Conference, were presented to the Conference.

On motion, Rev. E. H. Cunningham, representing the Memphis Commercial Appeal, was elected official reporter of the Conference.

The Bishop called Question 17, "Are all the preachers blameless in their life and official administration?" and the following presiding elders made their reports and were passed in examination of character: J. R. Jones, of the Port Gibson District; W. B. Jones, of the Hattiesburg District; J. T. Leggett, of the Brookhaven District; John A. Moore, of the Newton District; W. M. Sullivan, of the Seashore District; G. H. Thompson, of the Meridian District; J. M. Morse, of the Jackson District. Their reports showed that there has been gratifying revival interest during the year throughout the Conference.

The names of the superannuate members of the Conference were called, their characters were passed, and their names were referred to the Committee on Conference Relations for the same relation. When the name of Rev. Ira B. Robertson was called, he made a report which touched the entire Conference, and the brethren gathered about him to express their affectionate esteem. When the name of Rev. L. Carley was called, the secretary read a paper from him which, upon motion, was ordered spread upon the Journal of the Conference; and a copy was ordered to be furnished the New Orleans Christian Advocate for publication.

The name of W. B. Waldrop was called, he was passed in examination of character, and his name was referred to the Committee on Conference Relations for the supernumerary relation. The name of G. S. Harmon, who has sustained the supernumerary relation during the past year, was called and he was passed in examination of character. There being no motion, he automatically returned to the effective ranks. The name of T. B. Holloman was called, and, he having died during the year, his name was referred to the Committee on Memoirs.

On motion, the educational program was made the order of the day for Thursday, beginning at ten o'clock and continuing through the morning session and sessions to be held in the afternoon and the evening.

Dr. T. N. Ivey, editor of the Christian Advocate, addressed the Conference in the interest of the General Organ. At the close of his address, a resolution expressing the appreciation of the Conference of the presence and services of Dr. Ivey was adopted.

The report of the Seashore Camp Ground Commission was read by H. M. Ellis, and referred to the Board of Education. The report of the Seashore Divinity School was read by H. M. Ellis, and ordered to record.

Rev. R. P. Wilson and Mr. John A. Baskerville, representing the Publishing House at Nashville, Tenn., were presented to the Conference, and they made announcements concerning their work.

The Committee on Public Worship announced that W. W. Graves would preach at three o'clock in the afternoon, and that Dr. Luther E. Todd would deliver an address at seven o'clock in the evening, his address to be followed by the celebration of the anniversary of the Sunday School Board. Rev. W. H. Lewis, the local pastor, announced that the Conference was invited to attend an entertainment at Whitworth College on Saturday afternoon at four o'clock.

After other announcements concerning the work of boards and committees, the Conference adjourned with the singing of the doxology, and the benediction, pronounced by Ira B. Robertson.

Second Day—Morning Session.

The Conference was called to order at nine o'clock by Bishop McMurry. The devotional exercises were conducted by W. J. Ferguson, and consisted of singing, prayer, and a Scripture lesson from the eighth chapter of the Epistle to the Romans. The minutes of the previous day's session were read and approved, and the roll of absentees from the first day was called. Several substitutions of alternate lay delegates were made in place of principals who were absent.

On motion, the calling of the roll at future sessions was dispensed with.

A motion was adopted that when the Conference adjourn, it adjourn to meet at three o'clock in the afternoon.

A resolution, offered by C. W. Crisler, expressing the affectionate esteem of the Conference for Bishop Jno. C. Kilgo, now suffering a painful illness at his home in Charlotte, N. C., was unanimously adopted.

On motion, the Conference voted to accept the invitation to attend the recital at Whitworth College at four o'clock on Saturday afternoon.

Dr. C. M. Bishop, president of Southwestern University; Dr. R. H. Bennett, secretary of the Department of Ministerial Supply and Training; Dr. R. L. Russell, Home Mission Secretary; Dr. J. A. Baxter, of the St. Louis Conference; Rev. H. T. Carley, editor of the New Orleans Christian Advocate; Rev. Alonzo Early, Sunday School Field Secretary of the Louisiana Conference; Rev. L. N. Hoffpauir, of the Louisiana Conference, and Rev. W. M. Young and Rev. L. W. Cain, of the North Mississippi Conference, were presented to the Conference.

The presiding elder of the Meridian District announced that during the year John D. Crymes, a local elder, had been tried, in due form, for improper tempers, words, and actions, and had been found guilty and expelled from the ministry and membership of the church, and that he had appealed his case to the Annual Conference. The Bishop stated that the appeal and the grounds thereof would be heard. The charges and the verdict were read; the appellant made a statement in his own behalf; and the question, "Will the Conference sustain the appeal?" was put. By unanimous vote, the Conference refused to sustain the appeal.

Report No. 1 of the Committee on Finance was read and adopted.

On motion of M. L. Burton, the whole matter of the assessment for the Representative Church, Washington, D. C., assumed by the Conference of 1911, was referred to the Commission on Finance.

The hour for the order of the day having arrived, the educational program was taken up. After singing, and prayer by J. L. Greenway, Dr. H. N. Snyder, president of Wofford College, addressed the Conference on "The Objectives of the Christian Education Movement;" Dr. C. M. Bishop, president of Southwestern University, spoke on "The Compelling Appeal of the Educational Movement," and Dr. R. L. Russell, Home Mission Secretary, spoke on "The Educational Movement and an Enlarged Program for Missions."

Announcements were made, and the Conference adjourned with singing, and the benediction pronounced by Dr. Bishop.

Afternoon Session.

Conference convened promptly at three o'clock, Bishop McMurry in the chair. After devotional exercises, conducted by Dr. W. R. Bourne, president of Centenary College, the minutes of the morning session were read and approved, and the educational program was resumed. Addresses were delivered by Dr. R. H. Bennett, secretary of the Department of Ministerial Supply and Training, and Dr. A. F. Watkins, president of Millsaps College, after which the Conference adjourned to meet at seven o'clock in the evening, the benediction being pronnounced by Dr. Bennett.

Evening Session.

The Conference convened promptly at seven o'clock, Bishop McMurry presiding. After devotional exercices, conducted by W. H. Huntley, the minutes of the afternoon session were read and approved. The concluding features of the educational program were then had.

J. L. Neill, superintendent of the Department of Missionary Education of the General Sunday School Board, gave a stereoptican lecture on the educational institutions and work of the church. A special feature of this lecture was the singing of college songs by the Lewis brothers' quartette when the pictures of Millsaps College were shown.

Bishop McMurry then addressed the Conference, laying great emphasis upon the importance of the Christian Education Movement as enterprised by the church.

The Bishop's address was followed by report No. 1 of the Board of Education, which strongly endorsed the Movement, pledged hearty co-operation in carrying it forward to success, and accepted as the quota of the Mississippi Conference the sum of $1,278,500. The report was unanimously adopted.

Dr. Snyder then addressed the Conference briefly, and the session was adjourned with prayer by Dr. Snyder.

Third Day.

The Conference convened at nine o'clock on Friday morning, with Bishop McMurry in the chair. After devotional exercises, conducted by W. W. Graves, the minutes of the evening session of the previous day were read and approved.

The presence of several members of the Conference who had not previously answered to their names was noted, and substitutions of alternates in place of principals were made in the lay membership.

In answer to Question 1, "Who are admitted on

(Continued on Eighth Page)

New Orleans Christian Advocate

OFFICE, No. 811 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal, Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $1.00; six months, 50c. To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and soiled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

LOOK UP AND TRUST.

By Willie Conger Page.

What if your feet are weary and worn
By the rocks and stones on life's highway?
Or if by thorns they are bleeding and torn,
If you know that the Father guides the way?

What if your eyes are blinded and dim,
The beautiful visions far-off and obscure,
So long as He looks only to the heart within,
Not judging the outside—seeking the pure?

What if your hands are tired and weak?
They are fashioned only of clay of dust;
All is well if by faith you can to Him speak.
And heart and soul look up in love and trust.

THE SUPREME NEED OF THE HOUR.

By Wm. C. Allen.

In the years 1914-15 I was in China, Japan, Australia and New Zealand; and met with eminent statesmen, church people or missionaries in those countries. The Chinese were then neutral, but were horrified at the machinery for destruction, and the passions, associated with the Great War. They politely but frankly declared that the Western nations were not Christian. The Japanese were in the war. I was brought into contact with some of their leading politicians and financial men as well as some of their humbler folk. One thing mightily impressed me. From not one of the Japanese did I hear a single word of disrepect or depreciation of their foes. Courteous expression was always in evidence. But when Hong Kong, Australia and New Zealand were reached, all was changed. Bitterness and hate were everywhere. Evidence of an unforgiving spirit often poured from the lips of men dedicated to the service of Christ. The contrast with respect to attitude toward their enemies, between the non-Christian and Christian lands, was startling. Why?

The only reason I can assign is that when those who love Christ turn from obedience to the spirit of their Lord they are left in greater darkness than are those who have not been acquainted with His teachings.

I have recently concluded one year of travel round the world. I have met many clergymen and addressed meetings of church people in different cities. Whilst I have heard no open appeal for forgiveness on the part of these brethren, I have everywhere discovered a changed attitude towards their late enemies. The word of hatred has largely been stilled. But among men and women met with in the course of travel, in hotels or on railway trains and steamships, there have remained miserable evidences of retaliation and unforgiveness of foes. Returning army officers—not returning privates—politicians and newspapers have often—not always—combined to fan the fires of hate. International hate has been everywhere. Class hate, like an evil germ, multiplies. Many parts of the world are in an infinitely worse condition than is the British Empire or America. Our Anglo-American peoples little understand the real situation. Much of the economic stress and anguish of the present time is the legitimate fruit of pettifogging rooted and grounded in hatreds and fears. O, for the genuine forgiving spirit! Will it come? Who will bring it? We, Thy wandering children, O Father of all the families of the earth, wait for a fresh outpouring of Thy grace and love!

The Relief Committee of the American Friends (Quakers) has recently been reported as being engaged in furnishing one good meal per day to about 650,000 innocent starving children in Central Europe. This has done more to develop among the Central Powers a willingness to open economic and spiritual intercourse with their late enemies than have continued taunts or blockades and machine guns. The international value of this service based on love, can never be estimated.

Whilst evil passions have consumed Europe, and so much of the world, some warning voices have been lifted in unexpected places. I remember General Smuts, Premier of South Africa. During a conversation I had with him, he earnestly pleaded for preaching "the Gospel of love and forgiveness." Secular newspapers have reported a speech made by General Sir Ian Hamilton in the year 1913. Referring to the soldiers he is alleged to have said: "Propaganda was necessary to harden their hearts for the job. But now the war is over, we do not want any more propaganda. If you wish for peace, away with hate propaganda."

If such pacific words fall from the lips of men skilled in the art of war, should not a call to forgiveness come from men consecrated to the Gospel of Peace? If a propaganda of hate was required to deceive men, or make them willing to destroy one another, is not a propaganda of love overwhelmingly necessary if the world is to be created anew? Does not a living appeal go out to ministers and laity to forgive the past, to remember the extraordinary needs of the future, to be reconciled to one another and to God? May not this become a glorious task?

Is not human nature on our side? Is not humanity built for co-operation, service, love? Do not men primarily crave peace? Are they not at bottom sick of strife and passion? Are not many men and women in many countries longing for a deeper life close to the Love Divine? Does not bad leadership take many astray? Let us then accept the Gospel leadership which will carry us to the higher altitudes where the will of Christ is done.

We look on the frozen summits of the mountains of Switzerland where the snows of winter would never cease to gather, and from whence the refreshing streams would not flow, were it not for the melting rays of the sun. So are the icy things of the soul disintegrated by the warmth of Christ's eternal love. Even the stars in their courses seem to proclaim the serenity and compassions of God. Recently I travelled across France where for many miles blasted trees and broken cities bore silent testimony to terrible violation of the commands of Jesus. But where men had shamefully wounded, the Great Recreator had already commenced to heal. Young trees were tossing their pretty leaves in the sweet south wind. The gleaners were following an abundant harvest. God had already pardoned the desecration of His beautiful handiwork. He had again come with blessing to gracious Mother-earth who did not resist His gifts. Even so should we forgive each other and bear witness to the beauty of the things of peace.

This must be done if civilization is to continue. International and class forgiveness is a supreme need of the hour. Unto every reader of these lines in some way or other is committed the healing ministry of reconciliation. Shall we fulfill it? Dare we do so?

Switzerland, 1920.

REV. G. W. GORDON—A MEMOIR.

George Washington, son of Jonathan and Naomi Gordon, was born in Lafayette County, Mississippi, January 29, 1855, and died in Aberdeen, Mississippi, December 7, 1919. He was converted in 1870; licensed to preach in November, 1874; admitted into the North Mississippi Conference on trial in November, 1876; ordained deacon in 1877, and elder in 1879. He served the following charges: 1878, Fulton; 1879-80, Athens; 1881-82, Shannon; 1883, Kosciusko; 1884, Jonesboro; 1885, Ripley and Blue Mountain; 1886, Iuka station; 1887-88, Fulton; 1889, Greenwood and Carrollton; 1890-93, Coffeeville; 1894, Nesbit; 1895, Guntown, 1896-97, Columbus Circuit; 1898, Itta Bena and Sidon; 1899, Ethel; 1900-01, Ackerman; 1902-04, Eupora and Maben; 1905-06, Courtland; 1907, Supernumerary; 1908, Myrtle; 1909, Kosciusko; 1910, Supernumerary; 1911, Vaiden; 1912, Mantachie; 1913-14, Sherman; 1915, Sherman; 1916-19, Noxapater.

Brother Gordon was married, January 26, 1876, to Miss Callie Bowlen, of Saltillo, Miss., who died August 15, 1911. On December 27, 1911, he was married to Miss Mattie Morgan of Carroll County. Of this marriage came Sarah, his only child.

Brother Gordon possessed the fundamental elements which go to make a real preacher. He was a converted man. He knew in whom he believed. He was not only born into the Kingdom of God, but he lived in the atmosphere of an abiding experience. He was a called man. Set apart by the divine call to the ministry he gave himself to it exclusively and became a man of one Book and one Calling.

He read and knew the Scriptures. He had definite ideas as to what the Scriptures teach. He derived from the Book its great doctrines. His mind took hold upon the truth that the Revelation of God comes to men in the form of great dogmas or doctrines. He grasped these doctrines and so had clear and definite ideas of what he was to preach. And thus he understood why he was in the church to which he gave his life, and he knew that for which his church stood. He not only knew these doctrines, but he believed them profoundly. He could say with the Psalmist, "I believe, therefore have I spoken." He believed that his church had best interpreted the Word of God. He was a profoundly convinced Methodist and could ever render out of the Scriptures a ground for the hope that was in him.

He preached great fundamental things and he did so with great strength and force. He was among the last of the fast-vanishing class of preachers who, with clear insight and strong conviction, preach the great fundamental doctrines of the churches.

Another and a greater element of power in him was his personal piety. He read and thought upon the Scriptures. He was a man of prayer. He acquired, preserved and enlarged an experience of the deep things of God. With these gifts and acquirements he was, in my judgment, at the time of his end, the most representative man among us. He was most loyal to his church. He believed in and preached her creed. He went at the behest of her voice to all fields, no matter how difficult. No doubt his faithfulness hastened his death, for it is most probable that his last visit to Conference was fatal. But that was characteristic.

Few men of his ability have had less "recognition," so called, at the hands of the church. He served God without earthly honor and indepently of the praise of men. Conscientious, faithful and unrecognized men constitute the saving element in all human society. They bear the essential burdens in church and State. Verily they have their reward. God knows all. Brother Gordon was a fond, devoted and considerate husband and loving father. His home life was in keeping with the high standards of the religion he professed. He was a faithful friend, a good citizen, and a courageous, noble and sincerely honest man. He was my friend.

After serving the quadrennium on the last charge he filled, he went to Aberdeen to attend what was to be his last Conference. All unconscious of the fact that he was fatally stricken, he persisted in going to what was to him the place of duty. Before he could meet with his brethren in Conference session, he had to take the bed of sickness from which he was never to arise. A three weeks' struggle with influenza and pneumonia followed, during much of which time he passed the

weary, painful hours in expression of joy and praises to God.

To his faithful wife and dear little daughter we extend our love and sympathy, and commend them to the love and blessing of the God whom the husband and father so faithfully served.

N. G. AUGUSTUS.

Hernando, Miss.

CONDENSED MINUTES OF THE NORTH MISSISSIPPI CONFERENCE.

Question 1—Who are admitted on trial?

Answer—John Rexdle Murff and Guy Dean Burt.

Question 2—Who remain on trial?

Answer—L. H. Floyd, N. D. Guerry, W. O. Hunt, W. R. Liming, Stanword Mabry, D. R. Wasson and W. A. Wilson. In the class of the first year: W. T. Phillips and J. W. York.

Question 3—Who are discontinued?

Answer—None.

II. Conference Membership.

Question 4—Who are admitted into full connection?

Answer—Jesse A. George, Nathaniel J. Golding, Carl L. Oakes, Jesse F. Watson.

Question 5—Who are readmitted?

Answer—J. A. Poe.

Question 6—Who are received by transfer from other Conferences?

Answer—C. E. Downer from the Mississippi Conference and Thos. H. Mills from the Louisiana Conference.

Question 7—Who are received from other Churches as travelling preachers?

Answer—None.

Question 8—Who are located this year?

Answer—G. W. McLain.

Question 9—Who have withdrawn or been expelled?

Answer—None.

Question 10—Who are transferred to other Conferences?

Answer—C. D. McGehee to the St. Louis Conference; S. W. Bryant to the Little Rock Conference; W. L. Duren to the Louisiana Conference; A. M. Bennett to the Memphis Conference and W. O. Wagoner to the Louisiana Conference.

Question 11—What preachers have died during the past year?

Answer—G. W. Gordon, J. D. Newsom, T. C. Wier, I. F. Holland, J. W. Price.

III. Orders.

Question 12—Who are the deacons of one year?

Answer—A. R. Beasley, E. E. McKeithen, J. W. Robertson and M. E. Scott. In the class of the third year: J. S. Duncan, A. J. Henry, and A. F. Moore.

Question 13—What traveling preachers and what local preachers have been elected deacons?

Answer—Traveling preachers: Jesse A. George, Nathaniel J. Golding, Carl L. Oakes, Seaman Rhea and S. Curtis Yates. Local preachers: William A. Wilson.

Question 14—What traveling preachers and what local preachers have been ordained deacons?

Answer—Traveling preachers: Jesse A. George, Nathaniel J. Golding, Carl L. Oakes. Local preachers: William A. Wilson.

Question 15—What traveling preachers and what local preachers have been elected elders?

Answer—Traveling preachers: Simon W. Bryant, Shed H. Caffey, William R. Lott and William I. White. Local preachers: James H. Vance.

Question 16—What traveling preachers and what local preachers have been ordained elders?

Answer—Traveling preachers: Simon W. Bryant, Shed H. Caffey, William R. Lott, and William I. White. Local preachers: James H. Vance.

IV. Conference Relations.

Question 17—Are all the preachers blameless in their life and official administration?

Answer—All their names were called one by one, and all their characters passed.

Question 18—Who are supernumerary?

Answer—A. F. Moore.

Question 19—Who are superannuated?

Answer—R. I. Allen, J. W. Anderson, J. W. Bell, Thomas Cameron, D. L. Cogdell, R. P. Goar, W. C. Harris, J. M. Huggin, E. Johnson, W. J. O'Bryant, B. F. Patterson and James Porter.

V. Statistics.

Question 20—What is the number of districts, of Pastoral charges, and of churches in this Conference?

Answer—Districts 8, Pastoral Charges 170, Churches 599.

Question 21—How many have been licensed to preach, and what is the number of local preachers and members?

Answer—Licensed 8, Local Preachers 69, Members 61901.

Question 22—How many adults and how many infants have been baptized during the year?

Answer—Adults 2096, Infants 488.

Question 23—What is the number of Epworth Leagues and of Epworth League members?

Answer—Epworth Leagues 40, Epworth League Members 1958.

Question 24—What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year?

Answer—Sunday Schools 499, Officers and Teachers 3315, Scholars Enrolled 35578.

Question 25—What is the number of Woman's Missionary Societies, and what is the number of members of the same?

Answer—Societies 235, Members 5922.

Question 26—What are the educational statistics?

Answer—Institutions 2, Teachers 31, Students 525, Value Property $650,000, Endowment $558,000.

VI. Finances.

Question 27—What has been contributed for the following causes?

Answer—Foreign Missions $12,440, Home and Conference Missions $13,520, Church Extension $6,565, Education $6,696, Conference Claimants and Superannuate Edowment Fund $10,590, American Bible Society $990, By the Woman's Missionary Society $67,776.

Question 28—What has been contributed for the support of the ministry?

Answer—Bishops $2845, Presiding Elders $28,457, Preachers in Charge $240,850.

Question 29—What is the grand total contributed for all purposes from all sources in this Conference this year?

Answer—$761,927.

VII. Church Property.

Question 30—What is the number of houses of worship, their value and the amount of indebtedness thereon?

Answer—Houses of Worship 535, Value $1,882,591, Indebtedness $17,410.

Question 31—What is the number of parsonages, their value, and the amount of indebtedness thereon?

Answer—District Parsonages 8, their Value $18,000, Indebtedness $1,200; Parsonages belonging to Pastoral Charges 193, their Value $420,975; Indebtedness $29,579.

Question 32—What amount of insurance is carried on church property, and what amount has been paid out in premiums?

Answer—Insurance Carried $563,878; Premiums Paid $7,350.

Question 33—How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon?

Answer—Churches and Parsonages Damaged 8, Amount of Damage $2,321, Collected $111.

VIII. Miscellaneous.

Question 34—Who is elected Conference Lay Leader, and what is the report of the Board on Lay Activities?

Answer—D. H. Hall.

Question 35—Where shall the next session of the Conference be held?

Answer—Amory.

TRE BLESSEDNESS OF BEING IN WANT.

The Laodicean curse rests upon the church which is fully satisfied with itself; which says, "I have need of nothing." To be contented in the light of a religion which calls for eternal enlargement, to be complacent in the face of a world so full of need, this is a great sin. Christ seeks to keep his people fired with a holy discontent, the pursuit of perfection, and a passion for the extension of the kingdom.

This is the burden of the Savior's prayers and preaching. He saw to it that they who wrote his message to the churches should teach the doctrine of "greater things," of life abundant, of a pressing on, of "more and more."

The church is blessed that hungers and thirsts after righteousness. The secret of a great life is to know how to be filled and to be hungry, both to abound and to be in want. The mark of the successful church is to do well the work in hand, with eye and heart to the larger task and the fuller day.—Christian Standard.

OFFICIAL REPORT, COMMISSION ON FINANCE, LOUISIANA CONFERENCE.

Dear Brother Harper: At the last session of the Louisiana Conference, held at De Ridder, the number of districts was reduced from seven to six, exclusive of the Houma District. This necessitated an entirely new apportionment of the assessments upon the districts, which, as secretary of the Commission on Finance, I was authorized and instructed to do.

Besides this, another change was made. Heretofore the assessments for Home Work and for General Work were the same, that is, $35,500 for each, but at the meeting of the Conference, the assessments for Home Work were increased to $49,092. The assessment for General Work was the same as last year, $35,500, or .4196 per cent of the whole, and for Home Work, $49,092, or .5804 per cent of the whole.

The allotment for the different home causes was as follows:

	Amount.	Ratio
Sunday Schools	$ 5,000.00	.1018
Epworth League	2,000.00	.0407
Conference Missions	11,500.00	.2343
Conference Education	11,000.00	.2241
Conference Claimants	10,000.00	.2037
Conference Minutes	750.00	.0153
Conference Treasurer, etc.	700.00	.0143
General Superannuate Endowment Fund	1,921.00	.0392
On Salary of Editor N. O. Christian Advocate	1,218.00	.0248
New Orleans Memorial Home	5,000.00	.1018
Totals	$49,092.00	100.00

The allotment, or apportionment for the several districts is as follows:

District—	Ratio	Home Work	General Work
Alexandria	.11595	$5,692.00	$4,116.00
Baton Rouge	.13965	6,856.00	4,958.00
Henma	.00870	427.00	309.00
Lake Charles	.15585	7,651.00	5,533.00
Monroe-Ruston	.19195	9,423.00	6,814.00
New Orleans	.12705	6,237.00	4,510.00
Shreveport	.26085	12,806.00	9,260.00
Totals	100.00	$49,092.00	$35,500.00

I would thank you, as Secretary of the Conference, if you would insert a copy of this letter in the Minutes as the final report of the Commission on Finance of the Louisiana Conference and oblige,

Yours cordially,

W. S. HOLMES,

Secretary, Commission on Finance.

We ought not to open the doors of our souls to God only at special times and seasons. We think wrongly of Him when we suppose Him to be responsive only to our specially religious moods. The heart of God lies about our lives as closely as the air. There is no smallest act or thought that does not echo itself in Him. And this Divine presence is intensely sympathetic. It is not the mere oversight of a judge, registering praise and blame. It is the companionship of one who rejoices in all our joy, and suffers in all our pain. There is no glad heart-beat in the world that the Almighty heart does not beat with gladness in response. There is no little child's cry of sorrow over its broken toy, that a more than mother's love does not catch.—Selected.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

H. M. Ellis, Presiding Elder.

Adams Circuit—W. W. Murry.
Barlow Circuit—J. T. Weems.
Bayou Pierre Circuit—R. A. Allums.
Bogue Chitto and Norfield Circuit—V. G. Clifford.
Brookhaven—W. H. Lewis.
Crystal Springs—W. B. Jones.
Fernwood Circuit—A. M. Broadfoot.
Foxworth Circuit—W. W. Nelson; W. B. Waldrop, supernumerary.
Gallman Circuit—J. T. Abney.
Hazelhurst—C. C. Evans.
Magnolia—J. E. Gray.
McCall Circuit—To be supplied.
McComb, Centenary—G. H. Thompson.
South and East McComb—W. A. Terry.
Meadville and Bude Circuit—P. H. Grice.
Monticello Circuit—W. F. Baggett.
Pleasant Grove Circuit—W. D. Barrett.
Scotland Circuit—J. L. Carter.
Summit Circuit—A. S. Oliver.
Topisaw Circuit—H. E. Raley.
Tylertown—C. F. Emery.
Wesson Circuit—J. E. J. Ferguson.
President Whitworth College—I. W. Cooper.
Conference Evangelist—J. V. Bennett.
Conferenee Evangelist—W. T. Griffin.
Chaplain U. S. Navy—W. N. Thomas.
Student, Southern Methodist University—R. E. Simpson.

Hattlesburg District.

W. W. Graves, Presiding Elder.

Avera Circuit—M. W. Porter.
Collins Circuit—J. M. Lewis.
Ellisville Circuit—H. J. Moore.
Eucutta Circuit—T. C. Cooper.
Hattiesburg, Main Street—J. T. Leggett.
Hattiesburg, Court Street—C. M. Crossley.
Hattiesburg, Broad Street—J. E. Williams.
Hattiesburg Circuit—S. C. Moody.
Heidelberg Circuit—J. H. Jolly.
Leakesville Circuit—J. C. Jackson.
Lucedale Circuit—J. W. Thompson.
Mt. Olive and Magee—J. L. Greenway.
New Augusta Circuit—J. C. Ellis.
Oloh Circuit—R. T. Pickett.
Prentiss Circuit—P. H. Howse.
Purvis Circuit—W. M. Williams.
Richton Circuit—F. B. Ormond.
Seminary Circuit—H. S. Westbrook.
Silver Creek Circuit—H. J. Maddox.
Sumrall—H. Mellard.
Mize and Taylorville Circuit—S. W. Johnson.
Williamsburg Circuit—A. S. Byrd.
Conference Evangelist—D. E. Kelly.
Mississippi Methodist Hospital—G. S. Harmon.

Jackson District.

M. L. Burton, Presiding Elder.

Benton Circuit—E. A. King, supply.
Bolton and Raymond Circuit—H. M. Johnson.
Brandon and Pelahatchie Circuit—J. G. Galloway.
Camden Circuit—C. H. Ellis.
Canton—H. A. Gatlin.
Eden Circuit—H. B. Perritt.
Edwards Circuit—G. P. McKeown.
Fannin Circuit—M. A. Massey.
Flora Circuit—J. H. Foreman.
Florence and Braxton Circuit—C. H. Strait.
Harrisville Circuit—L. H. Sells.
Jackson, Capitol Street—H. F. Tolle.
Jackson, Galloway Memorial—C. W. Crisler.
Jackson, Millsaps Memorial—W. N. Ware.
Jackson, Rankin Street Circuit—F. L. Applewhite.
Lake City Circuit—Jesse F. Watson.
Lintonia Circuit—R. T. Hollingsworth, supply.
Madison Circuit—J. F. McClelland.
Mendenhall and D'Lo Circuit—J. L. Smith.
Monterey Circuit—L. M. Sharp.
Satartia Circuit—B. H. Williams.
Sharon Circuit—Otto Porter.
Terry Circuit—S. F. Harkey.
Vaughan Circuit—W. L. Blackwell.
Yazoo City—L. E. Alford.
President Millsaps College—A. F. Watkins.
Professor in Millsaps College—John L. Ferguson, Jr.
Manager Orphans' Home—B. F. Lewis.
Student Millsaps College—M. L. McCormick.
Conference Secretary Education—J. M. Morse.
Sunday School Field Secretary—John C. Chambers.
Field Secretary of Education in Arkansas and Missouri—M. M. Black.
Superintendent Mississippi Home Finding Society—John L. Sutton.

Meridian District.

P. D. Harding, Presiding Elder.

Buckatunna Circuit—J. W. Ramsey.
Daleville Circuit—W. J. Walters.
DeKalb Circuit—M. L. White.
DeSoto Circuit—S. B. Watkins.
Enterprise Circuit—H. G. Hawkins.
Lauderdale Circuit—W. H. Lane.
Matherville Circuit—D. P. Yeager, supply.
Meridian, Central Church—H. B. Watkins.
Meridian, East End—J. L. Sells.
Meridian, Fifth Street—W. J. Ferguson.
Meridian, Poplar Springs—W. A. Hays.
Meridian, Seventh Avenue Circuit—D. E. Vickers.
Meridian, Hawkins Memorial—A. J. Davis.
Moscow Circuit—L. J. Snellgrove.
Pachuta Circuit—W. E. Dickens.
Porterville Circuit—J. N. Broadway, supply.
Quitman—H. A. Wood.
Scooba Circuit—T. H. King.
Shubuta—W. H. Huntley.
Vimville Circuit—C. M. Baggett, supply.
Waynesboro—H. W. Featherstun.
Waynesboro Circuit—C. A. Massey, supply.
Superintendent of the Department of Missionary Education of the General Sunday School Board—J. L. Neill.

Newton District.

J. A. Moore, Presiding Elder.

Bay Springs Circuit—E. H. Cooley.
Chunky Circuit—S. E. Flurry.
Carthage Circuit—T. B. Winstead.
Decatur and Hickory Circuit—B. W. Lewis.
Deemer Circuit—R. A. Sibley.
Forest and Morton—J. W. Chisholm.
Harperville and Lena Circuit—G. G. Yeager.
Homewood Circuit—H. R. McKee.
Lake Circuit—R. E. Rutledge.
Laurel, First Church—O. S. Lewis.
Laurel, Kingston—L. F. Alford.
Laurel, West End—A. J. Beasley.
Montrose Circuit—W. W. Hopper.
Neshoba Circuit—S. N. Young.
Newton—B. F. Jones.
Philadelphia—J. S. Purcell.
Raleigh Circuit—R. H. Clegg.
Rose Hill Circuit—M. R. Jones.
Shiloh Circuit—A. A. Simms.
Trenton Circuit—G. L. McNeese, supply.
Union—J. M. Smith.
Walnut Grove Circuit—J. W. Price.
Industrial Secretary, Y. M. C. A.—J. S. Duke.
Principal Montrose High School—E. L. Alford.

Seashore District.

W. M. Sullivan, Presiding Elder.

Americus Circuit—V. R. Landrum, supply.
Bay St. Louis—W. G. Forsythe.
Biloxi, Main Street—M. B. Sharbrough.
Brooklyn and Bond Circuit—E. M. Allen.
Carriere Circuit—C. T. Noble.
Coalville Circuit—E. J. Coker.
Colnmbia—L. L. Roberts.
Escatawpa Circuit—R. G. Williams, supply.
Gulfport Circuit—G. W. McLain, supply.
Gulfport, First Church—W. L. Linfield.
Hub Circuit—J. B. Stringer.
Lyman Circuit—E. J. Rutledge, supply.
Long Beach—H. C. Castles.
Logtown—H. L. Norton.
Lumberton—J. M. Corley.
Mentorum Circuit—M. W. David, supply.
Moss Point—J. D. Ellis.
Ocean Springs and Cedar Lake Circuit—L. A. Darsey.
Pascagoula—J. H. Moore.
Pass Christian—To be supplied.
Picayune—B. E. Meigs.
Poplarville—C. M. Chapman.
Poplarville Circuit—To be supplied.
Saucier and Howison Circuit—D. W. Ulmer.
Van Cleave Circuit—J. H. Grice.
Wesley Memorial Circuit—W. W. Moore.
Wiggins Circuit—J. F. Campbell.
President Seashore Camp Ground School—H. W. Van Hook.

Vicksburg District.

J. R. Jones, Presiding Elder.

Anguilla Circuit—C. A. Sehultz.
Centerville and Stevens Circuit—J. O. Ware.
Fayette—C. P. Jones.
Gloster and Liberty Circuit—J. A. Wells.
Harriston Circuit—T. M. Ainsworth.
Hermanville Circuit—C. Y. Higginbotham.
Louise and Holly Bluff Circuit—M. K. Miller.
Mayersville—M. J. Miller, supply.
Mt. Vernon Circuit—R. L. Myers, supply.
Natchez—W. H. Saunders.
Nebo Circuit—C. H. Herring.
Oak Ridge Circuit—J. B. Cain.
Port Gibson—N. B. Harmon.
Rocky Springs Circuit—Rolfe Hunt, supply.
Rolling Fork Circuit—T. J. O'Neil.
Roxie Circuit—To be supplied.
Silver City Circuit—T. A. Ferguson.
Utica Circuit—W. B. Alsworth.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington Circuit—E. D. Simpson.
Woodville—W. J. Dawson.
Woodville Circuit—N. S. Loftus, supply.

Received by Transfer.

John L. Sutton, an elder, from the Louisiana Conference; B. L. Sutherland, an elder, from the Pacific Conference; Jesse F. Watson, a deacon, class of the third year, from North Mississippi Conference; John L. Ferguson, Jr., an elder, class of the second year, from North Alabama Conference.

Transferred to Other Conferences.

J. A. Smith, a deacon, class of the fourth year, to Pacific Conference; C. E. Downer, an elder, to the North Mississippi Conference; B. L. Sutherland, an elder, to the Pacific Conferenee; J. T. McVey, an elder, to the Louisiana Conference.

A DAY IN HONOLULU.

By Dr. Carlton D. Harris, Editor Baltimore Southern Methodist.

Honolulu is the capital of Hawaii, a group of eight islands of volcanic origin, lying in the semi-tropical sun of the Mid-Pacific. They were formerly known as the Sandwich islands and were discovered by Captain James Cook of the British Navy in 1778 and named by him in honor of the Earl of Sandwich, who was the First Lord of the Admirality at the time of their discovery.

Queen Liliuokalani, the last of Hawailan royalty, was deposed in 1893 as the result of a revolution because of her reactionary tendencies, and a Provisional Government established, which in turn was succeeded by the Republic of Hawaii with Hon. Sanford B. Dole as President. In the meantime Hawaiian commissioners sought an alliance with the great American Republic. Their efforts were not without success, for, by a joint resolution of Congress, adopted July 7, 1898, the Hawaiian Islands came under the sovereignty of the United States, and on June 24, 1900, Congress passed an organic act by which Hawaii became a Territory of the United States with a special form of government made necessary by the great difference between the seat of the central government and its territory.

The deposed queen will always remain a pathetic memory. She lived within a few blocks of her former palace, and at her death, Nov. 11, 1917, in her eightieth year, was accorded from the palace the most imposing funeral obsequies ever held on the island. The civil and military display was of unparalleled splendor.

Of these beautiful islands Joaquin Miller, the California poet, declared: "The Hawaiian Islands are not a group, as often misclaimed, but a string of islands—a string of pearls, if you please—a string of rare and precious pearls in tho sapphire center of the great American sea."

As we approached Oahu, (pronounced O-ah-oo), the island on which Hawaii is situated, early on Friday morning, Sept. 24, the mountains loomed up looking rather bare in the distance, but a nearer view revealed them robed in the softest of green. Our ship came to a stop some distance out of the harbor, where the indigo blue of the sea with an emerald hue near the shore and the velvety green of the mountains formed a rare and beautiful picture. Quarantine and revenue regulations had to be complied with. We were lined up in two rows on deck and a grizzled doctor in khaki walked down one line and up the other giving a quick glance at the eyes of each passenger. After he was satisfied that none of us had cholera or smallpox and the revenue men had made a careful inspection, the boat moved slowly up to the pier and in a few minutes several hundred people were in that city of myriad charms—Honolulu.

It claims 85,000 inhabitants: Japanese, Chinese, Portuguese, Hawaiians, Americans, and a sprinkling of several other races. Each race has its own section of the city for living and business purposes, though there is some overlapping, but the children of all attend the same public schools with which the city is well supplied. A boy can enter the primary school and continue his studies until he graduates from the University of Hawaii. The children of people of over a dozen nationalities are poured into this melting pot and come forth bearing upon them the stamp of true Americanism, waving Old Glory and singing the Star Spangled Banner.

The Hawaiians are a stalwart race. They are characterized by being generous and pleasure-loving, with a special aptitude for music and oratory. They are usually well educated, for compulsory education has been in vogue for nearly fifty years.

They never were cannibals, as were some of the aborgines of the Sandwich group. They welcomed the New England missionaries who were sent to tho Islands a hundred years ago under the auspices of the American Board, and gladly embraced the religion of Christ which they preached. The civilizing process of the Gospel has been the most potent force in coloring the civilization of these islands.

The churches are celebrating this year the Centenary of the advent of Christianity in Hawaii. We stumbled into the Central Union Mission, a group of buildings, in a setting of palms and tropical plants. The congregation was giving a reception to the pubilc schooi teachers in a Sunday school house, at which tea-cakes and pineapple punch were being served by dainty Japanese and Portuguese maidens. Dr. Albert W. Palmer, the pastor, told us that he had 1200 members and was preparing to rebuild at a cost of $250,000. Religion seems to have retained its pristine vigor at this crossroads of the East and the West, as there are many churches and a splendid Young Men's Christian Association building.

The chief exports from the islands are sugar, fruits and nuts; this year the exportation of sugar was valued at $76,554,181 and that of fruits and nuts at $19,803,951.

The automobile ride through the city of Honolulu and to other points of interest on the island was an introduction to a tropical paradise. Near the heart of the city is the regal palace of the former king and queen of Hawaii. It is a colonial looking structure fronted by a small park filled with tropical trees and shrubs. Its throne room and marvelously bedecked apartments, with their old paintings, are now used for government purposes. The offices of the Governor of Hawaii, the Secretary, the Auditor and the Attorney General occupy the second floor. Hon. Charles J. McCarthy is the present Governor. He did not give us a military reception for he did not know we were in town.

Six miles from the city is the historic Pali, a precipice of over 1,000 feet, over which Kamehameha, the Hawaiian chieftain, in 1895 drove the Oahuans after a furious battle and thereby added the island to his realm. A bronze tablet in the rocks, erected by the daughters of Hawaii, recites this fact of history. The wind sweeps over this precipice at all times—sometimes with such terrific force as to strip automobiles of their tops and carry them off to sea.

The trip to the Pali, through a valley with mountains rising 3,000 feet on either side, was an indescribable delight. The endless variety of flower and shrub combined with the brown of earth and the deep blue of sea formed a color scheme of unrivaled richness and beauty. We recalled what a young woman of Hawaii had said to us on the train when we were admiring California tints: "You will have to go to Hawaii to see unsurpassed coloring." The softest Hawaiian tints remind us of Egypt, where the desert contributes largely to delicate hues.

This view embraces distant mountain promontories and steeply towering pinnacles; little islands seemingly floating in opalescent sealets; crowded groups of tumbling hills; weirdly shaped volcanic cones and pyramids; fields of many greens—canebrakes, rice, pineapples, Kukui trees, palm groves and many other growths of the wondrous far-flung gardens of the Pacific. Growing bananas, oranges, lemons, pineapples, dates, cocoanuts, papaya, in the richest profusion, everywhere greet the eye.

A most remarkable feature is that there are no snakes, dangerous animals or insects, or poisonous growths on the islands. One can wander without danger through the wilderness of brilliant vegetation and flowering trees.

We copy from the diary of a friend a bit of his description of the drive:

"We passed Hawaiian native churches, fine public school buildings, homes in bowers of hibiscus, poinciana trees, banyan trees of wonderful proportions, groves and avenues of royal palms, giant ferns the fronds of which were ten to fifteen feet in length, cocoanut trees in fruit, giant cacti, far-spreading monkey podtrees, rice fields, mango trees and wonderful flowering hedges of hibiscus in seven hundred colors. The roadway lay between two endless floral ribbons of blossoming trees and shrubs every one of which introduced a surprise."

Mark Twain referred to the cocoanut trees as gigantic feather dusters struck by lightning.

Waikiki (pronounced Wy-ke-ke) beach, about three miles from the business center of the city, is world-renowned for its bathing and aquatic sports, such as surf boating and surf board riding. The temperature of the water is close to 78 degrees the year round. There is no undertow and the beach runs slowly out to deep water. The coral reef encircling the beach at Waikiki guards bathers from the possible intrusion of sharks, which are never seen in the lagoons.

The sharp outrigger canoes of the natives, guided by experts, are so turned in front of a breaker that the wave furnishes the impetus which drives the canoe straight to the shore. Surfing experts take a long pointed board, giving to it the necessary forward motion to enable the inrushing wave to bear it shoreward on the crest. Often the rider will stand upright upon this slight support.

We must omit a thousand attractions of Hawaii because of the limitations of our space. But we cannot close this article without speaking of the aquarium which contains the most beautifully "painted fishes" imaginable and which flourish in the native waters. All the colors of the rainbow are reflected in the tinted fish. They are of every form and variety.

Mark Twain wrote years ago:

"No alien land in all the world has any deep, strong charm for me but that one. I can see its garlanded craigs, its leaping cascades, its plumy palms—drowning by the shore; its remote summits floating like islands above the cloud rack; I can feel the spirit of its woodland solitudes; I can hear tho splash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago."

WHAT OTHER CHURCHES ARE DOING FOR THEIR SCHOOLS.

The Christian Education Movement of our church, through its Department of Publicity, calls attention to the following facts that should be given consideraion by all our people.

"Like individuals, churches do not live apart; they are not independent; they are in the midst of an environment which largely determines lines of action. Our church is surrounded by other churches whose activities influenco our course. This is true in the field of education. The World War has given tremendous emphasis to education. England has enlarged her educational program; States and communities are increasing their public school budgets, and our big universities are seeking to meet the larger demands upon them.

"Northwestern University of the Methodist Episcopal Church is in the field for $25,000,000, almost as much as the entire budget of the Methodist Episcopal Church, South, in its present great enterprise; Harvard has raised recently $15,000,000; Yale is seeking $11,000,000; Chicago and Cornell each seek $10,000,000. All of the great Protestant churches of America have been profoundly influenced by this movement. The Methodist Episcopal Church closed an Educational Jubilee Campaign in 1918 which produced for its colleges and universities $35,000,000. In addition to this, tho General Conference of that church at Des Moines last May authorized an educational campaign for $138,000,000. This will make a total of $173,000,000 for their colleges and universities, over five times the sum we are asking.

"The Northern Presbyterian Church is in the field for $33,307,125; the Northern Baptists have just closed a campaign for $30,000,000; the Southern Presbyterians are seeking $8,000,000; and the Southern Baptists have just raised about $25,000,000 for education. The colleges and universities of the Southern Baptists are in the midst of the greatest period of building and expansion in their history. This fact is a source of great embarrassment to our schools lying alongside of them, but powerless to act until now. Thus a half dozen of our sister denominations, through efforts just closed or in process, are raising for their enlarged educational programs over $300,000,000.

"This enlarged educational program of our sister churches makes immediate action by our church necessary if we are to retain our place as one of the dominant spiritual forces of the world. If our church should fail to do anything for educational institutions while our sister churches by their larger equipments turn out an increased supply of trained leaders for the ministry and missions, our church would die."—Bulletin.

RESOLUTIONS ON CENTENARY PAYMENTS.

Whereas, the Centenary of Missions pledges of the Louisiana Conference have become due through the second payment:

Therefore be it resolved by the presiding elders of the Louisiana Conference:

1. That January 16 to 23, 1921, be observed as pay-up week and that an earnest effort be made in every church to secure the payment of at least 40 per cent of the total amount pledged from each individual subscriber.

2. That the pastor and treasurer of each local church use the same organization that functioned in securing the pledges, as far as possible; and where this is not available, a committee be appointed in each local church to co-operate with the pastor and treasurer in securing these collections.

3. That the Minute Men in the various churches be used to bring before the people the importance of this serious matter.

4. That we regard the collections of these Centenary pledges from each subscriber through the second payment as the most important matter before the Louisiana Conference at this time; and that we feel that failure in this respect will bring discredit upon the church and hinder its future progress.

Signed by: R. H. Wynn, W. L. Doss, Jr., Martin Hebert, J. G. Snelling, K. W. Dodson, C. A. Battle, J. W. Lee.

TRUST.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the hand which never fails
From seeming evil worketh good for me;
And though I weep because those sails are battered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though sorrows fall like rain
And troubles swarm like bees about a hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain.
And though I groan and tremble with my crosses,
I yet shall see through my severest losses
The greater gain. —Selected.

Any bond that attaches us to another human creature attaches us also to the Son of man.—Exchange.

WANTED—Some one to care for an invalid lady. Address 309 Washington Street, Natchitoches, La.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1089 or Main 2539
1081 3521

The Church Stands Shackled

Facing the world's darkest crisis, the Church is hampered by an inadequate supply of Christian workers.

There are 1048 charges without itinerant preachers in the M. E. Church, South, while the dearth of adequately educated ministers is deplorable. We have scarcely 10 per cent of the missionaries needed to properly man our fields.

Hundreds and thousands of our own boys and girls were turned away from our Church colleges this year because there was no room for them.

These went into secular or other denominational colleges, or else they will be denied educational advantages altogether. In either case the Church will lose their services while they themselves will lose infinitely more. Shall we close the door in the faces of our own?

THE CHURCH MUST EDUCATE OR DIE

It is no theory, but a cold, hard fact; the Church must educate or die and let the world die with it.

Humanity was led astray by its teachers, and now, bewildered and confused by the wreckage of a world war, it seeks spiritual aid. Like children crying in the night, the peoples grope everywhere for something stable.

Bread, work, wages will not redeem the social order. When these loom above all else, red revolution threatens.

Prussianized education, glorifying materialism and minus God, duty, and morality, has well-nigh scrapped civilization. And the ideas which plunged us into the abyss are making their appearance in American education.

WHAT IS THE WAY OUT?

There is but one hope of salvation now before us. The Church must educate.

To correct the atheistic tendency in American education through the influence of colleges thoroughly Christian; to stabilize the staggering world by a stream of Christian men trained to be leaders in every sphere; to evangelize the world through the ministry of thousands of young people educated by the Church for its own service; to train all of our young people in colleges adequately equipped—this is the most imperative program of the present day.

The need of the world is a soul—a moral sense—a consciousness of God. It can be imparted to mankind only by a system of education which plumbs the depths of the human heart and educates the whole man. IF THE CHURCH DOES NOT EDUCATE NOW MATERIALISM WILL PREVAIL.

Christian Education Movement

M. E. CHURCH SOUTH

NASHVILLE TENN.

The Home Circle

KNITTING.

By Rose Mills Powers.

When auntie knits, you ought to see
The way her needles fly!
In rows and rows, the knitting grows
Beneath her watchful eye;
Her yarn is never known to snarl,
Her work is never stopped
Because somewhere, through lack of care,
A tiny stitch was dropped.

And auntie says if I will learn,
She'll teach it all to me,
But I must heed her words, indeed,
And very patient be;
She's given me some skeins of wool
Of such a pretty blue!
Just watch me try! and by and by
I will be knitting, too.

—The Intelligencer.

"GO CHEERFULLY."

Little Go Cheerfully worked away patiently at the pair of moccasins she was making. They were her first pair, and she sewed the beads on with pride. She was sure that her mother would praise her, and perhaps even her father would say that she had done well. Every stitch was just as perfect as she could make it. It was so much more of an accomplishment to make moccasins than to string beads or quills.

When she had finished them she took some red paint and painted right down in each little heel her name—Go Cheerfully—so that every one would be sure to know who had made them; then she laid them proudly on top of the basket of moccasins her mother was going to sell in the village that afternoon. Surely some one would want them; they were so pretty.

Now it happened that Annie Bell Lee's mother went to the village that afternoon also to buy her little girl a pair of moccasins. Annie Bell had about everything that it was possible to buy for a little girl, and her mother had thought a long time before she had thought of the dear little Indian moccasins as a gift for her daughter.

The pair that Go Cheerfully had made were so cunning it was no wonder Annie Bell's mother selected them in preference to any others, and she felt sure that her little girl would be pleased with them, too. She was sorry to remember how hard it was to please Annie Bell.

Nowhere in all the country was there a prettier little girl than she. Her long golden hair was marveled over by all who saw it. and her blue eyes and rosy cheeks called forth admiration; but no one had ever said that she was a willing and dutiful child.

When her mother gave her the moccasins, she straightway took off her little patent-leather pumps to try them on. They were a perfect fit. She put on one, then she held up the other and inspected it carefully. The crudely fashioned letters in the heel attracted her attention: "Go Cheerfully." She looked at her mother, but her mother did not even know of the letters and was busily sewing.

She took off the moccasin on her foot, and there was "Go Cheerfully" again; then she put them both on and sat by the fire thinking. In a moment her mamma looked up from her work: "I wish you would bring me the scissors, dear," she said.

Now Annie Bell's first inclination was to grumble. She did not like to run errands; but the words "Go Cheerfully" in the bottom of her little shoes seemed to prick her. She found herself saying, "All right, mamma," and in a flash she was away for them.

"Go Cheerfully; Go Cheerfully!" They were such pretty moccasins. The dainty bead work on the toes fascinated her. They seemed made especially for her. Never before had she realized how unwilling she was; but now when she was inclined to lag there were the words to remind her. Sometimes it seemed that they almost burned her little heels, and in the end she always obeyed them.

"I wonder what has come over my little girl lately? She is so kind to her mother."

Annie Bell Lee was sitting at her mother's feet winding yarn, and her mother reached over and laid a hand upon her beautiful hair.

"I just have to mind my moccasins, that's all," Annie Bell admitted; and then she slipped them off and let her mother read the words, and neither of them guessed that, after all, it was only a little girl's name.—Maud M. Huey.

A GREAT SOLDIER AND A LITTLE LAMB.

Garibaldi was a brave soldier who lived in Italy. His father was a fisherman, and the boy learned to be a fine sailor, but his country was in trouble so that he became a soldier when he was a very young man. Twice he had to go away to fight for his country. He was so brave that he made others brave, and they fought until they won the victory.

But a story about him shows that he was gentle and kind, as well as a great soldier and leader. One night when he was in camp with his army, a shepherd came to them in great trouble about one of his lambs that was lost. The soldiers brought lanterns and went back and forth over the hillsides hunting for the lost lamb, but one by one they gave up and came back. Garibaldi himself went out with them, and no one noticed that after all the others had come back, their general was not in his tent.

The next morning some one peeped into his tent and there, sound asleep, lay the brave soldier with the little lost lamb beside him. He would not come back and sleep while a poor little lamb was lost, and he had hunted almost all night until he found it.

This story will help us to remember that Jesus is never too busy with the great things of this world to have time to know all about every little child, and lovingly, tenderly, to care for each one. He knew all about the shepherds of His country—how they lived with their sheep and loved them and cared for them as David had done, night and day. How safe and happy we may feel with Him for our Shepherd!—The Sunbeam.

HOW A GOOD MAN WAS SAVED.

One night John Paton was very tired and went to bed early; he fell into a sound sleep. His little dog, Cluthi, lay by his bedside.

It was a dark night when Cluthi jumped up and began to pull at the bedclothes. "Bow, wow! Bow, wow, wow, wow!" she barked, frantically.

John Paton woke up—quickly he aroused his two friends. They saw that dark shadows were passing to and fro outside the window. He and his friends kneeled down and asked God to take care of them.

Just then a glare of light flashed into the room. Men passed with flaming torches. They set fire to the reed fence. In a few minutes the house would catch. The wicked savages were outside, with knives and clubs to kill him.

The brave man stepped outside his door. He cut the burning reed fence and threw it away from his house. Seven or eight savages jumped out and surrounded him; their clubs were raised.

"Kill him! kill him!" some one yelled.

John Paton said a quick prayer to God.

"Dare to strike me, and my God will punish you!" he cried. "He takes care of us. He will punish you for burning his church, and for hating his people, and for all your badness! We have been doing you good, and you want to kill us! But our God is right here. He is here; he will take care of us. He will punish you!"

They howled in rage. They called some one to strike the first blow, yet no one dared.

Now comes the wonderful part of the story. A rushing, roaring sound came up from the south; it was like the noise of some great engine. Every savage stopped to listen.

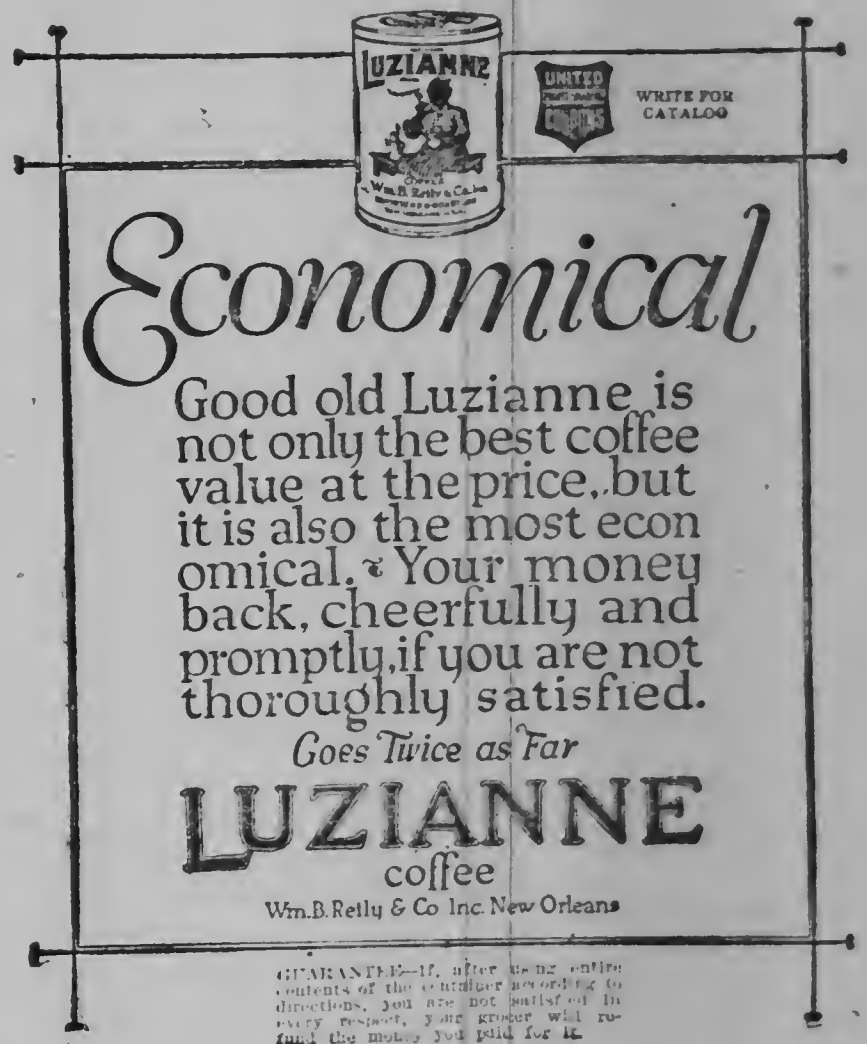
It was a tornado! One of the most dreadful kind of storms was coming!

Then the wind blew. The rain poured in torrents and put out the fire.

"That is Jehovah's rain! Truly their God is fighting for them, and helping them. Run! Run away!"

Then the savages threw down their torches; and in a few minutes every cannibal, with face drawn with fright, was running for his life! John Paton and his friends were not harmed and their home was spared.—Selected.

Hope is a good breakfast, but a bad supper.—Selected.


LUZIANNE
UNITED
WRITE FOR CATALOG
Economical
Good old Luzianne is not only the best coffee value at the price, but it is also the most economical. Your money back, cheerfully and promptly, if you are not thoroughly satisfied.
Goes Twice as Far
LUZIANNE
coffee
Wm. B. Reilly & Co Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

(Continued From First Page)

trial?" Thomas Commander Cooper, from the Hattiesburg District, having complied with all requirements, was duly admitted. Two other applicants were not approved by the Committee on Admissions, but the Conference, by vote, gave the presiding elders the privilege of using them as supplies.

Question 5, "Who are re-admitted?" was called, and the answer was: None.

Question 2, "Who remain on trial?" was called, and the following, having complied with all requirements, made their reports and were advanced to the Class of the Second Year: T. M. Ainsworth, E. M. Allen, J. L. Carter, M. K. Miller, I. H. Sells, R. E. Simpson, B. H. Williams, S. W. Johnson, in elders' orders, and in the Class for purposes of examination, having stood an approved examination, was advanced to the Class of the Second Year. J. C. Jackson was continued in the Class of the First Year.

Question 13, "What traveling preachers and what local preachers have been elected deacons?" was called, and Otto Porter and T. M. Ainsworth, having complied with all requirements, were elected to deacons' orders and advanced to the Class of the Third Year. M. A. Massey and S. B. Watkins, in elders' orders, and in the Class for the purposes of examination, having stood approved examinations, were advanced to the Class of the Third Year. M. L. McCormick and W. N. Ware were continued in the Class of the Second Year. Robert E. Simpson and David R. Campbell, both recommended by the Hattieshurg District Conference, were elected to local deasons' orders.

Question 12, "Who are the deacons of one year?" was called, and W. D. Barrett, V. G. Clifford, C. Y. Higginbotham, H. E. Raley, J. A. Smith, and J. M. Smith, having complied with all requirements, were advanced to the Class of the Fourth Year. S. B. Watkins, in elders' orders, and in the Class for purposes of examination, having stood an approved examination, was advanced to the Class of the Fourth Year. L. M. Sharp and J. B. Stringer were continued in the Class of the Third Year.

The Bishop announced that the class for full connection would he received at 10:30 o'clock on Saturday morning.

Question 15, "What traveling preachers and what local preachers have been elected elders?" was called, and R. A. Allums and J. T. Weems, having met all requirements, were elected to elders' orders, and Clarence A. Massey, recommended by the Meridian District Conference, was elected to local elders' orders.

Rev. C. W. Grafton, for forty-two years the honored pastor of the Union Church, Lincoln County, a leader of the Presbyterian Church in Mississippi, and a college classmate of the lamented Bishop Charles B. Galloway, was presented to the Conference. He made a short address and presented to the Conference, specifying his special friend, H. B. Watkins, as the custodian, an old and rare volume concerning church history.

B. P. Jaco, Missionary Secretary of the North Mississippi Conference; R. A. Tucker, presiding elder of the Grenada District, North Mississippi Conference; W. E. Thomas, of the Louisiana Conference, superintendent of the Memorial Home, New Orleans; J. L. Sutton, superintendent of the Mississippi Children's Home Society; J. M. Sullivan and A. P. Hamilton, members of the faculty of Millsaps College; A. F. Fogartie, pastor of the local Presbyterian church; L. T. Larson, Church Secretary of the State Y. M. C. A., and Mrs. S. F. Riley, Field Secretary of the Methodist Orphanage, were presented to the Conference.

Report No. 1 of the Board of Missions, expressing willingness to assist in the support of the Memorial Home, New Orleans, and providing for the raising of funds for that purpose, was read and adopted. Pending the adoption of the report, W. E. Thomas addressed the Conference concerning the work of the institution.

H. T. Carley, editor of the New Orleans Christian Advocate, and Dr. R. L. Russell, Home Mission Secretary, addressed the Conference.

A communication from D. W. Heidelberg, a member of the Committee on the Title of Port Gibson Female College, was read, and, on motion, the Committee was continued for another year.

Report No. 1 of the Board of Church Extension was read and adopted, as was also Report No. 1 of the Sunday School Board.

Various communications and reports from boards of trustees of our church institutions were referred to appropriate boards and committees.

A resolution expressing the interest of the Conference in providing help for the stricken people of the Near East was read and adopted.

Question 3, "Who are discontinued?" Question 8, "Who are located this year?" and Question 9, "Who have withdrawn or heen expelled?" were called, and the answer to each was: None.

A letter from Paul D. Hardin, pastor of Main Street Church, Hattiesburg, was read, explaining that his absence from the Conference was due to illness and conveying his affectionate greeting to the brethren. The secretary of the Conference was requested to reply to the letter, expressing the love and sympathy of the Conference to Brother Hardin.

The name of G. W. Huff was called, he made his report, and, on motion, his name was referred to the Committee on Conference Relations for the superannuate relation.

The Committee on Public Worship announced that M. B. Sharbrough would preach at three o'clock in the afternoon, and that the Board of Missions and the Board of Church Extension would hold their anniversaries at seven o'clock in the evening, Bishop McMurry being the speaker for the latter.

After other announcements were made, the session was adjourned with devotional remarks and the benediction by Dr. Grafton.

Fourth Day—Morning Session.

The Conference convened promptly at nine o'clock, Bishop McMurry in the chair. After devotional exercises, conducted by J. E. Gray, the minutes of the previous day's session were read, corrected, and approved. The presence of several delegates who had not previously answered to their names, was noted.

A resolution proposing a change in the time of holding the Conference, was read and, on motion, tabled.

Under the call of Question 1, "Who are admitted on trial?" G. H. Thompson, presiding elder of the Meridian District, asked the Conference to vote on the name of Lemuel J. Sneigrove, who had stood an approved examination on the course of study, but who had been disapproved by the Committee on Admissions. Under the provisions of paragraph 66 of the Discipline, the vote was taken and the applicant was admitted by more than the necessary two-thirds vote.

Dr. T. J. Bailey, superintendent of the Mississippi Anti-Saloon League, and B. W. Gause, State manager of the same organization, were presented, and they addressed the Conference.

The report of the Board of Temperance and Social Service was read and adopted.

E. C. Terry, a deacon from the Methodist Protestant Church; E. W. Riley, an elder from the Methodist Protestant Church; and Daniel N. Dukes, a deacon from the Free Methodist Church of America, were recognized in orders, and, having been duly recommended by district conferences, were received into the ministry of the Methodist Episcopal Church, South.

The hour for the admission of applicants into full connection having arrived, Otto Porter and Thomas Marvin Ainsworth were called to the bar of the Conference, charged by the Bishop, and, having answered the disciplinary questions, were, by vote of the Conference, admitted into full connection.

A telegram stating that the Mississippi Conference had risen to seventh place in the percentage of Centenary collections, was read. It aroused much enthusiasm.

The report of the Board of Christian Literature was read and adopted.

The Bishop announced as transfers from other Conferences: John L. Sutton, an elder, from the Louisiana Conference; Jesse M. Watson, a deacon in the Class of the Third Year, from the North Mississippi Conference; B. L. Sutherland, an elder, from the Pacific Conference.

East End, Meridian, and Capitol Street, Jackson, were placed in nomination as the place for holding the next session of the Conference, and Capitol Street was chosen. On motion, the nomination was made unanimous.

A motion to hold an afternoon session at 2:30 o'clock was adopted.

Announcements were made, and the Conference adjourned with the benediction by Bishop McMurry.

Afternoon Session.

The Conference was called to order at 2:30 o'clock, Bishop McMurry in the chair. After devotional exercises, conducted by C. F. Emery, the minutes of the morning session were read and approved.

The Bishop announced the transfer to the Mississippi Conference of John L. Ferguson, Jr., an elder on trial in the Class of the Second Year, from the North Alahama Conference.

Reports were read and adopted as follows: Committee on Conference Relations, Hospital Commission, Board of Lay Activities, Board of Education, Board of Missions, Board of Church Extension, Committee on State of the Church.

J. T. Leggett, presiding elder of the Brookhaven District, stated that for thirty-one years R. H. Barr had faithfully served the Conference and the church and had asked for the superannuate relation, and had recently secured a home, though he had not completed the payments on it. At the request of the presiding elder, Dr. I. W. Cooper presented the matter to the Conference, and $550 was contributed. Brother Barr expressed his gratitude to the brethren.

The Bishop announced the following transfers to other Conferences: J. A. Smith, in the Class of the Second Year, to the Pacific Conference; C. E. Downer, an elder, to the North Mississippi Conference; B. L. Sutherland, an elder, to the Pacific Conference; J. T. McVey, an elder, to the Louisiana Conference.

Announcement was made that Professor G. L. Harrell, of the faculty of Millsaps College, had been elected Conference Lay Leader.

A paper relating to the establishment of a junior college at Laurel, Miss., was referred to the Committee on the Status of Colleges.

After adopting a motion to meet at seven o'clock in an evening session, the Conference adjourned with the benediction by J. T. Leggett.

Evening Session.

The Conference convened at seven o'clock, with Bishop McMurry presiding. After devotional exercises, conducted by C. H. Ellis, the minutes of the afternoon session were read and approved.

A resolution looking to the suppression of gambling devices, introduced by C. W. Crisler, was adopted.

Reports were submitted and adopted as follows: Commission on Finance, Trustees Mississippi Conference Endowment Fund, Hospital Committee, Orphans' Home Committee, Sunday School Board, Committee on Sabbath Observance, Epworth League Board, Committee on District Conference Records, Commission on Missionary Centenary, Board of Finance, Auditing Committee.

B. F. Lewis, manager of the Orphans' Home, spoke concerning the work of the Home. A. F. Watkins took occasion to commend heartily the work Brother Lewis is doing.

Rev. J. E. Taylor, pastor of the local Baptist church, was presented to the Conference.

Question 17, "Are all the preachers blameless in their life and official administration?" was called. Their names were called one by one, their reports were made, and their characters were passed.

J. B. Stringer was admitted into full connection.

The questions relating to the statistics of the Conference were called. The answers showed a healthy increase, both in finances and in membership.

The Conference adjourned to meet in Memorial Session at three o'clock on Sunday afternoon.

Fifth Day—Memorial Session.

The Conference met in Memorial Session at three o'clock, Sunday afternoon, M. L. Burton in the chair by appointment of the Bishop. After singing, prayer by Dr. I. W. Cooper, and Scripture reading by T. W. Adams, Question 11, "What preachers have died during the year?" was called, and the Committee on Memoirs reported the name of T. B. Holloman. After prayer by Ira B. Robertson and music by a quartette, the memoir of Dr. Holloman was read by A. F. Watkins. Pending the adoption of the report, affectionate tribute was paid to the memory of Dr. Holloman by T. W. Adams, Ira B. Robertson, H. W. Featherstun, L. E. Alford, C. F. Emery, G. S. Harmon, H. G Hawkins, L. L. Roberts, W. W. Moore, C. A. Schultz, M. B. Sharbrough, and R. H. Barr. The report was then adopted by a rising vote.

A hymn was sung, and the Conference adjourned to meet after the ordination of elders at the evening service, the benediction being pronounced by H. W. Featherstun.

Evening Session.

After the evening preaching service, followed by the ordination of elders, such items of business as remained were disposed of, the minutes were read and approved, and the Bishop, after appropriate remarks, in answer to the question, "Where are the preachers stationed this year?" read the appointments and finally adjourned the Conference with the benediction.

(For Appointments, see page four)

TO THE BISHOP AND MEMBERS OF THE MISSISSIPPI CONFERENCE.

(The following letter, read before the recent session of the Mississippi Annual Conference, is published by the request of the Conference.)

Dear Brethren: Fifty-one years ago this December I was admitted on trial in the Mississippi Conference. To-day there is only one man in the Conference who was a member when I joined it, Brother Ira B. Robertson. Of my own class I only remain. For the past eight years I have been on the roll of superannuates.

My reason for not being present at this session of the Conference is that I am needed at home on account of family afflictions. My own health is perhaps better than that of the average man of my age.

In the providence of God I have a comfortable home. It is my own property and is free of all incumbrances.

My time is occupied in various ways. In addition to the duties already alluded to, and to other duties incidental to the usual home, I teach a class in the Sunday school, conduct prayer meetings occasionally, preach some, marry the living and bury the dead, visit among the sick and the well, help the pastor in getting subscribers for our church papers, and try to follow him as my divinely appointed leader in every good word and work. I read some of our best periodicals and try to keep abreast of the times by some acquaintance with the books of the day. I correspond for six daily newspapers and one weekly. In fact, I am kept so busy most of the time that I am not bothered with the "blues." By the grace of God, I am generally in a good humor and enjoy the society of my fellow-man. I try to be prayerful and useful and hope to be ready when the Master shall call me.

The experience of a superannuate is unique in many ways. It has its lights and shadows. The superannuate stands on a line that gives him a distinct and impartial view of both the ministry and laity. Since my superannuation, I have seen some things, I think, in a clearer and better light than I ever saw them while in the active pastorate. I am sure that I love Methodism with an increasing appreciation of its polity and doctrines. I think I have a more intelligent grasp of its mission in the world and would be glad to give my life again to the propagation of its teachings. I think I see more distinctly than ever its perils and possibilities and I am jealous of its honor among men.

If you will permit me to do so, I shall presume to make a few suggestions about matters to which I have given a good deal of thought:

1. Do not lower the standard of education in admitting young men into the Conference. There are many temptations at times to do this. Whatever may have been permissible in the past, an educated ministry is one of the crying needs of the times and will be more so in the future.

2. Let more emphasis and prominence be given in our ministrations to the distinctive doctrines of Methodism. We all believe that our doctrines are the doctrines of the Bible. But we are surrounded by those who do not hesitate to denounce some of them as diabolical heresies. I believe that we need to emphasize more determinedly the direct witness of the Spirit, infant baptism, and the possibility of apostasy. I believe that it is time for us, with loving hearts, but with firmness of conviction, to maintain more strenuously than is usual with some of us the doctrines of our Methodism. I believe that untold harm has resulted from the constant attacks, made by some of our fellow-Christians, upon our interpretation of the Word of God. I believe that by means of the press, the Sunday school and the pulpit we should strive to perpetuate what the fathers of Methodism achieved for us by their faithful preaching and defense of the truth.

3. Let our evangelists understand that they are sent out as Methodist preachers and not as propagandists of undenominationalism. Other denominations, I fear, are wiser in this respect than we are. Their evangelists do not hesitate to magnify their peculiar systems of doctrine, and it is not in me to find fault with them for doing this. What is believed to be true should be preached to all people everywhere. If our doctrines are true, as we believe them to be, we should proclaim them loudly and widely as we try to fulfill our mission in the world. While saying this I am not unmindful of the fact that a real Methodist preacher can be, and should be, a man of the broadest catholicity.

4. Let some plan be adopted to give our work more publicity. The columns of secular newspapers are more open to-day to items of real religious news than ever before. Baptists and Presbyterians are outstripping us in putting their work before the public by means of the secular press. This is not because the newspapers are partial to these denominations, but it is due to the alertness of these churches and their realization of the value of publicity. I think it might be wise for every Annual, District, Quarterly and Church Conference to have a standing committee on publicity.

My brethren will pardon me for making these suggestions. You may not see them as I do.

Hoping and praying that you may have a pleasant and profitable session of Conference, I am

Your brother in Christ,
LYMAN CARLEY.

Ellisville, Miss., Nov. 27, 1920.

CONFERENCE PERSONALS.

The presence of Rev. Ira B. Robertson was a benediction to the Conference. Though advanced in years and in great feebleness of body, his spirit is indomitable and his faith is triumphant.

Mr. Chas. O. Chalmers, the business manager of the Advocate, had most hospitable entertainment in the home of Dr. R. E. Iligdon. Rev. M. B. Sharbrough was another guest in this delightful home.

A very delightful social feature of the Conference was the dining in honor of the Bishop, the presiding elders, and a few other guests, by the Home Economics Department of Whitworth College on Friday evening.

It was an unusual pleasure and privilege for the Conference to have the opportunity of observing the work of one of its greatest educational institutions at close range. No school ever had a finer set of girls than Whitworth has; and the faculty is such as any college might be proud of.

Rev. W. H. Lewis, the pastor of our church at Brookhaven, assisted by a most capable committee, had made perfect provision for the comfort and convenience of the Conference visitors. If there was a single thing lacking, we did not detect it; nor did we hear the slightest complaint from any source.

We have seen Bishop McMurry in three Conferences now, and if there is a more capable presiding officer in the church it is our judgment that he has not come this way. He is "present, on time, with a studied lesson" at each session of the Conference—and he believes that all the delegates should be equally faithful.

Dr. I. W. Cooper, the distinguished president of Whitworth College, not only entertained his full quota of house guests, including the Bishop, but he also extended his hospitality to many of the brethren by inviting them to dinner in the commodious new dining room of the college. It was the editor's privilege to share in this hospitality on Friday.

The Educational Commission sent a great "team" to the Mississippi Conference, under the leadership of Dr. Henry N. Snyder, president of Wofford College. Dr. A. F. Watkins, president of Mississippi's own great college, Millsaps, and himself a member of the Conference, was not one whit behind his brethren in the presentation of the educational interests.

The editor of the Advocate was most hospitably entertained in the beautiful home of Mr. and Mrs. R. W. McNair. We heard many others felicitating themselves upon their delightful situation—but they could not have been more happily placed than were we. Mr. and Mrs. McNair and Miss Mary, their charming daughter, have mastered the beautiful art of showing hospitality to strangers.

It would be hard for any Conference to select a better secretarial force than serves the Mississippi Conference—Dr. A. F. Watkins being the secretary, with Rev. G. S. Harmon and Rev. Claude P. Jones as assistants, and Rev. G. P. McKeown, Rev. W. A. Hays, and Rev. J. D. Ellis as statistical secretaries. The editor of the Advocate is indebted to Rev. G. S. Harmon for many brotherly courtesies.

So far as our knowledge goes, Rev. E. H. Cunningham is in a class by himself as a reporter to the secular press of the proceedings of an Annual Conference, unless we include Mr. H. H. Ahrens, who, for some years, has not been engaged in newspaper work. We would pick these two as the peers of any in the land. The editor of the Advocate is indebted to Brother Cunningham for many kindnesses in connection with both the North Mississippi and the Mississippi Conferences.

Rev. W. M. Young, president of the Board of Church Extension of the North Mississippi Conference, was a visitor to the Mississippi Conference for the purpose of securing co-operation in the erection of a church at Columbus, Miss., that will be so situated as to be able to minister especially to the many Methodist girls who attend the great State educational institution at that place. He was successful in his mission, the Mississippi Conference Board of Church Extension cheerfully agreeing to lend financial aid to the enterprise.

PERSONAL AND OTHER NOTES.

Mrs. E. H. Campbell, of Evergreen, La., has been a subscriber to the Advocate for more than forty years. She is now in her eightieth year, but she still reads the paper with interest.

"Graciously received by my new congregation, and happy in the work," writes Rev. Henry T. Young from Natchitoches, La.

Brother W. J. Beasley, of Woodland, Miss., reached the ripe age of seventy on December 4. He has long been a reader of the Advocate.

The American-Press, of Lake Charles, La., paid extended tribute to the late Mrs. Seaman Mayo, in its issue of November 29. Mrs. Mayo was one of the most greatly beloved women of Lake Charles.

Rev. R. S. Walton has been most cordially received by the people of Texas Avenue Church, Shreveport, La. Rev. F. R. Power, the former pastor, left for his new appointment, Wilmar, Ark., on November 30.

Rev. R. B. Craig, who was recently transferred from the North Mississippi to the North Arkansas Conference, attended the meeting of the latter at Fort Smith. He writes that it was a great gathering. His assignment was to Colt, Ark., an excellent appointment.

Rev. W. A. Wilson, Conference evangelist of the North Mississippi Conference, requests us to announce that he is at present located at New Albany, Miss., and that should any one desire his services in the work of the church, he may be reached at that place.

December 12 is Education Day in the North Mississippi Conference by order of the Conference. The Conference Secretary of Education, Rev. J. H. Holder, is sending out literature in preparation for the day, and is doing everything in his power to make the day a success.

Rev. Roy H. Kleiser, who was, for some years, one of the most popular and efficient members of the Mississippi Conference, has been reassigned to our Scott Street Church, in Covington, Ky., where he has met with remarkable success. As a preacher, his ability is recognized far beyond the bounds of his own Conference.

The board of stewards of our church at Forest, Miss., at its meeting on November 27, passed resolutions highly appreciative of the work among them of Rev. and Mrs. J. G. Galloway. Brother Galloway served the church most faithfully and acceptably for four years, and he and his good wife won their way to the hearts of all the people.

The Advocate is authorized by Bishop W. F. McMurry to announce that Rev. L. M. Lipscomb will remain as pastor at Oxford, Miss., and that Rev. Thos. H. Lipscomb will be the pastor at Columbus, Miss.; also, that Rev. L. W. Cain has been transferred from the North Mississippi Conference to the Louisiana Conference, and appointed to Franklinton, La.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

"PREPARED FOR WHAT?"

The school of experience has many graduates, but there are many who seem yet only ready for matriculation. As one travels through the church talking of its work and program, there is one universal cry which is by no means new, "If we only had leaders!" This would seem to say, "The opportunity is recognized, but the task is impossible."

Leaders do not spring full grown from the brow of Jove. There are prodigious men with wonderful powers of leadership, but they are not the ones that stabilize the church's program. Real leaders are made. By what processes then do they come? Many answers could be given.

The church college stands as the one outstanding institution giving its reason for existence to give Christian training; the State school may teach science and mathematics as well as or better than the church school, but it does not propose to give Christian training for leadership.

The student in college finds himself advised by fellow students, as well as by president and teacher, that there are societies and contacts in college that are as valuable to him as any textbook or academic course; among these side courses he joins the Literary Society and the "Y. M." or the "Y. W." In these he finds fellowship, intercollegiate contacts, and a class and college standing is gained which is valuable. Even further in the "Y," opportunity is given for Christian fraternity and frank discussions of many moral questions. He may gain a program of Christian religion as it fits a college man, and the attitude of business or professional men. The student may even become a Christian through forces brought about through the "Y."

Vacation time comes or graduation days may be over. The student goes home fired with an ambition to "do things." If he is a Christian, he wants to see things move in the little church at home, and the folks at home are expecting him to lead, for he has been "off to college." Remember, now, that he has been attending a church college, where he is supposed to be trained in specific things which only a church school can give, a school that is supported on the ground that it is necessary for the Methodists of its Conference. But our young graduate is confused. He is ill at ease and confesses that he is well acquainted with program of the "Y," but that he was not affiliated with the societies of the church. They stare at him with abated admiration—and the little church goes along in the same old rut.

Of our 19,000 churches, approximately 15,000 are in communities of 2,500 or less. And approximately 14,000 are strictly rural churches. This means that the program that should consume our largest interest is the one that will reach this small town or community.

We then ask, "Can graduates of church schools who know nothing about its societies, who only have learned to work in the 'Y,' be expected to assume this leadership?"

Young men and women in college often approach church leaders and say, "I am going home soon and I want to help in our Sunday school, or I want to organize an Epworth League but I don't know a thing about them. Where can I get some literature or information?" This same student can conjugate perfectly an irregular verb in Latin or give a correct reaction for a formula in chemistry, but he is entirely ignorant of the organization and work of the church.

Is it not reasonable to expect the church school at least to provide societies that will give a standard of work through which not only will they grow in the graces of Christian fellowship and experience, but that at the same time they are able to be familiar with their administration and program? More vital than the necessity to become familiar with the program of the church is the necessity to have a proper regard for and a relative value of the church and its societies. In determining this, teachers and president have more influence than any one else.

The president of a certain church school was always generous in his attitude to the "Y" organizations and eagerly proclaimed its work. He mentioned the other societies of the church and advised attendance on them; but he was not familiar with their work and did not seem solicitous for their success. Students of his school were not noted for their dependable church leadership. GARFIELD EVANS.

Nashville, Tenn.

THE EPWORTH LEAGUE IN NORTH MISSISSIPPI.

To presiding elders and preachers of the North Mississippi Annual Conference: The profitable occasion of an Annual Conference is passed, and now we are looking forward eagerly to a great year in the advancement of the Kingdom which we love.

As Conference President of Epworth Leagues, I would urge you to give your young people a chance to aid you in this year's work. The Epworth League is perfectly adapted to be of assistance in any great church undertaking. In fact, our young people are anxious to be of service. If you have gone into a new field for you, as soon as possible get hold of a young man or woman who wants to learn, and organize an Epworth League. Our preachers in tried charges certainly by this time know where to get that young person to take the lead. The minutes show that we have only forty Leagues of all kinds—a very poor showing for a Conference of our standing.

In every district there is a secretary whose traveling and postage expenses are paid by the Conference Board. If you get in touch with these young men and women, they will be glad to come to your charge and be of any assistance they possibly can in organizing a League or helping you to increase interest. W. R. LOTT,

Conference President.

Holly Springs, Miss.

NOTES OF THE CHRISTIAN EDUCATION MOVEMENT.

Meeting at Memphis,

There was a meeting of the Conference Educational Secretaries at Memphis, Tenn., on Tuesday, November 30, and Wednesday, December 1. The members of the Christian Education Commission, the bishops, and representatives from the Board of Missions, the Woman's Missionary Council, the Epworth League, and the Sunday School Board were also in attendance. This meeting was held for the purpose of discussing the three months' program of spiritual cultivation that is to actively occupy the church with the beginning of the new year.

It is the plan of the Christian Education Movement to ask all pastors who are willing, to emphasize in their sermons and in their work during January the importance of prayer. In the same way, February is to be devoted to Christian Life Service, and March to Stewardship.

The meeting at Memphis was the first meeting at which all the Conference Educational Secretaries were present and was, in a sense, the beginning of the active work of the Movement.

Conferences for Alumni Sub-Directors.

The Set-Up Conferences for Sub-Directors in the plan to interest the alumni and former students of our educational institutes in the Christian Education Movement have been started, and before the month is over at least one Conference will have been held in practically every Annual Conference or State embraced by the Southern Methodist Church.—Bulletin.

The only way to have a friend is to be one.—Emerson.

Simple Mixture Makes Hens Lay

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

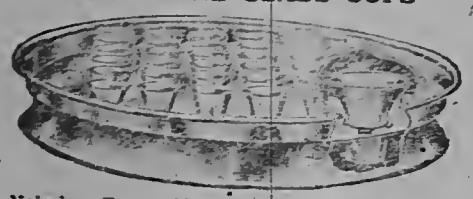
I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.—Adv.

MORE PAY FOR TEACHERS.

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

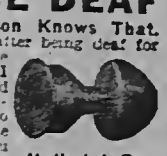
INDIVIDUAL COMMUNION TRAYS AND GLASS CUPS



Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.
Wm. H. DIETZ, 20 E. Randolph St., Chicago

NO JOKE TO BE DEAF

—Every Deaf Person Knows That I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address



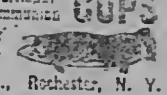
Medicated Ear Drum. Pat. Nov. 3, 1909.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
301 Adelaide St., Detroit, Mich.

HOLMES is a Reliable Store

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS. SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

"THE SANITARY" Individual Communion **CUPS**



List of thousands of churches using our cups and MORE CATALOG with quotations on request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

For Church Organs and Pianos

Philip Werlein,

LIMITED

"Largest Music House South"

ESTABLISHED 1842.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

THE MISERY OF BACKACHE

Removed by Lydia E. Pinkham's Vegetable Compound.

Muskegon, Mich.—"For six years I was so weak in my back at times that I could hardly walk. Lydia E. Pinkham's Vegetable Compound was recommended to me and it made me good and strong again so that I am able to do all my work. I highly recommend your medicine and tell everyone I meet what it did for me." —Mrs. G. SCHOONFIELD, 240 Wood Ave, Muskegon, Mich.

Woman's Precious Gift

The one which she should most zealously guard is her health, but she often neglects to do so in season until some ailment peculiar to her sex has fastened itself upon her. When so affected women may rely upon Lydia E. Pinkham's Vegetable Compound, a remedy that has been wonderfully successful in restoring health to suffering women.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

CHRISTIANITY AND INDUSTRIAL CO-OPERATION.

By Bishop F. J. McConnell.

A genuinely Christian emphasis on the human values in modern society would hasten the transition from a competitive to a co-operative basis in industry. The Christian conception of the will of God for human society is that men should live together in a brotherhood of mutual service. Just what form such a co-operation would best take there is no reason for our trying to state. All advances of this sort must proceed by the method of trial and error. But a competitive system whereby one man's gain means depriving another of the elemental necessities of life is fundamentally contrary to the spirit of Christ. Competition in sports, or rivalry in intellectual or artistic endeavor for the sake of the noblest result, is exhilarating and even inspiring. But competition for food and clothes and shelter is not suggestive of a Christian commonwealth. If the survival of the fittest means that in the race for food the stronger are to crush out the weaker by remorseless competition, the doctrine is pagan. Competition in the industrial realm is essentially selfish and there is no way of making selfishness Christian by calling it enlightened self-interest. Christianity can only mean the organization of society on a basis of unselfishness—and that demands some form of economic co-operation. The inability of the Christian to tell offhand just what form of co-operation would be best is not a count against co-operation, but a challenge to socially-minded Christians to inventiveness and discovery. For the way simply must be found.—Missionary Voice.

CHRISTIANITY IN INDUSTRY.

The Christian standpoint in industrial relations, as in all other human relations, was expressed by the Founder of Christianity in a single sentence, "Thou shalt love thy neighbor as thyself." The world-wide industrial unrest which exists in the present reconstruction period following the war is at bottom a blind, groping effort to substitute the law of warm-blooded love for the law of cold-blooded justice in the relations between employer and employed.

Love demands not only that you refrain from injuring your fellow men, but that you actively promote their welfare in every way in your power.—Christian Herald.

Our friends see the best in us, and by that very fact call forth the best from us.—Black.

Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer, there are no more guests in their heart!—J. H. Jowet.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Complexion Worries

don't last long if you use TETTERINE. It insures a soft velvety skin free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's Rash, Prickly Heat, Hives and Eczema. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y

310 Broadway Nashville, Tenn.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—First Round.

Clark dale, a. m., Dec. 12.
Cleveland, p. m., Dec. 12.
Shelby, a. m., Dec. 19.
Shaw, p. m., Dec. 19.
Rosedale, a. m., Dec. 26.
Friars Point, p. m., Dec. 26.
Evansville, a. m., Jan. 2.
Lula, p. m., Jan. 2.
Lake Cormorant, Jan. 9.
Coahoma and Lyon, a. m., Jan. 16.
Duncan, p. m., Jan. 16.
Marigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23.
Gunnison, a. m., Jan. 30.
Glen Allan, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb. 13.
Benoit, Feb. 20.
Tunica, Feb. 27.

District Stewards will meet at Cleveland on January 11 at 1 o'clock, p. m. J. H. FRITTS, P. E.

Aberdeen Dist.—First Round.

Okolona, Dec. 12, 13.
Pontotoc, Dec. 19, 20.
Aberdeen, Dec. 26, 27
Houston, Jan. 2, 3.
Woodland, at Woodland, Jan. 4.
Shanon and Nettleton, at Shanon, Jan. 8, 9.
Verona, at Verona, Jan. 9, 10.
Prairie and Strong, at Strong, Jan. 15, 16.
Eupora and Maben, Jan. 18.
Bellefontaine, Jan. 19.
Mathiston, Jan. 20.
Vardaman, at Vardaman, Jan. 22, 23.
Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Palne's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccapola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

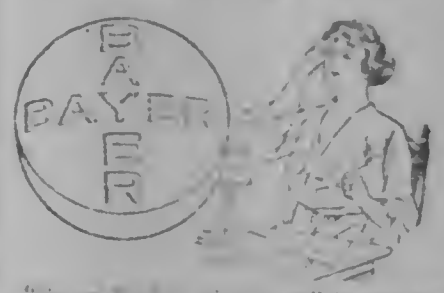
The District Stewards will please meet at Tupelo on Friday, December 17, at 2 o'clock p. m.

T. H. DORSEY, P. E.

MOTHERS

ASPIRIN

Name "Bayer" on Genuine



"Bayer" is genuine Aspirin, proved safe by millions for Colds, Headache, Rheumatism, Neuralgia, Lumbago, Pain, Earache, Toothache and Pain. Handy tin boxes of 12 tablets. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Cuticura Soap
—The Healthy—
Shaving Soap

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Let every Methodist in Louisiana make note of five things: (1) We had an increase in our Sunday school membership last year of 4,300; (2) we had an increase of 19 Sunday schools; (3) three out of every four churches grew out of schools. Organize them as Methodist schools if you want a Methodist church there; (4) for Sunday school information, literature, or special workers, write me; (5) Wesley Bible Class Federation will be held at Lake Charles, March 15 16, 17.

ALONZO EARLY.

216 15th Street, Alexandria, La.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Blakney, Sardis, Miss.

Rev. J. L. Neill, of Nashville, made a fine impression on the Conference at its recent session at Charleston. He gave a clearcut picture of the place the Sunday school occupies in saving the world.

The date for our Standard Training School is May 30 to June 3. The Board has planned for two District Standard Training Schools. Sardis has said the church at this place will meet the requirements. What district will take the other one?

Our purpose is to train teachers at Jumaiwaka, our Conference and District schools until we shall be able to put a training class in every church that is willing to have the work done for the teachers.

Rev. J. E. Stephens, New Albany, Miss., is Conference Superintendent of Teacher-Training. He has two engagements to teach classes. Four other competent men have agreed to teach classes during the year. If you want a class taught, write to Brother Stephens. He will gladly help you.

We aim to have five hundred teachers do credit work this year. It can be done and we must do it. Judge J. G. McGowen has organized a class of eight to study "Life in the Making." Mrs. Guy Dean is the teacher. Get in line, men, and let us do something that will come in giving our children a knowledge of God and train them in worship and service.

What town in the Conference wants the Wesley Bible Class Federation? Some town in the eastern part of the Conference ought to but for this great gathering of our workers. We expect to pay our way. Just invite us to come. This date must be settled very soon.

Have you got time to set your people to study the Bible? Do you know of anything that they need to do that will be more helpful to them? Why not put in a Home Department? The magazine for that purpose is to be enlarged and made helpful to the entire family. If you want a religious church, make the family religious. Now is the time our people crave sympathy and help. Many of them have lost most all their money; now turn them to God.

If any man or woman desires to teach a class of teachers, write me and let me help you. If you want to multiply yourself by ten, teach ten people. Why not multiply yourself by a larger number? The time is short, let us get to work at a definite task at once.

JOURNEYING TO REVELATION.

Paul of Tarsus, writing reminiscently to the Galatians—and all rather elderly good men like to talk of their past achievements—tells of a journey which he took with Barnabas to Jerusalem, when, as he adds, he "went up by revelation." Paul was a man of many goals, but they were all the goals of God. When he went anywhere it was in the spirit of prayer and humility, seeking to be guided along every step of the way. The missionary cause was too sacred and important to be marred and impeded by any lapses of judgment on the part of the first missionary of all time. "I went up by revelation," says this grand old man of the New Testament. Can we say as much of every, or indeed of any journey that we take? We ought to be able so to do, but alas! too frequently we stumble along a half-prayed, half-pondered path, hardly knowing whether the Lord is pleased with our choice of courses or not. It may be now that some one objects that while it was doubly necessary that Paul should pick his way by prayer, it is not needful that we should go down to the post office "by revelation," or to the country club after a half-hour of devotions, questioning heaven as to its desirability as a port of call. Strictly speaking, however, there can be no part of a Christian man's life that is not under providential control and divine oversight, and so we ought to be just as sure of our ground when tramping on a vacation as when walking to church. The steps of a good man are ordered by the Lord, and just as much when the feet are lifted to enter the right "auto" as when they are scratched by the brambles or torn by the rocks in climbing laboriously some mount of sacrifice. "I went up by revelation," said Paul. That has a fine ring. How would it sound for a politician to say, "I went up to the State House by revelation," or for a college professor to say, "I entered my classroom after prayer" or for a grimy son of toil to murmur, "By revelation I climbed into my engine-cab," or "started the dynamo running?" It makes no difference what the errand or the task may be so long as it is the duty of the hour, appointed by God. Let us seek more carefully, in our hard, daily pursuits, for this note of direction, this assurance of guidance, and this sense of fitness, in setting our plans to those of God, and in making all hours of resting or of toiling alike contributory to growth in grace and greater success in genuine service.—Zion's Herald.

THE TEACHER SITUATION.

An impression prevails that the teacher shortage throughout the United States is no longer a serious problem. Recent reports received from county and district superintendents in every State clearly indicate that such a condition is erroneous. While the average condition is slightly better than last year, due to marked improvement in States where salaries have been greatly increased, the general situation remains practically unchanged. The number of schools without teachers and the still larger number taught by incompetent teachers show that a very serious situation still exists, particularly in those States where salaries are lowest.

On September 1, 1920, the National Education Association sent a letter to every county and district superintendent of schools in the United States, enclosing a return postal card upon which were asked ten questions regarding the teacher situation in their respective counties. The following is a tabulation of the replies received to three of the questions asked: (1) The number of teaching positions in the country or district covered by the report; (2) the shortage of teachers at the opening of school in September, 1920; (3) the number of teachers below standard whom it had been necessary to accept in order to keep as many schools as possible open. The standard referred to is, of course, the minimum for the given county or district, and teachers below standard are admittedly incompetent. The real shortage is, therefore, the sum of the actual shortage and the number of teachers below standard.

Inquiries were sent to 3468 superintendents and 1492 replies had been received at the time this tabulation was made, October 12. Every report is signed by the county or district superintendent making it, and the information is, therefore, the most reliable that can be obtained. The "estimated shortage and below standard" of 92,949 is based on the assumption that the unreported counties of a State would show conditions the same as those reported.

Unquestionably the greatest educational problem before the American people is the securing of competent, well-trained teachers for every teaching position in the country, in rural as well as in city schools. At least two years of professional training beyond a four-year high school course is the generally accepted minimum standard for teachers. The replies of county and district superintendents to the question, "What per cent of your teachers have had two years or more of training beyond high schools?" show that in only a few States have one-half the teachers had that amount of training, and that in a large majority of the States less than one-half had that much. Some superintendents report as few as ten per cent of their teachers having attained that standard.

The aim should be for a competent, well-trained teacher for every boy and girl in America. Until this shall have been accomplished, approximately, it cannot be said that the teacher situation is not a serious problem.—National Educational Association.

INFORMATION FOR HOLDERS OF CLERGY PERMITS.

Clergy fares, based on two-thirds of the regular one-way fares, will be authorized next year, certificates to be limited to calendar year 1921; a Clergy Bureau will be established at St. Louis, Missouri, for issuance of certificates to applicants living in Missouri, Arkansas, Louisiana, Oklahoma and Texas; the present Bureau at Chicago will be operated next year and will issue certificates to applicants residing in States west of and including Illinois and the Mississippi River, except the States in Southwestern territory enumerated above. Application blanks will be available on or about December 15, and can be secured from ticket agents.

Your attention is invited to the fact that Clergy Certificates issued in January and early in February, 1920, expire one year from date of issue, that is, they expire in January or February, 1921, as the case may be. Holders of such certificates should not, at the present time or early in December, apply for new certificates; they should wait until about two weeks before expiration of old certificate, which date can be determined by inspection of certificate; foregoing does not apply, of course, where certificates have all been used and a new certificate is desired at once, nor where certificates expire December 31, 1920, which is the expiration date of those issued during March and later months of the present year, including those issued now, from day to day.—Transportation Bureau Bulletin.

CHRONIC CATARRH

Follows Repeated Colds When Blood Is Impure.

Your body suffering from a cold does not properly attend to digestion and elimination. As a result your blood becomes impure, it inflames the mucous membrane and brings about that condition in which chronic catarrh occurs and on which it depends.

Purify your blood, make it clean, by taking Hood's Sarsaparilla, and if your bowels are not healthfully active, take Hood's Pills. These medicines have relieved and prevented thousands of cases of chronic catarrh. Economy is one of the strong points of Hood's Sarsaparilla—100 doses in a bottle. Why not get it today?

HELP UP on WHOOPING COUGH

ROCHE'S EMBROCATION

Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.

W. EDWARDS & SON, London, England. All druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle

YOU HAVE READ THIS BEFORE.

For many years Foley's Honey and Tar has been advertised in the leading newspapers of the United States. You have often read about this fine old reliable family medicine. Do you know that newspapers nowadays are strict in the rules governing advertisements and that exaggerated statements are not permitted? So when we say Foley's Honey and Tar checks coughs, colds and croup, allays irritation, cuts the phlegm, soothes and heals, you know it is true. —Adv.

LINCOLN AND THANKSGIVING DAY.

"My friend, President-elect Harding, is one of those who agree with me that Lincoln was a religious man," said Dr. John Wesley Hill, Chancellor of the Lincoln Memorial University, whose book, "Abraham Lincoln, Man of God," has just been published by the Putnams. "He has been good enough to write me, 'I am glad that you have undertaken to set at rest much foolish speculation, and to convince the most incredulous that Abraham Lincoln was as sincere in his religious faith as Robert E. Lee or William E. Gladstone.'

"In 1910 I delivered an address on the religious side of Lincoln's nature at the National Theatre in Washington. Among those who attended were Vice-President Sherman, Charles D. Hilles, then secretary to President Taft; Secretary of War Dickinson, Secretary of the Treasury McVey, Postmaster-General Hitchcock, 'Uncle Joe' Cannon, and other prominent men, and the enthusiasm that these men and the other members of my audience were kind enough to display convinced me that the public was deeply interested in this subject; and it was then that the thought of writing a book occurred to me. By the way, you may be interested to know Cannon's views on religion. After the meeting, when I consulted him on this, he said, 'I believe God Almighty organized this big corporation known as Humanity, issued all the capital stock and is responsible for its maintenance at par value, and I'll be hanged if I'll part with my holdings!'

"It was Lincoln," continued Dr. Hill, "who nationalized Thanksgiving Day, proving his dependance on God. This he did on July 12, 1863. He invited the people 'To render the homage due the Divine Majesty for the wonderful things done in the Nation's behalf; to invoke the influence of the Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion; to change the hearts of the insurgents; to guide the counsels of the Government with wisdom adequate to so great a national emergency; to visit with tender care and consolation, throughout the length and breadth of the land, all those who through the vicissitudes of marches, voyages, battles, and sieges have been brought to suffer in mind, body or estate . . . . And to recognize and confess the presence of the Almighty Father and the power of His hand equally in triumph and in sorrow.'"

EUPORA MARBLE COMPANY

Monuments—Tombstones

Copings—Iron Fencing

Mail Orders and Inquiries Given Special Attention.

P. O. Box 87

EUPORA, - - - MISSISSIPPI

MINISTER WANTS TO HELP.

It is only natural that one who has been relieved from suffering should feel grateful and want to help others. Rev. F. M. Swyndale, 818 Elm St., Macon, Ga., writes: "My kidneys gave me much trouble before I took Foley Kidney Pills. My sleep is not disturbed now and my back seems to have gotten completely well. I am ready at any time to speak a word for Foley Kidney Pills." Why suffer from aches and pains, sore muscles, stiff joints, or sleep disturbing bladder trouble when you can procure such a good remedy?—Adv.

IN YE OLDEN TIME

Hoop skirts were worn by those who first asked the druggist for, and insisted on having, the genuine Golden Medical Discovery put up by Dr. Pierce over fifty years ago. Dress has changed very much since then! But Dr. Pierce's medicines contain the same dependable ingredients. They are standard today just as they were fifty years ago.

Dr. Pierce's Golden Medical Discovery for the stomach and blood cannot be surpassed by any remedy today.

Dr. Pierce's Favorite Prescription for weak women has never been equalled for the distressing complaints incident to womanhood. What others say:

NEW ORLEANS, LA.—"Ever since I can remember Dr. Pierce's medicines have been used in my family. When I was quite a young girl I had my first experience with them. I was in a miserable condition when my father gave me the 'Golden Medical Discovery,' but my cough soon stopped, and it completely restored my health. Then, when it came to the critical time of life I depended entirely on the 'Favorite Prescription and it brought me thru in remarkably good health."—MRS. CARRIE DIODENE, 1818 Baronne St.

If You Need A Medicine You Should Have the Best

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a meddling for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by Parcel Post. Address Dr Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention this paper.—Adv.

SUFFERING FOR CHRIST'S SAKE.

Sin and suffering are correlates. Sin is always followed at some time by suffering, and suffering is the sequence of sin. The sinner always suffers, although the sufferer is not always a sinner, but may suffer because another has sinned. Humanity, like divinity, is social, and individuality is not complete except as it acts and reacts upon other individuals. As a person derives his greatest joys from association with others, so he suffers through his relation to others. Human interest grows out of these reciprocal and interdependent relations.

Divinity, because personally related to humanity, grieved when humanity sinned, and in his fleshly union with man Christ suffered because man had sinned. By remaining in heaven Christ could have avoided that suffering, but he voluntarily assumed a body which must suffer on account of his relation to a sinning humanity. Christ's suffering came not as a consequence of his own sin, but because of his relation to sinful man.

Most of us suffer much on account of our own sins; and suffer because of our involuntary and necessary relation to a sinful race. None of this is in itself suffering for Christ's sake. To suffer for His sake, we must, as He did toward us, come voluntarily into relation to Him, or to others on account of Him. We may suffer because we have sinned in eating, or stealing, or in fornication; or we may suffer because we are sons of sinners and can only have our being through our necessary relation to a sin-tainted race, but none of this is suffering for Christ's sake. Some of the suffering which comes to us as Christians is not for Christ's sake, but on account of our stubbornness or lack of true Christliness. Only when for His sake we voluntarily deprive ourselves of luxuries and comforts, or when men hate and abuse us because they hate the Christ whom they see in our lives, do we really suffer for Christ's sake.

As our generation affects to admire Christ, do we often suffer for His sake? Are we so true to Him that men who would crucify Him, persecute and revile us simply because they recognize Him in us? Let us not deceive ourselves by thinking that because we suffer it is for Christ's sake. Let us understand that the sufferings which we could avoid by denying Him are those which are for Christ's sake. In such suffering we may rejoice and become more like Him who was made perfect through that kind of suffering.—Arkansas Methodist.

A RARE RELIC OF OLDEN DAYS.

Rev. Payton A. Sowell Sends the Saddlebags Used by Him Fifty Years Ago, on his First Circuit in Lawrence and Wayne Counties, Tenn., to the Emory University, as a Relic, at the Request of Bishop Candler, Chancellor.

To Bishop Candler, Chancellor Emory University, Atlanta, Georgia.

Dear Bishop and Brother: I am sending to you by parcels post the "saddlebags" I used on my first circuit, Mount Zion Circuit, Savannah District, Tennessee Conference. Rev. Alexander Green Dinwiddie was my presiding elder. I give them in perpetuity to the Candler School of Theology, Emory University, to be safely preserved among the curios.

The "calf" for the flaps and the "kip" for the body of the saddlebags were tanned by the old "bark-ooze" method, requiring over twelve months, at Wilson's Tan Yard, Maury County, Tennessee. My uncle, Payton Sowell, then about 60 years old, brought the two skins thirty-seven miles, on horse back, to me at my father's, as a gift toward my "saddlebags" as a furnishing for the itinerancy. I carried them thirty miles on horseback to Rev. John Sherrell, a circuit rider, and a "saddlebags" maker of Conference reputation. He made them in the late summer of 1870, and brought them to me at Pulaski, October 6, 1870, at the session of the Tennessee Conference, Bishop David S. Doggett conducting the session, Rev. Dr. R. A. Young, Secretary.

Bishop Doggett assigned Payton A. Sowell to Mt. Zion Circuit, and the "saddlebags" went also.

The young preacher and "saddlebags" rode on "Ross," a fine young Tennessee single-footer. Any lover of good saddle horses would have admired "Ross." It might be heathen to say "Ross" was religious but at least I can say that he had as beautiful a spirit as most Christians.

"Ross's" dumb fellowship on the long stretches, as he wended his way the one hundred miles around the circuit was genuine.

These saddlebags were trunk, wardrobe, bookcase. Many a mile they carried Wesley's Sermons, Watson's Institutes, Part IV, Ralston's Elements, The Discipline of 1870, a Methodist Hymnbook and the Bible accompanying them. Between the readings of the Christian Advocate, edited by Dr. T. O. Summers, as I rode, it, too, found safety until given to an old Methodist.

At 72 years old they are sent to you, and the memories of the Bishop who sent me to Mt. Zion Circuit, and those who were then members of the Conference, the man who made them, the little churches where I carried them, the plain people who sat on the rustic benches, and the humble, kind homes where I ate and slept, make a strange moisture fill my eyes.

I might say, in the presence of these saddlebags, as my silent witnesses, we did not think of temporal reward.

These saddlebags were present at the first quarterly meeting, when the ten "preaching places" paid me TWO DOLLARS and again, on the Saturday before the second Sunday in March, when the next payment occurred. And they know, with 35c to begin with, I lived free from debt.

I send the Bible I used on the first circuit and for sixteen years. This Bible went from place to place in these saddlebags.

I make this reservation: If any blood descendants of mine ever ask for the Bible, to possess it, it is to be given to them, or to him or her; otherwise it is to be kept by the Candler School of Theology, associated with the saddlebags, which belong to the said school.

(Signed) PAYTON A. SOWELL.
Lawrenceburg, Tenn., Nov. 25, 1920.

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment $1.33, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Street,
Ithaca, N. Y.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

LEMON JUICE
FOR FRECKLES

Girls! Make creamy lotion for [illegible] Try it.

[illegible] become [illegible] and you have [illegible] and [illegible] beautiful, as [illegible]

[illegible] and any [illegible] will supply [illegible] Squeeze [illegible] for a few [illegible] this [illegible] and [illegible] for freckles and [illegible] how clear, soft and [illegible] the skin becomes. Try it!

28 Idle Hens Now
Lay 27 Eggs A Day

And This Was In Cold Winter Weather. Plan is Simple.

[illegible] Don't [illegible] Don't [illegible] Don't [

FROM CHESTER, MISS.

Dear Brother Carley: Will you please allow me space in the dear old Advocate for a few lines? Our year's work is done here at Chester (and we had a good year). Conference has come and gone. The preachers and their families are moving to their new work, or settling down to remain another year with the people that they have learned to love. I have always found Conference time to be the saddest time of the year. But this year it is more than sad. Yes, we must go to a new appointment. And it is with a sad and heavy heart that we leave the parsonage home and the dear, good people of the Chester charge, and take up the appointment assigned us at Conference—a superannuate. No one but a superannuate knows what this means. But we are trusting God, and will do what we can for the upbuilding of his Kingdom.

We wish to thank each one throughout the Conference for sympathy and kindness to us through the dark and sad days that have come to us this year. The pastor has been confined to his bed for five months—stayed in the hospital three months. These have been dark days indeed. The good people of Chester and surrounding community, regardless of denomination, have stood by us nobly—and we shall never forget them.

So many have written such helpful letters, and some remembered us with substantial help, even before Conference. During Conference our presiding elder, Brother McCorkle, and the other brethren remembered us very kindly. I would be so glad to write each one a personal letter, but I can't do that; so through the Advocate I wish to thank each one for his kindness, and pray that God will send each one a special rich blessing for this act of loving kindness. You have made it possible for a preacher to have the necessities of life during the winter, and we are hoping and praying that by spring he will be well again. He is improving slowly. I am doing my best to "be not afraid, but to believe." Again we thank each one for his kindness and ask that you remember us in your prayers.

Mrs. J. C. McELROY.

Chester, Miss.

Thousands Agree As To This

That Black-Draught Is Excellent for Stomach and Liver Disorders, Hence Its Great Popularity. —Mississippi Planter's Indorsement.

Houston, Miss.—Mr. J. A. Trenor, a well-known planter of this place, recently related his experience in using Thedford's Black-Draught. "I don't believe there is a better liver medicine made," said Mr. Trenor. "I use it for headache, stomach disorders and torpid liver.

It is not bad to take, does not leave a constipated condition, as so many of the liver pills and medicines do. It does its work and leaves you feeling like a new person."

Thousands of others have found Black-Draught as helpful as Mr. Trenor describes, and a valuable remedy for derangements of the liver, stomach and bowels. It is purely vegetable, having an active effect upon the bowels, gently stimulating the liver, and helping to increase the flow of bile.

Black-Draught has been found to assist in the digestion of food, and relieves constipation in a prompt and normal way.

On account of Black-Draught's long-proved merit and immense popularity, many imitations are being offered for sale. For your own satisfaction it will pay you to insist upon the genuine, and be sure the package bears the name "Thedford's Black-Draught."

At your druggist's—ready for instant use—full directions in package. —Adv.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 60c by CHAS. A. SMITH DRUG CO., Atlanta, Ga.

PILES DON'T BE CUT until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 430-G Page Bldg., Marshall, Mich.

For a Smooth Skin.

Nothing is more softening, soothing and effective than TETTERINE. For years recommended as the skins very best friend. Puts an end to pimples. Healing, antiseptic. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

IN DEFENSE OF SOUTH MAGNOLIA.

Mr. Editor: A letter appeared in the November 18 issue of the Christian Advocate directed to the Mississippi Conference by Rev. R. E. Simpson, and we wish, through the columns of your esteemed paper, to answer this letter and contradict some of the scathing remarks made by Mr. Simpson against the living, character and disposition of the residents of South Magnolia.

In the first place, the people of South Magnolia are a hard-working class of people, always attending strictly to their own affairs, and leading as good and straightforward a life as any community wherever one may go.

It seems a sad thing that a pastor in a community would make such a slurring and unbaked declaration as to term members of the flock among which he has been administering the Gospel for nearly a year, as being as mean as the devil would have them.

The writer comes in closer contact with all the people of South Magnolia at all times than any one, and wishes to state at this time that he has as yet to find any one as described above.

We also note that Mr. Simpson gives the impression that there is little likelihood of any one's doing any work in our church the coming year; but we wish to state that we have two real men under consideration now and that we will certainly have some one, and he will have the same inducements and the same backing in everything that is for the good of the community that Mr. Simpson had.

Very truly yours,

A. K. LANDAU.

Frost-Proof Cabbage Plants.

Strong, well rooted and guaranteed to please you. Flat Dutch, Succession, Jersey and Charleston Wakefields. Postpaid 500, $1.25; 1,000, $2.25; Expressed 1,000, $1.75; 5,000, at $1.50. THOMASVILLE PLANT COMPANY, Thomasville, Ga.

JAPANESE CHURCHES CONDEMN MILITARISM.

The Federation of Japanese churches recently issued a remarkable statement with regard to international affairs, from which the following paragraphs on militarism are taken:

"Among European and American people there is a mistaken idea that we are clinging to militaristic and aggressive principles and that we are thus a second Germany. We deeply regret this. In every nation there are those who admire militarism, and to this Japan is no exception. But we unquestionably believe that both our national policy and the desire of the majority of our people are always for peace and without ambition to invade and possess the territory of others. It is our aim to lead our people to the absolute rejection of militarism and to help bring about a world peace that will endure forever.

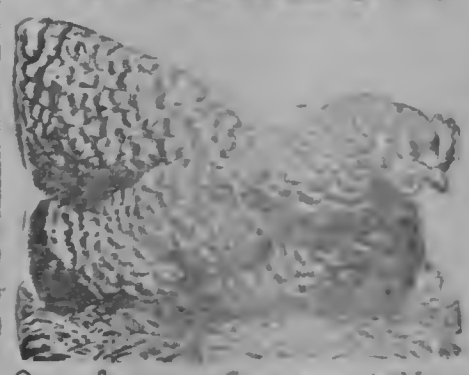
"It is a matter of great joy to us that at a time when the necessity for mutual understanding and trust and friendship among the nations is most vital, the League of Nations has been established. We Christians in this land believe that we are richest in international ideas and have the clearest understanding of the great principle of world brotherhood. Our religion had done this for us, and so at this great time it is our ambition that our whole people shall be permeated with the spirit of the League of Nations, and at the same time we wish to join with Christian people throughout the world in bringing it to perfection."—Missionary Voice.

THE POWER OF PRAYER.

The Bible account of the power of prayer is the best we can have. Jacob prays—Esau's revenge is changed to fraternal love. Joseph prays—he is delivered from the prison of Egypt. Moses prays—Amalek is discomfited, Israel triumphs. David prays—Ahithophel goes out and hangs himself. Asa prays—Israel gains a glorious victory. Jehoshaphat prays—God turns away his anger and smiles. Elisha prays—a child is restored to life. Isaiah prays—one hundred and eighty-four thousand Assyrians are dead. Hezekiah prays—the sundial is turned back. Mordecai prays—Haman is hanged, Israel is delivered. Nehemiah prays—the king's heart is softened in a moment. Ezra prays—the walls of Jerusalem begin to rise. The church prays—the Holy Spirit is poured out. Paul and Silas pray—the prison is shaken, the doors are opened and every one's bands are loosed.—Selected.

Insist on yourself; never imitate. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or the pen of Moses or Dante, but different from these. If you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice—Emerson.

Got 117 Eggs Instead of 3



One of our readers wrote us that since using "More Eggs" increased her supply from 3 to 117 eggs. You, too, can reap bigger profits than ever by making sure of a big egg yield this winter. A secret has been discovered that makes hens lay. This secret is called "More Eggs." For a few cents' cost per hen per year you will be amazed at the results.

$1.00 Package FREE

Send the coupon at once. Don't forget to mention "More Eggs." You pay the price of "More Eggs" only if you are satisfied. Two Months' Supply Free. Don't delay. Mail coupon at once. Send, your letter at any time within 30 days. Read below what others say about Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

"More Eggs" Paid the Pastor

I can't say too much for "More Eggs." I had my pastor buy me a package and I fed it to my hens, and I got a dozen eggs a day from 20 hens. Mrs. [illegible], Tenn.

1200 Eggs from 20 Hens

The "More Eggs" I got from you worked fine. I had 20 hens when I got the "More Eggs" and got 12 eggs a day. April 1st I had 1 hen. I never saw the equal. Rev. McAnelly, Pontiac, Mich.

Send No Money!

Don't send any money. Just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "More Eggs." Pay the postman when he delivers $1.00, the extra package is FREE. Don't wait. Take advantage of this free offer TODAY! Immediately a BIG package of "MORE EGGS" will be sent to you. Have plenty of eggs this winter when prices are highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 730 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer: I enclose herewith $1.00 for which you are to send me two $1.00 packages of "More Eggs." I agree to pay the postman when he delivers the two packages. You are to refund my money at any time within 30 days if these packages do not prove satisfactory in every way.

Name .....

Address .....

Dye It Right! "Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions that any woman can follow to dye or tint any faded, dull, shabby color into rich, new, fashionable colors for dresses, waists, skirts, coats, sweaters, draperies, coverings, wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Have you read the book FROM THE BALL ROOM TO HELL

A Dancing Master's Confession. Agts. wanted. GEO. W. NOBLE, Monon Bldg., Chicago.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—First Round

Marksville, 7:30 p.m., Dec. 11
Dublin, Dec. 12, 13.
Simmsport, 7:30 p.m., Dec. 14
Cheneyville, 7:30 p.m., Dec. 15
Glenmora, 7:30 p.m., Dec. 18
Evergreen, 7:30 p.m., Dec. 19
Colfax, Dec. 20, 21.
Cotton Valley, 7:30 p.m., Dec. 21
Alexandria, 7:30 p.m., Dec. 25.
Pineville, 7:30 p.m., Dec. 26.
Woodside Ch., Jan. 1
Woodside Station, Jan. 2
Columbia, Jan. 3.
Provencal, Jan. 7.
Pleasant Hill, Jan. 8, 9.
Negreet and Noble, Jan. 10.

The district stewards will please meet at the church in Alexandria, on Wednesday, Jan. 11, at noon.

W. L. DAVIS, P. E.

Shreveport Dist.—First Round

(In Part)

Cotton Valley, at Evergreen, Sunday, Dec. 11, a.m.
Spring Hill, Sunday, Dec. 11, p.m.
Minden, Monday, Dec. 12, p.m.
Plain, Wednesday, Dec. 15.
Red Memorial, Shreveport, Friday, Dec. 17, p.m.
Rodessa, Sunday, Dec. 18.
Ida, Tuesday, Dec. 20.
Belcher, Wednesday, Dec. 21.
Logansport, Sunday, Dec. 25, a.m.
Longwood, Sunday, Dec. 25, p.m.
Mooringsport, Tuesday, Dec. 27.
Oil City, Tuesday, Dec. 27.
First Church, Shreveport, Wednesday, Dec. 28.
Mooringsport, Thursday, Dec. 29.
Grand Cane, Thursday, Dec. 29.

The District Stewards of the Shreveport District are called to meet, Tuesday, Dec. 6, at 10 a. m., in First Church, Shreveport.

E. E. WELLS, P. E.

Baton Rouge Dist.—First Round

Hammond, Nov. 27, 28.
Ponchatoula, Nov. 29.
Greensburg, Dec. 1, 2
Clinton, Dec. 3
Baton Rouge, First Ch., Dec. 4 p.m.
Bethany, Dec. 5, p.m.
Jemima, Dec. 6, a.m.
Baton Rouge, Memorial, Dec. 6 a.m.
Baker, Dec. 7, a.m.
Addison, Dec. 8, p.m.
Greenwell Springs, Dec. 9, a.m.
Pumpkintown, Dec. 10, a.m.
Pumpkintown Ct., Dec. 10, p.m.
Olive Branch, Dec. 11
Amite, Dec. 11, a.m.
Kentwood, Dec. 11, p.m.
Springfield, Dec. 12, a.m.
Natalbany, Dec. 12, p.m.
N. Francisville, Dec. 13
Pine Grove, Dec. 14
Denham Springs, Dec. 17.

The district stewards will meet at Baton Rouge, at First Church, December 5, at 10 a.m. It is urged that all the district stewards attend this meeting and also the pastors if convenient.

J. W. LEE, P. E.

Monroe-Ruston Dist.—First Round.

(In Part)

Jonesboro, Dec. 4, 7:30 a.m.
Delhi, Dec. 4, 7 p.m.
Bernice, Dec. 5, 10:30 a.m.
Mer Rouge, Dec. 10, 10 a.m.
West Monroe, Dec. 10, 7:30 p.m.
Bastrop, Dec. 11, 2 p.m.
Mangum, Dec. 12, 10:30 a.m.
Calhoun, Dec. 12, 2 p.m.
Ruston, Dec. 13, 7:30 p.m.

District stewards' meeting at Monroe, December 16, at 10:30 a.m.

E. N. HOSKIN, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Columbus, Central Ch., preaching, Dec. 4; Q. C., Dec. 11.
West Point, preaching, Dec. 4, p.m.; Q. C. Feb. 5.
Columbus, 1st Ch., preaching, Dec. 11 a.m.; Q. C., Dec. 18.
Artesia, preaching, Dec. 11, p.m.; Q. C., Feb. 5.
Macon Ch., at ——, Dec. 17, 18.
Macon Station, Dec. 18, 19.
Meridianville Ch., at Meridianville, Jan. 1, 2.
Brooksville, at Brooksville, Jan. 2, 3.
Kosciusko Ch., at Bethel, Jan. 3, 4.
Kosciusko Station, Jan. 4, 5.
Starkville, at Starkville, Jan. 15, 16.
Louisville Sta., Jan. 16, 17.
High Point Ch., at White Hall, Jan. 21, 22.
Ackerman Ch., at Ackerman, Jan. 23, 24.
Mt. Carmel Ch., at Liberty Chapel, Q. C., Jan. 7; preaching, Feb. 27, a.m.
Chester Ch., at Salem, Jan. 12.
Shuqualak, at Shuqualak, Jan. 29, 30.
Crawford and Shuqualak, at Crawford, Jan. 30, 31.
Caledonia Ch., at Piney Grove, Feb. 5, 6.
Mayhew, at Mayhew, Feb. 6, 7.
Ethel, at Ethel, Q. C., Jan. 28; preaching, Feb. 27, p.m.
Cedar Bluff, at Phebe, Feb. 12, 13.
Starkville Station, Feb. 12, 13.
Sturgis, at Sturgis, Feb. 19, 20.
Longview, at Longview, Feb. 20, 21.

District Stewards will meet at Starkville, Tuesday, December 13.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Corinth, First Church, a. m., Dec. 5.
Corinth, South Side, p.m., Dec. 5.
Boonerville Station, a.m., Dec. 12.
New Albany Station, a.m., Dec. 19.
Iuka Station, a.m., Dec. 26.
Sherman Ch., at Chesterville, Dec. 31.
Myrtle Ch., at Myrtle, Jan. 1, 2.
Boonerville Ch., Oak Grove, Jan. 7.
Wheeler Ch., at Wheeler, Jan. 8.
Centown and Baldwyn, at Saltillo, Jan. 9, 10.
New Albany Ch., at Ingomar, Jan. 14.
Potts Camp Ch., at Potts Camp, Jan. 15, 16.
Hickory Flat Ch., at Hickory Flat, Jan. 16, 17.
Chalybeate Ch., at Camp Ground, Jan. 22.
Ripley Station, Jan. 23, a.m.,; Q. C. 24, p.m.
Blue Mountain Ch., at B. M., Jan. 23 p.m., 24, a.m.
Dumas Ch., at Weir's Chapel, Jan. 25.
Silver Springs Ch., at Mt. Carmel, Jan. 26.
Rienzi Ch., at Rienzi, Jan. 29, 30.
Tunnels Ch., at Tunnel Chapel, Feb. 1.
Rossville Ch., at Pleasant Hill, Feb. 2.
Walnut Ch., at Walnut, Feb. 3, 4.
Tishomingo Ch., at Tishomingo, Feb. 5.
Marietta Ch., at Belmont, Feb. 11.
Burnsville Ch., at Liberty Chapel, Feb. 12, 13.
Iuka Ch., at Pleasant Hill, Feb. 12, 13.
Burnsville Ch., at Burnsville, Feb. 19, 20.
Marietta Ch., at Marietta, Feb. 26, 27.

The District Stewards will please meet at the First Methodist Church in Corinth, on Thursday, December 15, at 10 o'clock a. m.

J. B. RANDOLPH, P. E.

Greenville Dist.—First Round.

Hollandale Ch., at Elmwood, Dec. 3, 4.
Water Valley, First Church, Dec. 11 a.m.
Water Valley, Main Street Church, Dec. 11 p.m.
Holly Springs, Dec. 11, 12.
Red Banks Ch., at Red Banks, Dec. 17, 18.
Oxford Ch., at Church Grove, Jan. 1
Oxford Station, Jan. 1, 2.
Asheville Ch., at Asheville, Jan. 1, 2.
Winona Ch., at ——, Jan. 4.
Winona Station, Jan. 4, 5.
The Plain Ch., at The Plain, Jan. 4 night.
Grenada, Jan. 8.
Durant, Jan. 15, 16.
Pickens and Goodman, at Pickens, Jan. 14, 15.
Poplar Creek, at Bethel, Jan. 21.
Tatum and West, at Tatum, Jan. 21, 22.
Sallis Ch., at Sallis, Jan. 21, 22.
Pare Ch., at Pare, Jan. 28.
Coffeeville Ch., at Coffeeville, Jan. 28, 29.
Duck Hill Ch., at Duck Hill, Feb. 4, 5.
Eupora Ch., at Eupora, Feb. 4.
Wakefield Ch., at Wakefield, Feb. 11.
Ashland Ch., at Ashland, Feb. 11, 12.
Lamar Ch., at Lamar, Feb. 12, 13.

District Stewards will meet at Grenada on Thursday, Dec. 14, at 1 o'clock p. m.

E. A. TOMKIES, P. E.

Greenwood Dist.—First Round.

Greenwood, a.m., Dec. 4.
Sea Banks, p.m., Dec. 4.
Moorehead, a.m., Dec. 11.
Indianola, p.m., Dec. 11.
Belzoni, at Belzoni, p.m., Dec. 11.
Avon at Avon, p.m., Dec. 11.
Leland, p.m., Dec. 11.
Hollandale, at Black Lake, p.m., Dec. 12.
Arcola, p.m., Dec. 12.
Arlington, a.m., Dec. 15.
Tribble, p.m., Dec. 15.
Carrollton, at Carrollton, a.m., Jan. 1.
Vaiden, at Vaiden, p.m., Jan. 1.
Vaden, at Vaden, a.m., Jan. 1.
Sunflower, at Sunflower, Jan. 1.
Tchula, at Tchula, p.m., Jan. 1.
Cherokee, at Cherokee, a.m., Jan. 14.
Scott and Lodge, at Scott, a.m., Jan. 15.
Schlater, a.m., Jan. 15.
Lyon, at Lyon, a.m., Feb. 1.
Phillips, at Phillips, a.m., Feb. 11.
Lambert, at Lambert, a.m., Feb. 12.
Minter City, at Minter City, p.m., Feb. 12.
Inverness, at Inverness, a.m., Feb. 12.
Swan Town.

District stewards are called to meet at Greenwood, Monday, January 2, in the Methodist Church at 10 a.m.

E. L. PAGE, P. E.

"Dost thou love life? Then waste not time, for time is the stuff that life is made of.—Benjamin Franklin.

CATARRH is an exposure corrosive, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, relieves inflammation, eliminates scrofulous poison, and radically cures all cases of catarrh.—Adv.

Starke's University

HOME SCHOOL MILITARY.

Individual attention, interest and thorough personal training.

Every study under supervision of teacher.

Military training which produces discipline, develops manliness, promotes health.

Home mother for small boys. Teachers live with boys.

Modern steam heated dormitory. Play ground and athletic field.

Tobacco and liquor prohibited. No vacation. Highly commended by parents and patrons.

For further information write

J. M. STARKE, Montgomery, Ala.

Comfortable, Healthful Nights for Baby

follow the use of Cuticura Soap, pure and sweet, purely vegetable, delightful to the skin, and Cuticura Ointment, the great skin cure and purifier.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Mothers will find it the best remedy to relieve children suffering with colic, diarrhoea, dysentery, constipation and similar disorders. Thoroughly tested for fifty years by millions of mothers for their children while teething with perfect success. It relieves the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea, whether arising from teething or other causes. Pleasant to take, pleasant to give. Open your mouth and shut your eyes and see it is done. Sold by druggists in every part of the world. Twenty-five cents a bottle. Its value is incalculable. Be sure and ask for Mrs. Winslow's Syrup, and take no other kind. Adv.

At All Druggists

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker. Family Record. Large Type, Flexible Back, Clear Print, Scholastically Made, containing 16 Colored Plates, 16 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
912 Camp Street NEW ORLEANS, LA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3382.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 16, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

DUTY FIRST.

One of the veterans of the North Mississippi Conference, at its recent session in Charleston, made the remark that, in his thinking, the expression, "safety first," is misleading so far as its being a proper motto for life is concerned—that "duty first" should take precedence of every other consideration. We agree with him fully. Without suggesting that we ought to be less careful to avoid danger to life and limb, we do feel that this age is in need of a kind of holy recklessness that will count not life itself dear when high emprises are to be carried through. The world complacently commends the prudent man who picks his way carefully along difficult paths—but it hails with tumultuous applause the hero who looks death in the eye and leaps to the fray against apparently overwhelming odds. "Where duty calls, or danger —be never wanting there."

A LITTLE "PEP."

One of the hardest things in the world to do is to arouse enthusiasm by a perfunctory performance. We say it is hard—it must he, since we have never seen it done. Just as a man that hath friends must show himself friendly, so must a man that would arouse eager interest in any subject show a little "pep" himself. It is possible to keep even an unworthy cause largely in the public eye by persistent zeal in advocating it; all the more easily can a following be had for righteous causes by presenting them with enthusiastic earnestness. That eminent minister was not far wrong when he said that the best remedy for a sleepy congregation is somebody to wake the preacher up. Some people may he "too poor to be pious," but no preacher ought to he too pious to use a little "pep" in his pulpit. If some of us could swap off our "slow and poky" ways for a little "get up and get," we might astonish the natives—but their astonishment would give way to pleased commendation.

"ONE THING THOU LACKEST."

One of the best-known manufacturing cities of this country has recently been widely advertised by one of its prominent business firms as "a city that is thoroughly alive," and a list of twenty-five things is given for which every citizen should work. Among these things are better schools. more social centers, better streets, more hospital equipment, more garden plots, more playgrounds, more parks, etc., etc. But the church is not once mentioned on the illustrated folder more than twice the size of the Advocate. We have no disposition to intrude in the affairs of our neighbors; but we should like to remind our friends that no city can really be a great city that neglects the primary sources of its moral character—the churches. We propose as an amendment to the list of twenty-five things for which every citizen should work, the inclusion of this item: "Better churches, better attended and better supported."

PROFITS.

It would fall pleasantly upon our ears to hear some public service or private corporation declare frankly and unequivocally that it is in business solely for the sake of profits, and that it is unconcerned about the general community interests so long as the aforesaid profits are not forthcoming. All these corporations would probably indignantly deny, if the matter were brought to their attention, that they are so utterly selfish in their attitude toward the public; but they would have a hard time making their denial square with their record. The naivete with which reputable business firms frankly confess now that they are selling goods, "bought to sell at a much higher price," at a greatly reduced price. is positively refreshing. One can scarcely he expected to believe that they are not making a fair profit at present prices; yet one is expected to believe that they have conferred a distinct favor on the public by surrendering profits that, from the very nature of the case, must have been exorbitant. No truer word was ever said than that "money is the root of all evil."

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make the following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.

2. There must be at least twenty families represented in the membership of a church taking advantage of this offer.

3. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.

4. Cash, or its equivalent, must accompany every list.

5. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence.

6. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate In Every Methodist Home In Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.

2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.

3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will he found.

We shall have some interesting announcements to make in the near future concerning "A Greater Advocate."

New Orleans Christian Advocate

OFFICE: 714 CAMP STREET, NEW ORLEANS

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice in New Orleans as Second-class Mail Matter ... accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized July 18, 1918.

TERMS:

Subscription Rates: One year, $2.00; six months, $1.00. In advance and always if preferred.

TO CONTRIBUTORS.

All copy intended for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and other unsatisfactory ink is unacceptable. No copy will be returned unless postage is inclosed for that purpose. It is our will responsibility to be correct for the use of quotations if articles—the writers should keep copies of them. We do not pay for contributed matter of any kind.

SANCTUARY.

See now they throng, the angry multitude,
And press on Him, with blows and curses; now
Inclose Him fast, to thrust Him to the brow
Of the steep rock; but swift He will elude
Their hatred, who the stormy winds subdued.
As darted waves fall backward from the prow
Of a swift boat, He goes, they know not how,
To pray within some mountain solitude.
So, Lord, when Care and sorrows roughly crowd,
And madly push me to some steep despair;
When sins, and earth's dull pleasures, cry aloud
And snatch to hold me in their subtle snare:
Filled with Thy strength, may I pass through their throng,
And find my mountain fastness in Thy song!

—Mary Alethea Woodward, in Exchange.

A NEW UNIFICATION MOVEMENT.

by Rev. A. M. Shaw.

When the teaching department of the church, particularly that part which deals with young life, ceased to be a "Sunday school"—a school that uses twenty or thirty minutes each Sunday for the instruction of children—and realizes the twentieth century ideal of a Department of Religious Education, we will, in some measure, have realized the first century ideal of a church going forth to "teach all nations." In one view of the case it seems unfortunate that Protestantism does not maintain day schools for primary education. The churches that keep the education of their children in their own hands during the most plastic and formative years, undoubtedly reap a great advantage in that intellect, will and character are thus determined in harmony with the faith of their fathers and the ideals of their religion. We, on the other hand, have our children spend these most impressionable years in public schools; then, when they have finished high school and are almost grown, we take them—some of them—to our Christian colleges, where we seek to carry up to completion the good work begun in the public schools—and to correct or eradicate the evil tendencies and non-Christian ideals which our negligence has indirectly fostered.

Over against this view, however, several things may be pertinently said. The public schools, while not under any ecclesiastical influence, are usually sound morally, and many of them have a distinctly religious tendency. The evils that creep in are to be deplored; but the lives that our children are to live in the world must be spent in the midst of much evil, and the little contact which they must have with it in their schooldays may serve to test their virtues and to develop their powers of resistance. The democratic character and atmosphere of the public school may well offset the loss of a more select cultural environment. Then, adolescence is a most significant factor. Between fourteen and twenty-five, every normal boy and girl is born again! The boy of twelve is no adequate prophecy of the lad of eighteen—much less of the man of thirty. Within these mysterious and wonderful adolescent years, the whole physical, nervous, mental and moral personality undergoes for better or for worse, a re-making.

This is the Christian college's opportunity. It has many times happened that the boy or girl whose childhood years give no promise of such an issue, has, within those four short college years, become not into a most powerful and purposeful manhood or womanhood. One of the most astonishing sights that the observant eye beholds today is the relatively large harvest in moral and spiritual personality that he church is reaping from her loving sowing in the field of Christian Education! But while the number of leaders in church and civic life that have come from religious institutions of learning seems large in proportion to our equipment, as compared with state institutions, the present might of our schools is wholly inadequate to the imperative demands of the multitudinous task which now confronts the forces of the Kingdom of God. To reconstruct a broken and chaotic world on Christian lines, and leaven its complex life with divine ideals, will call for rivers of sanctified culture instead of sparkling rills and murmuring brooks! And the sources of these rivers must be in the highlands of Christian Education.

There is need, then, of a mighty unifying of effort and a correlation of educational activities throughout the church. Every Annual Conference, every minister, every congregation, every individual Christian, old and young, must be enlisted in an intelligent, purposeful effort to deliver the utmost of the total influence of the church upon several vital, correlated centers of interest.

1. The principal part of a child's early education is in the home. God must be given His rightful place in the homes of our people. This means the revival of family worship; and it means vastly more. It means the literal realization of the truth that the child belongs to God; that the home is a divinely ordained agency for his protection, nurture and development; that family life is a sacred trust, and that from the cradle to maturity the parents carry a responsibility with respect to the interests and destiny of their children, of which no person or institution can relieve them. It means that the physical surroundings, and the mental, social and moral atmosphere of the home, must be made clean, beautiful, cheerful, and religiously wholesome.

2. The home must be in vital touch with other agencies that influence the child's development. We must not send our children to school to be "rid of them!" The home and the school should work in harmonious correlation. Intimate understanding and sympathetic confidence between parents and teachers are not less essential than between teachers and pupils. Indeed, Christian parents should co-operate—one family with another, as well as with the school—for the common good of the young life.

3. At this point the church has a vast responsibility and a promising field. The preacher should keep in close touch with the public school. As a champion of dogma, intellectual or moral, he is not wanted there; but as an intelligent, interested citizen, and a kindly, capable counsellor, he is always welcome. The Sunday school should be an efficient Department of Religious Education, in intelligent correlation with the day school. In many places the public schools give "credits" for work done in such departments. In all places and all cases the church's teaching activities should take hold of the whole child; should keep that hold seven days in the week, and should genuinely coordinate their aims and means with all the good influences that are playing upon the developing life. To do this, the church's teaching agency must be a genuine school. Parents, teachers and pastors must see in it the very heart of the church's life, the recruiting-ground of its membership, and the fountain-head of its efficiency. The home, the school and the church can thus cooperate in giving wholesome direction to the unfolding and outreaching life of the child.

4. But these agencies can carry our children only so far. The boy or girl who goes only thus far before launching upon a lifework will be but poorly equipped. The youth must go to college—must, if possible, continue through the university. It is an epoch in life—a crucial time. Manhood and womanhood, even in their beginnings, differ widely from childhood. There is a "self-consciousness of the elements of character." Childhood's illusions fade; maturity comes almost at a stride. Life-plans begin to form. Self-choice is made; the individual begins to look out for himself. self-reliance and the sense of personal responsibility are present. It is now begun life with a meaning never before realized. Here men are men, not boys; and college "girls" are women!

The higher branches of learning cannot be mastered and carried on at home among familiar associations. Home ties must be, at least temporarily, broken; former school and Sunday school and church ties must be loosed. The student must meet the most crucial period of his life and wrestle with the most fateful problems, among strangers in strange surroundings. For the church and the home to loose their grip on him then, is tragic. But what is to be done? Why, the home, the school and the church must stay with him. They must see him through. And they can do this in but one way. They can provide for him a Christian college, with a home atmosphere, where all that home, church, Sunday school, and day school have done for him will be conserved and carried to completion.

Only by the co-operation and interaction of these several agencies, carried on throughout the time of life-preparation and character-formation, can our young man or young lady be brought to that ripe, well-rounded manhood or womanhood that can take its place near the head of the column in the march of present day progress.

This is the program of first importance in the church just now. A program of staggering magnitude, it may seem at first glance; and a few may be tempted to declare it impossible. But we have far more to encourage us than to discourage us. We have the Christian homes, the Sunday schools, cordial relations with the day schools, and a considerable number of well-located colleges and universities with admirable records behind them, to begin with. When all these are brought into such correlation as really to unify their endeavors, the task will be half done. The other half will be, the adding to our present institutions of learning enough new institutions, enough building and equipment in connection with our old ones, and enough endowment for all, to give us one great coordinated system commensurate with our needs, opportunities and responsibilities, as we face our world-task. This, in turn, involves the raising of all the millions for education that our great church is calling for.

For the success of this undertaking, one thing, and one thing only, is needed: absolute, intelligent loyalty on the part of every preacher and leader in the church. This will insure the education of all our people in the one great business which we have in hand. Nothing more is required. The more than two millions of Southern Methodists have the money. They are willing to put it into this great enterprise if we show them the value and urgency of it.

And the preacher's task, while not an easy one, is decidedly simple. Have faith in God and in the church; master the literature of the Movement; flood your congregations with light on this great subject—and follow the Standard Plan through to a finish!

PRAYER.

O God, who renewest the days and the years, grant me this and every morning the vision of thy face. In the light of thy countenance may I see all toil and pain, all joy and service made beautiful and godlike. Amen.—C. W. McCormick in "Little Messages for Shut-in Folk."

Faith is a thing that presupposes a searching after till it finds the God in whom man lives and moves and has his being; the half-unconscious feeling that there is a glory which God, the alone great and good and glorious, destines for and can alone bestow upon man.—Selected.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

W. L. Doss, Jr., Presiding Elder.

Alexandria—First Church, S. H. Werlein.
Boyce and Melrose—J. T. McVey.
Bunkie—George Fox.
Campti—H. B. Vandenburg, supply.
Colfax and Montgomery—J. O. Bennett.
Columbia—W. J. Porter.
Elizabeth and Fullerton—To be supplied.
Glenmora—W. W. Perry.
Jena and Jonesville—W. E. Akin.
Lecompte and Loyd—J. W. Faulk.
Marksville and Simmsport—H. B. Alsup.
Natchitoches—H. T. Young.
Oakdale—J. L. Evans.
Oberlin Circuit—J. H. French, supply.
Pineville—C. V. Breithaupt, supply.
Pleasant Hill—S. S. Bogan.
Provencal Circuit—John Carnline, supply.
Rochelle and Selma—D. B. Boddie.
Standard and Olla—H. B. Thomason.
Tioga Circuit—To be supplied.
Trout and Goodpine—A. M. Shaw.
Winnfield—W. H. Jordan.
Winnfield Circuit—F. T. Moss, supply.
Conference Sunday School Field Secretary—Alonzo Early.

Baton Rouge District.

J. W. Lee, Presiding Elder.

Amite—L. N. Hoffpauir.
Baker—B. D. Watson.
Baton Rouge—First Church, N. E. Joyner.
Istrouma—C. E. McLean, supply.
Keener Memorial—J. W. Booth.
Clinton—T. D. Lipscomb.
Denham Springs Ct.—J. S. Rutledge.
Franklinton—L. W. Cain.
Franklinton Ct.—To be supplied.
Gonzales—B. W. Waitman, supply.
Greensburg—L. E. Crooks.
Hammond—L. I. McCain.
Jackson and Ethel—F. B. Hill.
Kentwood—J. F. Waltman.
Natalbany—H. C. Murphy, supply.
Olive Branch—To be supplied.
Pine Grove—L. C. Spencer, supply.
Ponchatoula—A. J. Coburn.
Springfield—Jos. L. Frasier, supply.
St. Francisville—J. L. Cady.
Zachary and Slaughter—B. H. Andrews.
Chaplain State Penitentiary—H. S. Johns.

Lake Charles District.

C. A. Battle, Presiding Elder.

Abbeville and Kaplin—W. O. Wagoner.
Branch—J. H. Hoffpauir.
Crowley—F. M. Freeman.
Carson Ct.—P. M. Brown.
De Ridder—C. E. Fike.
Eunice Ct.—J. I. Hoffpauir.
Franklin—J. F. Foster.
Gueydan and Estherwood—A. A. Bernard.
Hornbeck and Peason—L. P. Mooreland.
Indian Bayou—P. O. Lowrey.
Lake Arthur and Thornwell—S. D. Howard.
Lake Charles—W. W. Holmes.
Leesville—W. S. Henry.
Lafayette—H. W. Rickey.
Many and Robeline—J. D. Williams.
Merryville—B. H. Sheppard.
Morgan City—C. C. Miller.
New Iberia—S. D. Roberts.
Noble Circuit—D. C. Bennett.
Opelousas—S. L. Riggs.
Patterson and Jeanerette—S. A. Seegers.
Rayne—E. C. Gunn.
Sulphur and Vinton—Louis Hoffpauir.
Zwolle and Neame—R. M. Brown.
Student in Emory University—Frank Collins.

Monroe-Ruston District.

K. W. Dodson, Presiding Elder.

Bastrop—A. S. J. Neill.
Bernice Ct.—J. C. Price.
Bonita—D. C. Barr.
Calhoun Ct.—S. J. McLean.
Chatham—L. W. Smart.
Dubach Ct.—J. A. McCormack.
Elmore Ct.—H. J. Boltz.
Eros and Choudrant—J. L. Lay.
Farmerville and Marion—R. V. Fulton.
Gilbert Ct.—A. D. George.
Jonesboro Ct.—G. A. Morgan.
Lake Providence—T. J. Warlick.
Mangham Ct.—J. M. Alford.
Mer Rouge and Oak Ridge—J. R. Roy.
Midway and Eros—W. W. Lantrip, supply.
Monroe—E. K. Means.
Oak Grove—J. D. Nesom.
Rayville and Delhi—W. R. Harvell.
Ruston—J. M. Henry; junior preacher, J. L. Greenway, Jr.
Sicily Island—Porter Caraway.
Simsboro Ct.—W. B. Hudnall, supply.
Tallulah—H. W. Cudd.
Waterproof and Newellton—R. H. Harrell.
West Monroe—H. W. Ledbetter.
Winnsboro—H. W. May.
Superintendent Methodist Orphanage — R. W. Vaughan.

New Orleans District.

J. G. Snelling, Presiding Elder.

Bogaluso Ct.—M. N. Hildebrand.
Bogalusa—A. J. Gearheard.
Covington—L. R. Sparks.
Donaldsonville—E. N. Evans, supply.
McDonoghville—J. D. Harper.
New Orleans—
Algiers—C. C. Wier.
Carrollton Ave.—Ellis Smith.
City Missions—W. C. Childress.
(St. Mark's, G. V. Romano, Junior Preacher.)
(Memorial Home, W. E. Thomas.)
(Mary Werlein.)
Epworth—J. E. Selfe.
Felicity—H. N. Harrison.
First Church—R. H. Harper.
Louisiana Ave.—W. D. Kleinschmidt.
Parker Memorial—C. D. Atkinson.
Rayne Memorial—W. L. Duren.
Second Church—J. A. Alford.
Plaquemine—Geo. P. White.
Pearl River Ct.—J. H. Stafford, supply.
Slidell—W. H. Giles.
Dean of Emory University—F. N. Parker.
Epworth League General Secretary—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Carley.
Chaplain United States Army—A. F. Vaughan.
Professor Old Testament Theology, Southern Methodist University—John A. Rice.

Shreveport District.

R. H. Wynn, Presiding Elder.

Arcadia—H. N. Brown.
Athens Ct.—L. C. Wilson.
Bayou La Chute—D. B. Rawlings.
Belcher Ct.—A. H. Parker.
Bienville Ct.—P. H. Fontaine.
Bossier City and Lake End—J. M. Boykin.
Caddo Ct.—To be supplied.
Castor Ct.—To be supplied.
Cedar Grove—Roy Moore.
Cotton Valley Ct.—A. J. Bonnett.
Coushatta—Wm. Schuhle.
Gibbsland Ct.—E. L. Cargill.
Grand Cane Ct.—S. J. Davies.
Greenwood Ct.—B. T. Crews.
Haughton Ct.—C. F. Sheppard.
Haynesville Ct—W. F. Henderson, Jr.
Homer—R. W. Tucker.
Ida and Hosston—D. F. Anders, supply.
Logansport—Leland Clegg.
Longstreet and Keatchie—G. D. Anders.
Mansfield—H. W. Bowman.
Minden—Brisco Carter.
Mooringsport—R. T. Ware.
Naborton and South Mansfield—G. D. Purcell.
Oil City—To be supplied.
Pelican—J. G. Sloan.
Plain Dealing Ct.—T. J. Holladay.
Ringgold Ct.—A. L. Harper.
Shreveport—First Church, Geo. S. Sexton.
Noel Memorial—W. W. Drake.
Texas Avenue—R. S. Walton.
Queensboro—W. A. Mangam.
Sibley—S. N. Jordan, supply.
Spring Hill—J. C. Rousseaux.
Vivian—I. T. Reames.
Wesley Ct.—To be supplied.
Superintendent Anti-Saloon League — A. W. Turner.
Professor in Centenary College—Roy Moore.
Professor in Centenary College—R. E. Smith.
Professor in Centenary College—D. B. Rawlings.
Conference Secretary Education—A. S. Lutz.

French Mission District.

Martin Hebert, Presiding Elder.

Bayou Circuit—K. F. Martin, supply.
Houma—F. J. McCoy.
Lockport and Raceland—To be supplied.
Lydia—A. D. Martin, supply.
Melville Circuit—C. W. Loyhay, supply.
Mermentau—To be supplied.
Port Barro and St. Martinsville—A. J. Martin.

Transferred.

Rev. U. G. Foote, to the Northwest Missouri Conference.
Rev. C. N. Mayo and Rev. C. B. Powell, to the Little Rock Conference.
Rev. John L. Sutton and Rev. T. H. Mills, to the Mississippi Conference.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

T. H. Dorsey, Presiding Elder.

Aberdeen—J. E. Cunningham.
Algoma Circuit—W. M. Commander, supply.
Amory—E. R. Smoot.
Bellfontaine Circuit—W. C. Mattox, supply.
Buena Vista Circuit—R. M. Evans.
Calhoun City—A. A. Martin.
Eupora and Maben—J. A. Coleman.
Fulton Circuit—L. Betterton, supply.
Greenwood Springs Circuit—E. C. Driskell, supply.
Houlka Circuit—B. F. M. Bullard.
Houston—E. M. Shaw.
Mathiston Circuit—T. B. Thrower, supply.
Nettleton Circuit—W. R. Williams.
Okolona—J. H. Brooks.
Pontotoc—H. P. Lewis.
Prairie and Strong—D. W. Babb.
Shannon and Nettleton—R. I. Collins.
Randolph Circuit—T. M. Plunkett, supply.
Salem and Oakdale—R. M. Papasan, supply.
Smithville Circuit—J. F. Owen, supply.
Toccopola Circuit—J. A. Brodie, supply.
Tremont Circuit—J. W. Jones, supply.
Tupelo—J. A. Hall.
Verona Circuit—W. B. Baker.
Vardaman Circuit—J. R. Murff.
Woodland Circuit—T. J. Halfacre.
Assistant Editor Sunday School Literature—J. W. Boswell.

Columbus District.

A. T. McIlwain, Presiding Elder.

Ackerman Circuit—W. L. Storment.
Artesia—H. M. Young.
Brooksville Circuit—W. W. Hartsfield.
Caledonia Circuit—R. L. Ellis.
Cedar Bluff Circuit—W. R. Liming.
Chester Circuit—J. A. Biffle.
Columbus, First Church—Thos. H. Lipscomb.
Columbus, Central Church—T. F. Gregory.
Crawford and Shaeffers—T. H. Mills.
Ethel Circuit—J. S. Maxey.
High Point Circuit—R. T. Nolen, supply.
Kosciusko—E. H. Cunningham.
Kosciusko Circuit—W. A. Bowlin.
Long View Circuit—Chester Ray, supply.
Louisville—J. W. Dorman.
McCool Circuit—D. R. McDougal.
Macon—Olin Ray.
Macon Circuit—C. W. Baley.
Mashulaville Circuit—Guy Ray.
Mayhew and Sessums—Seamon Rhea.
Noxapater Circuit—J. A. Goad.
Shuqualak Circuit—W. I. White.
Starkville—T. M. Browniee.
Sturgis Circuit—W. A. Langley, supply.
West Point—Carroll Varner.
Field Secretary, Board of Finance—J. H. Bell.
Chaplain U. S. A.—J. A. Randolph.

Corinth District.

J. B. Randolph, Presiding Elder.

Blue Mountain Circuit—W. G. Burks.
Booneville—J. W. Ward.
Booneville Circuit—J. D. Boggs, supply.
Burnsville Circuit—R. C. Nanny, supply.
Chalybeate Circuit—J. G. Johnson.
Corinth, First Church—O. W. Bradley.
Corinth, South Side—B. P. Fullilove.
Corinth Circuit—A. R. Beasley.
Dumas Circuit—M. L. Ward, supply.
Golden Circuit—J. R. Jones, supply.
Guntown and Baldwyn—W. W. Jones.
Hickory Flat Circuit—D. C. Foust.
Iuka—H. E. Carter.
Iuka Circuit—W. T. Phillips.
Kossuth Circuit—C. E. Downer.
Mantachie Circuit—G. B. Love, supply.
Marietta—T. G. Adair, supply.
Mooreville Circuit—J. C. Nelson, supply.
Myrtle Circuit—G. A. Baker.
New Albany—J. E. Stephens.
New Albany Circuit—W. C. Beasley.
Potts Camp Circuit—M. A. Burns.
Rienzi Circuit—R. G. A. Carlisle.
Ripley—P. F. Luter.
Sherman—J. L. Nabors.
Silver Springs Circuit—To be supplied.
Tishomingo Circuit—W. T. Bazzell, supply.
Wheeler Circuit—J. W. York.
Conference Evangelist—W. A. Wilson.

Greenville District.

J. H. Felts, Presiding Elder.

Benoit Circuit—W. R. Goudelock.
Boyle Circuit—C. A. Northington.
Clarksdale—E. N. Broyles.
Cleveland—W. W. Mitchell.
Coahoma and Lyons—W. C. Carlisle.
Duncan and Hillhouse—D. R. Wasson.
Evansville Circuit—J. H. Ingram.
Friars Point—C. P. Moss.
Glen Allan Circuit—S. C. Yates.
Greenville—E. S. Lewis.
Gunnison Circuit—E. E. McKeithen.
Hollandale Circuit—J. A. George.
Jonestown and Rich—M. E. Scott.
Lake Cormorant Circuit—R. G. Lord.
Leland—W. M. Young.
Lula and Dundee—S. A. Brown.
Merigold and Alligator—L. A. McKeown.
Rosedale—J. W. Robertson.
Shaw—J. D. Simpson.
Shelby—J. M. Wyatt.
Tunica—C. A. Parks.
Chaplain U. S. Army—J. M. Moose.

Greenwood District.

S. L. Pope, Presiding Elder.

Acona—J. A. Poe.
Belzoni—W. M. Campbell.
Black Hawk Circuit—W. S. Selman.
Carrollton Circuit—R. W. Evans.
Coila Circuit—W. M. Hester, supply.
Drew—W. N. Duncan.

Little Creek—J. J. Brown.
Liberty Circuit—E. J. Berry.
Lumberton—W. T. Curtis.
McLaurin—W. L. Stevens.
Newton—E. E. Hines.
Ora Belle—J. E. Lowrance.
Pachuta Circuit—J. L. Davenport.
Pachuta—W. L. Kimbrough.
Pleasant Hill—J. E. McCaffrey.
Raleigh—J. L. Wright.
Rocky Creek—J. J. Harding.
Rose Hill Circuit—W. E. Stallworth.
Sallis Circuit—J. C. Savage.
Scott and Union—J. J. Lancaster.
Southside Circuit—W. L. Graves.
Sylvarena—To be supplied.
Taylorsville—E. N. McAllister.
Thrasher and Bethany—W. K. Lott.
Union Circuit—E. E. Talley.
Rural Carrier Secretary, Home Department Board of Missions—E. E. Hall.
Principal Meridian High School—A. E. Brimm.

Greenville District.

E. A. Turner, Presiding Elder.

Abbeville Circuit—J. J. Hopper.
Belzoni—L. E. Lingenfelter, supply.
Bentonia Circuit—W. F. Rogers.
Black Hill Circuit—W. E. Ward.
Bolton—E. P. Bethea.
Cruger—W. W. Woollard.
Eckerman Circuit—W. M. Langley.
Holly Springs—W. E. Lee.
Lake Cormorant Circuit—J. W. Hafer.
Lamar Circuit—E. L. Burt.
Lofton—J. K. Lippencott.
Lofton Circuit—L. W. Robertson, supply.
Love Circuit—To be supplied.
Panola Circuit—J. E. Smith.
Poplar Creek Circuit—E. E. Lewis.
Red Banks Circuit—W. W. Brister.
Sallis Circuit—L. P. Armour.
Tie Plant Circuit—J. T. Bridge, supply.
Walnut Circuit—W. F. Stamps.
Waterloo Circuit—To be supplied.
Water Valley, First Church—J. P. Vernon.
Water Valley, Main Street and Taylor—D. E. Conner.
Webb—T. M. Bradley.
Wilson Circuit—J. E. Patterson.
Freedmen's Aid Society Collection—J. E. Counties.
Conference Secretary Education—J. E. Potter.
Conference Missionary Secretary—E. P. Ames.

Starkville District.

E. A. Moore, Presiding Elder.

Arcadia Circuit—W. C. Lane.
Belzoni—E. Johnson.
Bentonia Circuit—J. T. Floyd.
Chatawa—J. T. Lewis.
Crystal Springs Circuit—J. A. Oliver; A. F. Moore, supernumerary.
Conway Circuit—J. E. Hazen.
Crisp—E. C. McCorkle.
Crystal Springs Circuit—W. D. Bonner.
Crystal Springs and Gallman—J. M. Quinn.
Cypress and Pine Grove—E. E. Wood, supply.
Eastabuchie—B. G. Augustus.
Ellis Lake Circuit—J. E. Floyd.
Longview Circuit—J. B. Conner.
Mt. Pleasant Circuit—G. C. Gregory, supply.
Oakland Circuit—J. L. Cain.
Olive Branch Circuit—J. W. Cain.
Pleasant Hill Circuit—E. E. Wallace, supply.
Seattle—R. C. Miller.
Seattle Circuit—T. E. Foster.
Senatobia—L. O. Brown.
Station Circuit—R. D. Curry.
Tyro Circuit—F. E. McRae.
Conference Sunday School Secretary—R. E. R. Gladney.
Student Henry University—J. E. Dunlap.

Transferred to Other Conferences—C. D. McCain, an elder, to the St. Louis Conference; R. W. Bryan, an elder, to the Little Rock Conference; W. L. Lowe, an elder, to the Louisiana Conference and stationed at Bayou Memorial, New Orleans; A. M. Samuel, an elder, to the Memphis Conference; Jesse F. Watson, Class of the Third Year, to the Mississippi Conference; W. O. Wagner, an elder, to the Louisiana Conference, and stationed at Alexandria and Kaplan.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

H. M. Ellis, Presiding Elder.

Alma Circuit—W. W. Murry.
Bahala Circuit—J. T. Wanna.
Bayou Pierre Circuit—E. A. Abrams.
Bogue Chitto and Mayfield Circuit—T. G. Chilcoat.
Brookhaven—W. H. Lewis.
Crystal Springs—W. H. Jones.
Fernwood Circuit—A. M. Bradham.
Foxworth Circuit—W. W. Nelson; W. R. Weldon, supernumerary.
Gallman Circuit—J. T. Abney.
Hazlehurst—C. C. Evans.
Magnolia—J. W. Gray.
McCall Circuit—E. C. Terry, supply.
McComb, Centenary—G. H. Thompson.
South and East McComb—W. A. Terry.
Meadville and Bude Circuit—J. H. Lowe.
Monticello Circuit—W. E. Duggan.
Pleasant Grove Circuit—W. L. Barnett.
Rockhill Circuit—J. L. Lamar.
Sumrall Circuit—A. E. Oliver.
Tylertown Circuit—E. L. Lacy.
Tylertown—L. F. Lacy.
Wesson Circuit—J. E. A. Ferguson.
Fredmen's Wilkworth Colleg—J. W. Cooper.
Conference Evangelist—J. A. Bennett.
Conference Evangelist—W. T. Griffin.
Chaplain U. S. Navy—W. F. Thomas.
Student Southern Methodist University—E. E. Rutledge.

Hattiesburg District.

W. W. Graves, Presiding Elder.

Avera Circuit—M. W. Porter.
Collins Circuit—J. M. Lewis.
Ellisville Circuit—E. J. Moore.
Eureka Circuit—J. J. Cooper.
Hattiesburg, Main Street—J. L. Leggett.
Hattiesburg, Court Street—J. M. Crossley.
Hattiesburg, Broad Street—J. E. Williams.
Hattiesburg Circuit—E. L. Mosley.
Heidelberg Circuit—J. E. Jolly.
Jacksonville Circuit—J. L. Jackson.
Laurel Circuit—J. W. Thompson.
Mt. Olive and Magee—J. L. Greenway.
New Augusta Circuit—J. T. Ellis.
Dion Circuit—E. T. Power.
Prentiss Circuit—J. E. Howze.
Purvis Circuit—W. M. Williams.
Renova Circuit—F. E. Ormond.
Seminary Circuit—E. E. Westbrook.
Silver Creek Circuit—E. J. Mayson.
Sumrall—E. Mellard.
Mize and Taylorsville Circuit—E. W. Johnson.
Williamsburg Circuit—J. E. Byrd.
Confederate Evangelist—D. E. Kelly.
Alexandria Methodist Hospital—J. E. Harmon.

Jackson District.

M. L. Burton, Presiding Elder.

Benton Circuit—J. A. King, supply.
Bolton and Raymond Circuit—E. M. Johnson.
Brandon and Pelahatchie Circuit—J. G. Galloway.
Camden Circuit—J. E. Ellis.
Canton—E. A. Smith.
Edwards Circuit—E. E. Perrin.
Fannin Circuit—M. A. Massey.
Flora Circuit—J. E. Foreman.
Florence and Braxton Circuit—J. E. Brent.
Harrisville Circuit—J. E. Bell.
Jackson, Capitol Street—E. F. Tuli.
Jackson, Galloway Memorial—J. W. Crisler.
Jackson, Millsaps Memorial—W. N. Ware.
Jackson, Lamar Street Circuit—F. L. Applewhite.
Lake City Circuit—Jesse F. Watson.
Lorman Circuit—E. T. Hollingsworth, supply.
Madison Circuit—J. F. McClelland.
Memorial and D'La Circuit—J. L. Smith.
Monterey Circuit—L. M. Berry.
Satartia Circuit—E. H. Williams.
Sharon Circuit—Jos Porter.
Terry Circuit—E. F. Burley.
Vaughan Circuit—W. L. Blackwell.
Yazoo City—L. E. Alford.
President, Millsaps College—A. F. Watkins.
Professor in Millsaps College—John L. Ferguson, Jr.
Manager Orphans' Home—E. F. Levis.
Student Millsaps College—M. L. McCormick.
Conference Secretary Education—J. M. Morse.
Sunday School Field Secretary—John C. Chambers.
Field Secretary of Education in Arkansas and Missouri—M. M. Black.
Superintendent Mississippi Home Finding Society—John L. Sutton.

Meridian District.

F. D. Hardin, Presiding Elder.

Bonterman Circuit—J. W. Ramsey.
Daleville Circuit—W. J. Walters.
DeKalb Circuit—M. L. White.
Delta Circuit—E. E. Watkins.
Enterprise Circuit—H. G. Hawkins.
Lauderdale Circuit—W. H. Lane.
Marion Circuit—D. P. Yeager, supply.
Meridian, Central Church—H. E. Watkins.
Meridian, East End—J. L. Sells.
Meridian, Fifth Street—W. J. Ferguson.
Meridian, Poplar Springs—W. A. Hays.
Meridian, Seventh Avenue Circuit—D. E. Vickers.
Meridian, Hawkins Memorial—A. J. Davis.
Moscow Circuit—L. J. Shelburne.
Pachuta Circuit—W. E. Dickens.
Porterville Circuit—J. N. Broadway, supply.
Quitman—H. A. Wood.
Scooba Circuit—T. H. King.
Shubuta—W. H. Huntley.
Vimville Circuit—C. M. Barrett, supply.
Waynesboro—H. W. Featherston.
Waynesboro Circuit—C. A. Massey, supply.
Superintendent of the Department of Missionary Education of the General Sunday School Board—J. L. Neill.

Newton District.

J. A. Moore, Presiding Elder.

Bay Springs Circuit—J. H. Cooley.
Conway Circuit—L. L. Peters.
Carthage Circuit—J. L. Woodard.
Decatur and Hickory Circuit—J. W. Lewis.
Decatur Circuit—J. A. Silvey.
Forest and Morton—J. W. Carnahan.
Harperville and Lena Circuit—L. L. Yeager.
Homewood Circuit—J. L. Moffett.
Lake Circuit—J. L. Lathrop.
Laurel, First Church—L. L. Lewis.
Laurel, Ringgold—J. F. Talbert.
Laurel, West End—J. J. Bennett.
Montrose Circuit—W. V. Hopper.
Pelahatchie Circuit—J. K. Young.
Pulaski—J. F. Jones.
Philadelphia—J. L. Purnell.
Raleigh Circuit—J. H. Cagle.
Rose Hill Circuit—M. L. Jones.
Salem Circuit—J. A. Bunton.
Trenton Circuit—J. L. McKeown, supply.
Union—J. M. Smith.
Walnut Grove Circuit—J. W. Price.
Conference Secretary, T. M. C. A.—J. E. Dunn.
Principal Montrose High School—H. L. Alford.

Scooba District.

W. M. Sullivan, Presiding Elder.

American Circuit—W. L. Lemmon, supply.
Bay St. Louis—W. S. Forsythe.
Biloxi, Main Street—M. L. Scarborough.
Brooklyn and Bond Circuit—J. M. Allen.
Carriere Circuit—J. T. Noble.
Coleville Circuit—J. J. Loper.
Columbia—J. L. Roberts.
Escatawpa Circuit—J. E. Williams, supply.
Gulfport Circuit—J. W. McLean, supply.
Gulfport, First Church—W. L. Lambert.
Hub Circuit—J. L. Stringer.
Lyman Circuit—J. J. Ethridge, supply.
Long Beach—E. C. Leonard.
Lucedale—E. L. Norton.
Lumberton—J. M. Currie.
Memorial Circuit—M. W. David, supply.
Moss Point—J. L. Ellis.
Ocean Springs and Cedar Lake Circuit—L. A. Causey.
Pascagoula—J. E. Moore.
Pass Christian—To be supplied.
Pearlington—E. E. Meigs.
Poplarville—J. M. Chapman.
Poplarville Circuit—To be supplied.
Saucier and Stevenson Circuit—J. W. Turner.
Tan Clemente Circuit—J. E. Grice.
Wesley Memorial Circuit—W. W. Moore.
Wiggins Circuit—J. F. Campbell.
Superintendent Seashore Camp Ground School—E. W. Van Hook.

Vicksburg District.

J. R. Jones, Presiding Elder.

Anguilla Circuit—L. A. Smith.
Centreville and Stevens Circuit—J. O. Ware.
Fayette—C. P. Jones.
Gloster and Liberty Circuit—J. A. Wells.
Harriman Circuit—T. M. Ainsworth.
Hermanville Circuit—C. T. Higginbotham.
Louise and Holly Bluff Circuit—M. E. Miller.
Mayersville—M. J. Miller, supply.
Mt. Vernon Circuit—J. C. Myers, supply.
Natchez—W. E. Saunders.
Nebo Circuit—C. E. Herring.
Oak Ridge Circuit—J. B. Cain.
Port Gibson—N. B. Harmon.
Rocky Springs Circuit—Eddie Hunt, supply.
Rolling Fork Circuit—T. J. O'Neil.
Rosa Circuit—To be supplied.
Silver City Circuit—T. A. Ferguson.
Tinsa Circuit—W. B. Ainsworth.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington Circuit—E. H. Simpson.
Woodville—W. J. Dawson.
Woodville Circuit—N. S. Loftus, supply.

Received by Transfer.

John L. Sutton, an elder, from the Louisiana Conference; B. L. Sutherland, an elder, from the Pacific Conference; Jesse F. Watson, a deacon, Class of the Third Year, from North Mississippi Conference; John L. Ferguson, Jr., an elder, Class of the Second Year, from North Alabama Conference.

Transferred to Other Conferences.

J. A. Smith, a deacon, Class of the Fourth Year, to Pacific Conference; C. E. Dowzer, an elder, to the North Mississippi Conference; B. L. Sutherland, an elder, to the Pacific Conference; J. T. McVey, an elder, to the Louisiana Conference.

HOSPITAL CAMPAIGN TO BE FINISHED.

To the Methodists of North Mississippi: In obedience to the instructions of the North Mississippi Conference, lately held at Charleston, Miss., a meeting of the presiding elders of the Conference in the interest of the Methodist Hospital at Memphis was held at Wiposna on Dec. 1, with Bishop W. F. McMurry presiding. Report No. 1 of the

Hospital Committee adopted by the Annual Conference, which ordered that an intensive campaign be conducted from Dec. 15, 1920, to Jan. 9, 1921, to finish raising the quota of $150,000 assigned to and accepted by the Conference a year ago, was taken up and carefully considered, and the following decisions were reached:

1. That a campaign of preparation in behalf of this movement shall be carried on in every presiding elder's district from Dec. 15 to Jan. 2. In furtherance of this undertaking, we urge every pastor in whose charge the assigned quota has not been raised to begin at once to organize his forces to complete this work. An efficient soliciting committee should be secured and a local treasurer appointed for each church. Specially prepared subscription cards and other informing literature will be mailed to each pastor within the next few days.

2. The week from Jan. 2 to 9, inclusive, is designated as the time for securing (in cash and subscriptions) the quota assigned to each church. Let attention be called to this matter from every pulpit on Sunday, Jan. 2, and let an every-member canvass be made that afternoon, or at some time during the ensuing week. Final reports as to the outcome of the campaign should be made in every congregation on Sunday, Jan. 9.

There was present at our meeting in Winona Rev. J. K. Farris, Field Agent for the Memphis Methodist Hospital in the North Arkansas Conference, who came at the instance of the Board of Managers in Memphis. As the Hospital campaign in Arkansas will not be under way for a brief time, the services of Brother Farris were offered by the Boad of Managers, free of cost, to the Methodists of North Mississippi until the close of their campaign on Jan. 9, and this offer was gratefully accepted. Brother Farris is a strong campaigner, and is ready for work now; and pastors desiring his assistance in raising their quotas may communicate with him by addressing him in care of Dr. T. E. Sharp, Union and Planters Bank Bldg., Memphis, Tenn.

We cannot too strongly urge upon our pastors and people the imperative necessity of making a success of this campaign. The Board of Managers of our Hospital have been forced to borrow heavily upon their own personal endorsement to keep going the work on the main building of this institution, and they have done this relying upon the pledges of the patronizing Annual Conferences to supply funds for this purpose. Unless our quotas are secured, the Hospital cannot be completed and equipped, and to have this enterprise halted and imperiled for the want of means would be a deep reproach to our church. Already its consummation has been too long delayed. We have dallied with this undertaking, while other denominations have gone forward and outstripped us in this appealing field of service. We cannot believe that the Methodists of North Mississippi, stringent though the times may be, will fail to come to the rescue of this splendid project, which they were instrumental in starting, and which promises so much to the church and humanity in this section of the South.

Respectfully yours,
T. H. DORSEY,
R. A. MEEK,
S. L. POPE,
J. H. FELTS,
R. A. TUCKER,
J. B. RANDOLPH,
A. T. McILWAIN.
Presiding Elders of the North Mississippi Conference.

MEMPHIS METHODIST HOSPITAL.

The North Mississippi Conference has pledged substantial support to the building of the hospital in Memphis, Tennessee, and the presiding elders and bishop in charge, at the request of the Conference, met in Winona, on Tuesday, December 7, to plan for the payment of this pledge.

The total amount expected from the Conference is $150,000. Only a small payment has been made on this total. The $150,000 has been apportioned to the several districts and for the most part to the pastoral charges within the districts.

The Annual Conference, at the session held in Charleston, November 17-20, instructed that special attention be given to the securing, in cash and subscriptions, the entire pledge, between December 15 and January 9. Literature and subscription cards will be sent to each pastor in the Conference, and during the week beginning January 3 and closing January 9, subscriptions are to be taken.

It is expected, of course, that each member of the Conference will give proper attention to this responsibility laid upon him by the North Mississippi Conference. The need for funds is most urgent. Our representatives have assumed obligations that must be met. They are depending on us.

W. F. McMURRY.

TO THE PASTORS, MISSISSIPPI CONFERENCE.

Dear Brethren: May I suggest to the pastors who are going to a new charge that they leave their successor a statement of the Centenary for each church on the charge, showing the amount pledged, and the amount paid to date, and the name of the Centenary Treasurer; also any other information that would prove helpful? I wish to call your attention also to the payment of your pledge to the church where you made your pledge.

Please see that your Treasurers remit all their collections so as to reach me not later than December 20, and urge them to push their collections, for, remember—10 per cent of all paid in this year goes to our Conference, to be used by our Conference Board of Missions to help the mission charges. Do not take it for granted that they have already reported, but see that they have done so.

If there is any information or help that you may need from this office, you only have to ask, and I shall be glad to furnish it.

May the Lord abundantly bless and use you this year for the "ongoing of His Kingdom" in your charge, and to all the ends of the earth!

With Christmas greetings and best wishes for the New Year, I am,

W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

TO THE PRESIDING ELDERS, PASTORS, AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

My Dear Co-Workers: I wish to thank each of you for your co-operation during 1920, which has made it possible for the Mississippi Conference to occupy seventh place in the list of Conferences in the collection of Centenary pledges, going from thirty-sixth to seventh place during the year, for which we should be thankful.

Let's all work together during 1921, that we may reach the top. Yours for service,

W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

EDUCATIONAL SET-UP MEETING—NORTH MISSISSIPPI.

Our Educational Secretary for the North Mississippi Conference, Rev. J. H. Holder, called together at Winona, Tuesday and Wednesday, December 7 and 8, the representatives of the different Quadrennial Boards, the Commission on Education appointed by the last Annual Conference, together with the presiding elders, who studied, in detail, the plans outlined for the guidance of our pastors and people in the work of the Educational Movement now before the church.

Rev. J. L. Neill, representing the Nashville office, spoke to the brethren at length on the "Objectives," which are to have our attention during the first months of the new year.

Arrangements were made for a meeting in each presiding elder's district during the middle of January, to which all the pastors in those districts will be brought for the study of the outlined suggestions, and inspirational services, so that they may carry the message to every congregation in the Conference of this great and timely movement.

If you have not read the five objectives, as stated in the manual on "Talking Points," or on the first pages of the "Survey," read them right away and commit them to memory so you can talk of them as you go about your work; preach them as you fill your appointments, and pray over them all the time. Only the first three and last (5th) are to be stressed during January, February, and March.

Brother Holder and each presiding elder will notify, through the press and by personal correspondence, the pastors of the time and place of the meetings nearest them, so that they may attend one of these January gatherings.

PUBLICITY DIRECTOR.

ALUMNI AND FORMER STUDENT MOVEMENT.

We call special attention to the preliminary movement among the alumni and former students of Centenary and Mansfield Colleges in Louisiana, in relation to the Educational Campaign.

The following are the names of the District Directors:

Alexandria District—Centenary, Rev. D. B. Boddie, Rochelle; Mansfield, Miss Ethel Coon, Jena.

Baton Rouge District — Centenary, Rev. N. B. Joyner, Baton Rouge.

Houma District—Mansfield, Miss Vera Hebert, New Iberia (temporary, Mansfield, M. F. C.)

Lake Charles District—Centenary, Rev. H. W. Rickey, Lafayette; Mansfield, Miss Grace Morris, Lake Charles (temporary, M. F. C., Mansfield.)

Monroe-Ruston District—Mr. R. O. Randle, Monroe; Mansfield, Miss Ola Galatas, Rayville.

New Orleans District — Centenary, Rev. R. H. Harper, 5830 Prytania street, New Orleans; Mansfield, Mrs. Christian Koepps, Jr., Bogalusa.

Shreveport District — Centenary, Dr. W. W. Drake, 542 Egan street, Shreveport; Mansfield, Miss Vera Snelling, Mooringsport.

R. H. WYNN,
Centenary College Director.
MISS SARA RIVES,
Mansfield College Director.

NOTICE.

The pastors throughout the Louisiana Conference are urgently requested to forward immediately names of persons in their charges, men or women, who are alumni or former students of Centenary or Mansfield Colleges, to the District Directors whose names appear in this paper.

It is important that this be done at once, as it has a vital relation to the Educational Campaign.

R. H. WYNN,
A. S. LUTZ,
MISS SARA RIVES,
Committee.

FOR RENT—In Seashore Camp Ground, Biloxi, Miss., cottage of 2 apartments, 3 rooms each; furnished for light housekeeping. Apply, 179 Camp Ground, Biloxi, Miss. S. L. P.

WANTED—Some one to care for an invalid lady. Address 309 Washington Street, Natchitoches, La.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS, LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1030 or Main 2530
1031 2531

The Church has spoken -
her loyal sons respond..
The full power of the Church has been called into action by the command of its supreme governing authority. The General Conference has ordered its loyal sons and daughters to strain every nerve and sinew to make Christian Education dominant in the life of the Church and the nation.
The General Conference considered all—and determined all. It set the time: "During the second two years of the quadrennium." It designated the character: "A Church-wide popular campaign." It isolated the Movement: "One campaign at a time: it is not practicable to place two campaigns under one committee."
After long consideration of all the factors involved, the whole plan was set up as it stands today. The time for discussion and argument has passed. We are in the period of action.
The General Conference Was Wise
The great assembly of the Church showed prophetic insight and wisdom. This is its declaration:
"The physical conquest of Germany will avail but little unless it is quickly followed by a great spiritual conquest. The war will be quickly followed by a far more titanic and fateful struggle, a contest for the spiritual supremacy of Christ in the life of the world. Success in this second war will depend largely upon America, and more particularly upon her Christian colleges and universities."
Prophetic words indeed! In the social, industrial, and national chaos of the world—with its unrest, class struggles, radicalism, misery, devastation, starvation, Bolshevism—great souls hear the clarion challenge to that "more titanic and fateful struggle."
We Step as One Man
"The right of way shall be given to the educational campaign during the second two years of the quadrennium, and during this period the full power of the Church shall be delivered." These are the exact words of the great Conference.
Loyal sons of Methodism therefore stand at attention, in the forefront of progress, trim for the "more titanic and fateful struggle." The voice of our Church —and, we believe, the voice of the Head of the Church—has called us. We respond with full loyalty and devoted allegiance.
Christian Education Movement
M.E.CHURCH
SOUTH
Nashville
Tenn
WILSON

The Home Circle

THE LITTLE HELPER.

That's what I am, for every day
My grandpa calls me so,
And as I've always lived with him
I think he ought to know.

I find his hat and cane for him
When they get out of sight,
And put his slippers in their place,
And bring them out at night.

I look about and see a lot
Of things to tell to him,
Because my eyes are young and bright
And his are old and dim.

I very often go to walk
With him along the street,
And stand close to him when he talks
With people that we meet.

And he has told me many times
To be a lady true,
And give a proper answer back
When I am spoken to.

So now I do not turn my head
And twist my bonnet-string,
But when folks speak to me I speak
As p'lite as anything.

I'm such a comfort and a help
To grandpa every day,
I don't know what he'd ever do
If I should go away!

—Mary Hanson, in The Christian Register.

PHIL'S STARVATION DAY.

"You know what the minister said about the children in India, mamma—how some of 'em were starving, and we must help; well, how do they feel before they starve?"

"They feel very, very hungry, Phil," his mother answered.

"The minister said it would do us good to saccer-a-fice by not eating our dinners and send the money."

"But he didn't mean little boys, dear. He meant fathers and mothers—grown-up people, you know."

"He didn't say so—he said the ones that was sorry for 'em, and I'm sorry."

Phil was quiet for a full minute, and then he said, "How much do I cost in a day?"

"Your food do you mean? Oh, perhaps fifty cents!"

"Would you give me fifty cents if I didn't eat any breakfast or dinner or supper to-morrow?"

His mother laughed. "Why, yes, but I wouldn't like to have my little boy go hungry."

"I want to be hungry, mamma—I want to get very hungry, so I'll know how the poor boys in India feel."

"All right," Mrs. Fay answered, for she thought Phil would forget before morning.

But he did not. When Robert and Ida sat down to breakfast, he climbed into his high chair, but would not take oat-meal or rolls.

"Are you sick?" his father asked.

Phil shook his head.

"I'm saccer-a-ficing for the hungry children. Mamma will give fifty cents."

Rob and Ida laughed.

"Oh, come, eat your breakfast," they said, "you can have the money, anyway."

But Phil shook his head and sipped water from his silver cup, and a little later trotted off to school quite cheerfully.

But when he came home at noon the dinner smelled so good! It was a sober little boy who slowly mounted the stairs when the family gathered at the table.

"Oh, come back!" Rob cried. "It's roast lamb and green peas."

"And strawberry shortcake with whipped cream for dessert," Ida fairly shouted.

"I smell 'em," Phil called back—"and I better not stay down there. I'm not giving up—but—I am a little bit—hungry.'

His voice trembled and his father exclaimed, "I can't stand that! Do go up and get the boy."

But his mother said, "I wish I could, but Phil is in earnest, and I don't like to persuade him to break his resolution."

Rob and Ida leaned over their plates, and it seemed hard to swallow their food.

"I don't want to stop eating," Rob whispered, "but I'll give up going to the Park if you will."

Ida nodded, and brushed away her tears. "Yes, and ice cream and chocolate, too."

"Sure."

After school Ida felt so sorry for the little hungry brother that she planned a "party" out under the trees where there should be plenty of fruit and cookies.

"Not really eating," she explained, "but just something to keep him from starving."

When she went for him, however, she found him fast asleep on the play-room floor, and his mother undressed the little hero and put him in his bed without fully awakening him.

But the next morning Phil's eyes flew open while the birds were singing their first songs.

"Is it another day, mamma?"

"Yes, dear," was the answer, after he had called again, "but it isn't time to get up."

"But," sobbed Phil, "I want a banano. I'm all—squinted up—inside of me. But I didn't give up, did I? Now can I please get a banano?'

And then, if an "early bird" had peeped in, he might have seen a dear child in his nightgown creeping downstairs in the dim light and grasping a big banana from the fruit dish in the dining-room.

"It's so good, mamma," he chirped, climbing into bed again, "and I want to send a million to those hungry boys. Now where's my fifty cents?'—The King's Builders.

A NURSERY ECHO.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said mother. "This house is full of echoes."

"It is?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose, but I think the nursery is the best place.

Off ran George, delighted; but as he entered the room, he saw that Baby Ned had possession of his new kite and was proceeding to fly it. "Put that kite down," he cried angrily. "You will break it to pieces, you bad boy!"

"Bad boy, bad boy!" shouted the baby.

And mother entered the nursery just in time to prevent a serious difficulty. "I think you found your echo sooner than you expected," she said soberly when peace was restored.

George hung his head. "Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think that if you will remember this it will make you very careful how you speak."

Later in the day George was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go downstairs. You are such a noisy, horrid boy!"

"You are a horrid old thing yourself," he shouted back. And then suddenly he began to laugh. "Why," he said, "I was an echo myself that time." And as his mother came in just then, they had another talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs, he was cross and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance." And George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened, she could not tell which was the laugh and which was the echo.—Parish Visitor.

A CHEERFUL SINGER.

By Helen M. Richardson.

I'm just as sure as I can be
To-day I heard a chickadee.
He seemed to be above my head,
And this is what I thought he said:
"Winter is coming, but, you know,
I sing through rain and cold and snow.
I'm always happy, don't you see,
Because I am a chickadee."

To return a blow for a blow is to give one's self a second blow.—East and West.

full flavor

With these words the store invites you to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc.
New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. E. Betts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE MAIN ISSUE.

As the church in Louisiana and Mississippi enters upon a new Conference year, it will be well to keep in mind the work that constitutes its real task during the months ahead of it—the work of evangelizing all the people.

We must not forget, of course, that we have a program of definite undertakings which must not be neglected. The Centenary pledges must be collected, the Educational Movement must be successfully carried through, the hospital enterprises must be adequately taken care of, and many local plans for development and improvement must be carried out. But we must not forget that all these things rest ultimately upon the preaching of the gospel as the power of God unto salvation to those who believe; and we must not forget that the primary and essential work of the church is to get people to accept Christ as their savior.

We hope no preacher or church member will neglect in the slightest degree any of the claims of the church in connection with the great forward movements that have already been undertaken or that are in prospect; but we do earnestly hope that this will be a year of preaching such as Louisiana and Mississippi Methodism has never known before. It is in the pulpit that the power is generated that enables our church to accomplish great things; and it is in the pulpit, largely, that those forces are set in operation that build up the Kingdom of God and extend its borders. Faithful, earnest preaching, based upon the fundamental spiritual verities, will do more toward maintaining a proper morale for all proper religious undertakings than all the systems of mechanics ever devised, though these are altogether to be commended in their appropriate places.

If preaching were an easy task, we should have plenty of it; but it is a brain-taxing, heart-searching, soul-trying piece of business, and there is danger of our allowing collateral issues to cause us to neglect the main thing. When our preaching loses its power, all our other interests will begin to fail.

THE METHODIST HOSPITAL AT MEMPHIS.

We desire to call the attention of North Mississippi Methodists especially to a communication from the presiding elders of the North Mississippi Conference, appearing in another column, concerning the urgent necessity of completing at once the collection of the quota for the Methodist Hospital at Memphis. This communication of the presiding elders is in line with the action taken by the Conference in its meeting at Charleston, and is in keeping with the immediate needs of this great institution.

It was a great step forward when our church undertook to establish in the city of Memphis a great hospital which would minister to the physical needs of all our people throughout the adjacent territory. We presume no one will question the need of such an institution, or the propriety of the church's undertaking its establishment. It is strictly in keeping with the teachings of the Master that we should minister to men's bodies as well as to their souls.

The sentiment in favor of establishing this hospital was so strong, and the provision made for meeting the necessary expenses in connection therewith was so comprehensive, that those charged with the responsibility of carrying out the plans felt fully justified in going forward. The progress that has already been made, as indicated in the report of the Hospital Committee, is most commendable and gratifying, and we can take a just pride in what has been accomplished. But the work is not yet complete, and the authorized additional funds must be forthcoming if the enterprise is not to suffer very greatly.

In designating the period from December 15 to January 2 as a time for preparation for securing the amount apportioned, and the week of January 2-9 as the time for collecting the amount in cash and pledges, the presiding elders have not only complied with the instructions of the Conference, but they have also provided a most business-like method of getting the claims of the institution before all the people. This plan ought to be heartily entered into by every pastor and every pastoral charge, and every possible opportunity ought to be given the members and friends of the church to subscribe in full the allotted quota. There need be no fear that the presentation of this cause will interefere with the adequate presentation of any other cause to which the church is committed, since ample time will remain for due consideration of these causes.

We hope—and "hope hath in it somewhat of expectation"—to hear that North Mississippi Methodists have fully subscribed the quota of $150,000 for the Methodist Hospital by January 9.

MEETING OF THE SOUTHERN METHODIST PRESS ASSOCIATION.

The Southern Methodist Press Association, composed of the editors and the publishers of all the periodicals of our church, is in session this week in Hot Springs, Ark. This organization was formed about two years ago for the purpose of bringing together those who are charged with the important work of furnishing the church its periodical literature, in order that there might be developed among them the closest possible co-operation in the service they are trying to render the church. Already the Association has functioned in many helpful ways, and the meeting this week is expected to result in a profitable discussion of some of the perplexing problems that confront our church papers. The editor of the Advocate is in attendance on the meeting, his absence from the office being made easier by the cheerful assistance of Rev. R. H. Harper, pastor of First Church, this city, in providing for next week's issue.

DEATH OF MRS. J. B. A. AHRENS.

New Orleans Methodism suffered a great loss on Wednesday of last week in the death of Mrs. J. B. A. Ahrens, one of the few connecting links between the Methodism of fifty years ago in this city, and the present. She was the wife of the late Rev. J. B. A. Ahrens, D.D., a distinguished scholar and preacher, who rendered eminent service to the church in its earlier days in this city.

Mrs. Ahrens was a devout woman, a lover of the church, a supporter of its institutions, and a friend of its ministers. For many years she was a regular visitor to the Seashore Camp Ground, where she enjoyed the fellowship of the saints, taking an active interest in the religious services and doing what she could to maintain the revival spirit that has made the Camp Ground historic in the annals of Methodism.

She passed away on the day she was eighty years old, having attained the age which she had expressed the desire to reach. Her days were beautifully spent in the service of the Lord, and her end was peace. She is survived by a son, Mr. H. H. Ahrens, formerly a member of the Louisiana Conference, now in charge of the secular press division of the Department of Publicity of the Christian Education Movement, a daughter, Mrs. E. K. Jennings, of this city, and several grandchildren. The funeral services were conducted by her pastor, Rev. W. D. Kleinschmidt, assisted by Rev. J. A. Aiford and Rev. W. L. Duren. The Advocate extends tender sympathy to the friends and loved ones who are in sorrow because of her going.

PERSONAL AND OTHER NOTES.

Rev. H. Wade Cudd has made a fine beginning at Tallulah, La., his new charge. One of the special features of the work at Tallulah is a fine prayer meeting.

Rev. A. R. Beasley writes that he has been cordially received on the Corinth circuit, North Mississippi Conference, and that the outlook for the year's work is good.

We desire to call special attention to the "Special Offer" on the first page of the Advocate this week. This offer ought to be of interest to a great many of our churches throughout Louisiana and Mississippi.

Rev. R. T. Nolen has reached his new charge and is now comfortably situated at Weir, Miss. He has visited all his appointments—six in number—and has preached at four of them. The work begins well.

Rev. C. L. Oakes, of Oakland, Miss., writes: "We reached Oakland on last Monday evening, and were received by these good people in a whole-hearted way. We are well pleased with the work, and are sure of a good year."

The Southern Association of Schools and Colleges, at its recent meeting in Chattanooga, Tenn., elected Dr. J. Reese Lin and Dr. D. M. Key to important positions in that organization. Both these gentlemen are distinguished members of the faculty of Millsaps College.

Rev. Thos. H. Lipscomb has been most cordially received by the congregation of First Church, Columbus, Miss., and Rev. A. T. McIlwain, the new presiding elder of the Columbus District, has begun his work most auspiciously—so we learn from a private communication.

The Lake Charles American-Press of December 8 gave a full account of the meeting of the district stewards, pastors, and other prominent church leaders of the Lake Charles District, Louisiana Conference, held recently at Lake Charles. The meeting was a success in every way.

Rev. R. P. Neblett writes from Durant, Miss.: "Our people have given us a cordial welcome, and there is a bright prospect for a splendid year. The congregation here has a magnificent church plant, and the work is well organized. Former pastors did valiant service to enable us to start out with such a bright future."

Rev. J. W. Booth has been cordially received for the fourth year at Keener Memorial Church, Baton Rouge, La. There has been steady progress at this church during the pastorate of Brother Booth, the pastor's salary having been increased each year. This year bids fair to be the best of the four.

We are authorized by Rev. Chas. A. Battle, presiding elder of the Lake Charles' District, Louisiana Conference, to state that Rev. Drew J. Wilson has given up his work—the Branch charge—having joined the U. S. Marines, and that Rev. J. H. Hoffpauir, of Crowley, La., has been placed in charge.

Rev. A. J. Gearheard, our pastor at Bogalusa, La., made the Advocate office a pleasant call on Tuesday of last week. We were sorry to learn that Mrs. Gearheard had found it necessary to come to New Orleans for medical attention, though we were glad to hear that she was improving under treatment.

Rev. J. C. Ellis, of New Augusta, Miss., writes very appreciatively of the lecture recently delivered at that place by Dr. Geo. S. Hammond, under the auspices of the Anti-Saloon League. By the way, the Perry County News expresses the delight of the community over having Brother Ellis returned to New Augusta for another year.

The teachers of our Sunday school at D'Lo, Miss., voicing the sentiment of the whole school and of the church, passed resolutions recently regretting the contemplated removal from the town of Mr. S. G. Armstrong and family, who are strong Christian forces in the business, social, and religious life of the community. Brother Armstrong is superintendent of the Sunday school, and a member of his family is secretary.

The Annual Meeting and banquet of the Louisiana Sons of the American Revolution was held on December 11 at the Grunewald Hotel. The "Hero of Verdun," General Nivelle, and other prominent gentlemen addressed the Sons, and the officers for 1921 were elected, the Rev. John T. Sawyer, D.D., being re-elected as Chaplain. The doctor has served as Chaplain for many years.

The Fayette Chronicle, in its issue of December 3, pays high editorial tribute to Rev. J. R. Jones and Rev. Claude P. Jones, both of whom live in Fayette, the former as presiding elder of the Port Gibson (now Vicksburg) District, and the latter as pastor of the local Methodist church. These two good men, father and son, have greatly endeared themselves to the people of the town and community.

A delightful occasion was the reception on Friday evening of last week, in the Sunday school rooms, to the new pastor of Rayne Memorial Church, Rev. W. L. Duren, and his family, given by the Missionary Society. There was a large attendance of the membership of the church and, in addition, many visitors from other congregations. Brother Duren and his splendid family have already won their way into the hearts of the people.

The presiding elder of the Brookhaven District, Mississippi Conference, Rev. H. M. Ellis, authorizes the Advocate to announce that Rev. Eugene C. Terry, received from the Methodist Protestant Church as a local deacon at the recent session of the Mississippi Conference, has been appointed pastor of McCalls Creek charge, which was left to be supplied. Brother Terry is the father of Rev. W. A. Terry, our pastor at South and East McComb.

We are glad to learn from a note from Mrs. Paul D. Hardin that Brother Hardin, who was unable to attend the Mississippi Conference on account of illness, is steadily improving at the Methodist Hospital, Hattiesburg, Miss., where he was removed a few days ago, and that he expects soon to be able to take up his work on the Meridian District. Mrs. Hardin expresses deep appreciation of the many messages of love and sympathy that have come from the brethren during Brother Hardin's illness.

THE EDUCATIONAL COMMISSION AND CONFERENCE EDUCATIONAL SECRETARIES IN SESSION AT MEMPHIS.

At Memphis, Tenn., November 29-December 1, was held the first joint meeting of the Educational Commission and the Conference Educational Secretaries to consider the program of spiritual cultivation of the Christian Education Movement of the church, and to give attention to the details of organization for the work in the field of the Annual Conferences.

During Monday, November 29, the Educational Commission was in session. This body gave a full day to the consideration of all matters touching the program of the Christian Education Movement, with special reference to the Spiritual Objectives of the Movement. The following resolution, declaring the mind of the Commission concerning the great enterprise now before the church was adopted:

"Resolved, That it is the sense of the Commission that the next four months should be used to deliver the full power of the church of developing in the minds of our people an adequate conception of the meaning of Christian Education and of its place in the life of the church and the world, and that, for this period, all effort should be devoted by our leadership—the Campaign Committee, the bishops, the presiding elders, the Conference secretaries, pastors—to the carrying out of such a program as will thoroughly educate the whole church as to the supreme significance of the spiritual objectives of the Christian Education Movement."

It will doubtless be of interest to our people generally to give again the names of the ministers and laymen who are members of the Educational Commission, the committee that has general supervision of the Christian Education Movement. These are: Bishop James Cannon, Jr., Bishop E. D. Mouzon, Drs. Stonewall Anderson, J. H. Reynolds, H. N. Snyder, W. B. Beauchamp, E. B. Chappell, F. S. Parker, A. J. Lamar, A. F. Watkins, F. N. Parker, W. P. Few, C. C. Weaver, P. H. Linn, S. C. Hatcher, and C. M. Bishop; Mrs. J. H. McCoy, Judge Joseph E. Cockrell.

The joint meeting of the Conference Educational Secretaries, the Educational Commission, representatives of the Sunday School Board, the Board of Missions, the Woman's Missionary Council, the Epworth League Board, and of the College of Bishops was held Tuesday and Wednesday, Nov. 30 and Dec. 1. The entire first day was given to a discussion of the Spiritual Objectives of the Movement, and throughout the sessions of the two days the thought of those present was held to these vital things. In the messages of the speakers, the discussions, the questions considered, this was given emphasis: That our educational institutions cannot alone provide Christian education; the very foundation of Christian education must be laid in the home and the church. This message is to go to the heart of the church; to the last man, woman, and child of the remotest congregation of Southern Methodism. If there was no movement for the strengthening of our educational institutions such as was ordered by the General Conference in the adoption of a four-year program for the church, these vital things of the Christian Education Movement must be the program of Southern Methodism if the church is to have the right to live and grow.

Those present were Bishop Collins Denny, Bishop W. B. Murrah, Drs. C. M. Bishop, W. P. Few, P. H. Linn, J. H. Reynolds, J. S. Chadwick, H. N. Snyder, A. F. Watkins, Stonewall Anderson, W. B. Beauchamp, E. B. Chappell, F. S. Parker, A. J. Lamar, F. N. Parker, Judge J. E. Cockrell, Mrs. J. H. McCoy, Drs. R. H. Bennett, P. L. Cobb, J. J. Stowe, O. E. Goddard, D. R. Anderson, Ed F. Cook, President J. M. Williams, Rev. J. L. Neill, Mrs. B. W. Lipscomb, J. M. Way, H. H. Ahrens, A. C. Marts, W. E. Hogan, Dr. H. H. Sherman, Rev. J. M. Barcus, Rev. R. E. L. Morgan, Rev. S. W. Lawler, Rev. I. P. Martin, Rev. O. B. Crockett, Mr. J. S. Bond, Rev. Leonidas Robinson, Rev. Albert S. Lutz, Rev. R. C. Douglas, Rev. Robt. Selby, Rev. C. S. Rennison, Dr. L. C. Branscomb, Dr. J. S. Frazer, Rev. H. M. North, Rev. J. E. Dickey, Rev. J. H. Holder, Rev. J. E. Roach, Rev. B. D. Doak, Rev. J. M. Bradley, Rev. G. E. Edwards, Rev. J. A. Harmon, Rev. R. N. Allen, Rev. D. M. Ausmus, Rev. R. W. Adams, Rev. J. C. Roper, Dr. J. K. Joliff, Rev. Sterling Fisher, Dr. T. F. Marr, Dr. R. T. Webb, Dr. W. R. Bourne, Rev. A. E. Clements, and Rev. J. A. J. Brock.

The speakers of Tuesday were Dr. J. H. Reynolds, Dr. Stonewall Anderson, Dr. P. L. Cobb, Dr. F. N. Parker, Dr. R. H. Bennett, Mrs. J. H. McCoy, Dr. E. B. Chappell, Bishop Collins Denny, Dr. J. J. Stowe, Dr. H. N. Snyder. It was a great day, a day in which the addresses, discussions, and all the proceedings centered in the fundamental things of Chistian experience and service. Those present went out from that day's sessions with the faith that this great task of the church can be done, that it will be done, because its doing is the program of Jesus Christ for the building of his kingdom. This is true because the message of the Christian Education Movement to presiding elders, pastors, and lay members is to devote the months of January, February and March to special emphasis on three great spiritual messages: January — Spiritual Resources (Bible study, prayer, intercession); February — Christian Life Service (stewardship of life and time, the call to thousands for all-time Christian service); March—Christian Stewardship.

The sessions of Wednesday were given to a study of the plans of work in the Annual Conferences, this being set forth by Mr. A. C. Marts, Dr. P. L. Cobb, Dr. R. H. Bennett, Dr. J. J. Stowe, and Mr. J. M. Way. Mrs. B. W. Lipscomb spoke for the Woman's Missionary Society, pledging the support of this organized force of Methodism. Within the next several weeks a meeting will be held in each Annual Conference, this to be attended by members of the Conference Educational Commission, the presiding elders, officers of the Conference Board of Missions, Sunday School Board, Epworth League Board, the Woman's Missionary Conference, the Conference Educational Secretary, the heads of Conference schools, and others whose work has direct relation to the program of the Christian Education Movement. At this meeting will be made careful plans for the district group meetings which will be called for the purpose of giving helps to pastors and other representatives of all the churches in each district in carrying to the people at home the messages of the Spiritual Cultivation program. It was recognized that, as in all the work of the church, the presiding elders, pastors, and active lay workers are to be the leaders in this great enterprise. The connectional representatives and the Conference Educational Secretaries are in their places and are giving their service for the help of the people to whom the General Conference has committed the task of carrying through the program of the Christian Education Movement—the presiding elders and the pastors.

The Memphis meeting marked a most important stage in the movement of Southern Methodism towards its larger inheritance. That larger inheritance is in its call to do its share of the work God has given to His church of to-day. If Southern Methodism does this, we must come into a deeper spiritual experience than the church now knows. The call of the Christian Education Movement for these months of Spiritual Cultivation gives us our opportunity as a church, the opportunity to give ourselves in prayer and intercession that we may be equal to our task; to make our vows of consecration to God's service, giving of our time and effort as never before; to place on God's altar our sons and daughters, our homes, our possessions. As we face the fearful responsibilities that a world's needs bring to us to-day, it is not so much a question whether the educational institutions of the church shall get what they ask. This will be given. It is, whether Southern Methodism shall enter upon the larger service to which the Spiritual Cultivation program of the Christian Education Movement calls, or whether we shall yield our place as a vital factor in the work of rebuilding the world according to the ideals of Jesus Christ. This was faced by the men and women in the Conference at Memphis. There was only one answer to give, only one way open to them and their church—their message to the church is: "Southern Methodism shall not fail in this task God has given us; we shall go forward!"

J. S. CHADWICK, Secretary.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the 20th inst., at 3 a.m., the death angel entered the home of WILLIAM L. MARSH, of Summerfield, and took him from us. Brother Marsh was born in Jackson Parish, October 17, 1848, and died on November 20, 1920. He was seventy-two years, one month and three days old. He was a good man. He was happily converted at the age of eighteen in old Lisbon Methodist Church, down at the altar with Brother Billie McLane (an old-time class leader) by his side. On Dec. 19, 1872, he was happily married to Miss Fannie Barrow, of Homer. To this union were born nine children—seven girls and two boys. His companion and three children survive him. Brother Marsh lived a consistent Christian life for fifty-four years. He served as a steward in the Methodist Church for fifty-two years. He was a man of decided optimism. He was a model husband and father. After the funeral service held in the Methodist church in Summerfield, he was quietly laid to rest in the Summerfield cemetery by the Masons, witnessed by a host of friends. J. C. PRICE, Pastor.

Bernice, La.

MRS. BETTIE LEWIS OWNES CURTIS was born November 9, 1893, and died October 20, 1920. She was twenty-six years, eleven months and seventeen days of age. She was united in marriage to Jobbie Curtis, April 22, 1917. She was a member of the Methodist Church, having joined the church when but a little girl six years old. She lived a beautiful Christian life and always loved her church and was a very fine church worker as long as she was physically able to discharge her church duties. For several months before she died she was confined to her bed, but always bore her suffering well, and always said that she was ready to go when her Lord took her. She leaves a devoted husband, mother, and several brothers and sisters, and a host of friends, who are looking forward to that day when they shall see her again, and part no more in that world that shall never end. Her pastor,

T. J. HALFACRE.

Woodland, Miss.

The subject of this sketch, MRS. FRANCES VIRGINIA FOSTER LEWIS, daughter of Rev. A. J. Foster, was born, January 24, 1857, and departed this life November 1, 1920. She was united in marriage to Wiley B. Lewis, December 8, 1878. There were born to this union seven children—five boys and two girls. Six children and the devoted husband survive her. Sister Lewis was truly a good woman. Being of Methodist parentage she was baptized in infancy; joined the Methodist Church at the age of nine years, and lived a consistent Christian life until the last. She was always kind and patient and bore her afflictions for many years with a smile each day. Her life was beautiful; she died a beautiful death. Just before she left us, she called her devoted husband to her bedside and told him good-bye; then she called each one of her devoted children to her and told them good-bye; then she called her pastor and friends and told them good-bye, and went home to glory. She died a triumphant death, rejoicing in her Lord as long as she was able to speak a word. We will miss her and know that this world is poorer by her going, but we have the sweet assurance that heaven is richer by her departure.

Her pastor, T. J. HALFACRE.

Woodland, Miss.

BOARD MEETING OF THE ANTI-SALOON LEAGUE OF MISSISSIPPI.

At a recent meeting of the Board of Trustees of the Mississippi Anti-Saloon League, the following Board of Trustees were elected for the year 1921: J. M. Morse, W. M. Bule, S. J. Taylor, T. B. Lampton, T. M. Hederman, Rev. H. M. King, Rev. P. I. Lipsey, Rev. C. W. Crisler, J. H. Sherard, T. E. Enochs, Rev. W. H. Featherstun, Rev. C. Z. Berryhill, Rev. N. B. Harmon and J. B. Holland. Also Headquarters Committee: J. M. Morse, W. M. Bule, S. J. Taylor, T. B. Lampton, T. M. Hederman, H. M. King, H. V. Watkins. Board of Directors of the Anti-Saloon League of America: J. M. Morse, T. J. Bailey and I. W. Cooper. T. J. Bailey was elected the seventh time as Superintendent of the Mississippi Anti-Saloon League.

In order to educate and agitate, that our people may be thoroughly alert, the League has put on a State-wide campaign of speaking. It is the purpose to reach every town of as many as 400 inhabitants. The speakers are of very high order, such as Rev. G. W. Young, Louisville, Ky., Hon. John G. Woolley, Chicago, Ill., Rev. G. M. Hammond, D.D., Wilmore, Ky., and Rev J. Sidney Peters, D.D., Richmond, Va. The speaking began November 8 and will continue till February 25, 1921.

There is great need of extra activity on the part of the League just at this time. It is true we have won several great battles, but there are yet others ahead. It would be nothing short of a national calamity for the League to relax its activities at this juncture. The liquor forces were never better organized, never had more available money, and were never more determined than at present. It is true they have failed in their legal contentions, but they are now laying deep their plans to defeat us in Congress—not in the present Congress, perhaps, but in the next one.

T. J. BAILEY,
Superintendent.

A WORD AS TO THE BEGINNING—MONROE-RUSTON DISTRICT.

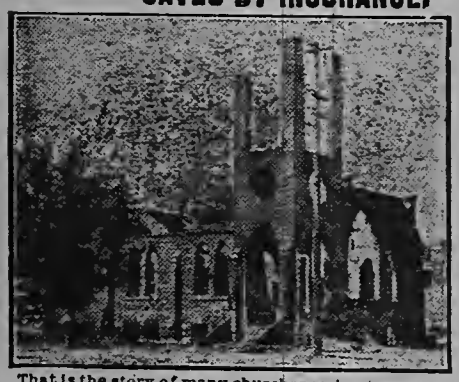
Dear Brother Carley: A splendid congregation gathered in the beautiful new church at West Monroe. Here I preached my first sermon on the district on the 21st of November. Brother Ledbetter is doing good work. I enjoyed being with him and his people. At 7:30 p.m., I preached at Monroe, First Church. We had an enjoyable service. Brother Means is in high favor with his people. This is evidenced by the fact that he is beginning his fifth year as pastor of this church. On the 28th I was with Brother McCormick at Dubach. We had a good service and a very happy occasion. Brother McCormick and his people are planning great things for the year. At Ruston, where I sometimes stop in my rounds, I preached on Sunday morning, December 5. Dr. Henry, and his assistant pastor, Brother Greenway, are doing things, and everything is moving on well. They go to church in Ruston. Each Sabbath morning a great body of students are in evidence, and altogether this is one of the largest congregations in the State.

The thriving little city of Jonesboro was our next place, where Brother Morgan is beginning his fourth year. There seems to be an enthusiastic desire and effort to make this the best of the four years. The house was filled with an appreciative audience. The splendid music added much to the service.

I am hastening around with happy anticipations and will write again of what the brethren are doing.

Very truly yours,
K. W. DODSON.

DESTROYED BY LIGHTNING SAVED BY INSURANCE.



That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. **THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual**—has since 1898 been impressing upon Church Officials everywhere the need of this protection. Insures against **Fire, Lightning** and **Tornado.** No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to

HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

Comfort Baby's Skin With Cuticura Soap And Fragrant Talcum

For sample Cuticura Talcum, a fascinating fragrance, Address Cuticura Laboratories, Dept. V, Malden, Mass.

HOLMES is a Reliable Store

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

"THE SANITARY" Individual Communion **CUPS** List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WHEELER Business College BIRMINGHAM, ALA. "WHEELER STUDENTS GET THE BEST POSITIONS" Call or Write for Free Catalogue

Simple Mixture Makes Hens Lay

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.—Adv.

MORE PAY FOR TEACHERS.

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Church Organs and Pianos
Philip Werlein, LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Obituaries.

The death of ROBERTA HARBOUR, at her home in Meridian, July 16, 1920, has been one of the saddest incidents of the now fast-dying year. It has been difficult for her parents and grandparents and all the large circle that loved her, in church and in school, to throw off the shadow of her going and to appreciate the gain that is so surely hers "with Christ." Roberta was born July 1, 1904. Her beautiful sixteen years were spent in Meridian in the home of her grandparents, Mr. and Mrs. J. F. Mars, which is home also to her parents, Robert L. Harbour and his wife, Mrs. Leila Mars Harbour, and her little brother, Fenton. She lived long enough for the beautiful womanhood to become apparent, budding behind a charming, delightful girlhood. In the midst of her high school years (a junior) she had attained a proficiency that placed her in the lead of the best, and had made her the center of a circle of girlish friendships which transfigures schooldays. Her going cast a shadow into life's happy sunshine, not soon forgotten nor dispelled. She was baptized, April 23, 1905, Easter Sunday, by her maternal great-grandfather, the Rev. D. G. Ellis. In the fall of 1914, in the ministry of Rev. John R. Jones, she joined the church and began to evidence the fruitage of a real surrender to Christ worthy of the "Apostolic succession" to which she naturally belonged. Her mother writes of her: "Naturally religious and spiritual, the finer interests of life were always sought. She was from babyhood serious and earnest in trying to do her duty. The strongest characteristic of her life was to be dutiful. She was determined and patient and persistent in her endeavor to do her whole duty. Her parents have repeatedly commended her for her sweet, gentle life and told her how gratifying it was that she was so biddable and satisfactory as a daughter." Happy the mother who can speak so of a daughter even though that daughter has gone to await her in the Beyond!

Writing further, her mother says of her: "She was a trusting Christian, noticeably loyal to her church. She loved her church associations, the Sunday school, the missionary society, the Y. W. C. A., and could always be depended on to do her part in whatever she was affiliated with." In Central Church circles we all felt that the church had given to the Church Triumphant one of its best, out of whose consecrated, strong life we could have expected those unusual activities that occasionally bless a congregation. The writer has not known many deaths with the peculiarly sad features and yet with the uncommon comforts as this. It seemed as if the sun in mid-heavens before the noon was reached had gone back suddenly into the darkness of night. It seemed as if the spring had come with all its melodies and fragrance, and then at its brightest had lapsed again into the icy chill and gloom of mid-winter. It seemed as if the flower had budded until the fragrance and beauty of a gorgeous flower were apparent and then in a moment had faded and died. But this was only seeming. The sun had descended early, but only to rise again in a better world with a fresher, all-undying light; the springtime had only ceased to give place beyond to an eternal summer; the flower had fallen only to bloom again forever in the fragrant, unceasing garden of our God. Roberta Harbour lives, promoted early, and in her Father's House, with the sainted ones gone on, waits while you, dear ones, weep and work on awhile.

H. B. WATKINS.

Meridian, Miss.

FROM McCOOL, MISS.

Dear Brother Carley: Allow me space to say that we reached our new charge, McCool circuit, November 26, and found comfortable quarters in the parsonage home good enough for any pastor in the Conference. We feel and believe we have a great people to serve. The Rev. A. R. Beasley, the former pastor, together with his family, is well beloved by all this people. He has wrought well among them, and they have many good things to say of him and family, and all wish them well in the new field.

The second night we spent in the parsonage home in McCool will be long remembered by this pastor and wife. About 8 o'clock a group of the good people from various parts of the town came with light hearts, but burdened physical bodies, and rolled their burdens off in the pantry, consisting of all kinds of good things to eat so numerous we will not mention them one by one, but enough, not only for days and weeks, but for months.

After an effort to express our appreciation in words, and failing completely, we listened to the reading of a portion of God's Word by Sister Tucker, one of the company, the 91st Psalm, after which we all knelt around the family altar and poured out our hearts in praise and thanksgiving for His blessings. And as this group of good people bade us good-night our heart kept saying, "God bless you, God bless you!"

May we ask the readers of the Advocate to pray for us, that we may be a blessing in His name?

D. R. McDOUGAL, Pastor.

SPECIAL INVITATION TO CONFERENCE EVANGELISTS AND EVANGELISTIC SINGERS.

All Conference Evangelists and all Evangelistic singers are cordially invited to attend the Annual Meeting of the General Evangelists in Nashville, Tenn., December 29, 30. An interesting and helpful program has been prepared. Some of the evangelistic singers are talking of organizing an association to be affiliated with the Evangelistic Association. The singers will decide this when they meet in Nashville on the 29th and 30th.

Conference evangelists will find this meeting helpful in many ways.

O. E. GODDARD.

MOTHER'S ALLY.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.—Adv.

No Skin Embarrassment.

and no worry about your complexion if you use TETTERINE for all Pimples, Rash, Eczema and other skin Injuries and diseases. Softens the skin, clears the complexion. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

To Stop a Cough Quick

take HAYES' HEALING HONEY, a cough medicine which stops the cough by healing the inflamed and irritated tissues.

A box of GROVE'S O-PEN-TRATE SALVE for Chest Colds, Head Colds and Croup is enclosed with every bottle of HAYES' HEALING HONEY. The salve should be rubbed on the chest and throat of children suffering from a Cold or Croup.

The healing effect of Hayes' Healing Honey inside the throat combined with the healing effect of Grove's O-Pen-Trate Salve through the pores of the skin soon stops a cough.

Both remedies are packed in one carton and the cost of the combined treatment is 35c.

Just ask your druggist for HAYES' HEALING HONEY.

EUPORA MARBLE COMPANY

Monuments—Tombstones

Copings—Iron Fencing

Mail Orders and Inquiries Given Special Attention.

P. O. Box 87

EUPORA, - - - MISSISSIPPI

SWAMP-ROOT. is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the New Orleans Christian Advocate.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

MORRIS'
Supreme
Canned Meats

Accept only the Yellow and Black label—it covers everything in meat that's good to eat.

Prepared under skilled supervision and seasoned, ready to serve.

MORRIS SUPREME Canned Meats are sold by most good dealers everywhere.

The housewife who demands the best uses Supreme Meats.

MORRIS & COMPANY
Packers and Provisioners.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past session of the Annual Conference was very pleasant. The Sunday school statistics were very surprising to me. The reports turned in at the Annual Conference show a net loss of 44 Sunday schools, with a net loss of nine Sunday school pupils. I feel sure that there was a gain in Sunday school pupils this year, because several of our largest schools have doubled their membership.

I wish to make a plea to the circuit Sunday school workers that they do everything they know to do, and then some, to keep the schools open every Sunday in spite of the bad roads, the weather or anything else. I trust that a definite effort will be made to increase the attendance in the schools this year.

I ask an interest in your prayers. May this he the greatest and happiest year of all your life! Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Have you ordered your literature? If you want to get the material you need, order now. Why not try a copy of the Church School for each of the teachers and the Visitor for the Junior boys and girls?

If you care to bave a training class taught in your school, we will try to furnish you a teacher. Why not arrange for this early in the year? The Sunday school is not great because it is a Sunday school, but it is great only when it has teachers who know the secret of making God known to the children.

Organize every class above the juniors. Do this much and in our Federation of Wesley Bible Classes we will try to help you make these classes effective. We have enough unused and unorganized people in our schools to accomplish a hundred-fold more than we are doing.

This week I am teaching a training class of twelve at Carrollton. Besides the class, eight or ten come in and get the benefit of the work. We are using Life in the Making. We are planning to have not less than fifty classes like this taught during the year. No good reason to wait for warm weather.

One secret of the great success in the Clarksdale Sunday school is, every teacher in the school is being trained except three men. All the junior teachers are studying The Pupil. Another large group is taking Learning and Teaching. All who are not doing class work are enrolled as individual students except the three mentioned.

"Go and do thou likewise."

FROM PONTOTOC, MISS.

Dear Brotber Carley: Our assignment for the new Conference year is back to Pontotoc. A year's record has been made, and, as we review it, we see much to encourage us. Real progress has been made in the Lord's work. We show a net increase in members of 34. Fifteen infants bave been baptized. The Sunday school is carrying a $500 Missionary Special. The Memphis Hospital allotment to this work of $1200 was over-subscribed and half of it has been paid. Our entire financial showing was nearly $8,000, or about $4700 over the record of a year ago. The church is well organized in all departments and a true spirit of religious devotion possesses a large part of the membership. There has been a real growth in grace in the lives of many of the members.

The financial work for the new year has already been mapped out. Four days after we returned from Conference, the official board met, made out the budget and levied the assessment on the members. The leaders among the laymen are really and truly putting the interest of God's Kingdom FIRST in their lives. In spite of the uncertain financial conditions existing over the country, they are planning the Lord's work on a broad and liberal scale.

We are entering the new year's work with strong faith, and determination that it shall be the best we have given to the Master's service. Pray for us.

Yours fraternally,

H. P. LEWIS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Fayette, Jan. 2, 3.
Hermanville, Jan. 8.
Utica, 7:30 p.m., Jan. 8, 9.
Harriston, at Lorman, Jan. 10.
Woodville Ct., at White's, 2:30 p.m., Jan. 14.
Woodvile, 7:30 p.m., Jan. 14.
Centreville, at Stephenson, Jan. 16.
Roxie, at Hamburg, 7:30 p.m., Jan. 16.
Vicksburg, Crawford Street, 7:30 p.m. Jan. 17.
Vicksburg, Gibson Memorial, 7:30 p.m., Jan. 18.
Mt. Vernon, Jan. 22.
Gloster and Liberty, at Gloster, Jan. 23.
Rocky Springs, Jan. 28.
Port Gibson, 7:30 p.m., Jan. 28.
Washington, Jan. 29, 30.
Natchez, 7:30 p.m., Jan. 30.
Neho, Jan. 31.
Oak Ridge, Feb. 2.
Louise and Holly Bluff, at Holly Bluff, Feb. 6.
Silver City, 7:30 p.m., Feb. 6, 7.
Roling Fork, Feb. 13.
Rolleville, Feb. 14.
Mayersville, Feb. 20.
Anguilla, at ——

The District Stewards are called to meet at Fayette, on Tuesday, Dec. 28, at 10:30 a.m. Pastors are invited to be present. J. R. JONES, P. E.

Seashore Dist.—First Round.

Gulfport, First Church, Dec. 12.
Biloxi, Dec. 19.
Pass Christian, 11 a.m., Dec. 26.
Long Beach, 7:30 p.m., Dec. 26.
Columbia, Jan. 2.
Hub, 2:30 p.m., Jan. 2.
Howison, Fri., 7:30 p.m., Jan. 7.
Brooklyn, Jan. 8, 9.
Bay St. Louis, Jan. 15, 16.
Vancleave, Fri., 11 a.m., Jan. 21.
Moss Point, Jan. 22, 23.
Escatawpa, 2:30 p.m., Jan. 23.
Americus, at Pleasant Hill, 11 a.m., Jan. 24.
Pascagoula, 11 a.m., Jan. 30.
Ocean Springs, 7:30 p.m., Jan. 30.
Poplarville, Fri., 7:30 p.m., Feh. 4.
Carriere, Feb. 5, 6.
Picayune, 7:30, Feb. 6.
Lumberton, Mon., 7:30, Feb. 7.
Mentorum, at Alexandria Memorial, Feh. 12, 13.
Wiggins, 7:30 p.m., Feb. 13.
Coalville, Tues., 11 a.m., Feh. 15.
Gulfport Ct., Wed., 7:30 p.m., Feb. 16.
Logtown, Feh. 19, 20.
Lyman, 11 a.m., Feh. 27.
Wesley Memorial, 7:30 p.m., Feb. 27.

The pastors are requested to meet at Gulfport church with the district stewards, January 4, at 2 o'clock p.m. Let all the pastors and district stewards come to spend the night. Sermon at 7:30 p.m. by Rev. M. B. Sharbrough, on the Relation of the Pastor to his Charge. Brethren, come.

W. M. SULLIVAN, P. E.

Jackson Dist.—First Round.

Jackson, Capitol St., 11 a.m., Dec. 19.
Jackson, Galloway Memorial, 7 p.m., Dec. 19.
Jackson, Rankin St., 11 a.m., Dec. 26.
Jackson, Millsaps Memorial, 7 p.m., Dec. 26.
Edwards, at Edwards, Jan. 2, 3.
Fannin, at Hollybush, 11 a.m., Jan. 5.
Flora, at Flora, 11 a.m., Jan. 6.
Florence, at Florence, 11 a.m., Jan. 7.
Sharon, Jan. 8, 9.
Canton, 7 p.m., Jan. 9.
Brandon and Pelahatchie, at Brandon, 11 a.m., Jan. 11.
Bolton, at Bolton, 11 a.m., Jan. 12.
Lake City, at Carter, Jan. 15, 16.
Yazoo City, 7 p.m., Jan. 16.
Vaughan, at Vaughan, Jan. 22, 23.
Terry, at Forest Hill, Jan. 29, 30.
Satartia, at Satartia, Feb. 6, 7.
Mendenhall, at Mendenhall, Feb. 13, 14.
Madison, at Madison, Feb. 19, 20.
Benton, at Benton, Feb. 25, 26.
Lintonia, at Anding, Mar. 5, 6.
Eden, at Eden, Mar. 12, 13.
Harrisville, at Rexford, Mar. 19, 20.
Camden, at Camden, 11 a.m., Mar. 23.
Monterey, at Monterey, Mar. 27, 28.

The District Stewards will meet at Capitol Street Church, Jackson, Miss., at 10 a.m., December 29, 1920. Would like to have all pastors and charge lay leaders of the district present.

M. L. BURTON, P. E.

Brookhaven Dist.—First Round.

Meadville and Bude, at Bude, Dec. 19.
Brookhaven, Dec. 26, 27.
Adams Ct., at Auburn, Jan. 1, 2.
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 2, 3.
Magnolia, Jan. 9, 10.
Fernwood, Jan, 9, 10.
Pleasant Grove, at Pleasant Grove, Jan. 15.
Monticello Ct., at Georgetown, Jan. 16, 17.
Gallman Ct., at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
Bayou Pierre, at Center Point, Jan. 29, 30.
Hazleburst, Jan. 30, 31.
Tylertown, Feb. 5, 6.
East McComh, Feh. 13.
McComb. Centenary, Feb. 13, 14.
Foxworth, Feh. 19.
Summit, Feb. 20.
Scotland, at New Hope, Wednesday, Feh. 23.
Barlow, at Brandywine, Feb. 26, 27.
McCalls, at Sontag, Mar. 6.
Topisaw, Mar. 12.
Wesson, Mar. 13, 14.

The District Stewards will please meet at the Methodist Church in Brookhaven, Miss., Thursday, Jan. 6, at 1 p.m. H. M. ELLIS, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round

Natchitoches, 7:30 p.m., Dec. 17.
Colfax, Dec. 18, 19.
Campti, 7:30 p.m., Dec. 20.
Alexandria, 7:30 p.m., Dec. 30.
Pineville, 7:30 p.m., Dec. 31.
Winnfield Ct., Jan. 1.
Winnfield Station, Jan. 2.
Columbia, Jan. 5.
Provencal, Jan. 7.
Pleasant Hill, Jan. 8, 9.
Boyce and Melrose, Jan. 10.

The district stewards will please meet at the church in Alexandria, on Wednesday, Jan. 12, at noon.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—First Round.

Noel Memorial, Shreveport, Friday, Dec. 17, p.m.
Haughton, Sunday, Dec. 19.
Ida, Tuesday, Dec. 21.
Belcher, Wednesday, Dec. 22.
Logansport, Sunday, Dec. 26, a.m.
Longstreet, Sunday, Dec. 26, p.m.
Mooringsport, Tuesday, Dec. 28.
Oil City, Tuesday, Dec. 28.
First Church, Shreveport, Wednesday, Dec. 29.
Mooringsport, Thursday, Dec. 30.
Grand Cane, Thursday, Dec. 30.
Wesley Ct., at Holly Springs, Sun., Jan. 2, a.m.
Coushatta, Sun., Jan. 2, p.m.
District Group Meeting, First Church, Shreveport, Tues., Jan. 11, a.m.
Gibsland, Wed., Jan. 5.
Arcadia, Thurs., Jan. 6.
Haynesville, Sun., Jan. 9.
Athens, Mon., Jan. 10.
Bienville, Tues., Jan. 11.
Sibley, Wed., Jan. 12.
Bossier and Lake End, Fri., Jan. 14.
Ringgold, Sun., Jan. 16.
Bayou La Chute, Mon., Jan. 17.
Cedar Grove, Wed., Jan. 19.
Pelican, Thurs., Jan. 20.
Castor Ct., at Alberta, Sun., Jan. 23.
Plain Dealing, Sun., Jan. 30.

R. H. WYNN, P. E.

Baton Rouge Dist.—First Round.

Baton Rouge, First Ch., Dec. 19, a.m.
Zachary, Dec. 19, p.m.
Istrouma, Dec. 26, a.m.
Keener Memorial, Dec. 26, a.m.
Baker, Jan. 2, a.m.
Jackson, Jan. 2, p.m.
Gonzales, at New River, Jan. 9.
Franklinton, Jan. 16, a.m.
Franklinton Ct., Jan. 16, p.m.
Olive Branch, Jan. 23.
Amite, Jan. 30, a.m.
Kentwood, Jan. 30, p.m.
Springfield, Feh. 6, a.m.
Natalbany, Feb. 6, p.m.
St. Francisville, Feb. 13.
Pine Grove, Feb. 20.
Denham Springs, Feb. 27.

The district stewards will meet at Baton Rouge, in First Church, December 14, at 10 a.m. It is urged that all the district stewards attend this meeting and also the pastors if convenient.

J. W. LEE, P. E.

YOUR RHEUMATISM

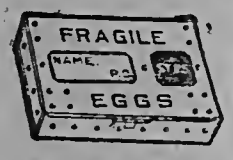
Remove Its Cause by Purifying Your Blood.

One of the most important duties of your system is to burn up certain substances no longer of use in your body. One is uric acid, now generally held to be the cause of rheumatism. It inflames the joints, stiffens the muscles, causes pains aches, and lameness.

The system is helped to dispose of this troublesome substance, and rheumatism is permanently relieved, by Hood's Sarsaparilla the one true blood purifier. It is aided in many cases by Hood's Pills, which in small doses are a gentle laxative, in larger doses an active cathartic. A grand course of treatment, economical and effective.

ALUMINIZED

METAL EGG CRATES



FOR PARCEL POST
No breaks, indestructible, requires no wrapping, no string. Interchangeable address card. All sizes. PRICE, 85c, AND UP.

BUTTER AND EGGS SHIPPED IN SAME CRATE

See your dealer or postal us for circular

METAL EGG CRATE CO.
Write Dept. A, Fredericksburg, Va.

BOOKS AND BIBLES | HYMNALS SENT ON TRIAL | GAMES TRACTS ASK FOR CATALOG
Evang'l Pub. Co., Dept. N, Lakeside Bldg., Chicago

YOU NEEDN'T keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.—Adv.

Cut This Out—It Is Worth Money.

Cut out this slip, enclose with 50c and mail it to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound for coughs, colds and croup; Foley Kidney Pills for pains in sides and back; rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headaches, and sluggish bowels.—Adv.

For Baby's Rash.

Prickly heat, Hives and other skin eruptions or injuries nothng is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild but healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

FOUND—THE ONLY PLACE IN THE SOUTH

where you can get your hats cleaned when you want them and how you want them.

Agents Wanted Everywhere

Send for illustrated catalogue.

BENNETTS' HAT FACTORY
123 Broad St. Jacksonville, Florida.

CENTENARY "PAY-UP" WEEK, JANUARY 16-23.

At the meeting of all the presiding elders of the Louisiana Conference and others interested in the great Centenary here in New Orleans on November 30, it was unanimously agreed, after hearing a careful presentation of the work of the various Conferences by Dr. Ricks, of Nashville, that January 16-23 be made a Centenary "Pay-up" week, at which time every subscriber will be urged to pay at least 40 per cent of his pledge.

The great work launched by our church as set forth by Dr. Ricks was most gratifying, indeed, and will succeed only as these pledges are all paid up in full.

The Conference Secretary-Treasurer expressed a very general feeling, judging from reports from all parts of the Conference, that our subscribers intended to pay their full subscriptions. Already quite a number of churches have paid 40 per cent or more.

It is ardently hoped that every church in our Conference will take pleasure and special pains to accomplish this great result in this week.

At this meeting it was suggested that the pastors and laymen make short talks at every church on Sunday, January 16, on "The Centenary Making Good," and to urge all to pay 40 per cent on pledges. Special literature bearing on this subject will be sent to every pastor in ample time from the Secretary's office as well as to the district leaders.

No one is more keenly alive to the great Centenary interests than the women of our Missionary Societies, who are urgently requested to make this one of the special features of their work in lending such help during this week as lies in their power.

STEPHEN S. THOMAS,
Conference Secretary-Treasurer.
New Orleans, La.

THE WORK OF OUR CHURCH IN THE CITIES.

Dear Brother Carley: Will you give me space in the Advocate for a short article on the work of our church in the cities?

It has been suggested by at least one man of prominence that we have a closer co-operation on the part of Methodist churches in the cities and, by this means, inaugurate a "drive" that would accomplish great good. The co-operation and the "drive" are all right, but they will not accomplish the end sought without being accompanied, or led, by the right kind of preaching. And with the right kind of preaching the closer co-operation of the churches and the "drive" would hardly be needed.

The pastors of the city churches, so far as I know, are good men and able preachers. Their sermons are generally, if not always, good. But they do not preach the whole truth. What did Paul say to the elders of the church at Ephesus after a three years' pastorate? "I have not shunned to declare unto you all the counsel of God." Acts 20:27. How many of our city pastors can say as much? How much time do they give to the discussion of eternal punishment? Very little, so far as I have been able to learn after a residence of several years in one of our largest cities. I heard one of our most popular pastors a few years ago preach on "Dives and Lazarus." In the course of his remarks, he said that there were some places here in the city about as bad as any place he could imagine. With that conception of hell, sinners, in many instances, would prefer going to hell rather than going to heaven.

The societies out of which grew the Methodist Church were started by people who came to Mr. Wesley that they might be instructed and helped in fleeing from the wrath to come, which they saw continually hanging over their heads. Wesley said, in a sermon on "Cast not your pearls before swine" (I quote substantially, not having the sermon before me), that "we should not preach on the amiable side of the gospel when preaching to unconvicted sinners, but rather reason of righteousness, temperance, and judgment to come, if we would make a Felix tremble." I have not counted the texts in which the doctrine of eternal punishment is taught, but I believe it would be safe to say that there are as many as teach the doctrine of eternal heaven.

Can a preacher who has neglected half the truth, and that truth of such vital importance, claim that he has not shunned to declare all the counsel of God? I firmly believe that if all our pulpits would thunder the terrors of the law, universal and inherent depravity, necessity of the new birth, and the witness of the Spirit, we would need no other kind of "drive."

A SUPERANNUATE.

Habitual Constipation Cured in 14 to 21 Days

"LAX-FOS WITH PEPSIN" is a specially-prepared Syrup Tonic-Laxative for Habitual Constipation. It relieves promptly and should be taken regularly for 14 to 21 days to induce regular action. It Stimulates and Regulates. Very Pleasant to Take. 60c per bottle.

"LET ALL THINGS BE DONE DECENTLY AND IN ORDER."

Your editorial in the issue of September 29, on "Enriching the Service of Worship," is very wholesome. Can nothing be done to induce our preachers to cease their slovenly manner of receiving members? Not in ten years have I seen members received with any degree of decency. Usually it is thrust in between Sunday school and the eleven o'clock preaching service, with disgusting irreverence sufficient to make the angels weep. Or immediately upon presenting themselves for membership at the close of a night evangelistic service they are galloped through as though they might never return to be received if not yanked in now. Indeed, such methods may find justification in the fact that many are not again present till the next annual spree, falsely called a revival.

It has always seemed to me that all applicants for membership should be conversed with privately and instructed and trained, and received into membership at the Sunday eleven o'clock service, after due announcement that they would be received at that time, in a reverent and dignified manner. Such service would magnify the church and church membership. It is difficult to keep down the gorge when one who has been a pastor for a third of a century, or longer, lines up a class, reads the interrogatory, and then in sepulchral tones whines, "The answer is"—that too when there are hundreds of copies of the ritual in the pews. A little care, a little thought, a little training, a little sense would prevent such unseemly exhibition.—Methodist, in Zion's Herald.

Will You Help Them This Christmas?

BY LUTHER E. TODD, Secretary.

The M. E. Church, South, has approximately 1,000 living superannuated preachers—that is, men who are worn out, old, permanently disabled physically, and therefore have been retired from active work in the ministry. When they were superannuated their salaries stopped, and they became dependent on the funds raised by the Church for her incapacitated men. The amount received by them from this source, which is their only support, averages for each of them a little more than $200 annually. It is impossible for any man to live in any degree of comfort on such a pittance, and especially so when he has an aged wife dependent with him on this small allowance.

Of these 1,000 superannuates, 100 of them have very bad sight—they are practically blind; 470 of them have very bad hearing—they are practically deaf; 440 of them are greatly impaired physically—they are practically invalids, confined to their beds, wheel chairs, crutches, canes, etc.; 170 of them have each an invalid to support. Under such conditions it is not surprising that our old veterans are actually suffering for the bare necessities of existence. They do not murmur or complain, but out of their patiently borne distresses, deprivations, physical weaknesses, and loneliness, don't you hear them calling you?

It's about to be Christmas again—the time when all people untie their purse strings for worthy and benevolent purposes. Does not this company of 1,000 scarred and battered veterans of the Cross appeal to you as worthy of your assistance? If their great needs are not enough to move you to make a Christmas offering in their behalf, your attention is directed further to our 1,300 widows of deceased preachers. The annual amount paid to each of them by the Church averages about $150. They suffer equally as much, if not more, than the superannuates, for the commonest necessities. Some of them, widowed in middle life, have had to take their dependent children from both public and Sunday School for lack of funds to provide decent clothes for these orphans of our ministry. It is quite bad enough to forget our wornout preachers, but when we also fail to remember the widows and orphans of them our neglect will shame us to the grave and condemn us in the Judgment.

The General Board of Finance, 510-12 Security Building, St. Louis, Mo., was organized by the last General Conference to provide an adequate support for the Conference Claimants—that is, the superannuated preachers and the widows of deceased preachers. The only way the Board can provide such support at present is for the people everywhere voluntarily to send the Board their contributions for this purpose. Therefore, you are urged now to make a liberal Christmas gift to the cause. Put these forgotten men and forgotten women on your Christmas-list, and let the General Board of Finance direct your offerings.

Be a Life Member.—The Board has organized a Conference Claimants' Club, a comradeship of men, women and children pledged to a life-long interest in these veterans of the Church. To be a life member of the club you must send the Board as many dollars cash as there are years between your present age and eighty, together with your name and address. Thereafter you will have no further dues, but you will be expected to work for the cause as you have opportunity and especially to try to induce others to become life members. Upon receipt of your amount, name and address, the Board will send you a beautiful life membership certificate and a gold-plated enameled pin, having three C's in monogram. If 65,000 of our people will become life members this Christmas and pay for the memberships the average now being paid for them, the total received therefor will amount to a half million dollars. It would require an average of but ten life members from every charge in the Church to secure the grand total of 65,000. Think it over!

Other Ways to Help.—If you cannot become a life member of the club, (1) you can send a cash contribution in any amount; (2) you can make a subscription payable at a specified time; (3) you can send a Liberty Bond and receive credit for this gift at its par value; (4) you can take a Christmas offering in your Sunday School class for the cause, and send it to the Board; (5) Sunday School superintendents and Epworth League presidents can have their respective organizations make a Christmas offering for this purpose; (6) pastors can have their congregations make a Christmas offering and send it to the Board.

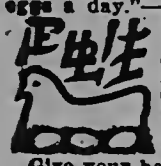
Not the Way, But the Will.—If you really want to help in this emergency, when you have read this appeal your initiative will find a way that suits your conditions. Remember, Christmas is nearly here. While you are providing for your friends and loved ones, don't forget these old worn-out servants of Him who gave Christ to Christmas. These veterans are His friends. He loves them. If you do good unto them, you at the same time do it unto Him. He said so. Look upon the beautiful Presence of your Christ this holy Christmas time! See, He is pointing you to the nearly 2,300 suffering and needy Conference Claimants of the M. E. Church, South. He reaches forth His finger to show you the way; they lift up their hands pleading for your assistance. Don't you hear them calling you?

Send all communications to the Board of Finance, 510-12 Security Building, St. Louis, Mo.

114 Eggs A Day Now Instead Of 25 A Day

This Means About $126 Extra Income Per Month for Mrs. Ropp.

"I have 200 hens, including late pullets not old enough to lay, and had been getting 25 to 30 eggs a day. Then I tried Don Sung and am now getting 107 to 114 eggs a day."—Mrs. Essie B. Ropp, R. R. 2, Littles, Ind.



This increase of 7 dozen a day in the middle of winter, at 60c a dozen, makes $126 extra income per month. Don Sung for her 200 hens cost about $2.50. It paid her, and we guarantee it will pay you.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

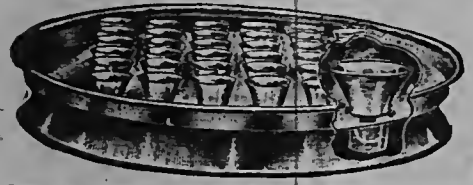
Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

A woman's fondest hope is to stay young. She often resorts to paints, powders and cosmetics to hide her years. Some women pay large sums to so-called "Beauty Doctors" in the belief that money will buy youth. Others wear girlish dresses, thinking they can fool the world about their age. But no one is deceived. The more you try to hide your age, the more it shows.

There is but one thing that holds old age back, and that is health. Sickness and weakness bring old age early in life. Dr. Pierce's Favorite Prescription is a building-up medicine for women. It makes them healthy and strong when they suffer from women's troubles. It keeps them looking young by keeping them well. It is a woman's tonic for the frail, the delicate and those who are nervous, dizzy and who have backache and dragging pains. Favorite Prescription is altogether vegetable and without a particle of alcohol. It is safe to take. Try it *now*. In tablet or liquid form at all druggists, or send 10c for trial package of the tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

INDIVIDUAL COMMUNION
TRAYS AND GLASS CUPS



Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular.
Wm. H. DIETZ, 20 E. Randolph St., Chicago

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Meridian District Conference.

The annual district conference of the Woman's Missionary Society of the Meridian District was held at Quitman, October 20 to 21. The services Wednesday night opened with a song, "To the Harvest Fields," the pastor, Rev. H. A. Wood, conducting the devotional exercises. We then heard a very warm address of welcome given by Mrs. Mason, the local president; this was responded to by Mrs. J. H. Rush, of Meridian.

Miss Ella Wayne Ormond, the district secretary, gave an interesting report of the work and urged that we increase our missionary efforts. She reported twenty-four adult auxiliaries, three Young People's auxiliaries and eight Junior auxiliaries, and the pledge in advance of last year. Miss Ormond also reported that the Round Robin sent out by Mrs. Bessie Lipscomb, our Home Base Secretary, very beneficial to the societies, and that many in the district had signed the tithing cards. We then listened to a beauiful quartet, "The Missionary's Farewell"—this touched the hearts of the audience.

Miss Fall, our deaconess, gave an interesting talk on our Meridian Wesley House, its opportunities, its needs, also some laughable incidents regarding her work.

Mrs. McClesky, our Conference Corresponding Secretary, was present and addressed the Conference. Her message was indeed interesting. After Miss Fail had given a talk on home work, Mrs. McClesky reviewed the needs of the foreign fields, showing how inadequate our forces when compared with the enormity of the fields that have been opened to us, and she then urged us to feel the individual responsibility to occupy in His name. After singing "To The Work," the Conference adjourned to meet again Thursday morning at 9:30.

The District Conference opened Thursday morning, the devotional exercises being led by Miss Bessie Hardee, of McGown's Chapel. The lesson was taken from the prophecy of Jeremiah; she gave an interesting and feeling talk on the Scripture, to which the hearts of her hearers responded. After prayer she asked the Conference to sing "A Charge to Keep I Have." Mrs. George W. Herring was elected secretary of the Conference.

There were thirty-five delegates in attendance, four conference officers, and Miss Fall, the deaconess from our Meridian Wesley House. The following auxiliaries were represented: Meridian, Central Church, Adult; Meridian, Central Young Woman's and Meridian Central Young People; Fifth Street; Hawkin's Memorial; Seventh Ave;. Scooba; Waynesboro, Waynesboro Young People; Shubuta, McGowns Chapel; Enterprise; Quitman Adult and Quitman Junior. All these gave splendid reports of their work. As names of auxiliaries having no delegate present were called, Miss Ormond gave reports for them from her secretarial records. As the auxiliaries reported, Mrs. McClesky, who was in the audience, urged that they organize Mission Study Classes and told how to form and keep the study classes going—this was very interesting and many of the ladies present testified that they had been benefited and developed by studying the prescribed course, some especially. Shubuta offered to give their books to any auxiliaries not having a class, in this way hoping to stimulate organization. As the auxiliaries reported, Miss Ormond urged the need of organizing Junior auxiliaries so the young people would be developed to take up the work as the older ones pass out. The need of boxes for the Wesley House was stressed by the district secretary, and the deaconess, Miss Fail, asked that each auxiliary make a definite pledge for the maintenance of our Wesley House.

Mrs. McQueen, the Conference Superintendent of Supplies, asked that all boxes sent to Wesley House be reported to her so that she would have a full report to send to Council. The conference was adjourned with prayer by Mrs. McQueen.

At two, the devotional services were opened by singing "Guide Me, Oh Thou Great Jehovah." Miss Fail read the first chapter of Saint Mark as the lesson, commenting on the Scripture and putting special stress on the words, "Come, follow me, and I will make you fishers of men." She led the Conference in prayer and closed the service by singing "All Hail the Power of Jesus' Name." Three reports were heard at the afternoon session. Quitman gave an exceptionally good report on the "Round Robin." The Juniors of Waynesboro gave a splendid report, and Miss Ormond reported for the Central Lights, of Meridian Central Church. These little people are doing real good work.

All present enjoyed hearing the messages from Miss Hall to our district secretary while on her way to Africa and all were delighted to hear of her safe arrival in the foreign field.

Mrs. McQueen gave a very interesting talk on the Supply work and asked the auxiliaries represented to elect superintendents of supplies and have them report to her before conference in the spring. Next was the contest showing "Just how much we know" of the missionary activities; this was furnished by Mrs. McClesky, but Miss Ormond held the contest, since Mrs. McClesky was called home before the Conference closed. The questions were written on white arrows, and after sides were chosen an arrow was shot at each side. If these questions were answered, the arrows were gained, but if not, were lost to the opposite side. This resulted in a tie. It was a half hour profitably and pleasantly spent. At the close of this service prayer was offered by Mrs. Mason.

The closing service Thursday night was in the hands of the Conference Superintendent of Young People's work, Mrs. Z. D. Clark. The opening song, "Wonderful Words of Life," was sung by the Conference. The devotional lessons, was given by a junior, little Miss Mason, of Quitman. She used as the lesson, "The Marriage Feast," where Jesus turned the water into wine. The juniors sang "When I Hear that Sweet Story of old;" after this a demonstration of Japan was given by four young people, teaching us something of Japanese customs. Mrs. Clark then took charge of the program and gave an interesting and instructive illustration of the work planned for the young people, showing that a separate and distinct work should be done each month in the year. She also gave a blackboard exercise proving that the lives of the young people were the people were the seed—the plants must bear the fruitage of the Master's kingdom.

Miss Ormond followed her, calling attention to the fact that the ages of six to fourteen belong to the Junior division, and fourteen to twenty belong to the Young People's division. Mrs. Wiley Ferguson then discussed stewardship. She brought out some fine points on giving. The minutes of the Conference were read and approved, a committee was appointed to thank the people of Quitman for their hearty co-operation and splendid hospitality, which will long be remembered with pleasure by those who attended.

We sang "Onward, Christian Soldiers." Mrs. Ferguson closed the Conference with prayer. On the whole, it was one of the most delightful and uplifting meetings it has ever been our privilege to attend.

Mrs. GEO. W. HERRING, Sec'y.

The Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. E.W. GROVE'S signature on box. 30c.

LEARN THE TRUTH

Robinson Crusoe

He was not responsible for the loneliness of that isle upon which he was stranded. He got off just as quickly as possible. The present management of your street car system is not responsible for the condition of the service, but it is its duty, ambition and wish to better it as quickly as possible, You can help.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless.
It quickly overcomes colic, diarrhoea, flatulency and other like disorders.
The open published formula appears on every label.
All Druggists

FROM BOYCE, LA.

Dear Brother Carley: The members of the church received us most kindly. It was after dark when wife and I arrived. When in sight of the parsonage, we saw electric lights shining through each window (we drove through in a Ford), and found some of the elect ladies waiting for us, with rooms scoured, and new art squares on floor, new curtains at windows, clean beds; in fact, the house showed careful thought and preparation. The waiting ladies had the house warm, and a tempting supper. And such a pounding!—not only many things good to eat, but other things of service to the pastor and wife. We pray that we may be so guided by the Holy Spirit, and may be such a blessing to this community, that at the end of this Conference year these same people may be able to say, "Well done, faithful servant."

I finished out the unexpired term of Brother Roberts last year (two months) at this place, but did not move here until this week.

J. T. McVEY.

FROM ST. FRANCISVILLE, LA.

Dear Brother Carley: We have begun our work for the second year on the St. Francisville charge. We have been graciously received. The people brought in some nice things on Thanksgiving Day, and we also had a good Thanksgiving service at 11 a.m., at St. Francisville. The prospects are good for another successful year. Asking an interest in your prayers, I am

Yours in Christ,

J. L. CADY.

A GREAT DAY IN THE HOMER OIL FIELD.

A new day has dawned in the great oil field near Homer, La. For several reasons the people who live near the same are rejoicing. C. O. M. Hepner, secretary of the Y. M. C. A., which is located near the center of the field, has done some great things through the activities of that institution. Following close on the heels of this work, a public school was established, with an enrollment of more than two hundred pupils. The school board of Claiborne Parish has taken steps to make this school equal in equipment to any graded school in the parish. Through the work of these two institutions there has been a community spirit born that is working a revelation among the workers of the field.

And while oil is gushing forth in great streams, and money is being coined by the millions, we find a greater spirit prevailing among the workers of said community. The Y. M. C. A. is fine, the school is fine, but neither of the two could fill the aching heart, and of this I wish to speak now.

The Macedonian cry was set up, "Come over and help us—build us a church!" Thanks be to God, this cry was heard, men's hearts were stirred to action, and to-day we have a church erected, so all may go and worship their great Redeemer with joy and thanksgiving.

I wish that every man who has an interest in this particular field could attend the church there and see just how much every man, woman, and child out there appreciates the fact that they have a church wholly their own. I want each of the great companies who have holdings out there to make it their business to have a representative call around and see the moral effect that the work is having on their entire working force.

At this time there is a splendid Sunday school carried on each Sabbath that is well attended. It is the purpose of this movement to bring together the whole field in a solid community spirit and so acquaint them one with another that there will be mutual love springing up in every heart and so attach them in this manner as to make the oil field a real home.

At the church on each Sunday at 2 p.m., the Sunday school meets for one hour's Bible study; then follows a sermon by the pastor of the oil field church. We expect to have a woman's auxiliary of some form organized soon that will take care of a great part of the active work of the church.

The writer desires the prayers of all the evangelical churches in the State for the success of this great work, as all the churches are more or less represented there. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II Cor. 10:4-5.

J. F. DRING, Pastor.

FROM MOORINGSPORT, LA.

Dear Brother Carley: We had a great day yesterday at Mooringsport. We had communion service, and my heart was filled with joy as men, women, and children fell on their knees at the altar, many of them weeping, calling on God for more of his divine grace, to commemorate the death and suffering of our Lord. The altar was filled the third time. Thank God for old-time religion!

We have outgrown our church equipment by far. Just what we are going to do, I do not know, but we have got to do something. Our Sunday school attendance yesterday went beyond the attendance at any time last year. The "Young Peoples' Wesley Bible Class" sent in a request for more room. The church is too small for the night congregations when the weather is good. Two weeks ago we had thirty-six chairs in the aisles, and we did not have on the movies, either. I do not know a place anywhere where they need a well-equipped church more than we do at Mooringsport. We need at least a $15,000 church, and it will take that to build a church to meet the needs. All of our church people are people who work for salaries, and for that reason we have no one who can give his thousands, but we are going to pray and plan for the needs at Mooringsport to be met.

We are beginning our third year here and we are looking forward and praying for this year to be the greatest. What we need most now is, "The power and wisdom from God" to lead His people right. Yours in His service,

R. T. WARE.

Dr. T. F. Marr, one of the outstanding men of the Western North Carolina Conference, has been appointed Conference Secretary of Education to lead the forces of that Conference in the Christian Education Movement.

Colds Cause Grip and Influenza

LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

In running their race, men of birth look back too much, which is the mark of a bad runner.—Bacon.

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- PainPills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 231G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv

Try Renwar For Rheumatism.

Keeps the Skin Clear.

When troubled with Pimples, Sores, Eczema, Rash and other skin troubles apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

PILES DON'T BE CUT until you try this wonderful treatment.

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 430-G Page Bldg., Marshall, Mich.

"Wasn't Getting An Egg—Now 10 a Day"

"I received your 'More Eggs' Tonic and started giving it to my hens. I wasn't getting an egg, now I am getting 10 a day." So writes Mrs. Ernest Cambell of Mineral, Va. Give your hens a few cents' worth of "More Eggs". Results will amaze and delight you.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you $1.00 packages of "More Eggs." You pay the postman when delivered, only $1.00, the price of just one package, the other package being free. The Mill on Dollar Mercantile Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days on request. It's risk to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got them and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. McKEEL, Pontiac, Mich.

160 Hens—1500 Eggs

I have fed two boxes of "More Eggs" to my hens and I think they have done the cackling. I have 160 White Leghorns and yesterday I got 150 dozen eggs. MRS. H. M. PETTON, Waverly, Mo.

$200 Worth of Eggs from 41 Hens

I never used "More Eggs" Tonic until last December; then I got a $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THORP, Sterling, Kans., R. No. 3, Box 47

Send No Money!

Don't send any money; just fill in and mail coupon. You will get, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer Poultry Expert, 8250 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer: I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

Vapo Cresolene

Used for more than forty years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

PARKER'S HAIR BALSAM

Removes Dandruff Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Sardis Station, Preaching, Dec. 5; Q. C., Dec. 29.
Coldwater, Preaching a.m., Dec. 12; Q. C., Jan. 11.
Hernando, Preaching p.m., Dec. 12; Q. C., Jan. 12.
Olive Branch, Preaching a.m., Dec. 19; Q. C., later.
Byhalia, at Byhalia, Dec. 19, 20.
Longtown, at McGehee's Chapel, Jan. 2.
Crenshaw, at C., Jan. 9.
Crowder, at Oak Grove, Jan. 14.
Como, a.m., Jan. 16; Q. C., Jan. 17.
Senatobia, p.m., Jan. 16.
Charleston, Jan. 19.
Oakland, at O., Jan. 20.
Arkabutla, at Hunter's Chapel, Jan. 22, 23.
Cockrum, at Palestine, Jan. 29.
Pleasant Hill, at P. H., Jan. 30.
Shuford, at Mt. Pisgah, Feb. 2.
Sardis Ct., at Wesley Chapel, Feb. 5.
Courtland, at Courtland, Feb. 6.
Tyro, at Fredonia, Feb. 12.
Horn Lake, at H. L., Feb. 13.
Mt Pleasant, at Mt. Pleasant, Feb. 19, 20.
Batesville, Feb. 27.

The District Stewards are requested to meet in the Methodist Church at Sardis on Thursday, January 6, at 2 o'clock p.m. An Educational Set-up Meeting will also be held in Sardis, beginning Wednesday night, January 5, and continuing until the afternoon of Thursday, January 6. All pastors re urged to attend this meeting, and their expenses will be met, if desired.

R. A. MEEK, P. E.

Columbus Dist.—First Round.

Columbus, Central Ch., preaching, Dec. 5; Q. C., Dec. 22.
West Point, preaching, Dec. 5, p.m.; Q. C., Feb. 2.
Columbus, 1st Ch., preaching, Dec. 12, a.m.; Q. C., Dec. 23.
Artesia, preaching, Dec. 12, p.m.; Q. C., Feb. 1.
Macon Ct., at ———, Dec. 18, 19.
Macon Station, Dec. 19, 20.
Mashulaville Ct., at Mashulaville, Jan. 1, 2.
Brooksville, at Brooksville, Jan. 2, 3.
Kosciusko Ct., at Bethel, Jan. 8, 9.
Kosciusko Station, Jan. 9, 10.
Noxapater Ct., at Stallo, Jan. 15, 16.
Louisville Sta., Jan. 16, 17.
High Point Ct., at White Hall, Jan. 22, 23.
Ackerman Ct., at Ackerman, Jan. 23, 24.
McCool Ct., at Liberty Chapel, Q. C., Jan. 5; preaching, Feb. 27, a.m.
Chester Ct., at Salem, Jan. 12.
Shuqualak, at Shuqualak, Jan. 29, 30.
Crawford and Shaffers, at Crawford, Jan. 30, 31.
Caledonia Ct., at Piney Grove, Feb. 5, 6.
Mayhew, at Mayhew, Feb. 6, 7.
Ethel, at Ethel, Q. C., Jan. 26; preaching, Feb. 27, p.m.
Cedar Bluff, at Pheba, Feb. 12, 13.
Starkville Station, Feb. 13, 14.
Sturgis, at Sturgis, Feb. 19, 20.
Longview, at Longview, Feb. 20, 21.

District Stewards will meet at Starkville, Tuesday, December 14.

A. T. McILWAIN, P. E.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Corinth Dist.—First Round.

New Albany Station, a.m., Dec. 19.
Iuka Station, a.m., Dec. 26.
Sherman Ct., at Chesterville, Dec. 31.
Myrtle Ct., at Myrtle, Jan. 1, 2.
Booneville Ct., Oak Grove, Jan. 7.
Wheeler Ct., at Wheeler, Jan. 8.
Guntown and Baldwyn, at Saltillo, Jan. 9, 10.
New Albany Ct., at Ingomar, Jan. 14.
Potts Camp Ct., at Potts Camp, Jan. 15, 16.
Hickory Flat Ct., at Hickory Flat, Jan. 16, 17.
Chalybeate Ct., at Camp Ground, Jan. 22.
Ripley Station, Jan. 23, a.m.,; Q. C. 24, p.m.
Blue Mountain Ct., at B. M., Jan. 23 p.m., 24, a.m.
Dumas Ct., at Weir's Chapel, Jan. 25.
Silver Springs Ct., at Mt. Carmel, Jan. 26.
Rienzi Ct., at Rienzi, Jan. 29, 30.
Corinth Ct., at Boxes Chapel, Feb. 1.
Kossuth Ct., at Pleasant Hill, Feb. 2.
Golden Ct., at Golden, Feb. 5, 6.
Tishomingo Ct., at Tishomingo, Feb. 7.
Mantachie Ct., at Hebron, Feb. 11.
Mooreville Ct., at Allen's Chapel, Feb. 12, 13.
Iuka Ct., at Pleasant Hill, Feb. 19, 20.
Burnsville Ct., at Burnsville, Feb. 20, 21.
Marietta Ct., at Marietta, Feb. 26, 27.

The District Stewards will please meet at the First Methodist Church in Corinth, on Thursday, December 16, at 10 o'clock a. m.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Holly Springs, Dec. 19, 20.
Red Banks, at Red Banks, Dec. 19, 20; Sunday p.m. and Monday a.m.
Oxford Ct., at Church Grove, Jan. 1.
Oxford Station, Jan. 2, 3.
Abbeville Ct., at Abbeville, Jan. 2, 3; Sunday p.m. and Monday a.m.
Winona Ct., at ———, Jan. 8.
Winona Sta., Jan. 9, 10.
Lexington, Jan. 9, 10; Sunday p.m. and Monday a.m.
Grenada, Jan. 12.
Ebenezer Ct., at Ebenezer, Jan. 15.
Durant, Jan. 16, 17.
Pickens and Goodman, at Pickens, Jan. 16, 17; Sunday p.m. and Mon. a.m.
Poplar Creek, at Bethel, Jan. 21.
Valden and West, at Valden, Jan. 22, 23.
Sallis Ct., at Sallis, Jan. 23, 24.
Paris Ct., at Paris, Jan. 29.
Coffeeville Ct., at Coffeeville, Jan. 30, 31.
Tie Plant, at Tie Plant, Jan. 30, p.m.
Duck Hill Ct., at Duck Hill, Feb. 5, 6.
Holcomb Ct., at Holcomb, Feb. 6, 7.
Waterford Ct., at Waterford, Feb. 11.
Ashland Ct., at Ashland, Feb. 12, 13.
Lamar Ct., at Lamar, Feb. 13, 14.

District stewards will meet at Grenada on Thursday, Dec. 16, at 2 o'clock p. m. R. A. TUCKER, P. E.

Greenwood Dist.—First Round.

Greenwood, Dec. 5, a.m.
Itta Bena, Dec. 5, p.m.
Webb, at Sumner, Dec. 12, a.m.
Black Hawk, Dec. 19.
Acona, Dec. 22, p.m.
Tchula, Dec. 23, p.m.
Carrollton, at Carrollton, Jan. 1.
Coila, at Coila, Jan. 2.
Sunflower, at Sunflower Jan. 9, a.m.
Tutwiler, at Tutwiler, Jan. 9, p.m.
Sidon and Cruger, at Sidon, Jan. 16.
Schlater, Jan. 23, a.m.
Dublin, at Dublin, Jan. 30.
Lambert, at Lambert, Feb. 6.
Phillipp, at Vance, Feb. 13.
Ruleville, Feb. 16, p.m.
Drew, at Drew, Feb. 17, p.m.
Belzoni, Feb. 20, a.m.
Moorehead, Feb. 20, p.m.
Indianola, Feb. 23, p.m.
Inverness, Feb. 27, a.m.
Minter City, Feb. 28, a.m.
Swift Town, ———.

District stewards are called to meet at Greenwood, Monday, January 3, in the Methodist Church at 10 a.m.

S. L. POPE, P. E.

Aberdeen Dist.—First Round.

Aberdeen, Dec. 26, 27
Houston, Jan. 2. 3.
Woodland, at Woodland, Jan. 4.
Shannon and Nettleton, at Shannon, Jan. 8, 9.
Verona, at Verona, Jan. 9, 10.
Prairie and Strong, at Strong, Jan. 15, 16.
Eupora and Maben, Jan. 18.
Bellefontaine, Jan. 19.
Mathiston, Jan. 20.
Vardaman, at Vardaman, Jan. 22, 23.
Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Paine's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton, at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccapola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

The District Stewards will please meet at Tupelo on Friday, December 17, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Greenville Dist.—First Round.

Shelby, a. m., Dec. 19.
Shaw, p. m., Dec. 19.
Rosedale, a. m., Dec. 26.
Friars Point, p.m., Dec. 26.
Evansville, a. m., Jan. 2.
Lula, p. m., Jan. 2.
Lake Cormorant, Jan. 9.
Coahoma and Lyon, a. m., Jan. 16.
Duncan, p. m., Jan. 16.
Merigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23.
Gunnison, a. m., Jan. 30.
Glen Allan, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb. 13.
Benoit, Feb. 20.
Tunica, Feb. 27.

District Stewards will meet at Cleveland on January 11 at 1 o'clock p. m. J. H. FELTS, P. E.

One example is worth a thousand arguments.—Gladstone.

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Eaumann of Varley & Baumann Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from Warner Drug Company, Nashville, Tenn.

Says it First and Says It Last.

Carrie G. Harrel, 319 Nicholson St., Norfolk, Va., writes: "I'll tell anybody that Foley's Honey and Tar is all right. It did me all the good. I said it first and I'll say it last." Thousands of bottles of this reliable remedy were bought last week by careful mothers so as to be prepared to check coughs, colds and croup at the beginning. It acts almost instantly, cuts phlegm, soothes raw, irritated membranes, stops tickling in throat.—Adv.

Starke's University

HOME SCHOOL, MILITARY.

Individual attention, intensive and thorough, develops mental power.

Night study under supervision of teacher.

Military training which produces alertness, secures obedience, promotes health.

House mother for small boys. Teachers live with boys.

Modern steam heated dormitory. Play ground and athletic field.

Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.

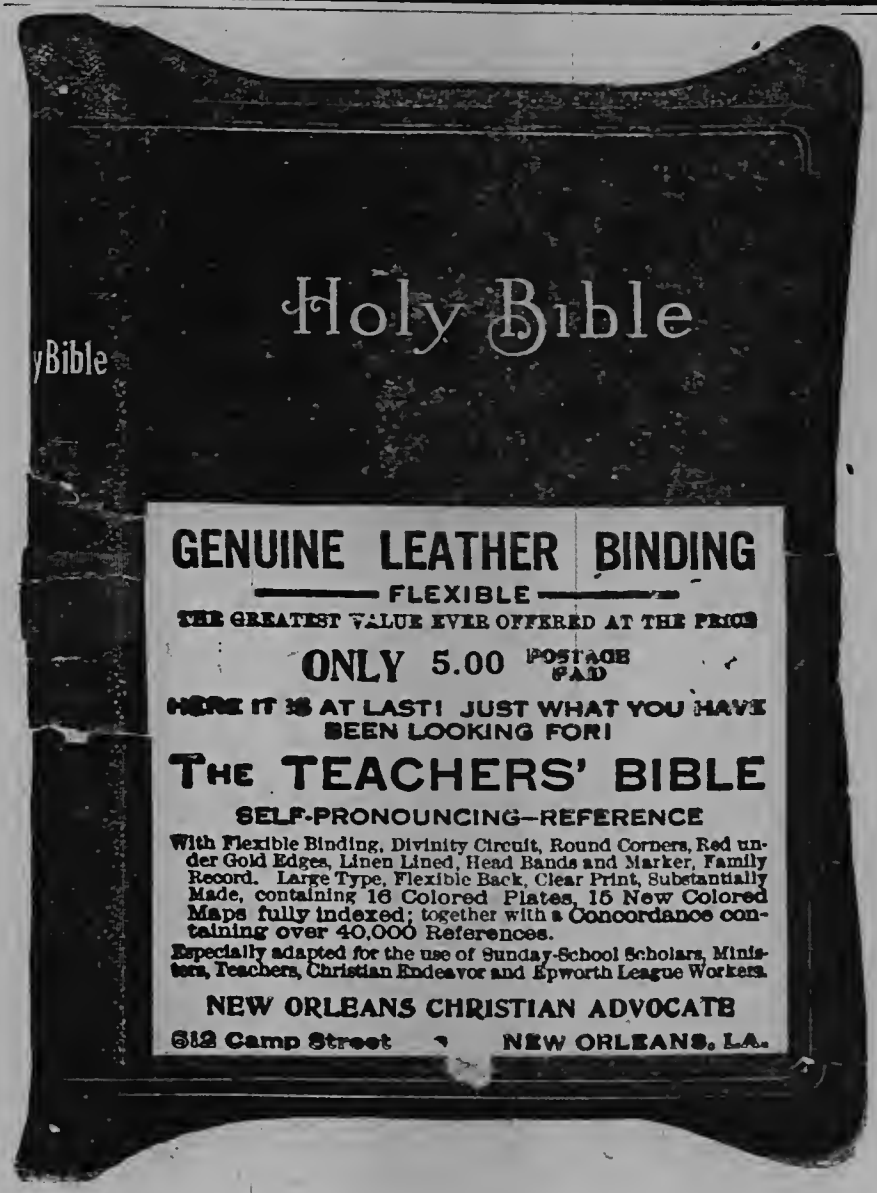
For further information write

J. M. STARKE, Montgomery, Ala.

"PUT THE BEST BEFORE YOUR GUEST"

Henry Clay Brand Coffee

NOT JUST ORDINARY COFFEE
IT IS BETTER
FOR SALE AT ALL FIRST CLASS GROCERS


Holy Bible
yBible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
612 Camp Street NEW ORLEANS, LA.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church South Whole No. 3333.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 23, 1920. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

TURNING THOUGHTS INTO THINGS.

While thinking is an abstract process, its culmination is in something tangible. The great inventions that have revolutionized industry were, at first, vague ideas in the minds of inventors, developing, through a process of thought and experimentation, into the machinos that carry on the world's work. It is truo that thoughts do not always culminate in so material a thing as a machine, but the right kind of thoughts must eventuate in some betterment of mankind, else they are in vain. A very practical question that some of us might ask ourselves with profit, is, "Does our thinking get us anywhere?"

HOW TIMES HAVE CHANGED!

We read this the othor day: "Perhaps the most successful executive in history was the centurion of the Bible. 'For I am a man under authority, having soldiers under me. And I say to this man, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it.' Marvelous man!" While elliciency on the part of employees may not have been the point in mind when the centurion was stating the ground of his appeal to the Master, it is at least illustrative of tho fact that in former times the payment of a day's wages insured the rendering of a day's work. But such is too often not the case to-day. The whole working class is in danger of being brought into disrepute by those laborers who seem to have adopted as their motto, "Do as little as you can for as much as you can get." By the way, we notice that the number of unemployed in the cities seems to be growing daily.

THE INNOCENT SUFFER.

One of the greatest tragedies growing out of the late war is the fact that three and one-half million children in Central Europe are facing starvation, thousands of others already having died for the lack of even tho bare necessaries of existence. It will probably always be so—that the innocent will suffer as the result of wrongdoing for which they aro not responsible—but the Christian world is at fault if it allows that suffering to reach larger proportions that is absolutely necessary. It is estimated that $30 will save the life of a child until the next harvest is available; of this amount, the countries where these children are can furnish two-thirds, leaving the other third, or $10, to be supplied from other sources. Many of our own people have passed through difficult times within tho past four years—but starvation has not stalked among us. Fully to be commended are those agencies which are endeavoring to raise funds in this country for the relief of suffering little ones in devastated lands. The Christmas spirit now so evident will save the life of many a child that otherwise would starve to death.

Christmas Again

Just as the birth of Christ marks the central date in history, so the celebration of that event on December 25 is the most significant event of each recurring year. The Babe of Bethlehem has become the Monarch of Mankind, and his name is revered among all the nations of earth. The sweep of his influence is as wide as the orbit of the sun, and the power of h gospel is the regnant force of the universe. Not by might has he enthroned Himself in the hearts of men, but by the compulsion of infinite love. He marshals no armies and He builds no navies, but with the flaming sword of righteousness in His hand He leads a mighty host against the strongholds of darkness and sin and drives the enemies of peace tumultuously before Him. He is setting up a Kingdom—not of force, but of righteousness, and peace, and joy in the Holy Spirit—a Kingdom not yet fully come, but inevitable in its consummation, since the foundation of God standeth sure. In the days when He was despised and rejected of men, when He was a man of sorrows and acquainted with grief, when He was esteemed smitten of God and afflicted, when He was wounded for our transgressions and bruised for our iniquities, when the chastisement of our peace was upon Him, not once did He lose faith in His Father or become despondent because He had to pour out His soul even unto death. The redemption of a race was His mission—and naught else could satisfy the passionate longing of His soul. Because He gave Himself for the world, the inviolable word has been spoken, "He shall see of the travail of His soul and shall be satisfied; by His knowledge shall My Righteous Servant justify many; and the pleasure of the Lord shall prosper in His hand." On this Christmas Day, as we rejoice in the Infinite Gift of God's love, it should be in our hearts to pray as we have never prayed before, "Thy Kingdom come, Thy will be done on earth as it is in heaven"; and as the seal of our faith that our prayer will be answered, we add, "For Thine is the Kingdom, and the power, and the glory, forever. Amen."

"A STIFF UPPER LIP."

The industrial world is in an unsettled condition; the prices of agricultural products are below the cost of production, business enterprises are facing a period of uncertainty, economic forces seem not to be functioning normally. It is evident that the era of readjustment following the war is at hand, and that it will take a good deal of time for the process to be completed. But there is no occasion for our lapsing into despair or of thinking that black ruin stares us in the face. In critical times men must be courageous, but calm. The universe has not lost its center of gravity, and sooner or later things will be restored to a state of normal equilibrium. Now is the time for us to maintain an optimistic spirit and keep a stiff upper lip."

HOW TO SPEND MONEY.

We do not propose to write an essay on personal or household economy; we merely want to call attention to some recent figures concerning the expenditures of our Government. We do not vouch for the accuracy of these figures, though we believe they are taken from official sources, being an analysis of our national budget by an official of the United States Bureau of Standards. According to this analysis, ninety three cents out of every dollar expended by the Government this year go for the support of our military and naval establishments, while only one cent of that dollar goes for education and the improvement of the public health. While the cities spend an average of six dollars per capita for education per year, and the States and private agencies about three dollars per capita, the National Government spends only about six cents. The Federal tax levy this year amounts to an average of fifty dollars for every man, woman, and child in the United States, and of this amount about forty-six dollars go for military purposes. Of course a great debt was incurred during the war, which must be paid, and we must maintain such a state of preparedness as will insure the highest possible degree of safety to the nation. But it strikes us that we have not yet learned how to spend our money for the best things.

BE KIND TO ANIMALS.

It is in our heart to commend those who are habitually inclined to be merciful to dumb animals, and to entreat those who have never given thought to the matter to deal gently with these faithful, but often unappreciated, servants of mankind. The mute suffering often endured by livestock during the bitter cold of winter would break our hearts if we could but realize it, and their brutal treatment by inhumane owners would stir the deepest indignation. Let parents teach their children to be kind to all breathing things, and let them set the good example. Gentleness is a most manly virtue.

New Orleans Christian Advocate

OFFICE, No. 812 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS.

Subscription Rates. One year, $2.00; six months, $1.

To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

IT'S NEVER YOUR CHURCH—IT'S YOU.

If you want to belong to the kind of a church
That's the kind of a church you like,
Don't go and pack your clothes in a grip
And start on a long, long hike.
You'll find elsewhere what you left behind,
'Cause there's nothing that's really new;
It's knock at yourself when you knock your church.
For it isn't the church—it's you.

A church is not made by those afraid
Lest some one else gets ahead;
When everyone works and nobody shirks,
You can work for the Lord—not praise,
And if you work for the Lord—not praise,
Your brother will help you, that's true;
Your church then will be what you want it to be,
For it's never your church—it's you.

—Western Christian Advocate.

THE CHRISTIAN COLLEGE IN THE LIGHT OF THE GREAT WAR.

By Rev. John A. Rice, A.M., D.D., LL.D.

I heard Woodrow Wilson say, when he was President of Princeton, that the best things a boy gets out of college life he gets not from the teachers, not in the classrooms, not from books and laboratories, but from the college life. The spirit of the institution is the most powerful educative factor in any college. That spirit is atmospheric, invisible, intangible, yet all-persuasive and inescapable. You can no more avoid it than you can the air on the campus. The things that make that spirit Christian are, therefore, of first importance, and that importance is strongly accentuated by the experiences of the Great War.

In the first place, it must be wholesomely religious. There are two dangers to be avoided. It is easy for a denominational college to lay stress upon professions their students make while there. Emphasis upon shibboleths, upon denominational phrases, upon sectarian tenets, upon mint, anise and cummin, may be good campaign slogans, but count for little with wide-awake young men and women trying to orient themselves in the big world. It is not impossible to substitute religiousness for both Christianity and education. The other danger is the opposite. Cold intellectualism is the constant peril of the earnest student bent upon finding the truth. Between these two extremes the Christ must be atmospheric. He must be unavoidable; not in mere formulae, but in fact, in real life and experience. There should be no place in the Christian college for the intellectual highbrow, on the one hand, or on the other for the ecclesiastical diplomat, the smooth manipulator of men and things, the man who carries all his religious goods on his coatsleeve and his countenance. Reality should so saturate his soul that he radiates it in every attitude as well as every act. Only reality can make us free. Conscious contact with reality at the very core of life and truth—this is the first passion of the Christian college. This is, perhaps, the first lesson of the war for us all. And all reality centers for the teacher in the individual student.

The weak point in all our education is that it is impersonal. We are so busy chasing facts that we are in danger of forgetting truth, and so busy dealing out facts in general as to forget that all our research may miss the individual soul. Education is for the student and not the student for education. My observation has been that there is very little intimate contact between the pupil and the teacher. Too few students, I fear, ever go to their professors for help in the deep and delicate problems that most concern them. All too few professors, I am afraid, ever have their students as warm friends in the holy of holies. When I was a college president I was able to report to the Annual Conference the per cent of the girls who professed a definite experience of religion, who regularly read their Bibles, who ever brought a soul to Christ, who ever did Christian work of any kind. The interviews in which I gained this knowledge were some of the richest hours I have ever had. And these girls now understand. Their warm appreciation shown in a hundred ways is one of the noblest blessings my home-coming brought me. Wherever I meet a Columbia College girl, I meet a most delightful friend devoted to the last degree. My dealings with them were personal, individual, in the spirit of reality. One by one I sought to bring the Christ into their lives. This, I thought, was my mission. The war has shown this ideal to be the right one. For all the values at stake turned upon the faithfulness and efficiency of each soldier in the place where he fought. The worth of one comes closer than ever to us now.

But the emphasis must not be on the individual experience alone. The interdependence of all life is another element in the atmosphere of the Christian college. Bourbonism, selfishness, the segregation of self—these are barbarous now. No man can be fully saved on an island. Brotherliness is as necessary to salvation as faith. We shall all be saved together or lost together. Getting into heaven or keeping out of hell is not the highest aim. We shall carry our brother with us into whichever state we enter finally. Our colleges must be socialized—must be dynamic centers for the Social Gospel of Jesus.

The bringing on of his social ideal as set forth in the Sermon on the Mount is our task, and the colleges must accept it as such. Whatever obstructs the progress of that ideal must go sooner or later. All our institutions must be readjusted to the new appreciation of the other half with its perils and problems, its pain and its privations. The democratizing, the humanitizing, the Christianizing of all our relationships in the home, the church, the schools, politics and statecraft, commerce and industry, and wherever else man meets man—this must be our newly emphasized aim.

The hour has struck also for Christian service as the supreme motive not only of personal life, but also of all our institutions. No business ought to survive a day that is not intended somehow to serve society at some point. No youth can be trusted or ought to be respected that seeks an education for selfish ends alone. Training for a career must now give way to training for service as the great incentive. Each doing his bit was the slogan of the war. Preparation of our children for doing more effectively their bit is the only justification for the vast outlay in our schools. Vocational interests press for fresh attention. Training by educational guidance from experience to experience, and through experience to further experience and into whole-hearted self-expression in sacrificial service to the whole social order—this is the new education. Finding his place as well as getting ready for it confronts every youth. Misfits and self-centered careers among graduates are a reflection upon the college.

There is also a new patriotism which reaches the lowliest. My native heath will always be the sweetest place to me in all the world, be it ever so humble. But I must not forget that the Hottentot feels the same way. College work is a part of the world life to-day. A world consciousness, a world conscience, a world passion, a world commission, a sense of world importance—these must be felt in the modern college. The Stars and Stripes should symbolize the moral leadership of mankind. Despite wedding her western way too closely to our stores to give place to universal democracy as the political creed of all peoples, making that creed prevail politically, industrially, and economically over all the earth is the task before the humblest institution that claims to be Christian.

Our colleges being a part of the total life of to-day, they must connect up with that life in all of its phases, with the thought-life in particular. We are passing through an intellectual crisis. There are great thought movements sweeping over every land. The reaction now on is only temporary. Narrowness and superficiality and the backward look will have their day. Whatever thinking we are doing must be done with the total self. We cannot think in one way politically, industrially, scientifically, philosophically, and in an altogether different way religiously. We must relate our religious thinking to all the rest so that it shall be a vital whole. Dogmas are of social origin. We make them out of our lives, in terms of our social experiences. Hence the forms of one generation may have little power over the next. That is a poor apology for a Christian college that ignores modern thought. If the college cannot grapple with the truth, who can? If the college is afraid of Jesus, who will teach Him? If in times like these the so-called Christian college leaves her constituents to find out from other sources what the world is thinking about, the whole world, the whole world in all the reaches of its turbulent soul, how can she justify her claim to be Christian?

We have learned what wrong education can do. We have learned also that upon religious education that is Christian the peace and the lasting progress of men and nations depend. Without it not only our democracy but also all our spiritual values will perish from the earth. Without it nothing is safe. Nothing is finally worth while.

Dallas, Texas.

LEAVES FROM THE LIFE OF DR. JOHN W. BOSWELL.

II.

Dear Brother Carley: In a previous communication I said, I was never "the hero of my own tales," or words to that effect. Nevertheless, I have had experiences—some thrilling, some otherwise. Preachers were apt to have experiences of all sorts in the days of my youth. The things here noted occurred away back when all traveling was done on horseback or in a one-horse buggy, and often over roads almost impassable. There was not a branch railroad in all the land, and but few through lines. They did not wind around or zigzag for the accommodation of preachers.

My first real itinerant experience was one winter night about the first of January, 1861. The brother I lodged with didn't seem to know anything about cold weather. There was a big fireplace and a big fire in it, but the two doors to the room were kept open, and this, with the cracks in the log house, made the temperature almost as cold as out of doors. I would stand before the fire and burn on one side while freezing on the other. I kept this up until bedtime. Then I was put to sleep in a little side room constructed entirely of clapboards—both roof and sides—and not closely put together. I could see the stars through the openings. What the bedding was I do not remember, but the covering was light and not much of it. I carried a blanket (a blue one); as all circuit riders of that day. But for that blanket and my warm blood, I should have nearly reached the freezing point. The experience was painful, but I was with a brother on a newly settled place, and fared no worse than he.

Another winter night's experience was different. It was warm for the season, and raining when I went to bed. Before day the weather changed. The rain stopped and snow fell. It was what was called a "searching snow." It certainly searched and found every nook and corner of the house. The snow fell to the depth of an inch all over the

floor and the bed. I learned that night how bears and other animals keep warm under such a cover. I was never as hot in bed before or since. Now and then I would cautiously reach out and get a handful of snow and cool off. But what a time I had getting up in the morning bare-footed in an inch of snow! I was no exception in that household—all had to do likewise or stay abed.

Six times I have been in "perils of waters." The first was in crossing Hatchie River bottom near Cornerville, Mississippi. A big overflow had subsided just enough to put the water inside the bunks, but the back-water was still in evidence. Two roads were before me. The ferryman advised me to take "the lower one." After going a half mile I struck the first slough. The pond was filled with drift-wood and fallen timber, so that it was impossible to cross it on my horse. A large tree had fallen almost parallel with the bank of the slough—with about three feet of ground between the tree and the water. I led my horse nearly up to the drift, gave him a strong and sudden push and he dropped into the water. In a minute he was across the slough. I followed afoot over the drift. There was no water in sight when I remounted, but I soon saw a plenty—a sea of it, not more than an inch deep where I entered it, but it grew deeper and deeper as I advanced. I soon saw that I was heading for a swim, and made ready. I rode up to a big stump, pulled off my clothes, put them and my saddle-bags on my shoulder and was immediately in swimming water. Fortunately the deep water was not more than thirty feet wide. I was soon on solid ground and safe.

It was on the ferry-boat at this crossing that I married my first couple, the 7th of February, 1863. Snow was falling at a lively rate. The girl in the case had run away to meet her beloved. In doing so she had waded three sloughs waist-deep in water. When the gentleman asked: "What do you charge me, parson?" I said, "Nothing but to love your wife and take care of her." The man was young, and a widower, and this second wife lived only three weeks. She caught her death cold wading water for his sake.

The next time I made a risk in water was in an effort to get over Forked Deer River somewhere in the vicinity of Humboldt, Tennessee. High water had destroyed the bridge, leaving no way for horses and vehicles to cross except to swim. I sent my wife across on a skiff. I concluded to swim. I pulled off my shoes and socks and rolled up my pantaloons above my knees. When I reached deep water I stood up on the buggy seat. Everything went out of sight except my body and my horse's head. I went over all right. Just as I drove up on one side of the stream another preacher, J. J. Brooks, and his wife drove up on the other. Brother Brooks was a great, big fat man. He decided that he could do as well as I did. There was one difference in my favor: I was driving a good, sensible horse. He was driving a stubborn mule. He made ready as I had done, first seeing that his wife had crossed safely. He started in, but when he got to swimming water he forgot all about standing up on his buggy seat. He got as wet as Governor Edwards said he would make New Jersey: as wet as the Atlantic Ocean.

Another peril encountered was in the back-waters of White River in Arkansas. The river was not full and I was surprised when I came to a bayou, perhaps four miles from the river, full and overflowing, and hundreds of yards wide. The bayou was spanned by a bridge that could not be seen. I knew the location of the bridge and that it was well weighted with rock, but I didn't know how deep it was covered with water. I unharnessed one of my horses and waded in. The water was barely three feet deep. I put the horse back in the traces and went across safely. I had gone but a short distance when I struck more water—not too deep for the horse to wade, but too deep for comfortable riding in a buggy. Fortunately my buggy was a plano-box, and water tight. It floated like an old-fashioned Mississippi River-bottom bateau. I could not see the road and goverened my course by the notches on the trees. Nothing went wrong. I got through safely, and was as thankful as a man could well be. I could not be persuaded to undertake the like again.

I had another experience in water, but not perilous. It was amusing. At least a stranger looking on from a distance would have taken a hearty laugh. It had been raining a long time and the roads were in a bad fix, especially across the creek bottoms. Wife and I started from Hickory Flat, Miss., to Jackson, Tenn. At the middle of the first day my horse showed signs of being tired, and his shoulders became sore. In fact, like Birmingham's horse, he became very much "discouraged" and declined to go without assistance. At bad places, when he stopped, I got out and pushed just enough to let him know. That was all he needed. We came to a creek—shallow, but about thirty feet wide. He waded in and over to about eight feet of the opposite bank and stopped. He couldn't be persuaded to move, nor would he be forced. I got out to help. There was nothing else to do. I stripped off all the clothing I could spare, got a fence rail and put it from the front wheel to the bank. On this wife walked to dry ground. Then I waded in and laid my hands on the buggy. Bob felt a gentle push and out he went. I didn't help to the extent of ten pounds, but Bob thought I did.

I might have saved myself trouble had I adopted the tactics of one of our North Mississippi Conference preachers, as reported several years ago. Whether true or false, the story goes this way: "I was on my rounds," said Brother W——, "when for some cause my horse failed. He couldn't travel, and I was forced to seek help. I called on a gentleman living close by, who readily offered the loan of a spare horse. The kind-hearted gentleman told me frankly that the horse was balky, and added, 'My boys drive him, but sometimes they have to cuss him to get him to go.' I thanked the gentleman and told him I thought I could get along without cussing. The horse performed nicely until I came to a creek with steep banks. He got through the water but hesitated at the heavy climb up the bank. I begged and coaxed the animal to no purpose. I tried to lead him but he wouldn't move. I got on his back and tried to ride him out, but all in vain. Finally I concluded to quote Scripture on him. I stood up in the buggy and with emphasis on the last clause, I said: 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' The horse took the hint and gave me no more trouble."

How did this story originate if Brother W—— had no such experience and didn't tell it?

"DO IT FUST"—DAVID HARUM.

By Rev. T. B. Holloman.

(This posthumous article will, we are sure, be read with unusual interest by the multitudes of friends of the lamented Dr. Holloman.—Editor.)

Dear Brother Carley: Now that the Conference sessions are over and the brethren have, for the second time, placed me among the fathers, I claim a few lines to moralize.

Some years ago I read the then popular novel, "David Harum," which bristled with common sense aphorisms and rugged philosophy. One of David's soliloquies, interpreting the Golden Rule, was, "Find out what the other fellow wants to do to you, and do it to him fust"—a nutshell full of every-day practices.

"But," you say, "what has this to do with Conferences and preachers?" Well, much, if experience is to serve as teacher. It is the time for criticisms and prejudgments of incoming pastors.

Full many a family has already been analyzed, and obstacles erected to the pastor's success by placing him below par by the gossiping parasite. The plucked bird does not recognize himself in the picture presented, and the self-sacrificing wife stands aghast at the man upon whom she has looked with greatest pride. New doctors, new lawyers and others may come unnoticed, but the new pastor must needs be measured and sized up from every angle; a process of prejudging which recalls David Harum's backwoods philosophy of "doing it fust." Over and against this disposition our Master places the Parable of the Beam and the Mote, which we do well to heed.

Dec. 5, 1919.

EXCLUSIVE OBJECTS OF THE ANTI-SALOON LEAGUE.

Articles have been written and statements made which mistakenly attribute to the Anti-Saloon League of America aims and, indeed, activities which are not only not authorized, but which, indeed, are positively forbidden by the constitution of the League. The second article of the constitution declares: "The object of this league is the extermination of the beverage liquor traffic. Furthermore, the League pledges itself to maintain strict neutrality on all questions of public policy not directly connected with the traffic in strong drink."

As chairman of the National Legislative Committee of the Anti-Saloon League of America since the organization of that committee in 1913, I officially declare that the Anti-Saloon League of America has never violated the constitution, as stated above. Whatever may be the personal opinion or activities of some individual supporters of the Anti-Saloon League of America, the League itself as an organization is not supporting either directly or indirectly any efforts to secure legislation concerning gambling, Sabbath observance, divorce, social impurity, tobacco, etc. Legislation proposed on these great questions by various persons or organizations may or may not be desirable or wise, but the Anti-Saloon League is positively forbidden by its constitution to take any part in any movement which is not directly concerned with the extermination of the beverage liquor traffic.

JAMES CANNON, JR.

DIGGING AT DUTY.

Many a man now eminent in his trade or profession has begun in a humble way, as an apprentice or novitiate, and by sheer resourcefulness and downright hard work has beaten his way to success. A former superintendent of motive power on the Pennsylvania lines thus described his rise to his important position: "I got in there (on the system) and was given a chance to dig, and I dug!" Another official of the same road once sized up the human-power situation in this fashion: "The fellows learn that the longest poles knock the most plums." When a young man is given a chance to do even the humblest work, the only way to begin is to begin. If he is afforded an opportunity to dig, let him dig in! There is a man in Scripture who weakly declared: "I cannot dig." That was pretty bad, although he had grace enough to add: "To beg I am ashamed." Not every man, indeed, can work as a day laborer. There are still those, plenty of them, who even in these days of steam shovels and electric motors sell their muscles or bend their energy in aging toil. But most people to-day, while engaged many of them in manual employments, must use their wits to spare their backs and strive to attain a skill which will relieve toil of its most tiresome forms of drudgery. Yet, however we may arrange it, there will nevertheless remain a certain amount of downright demand which can be met and countered only by digging in. The practice that makes perfect is often a laborious calculation, an intense application of brain power, an unsparing devotion, or an emotional strain which leaves the subject of the process the worst-tired man at the end of the day that there is to be found anywhere in town. Especially when the feelings and sympathies, as well as the mind and muscles, are strained is the the intense and persistent. Nevertheless, it is only by toil and sacrifice and perseverance that life's highest prizes are won. It rests with us to determine, when confronted with any unfamiliar, yet promising situation, whether we shall "give it up" before we try, or try with a vehemence of zeal, a resoluteness of purpose, and a persistence of activity which simply wring prosperity out of poverty, and conquer circumstance by sheer force of character. "I cannot dig!" "I dare!" Here are two types of men, one a failure and the other a force. Which type are you?—Zion's Herald.

TO THE MISSISSIPPI CONFERENCE.

My Dear Brethren: Seeing in the current issue of the New Orleans Christian Advocate, which carried a report of the proceedings of your Conference session, that, on motion of Brother C. W. Crisler, you adopted a resolution expressing the affectionate esteem of the Conference for me, I accept this method of making reply to your generous thoughtfulness of me in my time of suffering and inability to be actively engaged in the work which lies your hearts and lies my heart. I cannot only express my sense of gratitude for your thoughtfulness of me. From my entrance among you I have loved you. My indebtedness to you for uniform kindnesses is more than I can express, and daily I have you in remembrance, making prayers for you that you might be blessed with all heavenly blessings in your own hearts and in your abundant labors. Truly the Lord has guided you, as the great increase of members to the church clearly makes manifest. In all these victories I rejoice with you, and assure you it would have been a blessing to me if I could have been present at your Conference and joined with you in giving thanks unto the Great Head of the church for His presence in your ministry. May all riches of grace abound unto you continually.

I am glad to report my physical condition improved, yet at times I have great suffering. I trust you will be mindful of me in your prayers. Believe me to be sincerely your brother in the gospel of our Lord Jesus Christ. JOHN C. KILGO.

Charlotte, N. C.

A SUPERANNUATE SUPERANNUATED.

By Rev. T. W. Adams.

Well, they have gone and done it the second time! The Conference at Meridian last year superannuated me, but it had to be done again at this Conference. I rested about three months in the first of the year, and it so refreshed me that I took up my old work of preaching. I preached sixty-four times during the year. It was too much for me, and I almost collapsed. I have had to quit all pulpit work.

I never realized, while well and strong, how much joy and satisfaction it was to preach. Now, "old and worn out," I want to preach all the time. I wonder if I can preach when I get to heaven. Of one thing I am sure—my ascended friend, Tom Holloman, and I will hold sweet and blissful fellowship that shall never be disturbed by suffering or parting. I missed him at this Conference more than I can tell.

Our Memorial Service, Sunday at 3 p.m., was devoted wholly to his memory. He was the only member of the Conference who passed to his reward last year. No man in our midst was more loved. His passing from us gave us great sorrow, but no one has any doubt of his glory and rich reward at God's right hand. The service in memory of my precious son in 1919 made my heart bleed; the service in 1920, in memory of my oldest friend, Tom Holloman, opened afresh the wound and overwhelmed me. All during the Conference I felt lonesome and sad—"Tom Holloman is not here, and will never attend another session of the Conference." This thought painfully oppressed me. But we will meet in heaven.

I passed my first year in the superannuate class, and was advanced to the class of the second year. Good! If I can complete this year with credit, I shall be happy. I am going to do my best—may the Lord help me! I implore all the brethren to pray for me.

Brother Noble was given work, and Brother Barr was added to the Honor Roll. I congratulate him on his promotion. I hope he may wear his new honors with dignity and sweetness of spirit. I am sure he will.

It is the best thing possible for us to wear out ourselves in God's work and put our all into the building up of His kingdom. Human activities can not be directed to any other end so noble and profitable. If I had my life to live over, it should be spent in preaching Jesus Christ and Him crucified. There is mighty little money in it, but God's work, and God's love, and God's approval are values infinitely greater than all worldly riches. The hundreds of souls God has saved through my ministry, and the thousands comforted and strengthened have meant more to me in gladness of heart than millions of dollars could have done. In this holy work we can and do lay up for ourselves heavenly treasures. We can afford to bear patiently all the hardships we are called upon to bear in the service of God and humanity.

In our annual memorial services the question comes unbidden, "Who will be the next one to fall?" May we all live in constant readiness for the coming of the Son of man."

May 1921 be a fine year for the Advocate and for the editor!

THESE TIMES.

By Rev. J. Tillery Lewis.

I just want to preface this article with a short reference to the Conference recently held in the little city of Charleston, then expostulate somewhat against the tendency of the times.

Charleston was greatly blessed by having the North Mississippi Conference meet with our church. Everything, from the opening session to the reading of the appointments, was an inspiration to our whole city. The presence of that body of Christian workers in our city was something new under the sun for Charleston. Many said "IT JUST CAN NOT BE DONE"—entertaining so many—but it was done.

Those Connectional visitors, even, were accepted by our good people as worthy while men. The messages brought by these brethren were an inspiration to our church. All our folks fell in love with Bishop McMurry and are yet talking about the great message that he brought on Sunday. The congregations of the other churches were delighted with the sermons preached by their Methodist friends.

No man ever had better and more efficient captains and lieutenants, to serve under him, than I had associated with me in caring for the Conference. Every one of them addressed himself to the work he was asked to do with joy and enthusiasm. Save for the fact that I was worked rather strenuously for the first four days, I had no trouble at all. It was a joy and pleasure all around. This is due in a large measure to the fact that our guests were agreeable men and women who were easily pleased.

As I see things, at this writing, it would be a mistake to change our plan of caring for the Conference. Charleston will welcome the North Mississippi Conference back to her borders when that body is again scheduled to meet here.

These Times.

The human family is responsive to but three appeals: 1. Appeal to right; 2. Appeal to expediency; 3. Appeal to force. In times like these through which we are passing, our church and State will be maintained, alone, by those who are amenable to the appeal to RIGHT. With but few exceptions, the Christian—the individual who fears God and delights to do His will—is the only kind of man who can be depended upon to maintain law, order and right amid times like these into which we are rapidly passing. The church and the State are the foundation sills upon which our civilization is builded. We can not afford to allow either to go to pieces. If we desert the church in these times, it will be but a question of time before our State will also be deserted; then we will have chaos.

Some of our people have already begun to cut out altogether their support of the church. Others are threatening not to pay their taxes, but allow their property to be sold, then redeem same later. In times like these it is our duty to strain a point both to keep up our support of the church and to pay our taxes. If we fail at either point, we will but hasten our doom. Without money, our State can not do business. Our schools will be closed, then our children will be turned loose without restraint, many of them, to follow the lead of bad men and women who will make criminals out of them.

Yes, I know these are hard times, and they are likely to become harder. But noble men grit their teeth, hold a stiff upper lip and stick out their lower jaw, amid times like these, with grim determination to save their homes, families and civilization. Who is going to protect your home and loved ones, when you throw down the church of God and your support of the State? Why should you wish to live selfishly, and at the same time receive and benefit by the protection offered by the church and State? As Christians we will stand by our guns, even though all other men desert.

God is allowing us to be tested. Shall we ring true, or will these testing times but prove that we are hypocrites? If we are but hypocrites, and will not repent, then the sooner we are dead, the better off will God and the world be.

These are times for all church members to say: "As for me and my house, we will serve the Lord."

Charleston, Miss.

LOUISIANA CONFERENCE SET-UP MEETING.

A large and enthusiastic meeting of those interested in Christian Education for the Louisiana Conference was held at the First Methodist Church, in Shreveport, on Dec. 9. Every presiding elder was present and a large number of leaders in the various organizations of the church. The opening devotional exercises were conducted by Rev. W. L. Doss, Jr., presiding elder of the Alexandria District. The objectives of the campaign were succinctly given in an address by the Secretary of Education, Rev. Albert S. Lutz. The inspirational address was given by Rev. J. L. Neill, of Nashville, Tenn., who clearly showed the need for a Christian Education Movement at this time.

At the noon hour the brethren took lunch together at the Inn Hotel. In the afternoon the devotional exercises were conducted by Rev. Alonzo Early, the Field Secretary of the Sunday schools. The Cultural Program of the Movement was explained by the Secretary of Education.

The presiding elders announce the following dates for district group meetings:

Shreveport District, at Shreveport, Jan. 4.
Monroe-Ruston District, at Rayville, Jan. 5.
Lake Charles District, at Lake Charles, Jan. 7.
French Mission District, at Houma, Jan. 8.
New Orleans District, at New Orleans, Jan. 11.
Alexandria District, at Alexandria, Jan. 12.
Baton Rouge District, at Baton Rouge, Jan. 13.

The cultural program ought to begin with Watch-Night Service, for which a full program has been made out. Pastors ought to adopt as much of this as possible and make an effort to have one of these meetings in each charge.

There will be sent to each pastor a book known as "Spiritual Resources Manual," in which suggestive themes are named for the month of January. The topic for Jan. 2 is, "Beginning the Year With the Book," and for Jan. 9, "The Prayer that Teaches How to Pray." Since the distinct group meetings will take place during the time the Program for Spiritual Culture is to be put on, the pastors are urged to take up this matter with the beginning of the year and as soon as the book is sent them to plan definitely their work.

REPORTER.

WANTED—Some one to care for an invalid lady. Address 309 Washington Street, Natchitoches, La.

HARTWELL
HOUSE OF GIFTS
FURNITURE, DRAPERIES, RUGS,
LIGHTING FIXTURES
213 BARONNE ST., NEW ORLEANS.

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey Cream and Milk
Phones, Jack. 1080 or Main 3530
1081 3531

I Must Keep Faith

BY A METHODIST LAYMAN.

In 1919 I made a pledge to the Missionary Centenary.

That pledge was not made hastily or unadvisedly, but from a deep sense of the urgent need for a great forward movement in missions, as the only hope for the world and perhaps for the Church itself.

That pledge was my authorization to the Centenary Commission and the Boards to proceed with the program which they had presented for my approval and support.

It was made in good faith.

God helping me, it shall be redeemed.

I MUST KEEP FAITH, and for many reasons:

1. **Because every reason that existed a year ago for a great missionary advance exists to-day and carries equal or greater weight.**

The threat of universal chaos seems greater now than then. Apart from the Gospel, the world has less ground for hope. If there were reasons then why I should do more for missions, there is greater reason now.

2. **My pledge was made in consideration of the Centenary's promise to carry out a certain program—to do certain specific things.** Many of those things have been done; the others are being done as rapidly as possible. The funds contributed so far have been applied exactly as promised. The Centenary has kept faith with me. I must keep faith with the Centenary.

3. **The Centenary has made good—it has justified the fullest confidence.** Merely to enumerate the fine things that it has already accomplished would require a volume — the missionaries sent out, the churches built, the hospitals opened, the schools established or enlarged, the new territory entered and new stations opened, the relief extended to starving Europe, the insufficient pastoral salaries supplemented at home, the hundred thousand souls gathered in during the evangelistic campaign. By these priceless results the Centenary has justified itself many times over.

4. **But these achievements, great as they are, are only the beginning—the first fruits of a five-year program.** There are hundreds of missionaries yet to be sent, thousands of native leaders to be trained, scores of churches to be built, schools to be opened, social service agencies to be established, millions at home and abroad to be evangelized. Withdrawal of my further support would mean that some part of this great program would be left undone — that some benighted brother, perhaps many, would be denied light. I dare not have such a responsibility. **I must keep faith.**

5. **I must keep faith with the missionaries at the front.** How the Centenary has heartened and inspired them! To their depleted ranks, hard-pressed and poorly equipped, it means the turning of the tide — the Chateau Thierry of a great offensive of love. Should the promised support now be withheld, distress and despair would be unspeakable — their last state worse than the first.

6. **I must keep faith with the native Church that we have gathered out of heathenism.** From every mission field come thrilling reports of a new sense of responsibility on the part of the native Christians, of generous contributions, of growing self-support, of missionary zeal, of upspringing revival fires—all as a result of the Centenary. There must be no lapse—no surrender of these great gains. I must keep faith.

7. **I must keep faith, because a dollar to-day will go scarcely half as far as it would when my pledge was made.** At best, with every subscription paid in full, it is going to be difficult to provide for all the pressing needs that made up the original askings. I must redeem my pledge in full.

8. **I must keep faith with myself.** Having set out to do a fine thing for God, I could turn back, even if I would, only at too great peril to myself. I cannot renounce the greater joy of co-operation and service that the Centenary has brought me. I dare not turn my back upon the heavenly vision, lest perchance it be forever.

9. **I must keep faith with my Lord.** He is depending upon me. I am his mouthpiece, his messenger, his representative among men. There is no other way. The Centenary has enabled me more fully than ever before to enter into the fellowship of His purpose and program. I must keep faith with Him.

SO I SHALL PAY MY VOW.

And though it mean sacrifice, still will I pay it, glad to enter into "the fellowship of His sufferings" who has suffered so much for me and for all the world.

THE ABOVE STATEMENT

voices the faith of a multitude of our laymen. Will not every subscriber to the Centenary Fund make it his creed?

We must make the second annual distribution to the departments in January. Up to date the Centenary has MADE GOOD in every part of its program. We confidently count on the co-operation of the Centenary organization throughout the Church to enable us to make good in this second distribution. To this end let every subscriber at once complete the second payment on his pledge. Let the collecting committee in every local church be as definitely trained for the collection of individual subscriptions as they were to secure these subscriptions in the Eight-day Drive.

The spirit of the great Centenary in no way recedes. With a vital faith in God and confidence in our people, let us "carry on."

W. B. BEAUCHAMP,
Secretary for Centenary Commission.

BY THIS SIGN EDUCATE

America has made up her mind to be educated. And the American will is indomitable.

But we must make a choice in the character of our culture. It will be Christian or Pagan, Spiritual or Materialistic. Our destiny depends upon our choice.

Germany had no Christian colleges, and her education led the world to the brink of ruin. Culture bred to materialism will always wreck the nation which adopts it.

In the Colonial period of our history all American schools and colleges were Christian institutions. The great majority of them were Christian until the civil war.

But strong secularizing and materialistic tendencies set in, aided and abetted by the universities of Germany. During the last quarter of a century this Prussian influence has typed the big secular colleges and universities of America.

Follow these tendencies to their logical development and we have Prussianism and all that it means to the world and to the nation that upholds it. The German super-state was built on Humboldt's advice: "Whatever you would put into the life of the nation, you must first put into the schools of the nation."

The Church Stands for Christian Education

The Christian Education Movement is the reply of the Church to these attempts to paganize our culture. Its ultimate objective is to Christianize all educational processes, to train a whole generation of Christians, to make all the world Christian.

Its immediate objective is to revolutionize the mind of Methodism concerning the rightful place of Christian education in the life of the world and the church. It aims to equip and adequately maintain the finest and most deeply spiritual system of schools and colleges in the world, that their influence through their students may permeate and eventually control the culture of the land.

The Cross Is at the Center

At the heart of the Christian Education Movement stands the Cross—representative of unselfish service, vicarious sacrifice, redemptive power. From the Cross it draws both its motive and its ideal. In the Cross it centers all its hopes for the world.

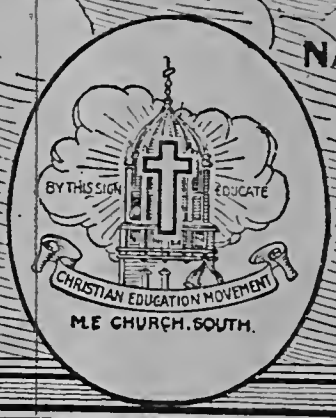
We are not the exponents of mere education, as such. We are the exponents of a particular kind of education. And that is the Christian kind.

It trains heart, head, and hand together. It believes in the polished intellect and the regenerated spirit. It preaches that the soul of education is the education of the soul.

CHRISTIAN EDUCATION MOVEMENT

M. E. CHURCH - SOUTH

NASHVILLE TENN.



The Home Circle

A CHRISTMAS SONG OF HOME.

By Alexander Lewis Fraser.

Come, sing a song of home, boys;
Come, think a while of home joys—
Of founts no drought of time can ever drain.
For when it's nigh to Christmas dawn,
On memory's pinions we are gone,
Those streams of pure delight to taste again.

So sing a song of mother,
Of father, sister, brother,
Of love that ever hovered o'er our cot,
Of the sweet kiss that always healed,
Of the low chair at which we kneeled,
Oh! surely home is old earth's dearest spot.

Though change has found the home, boys,
To-night its haunts we'll roam, boys—
See childhood's white, sweet room; see kith and kin;
See the warm hearth, half-circled, bright,
See our own mother's window light
That shone there till her last dear lad was in!

—Christian Guardian.

A BELATED CHRISTMAS GIFT.

By Mrs. George S. Brown.

It was the day before Christmas when the conductor on No. 9 of the L. & N. R. R. came into the smoking car to announce a wreck ahead and the probability of a long delay. The passengers were rebellious, and none more so than Herbert Hewitt, who had just been forming mental pictures of the sweetest little wife in the world, as she sat in their cozy home, her nimble fingers weaving all sorts of jim cracks for all the kith and kin. He could see her glancing at the clock and counting the hours in her own childish way until she should meet him at the depot, smiling the brightest of welcomes.

A Christmas on the road is no Christmas at all, but it was not of himself that young Hewitt thought, but of the loneliness and disappointment of his wife. It was not as if she had little ones to plan for and to divert her, for their only little darling had been claimed by the Angel of Death five years since. He knew Alma would be thinking of little Edith, for it was their custom to hang the tiny stockings every Christmas just as they had done the three years Edith danced about the home. Not only was the stocking filled, but toys were placed all about, and on Christmas morning Alma always had some little orphan child to come and claim all that Santa Claus had brought. The child's happiness made them forget their own heart-ache.

A business trip had taken Hewitt to the North, and he had dispatched it with all possible haste, only to be thwarted by a miserable railroad wreck. He stalked out of the car, determined to clear away the entire wreck himself, but he stopped in dismay at the scene before him. Some of the men were cursing, many were fuming; nothing could be done. Hewitt went back to his seat in the Pullman and put his face down in his hands in utter dejection.

He was roused from his unpleasant reverie by a piping voice close at his knee. "Is you crying, Mr. Man?" Hewitt looked down at a pair of blue eyes gazing up at him from a mass of golden curls and caught his breath, for the child was so like his own baby Edith.

"Is you crying tause the train's b'oke down?"

Hewitt lifted the child reverently to his knee and answered: "Yes, little one; I do feel like crying, because to-morrow is Christmas, you know."

"Kismus? O zat's the day Santa Taus tums. I didn't know 'twas Kismus. Nobody told me nuffin 'bout it."

"Didn't Mother tell you, baby?" Slowly the little one shook her head. "Muvver don. I want a doll and a chair and heaps o' sings and now Santa Taus tant tum, taus the twain aint dot any chimney." The tears gathered in her eyes and her voice broke in a sob.

Hearing her, a lady came forward and took the child in her arms. "What's the matter, Doris? You must not bother the gentleman."

"I tant hang up my 'tocking and Santa Taus won't tum on the twain," cried the baby.

"Oh, who ever told you anything about Christmas," said the woman somewhat irritably.

"I'm afraid I did," said Hewitt apologetically; but I thought, of course, all children knew."

"She knew and remembers well last year, but things are different now. Her parents have both died since and there was no one to take her but me. I am taking her to an orphanage in New Orleans, as I am a working woman and unable to provide for her."

With that she moved away; but Herbert Hewitt's thoughts were turned in another channel. He forgot his own disappointment and even his wife's picture faded and gave place to a weeping child—one that seemed to be his own little Edith.

As night came on, his thoughts took definite shape. Little Doris should have a Christmas on the train. In his grip was a beautiful doll and some trinkets and candy galore meant for the child that Alma would search out; so why not give them to Doris? He walked to the end of the car, where little Doris sat cuddling Teddy Bear, and told her to hang up her stocking, as Santa Claus had just sent a telegram saying he was on the way. How little Doris' eyes sparkled as she slipped off her shoes and eagerly handed him the tiny stocking which he hung on the basket over the window!

Going outside, he cut off a branch from a pine tree, and, bringing it in after Doris was asleep, propped it up and began to hang on it everything he had in his grip that a child would like. Other passengers became interested and made contributions, for Doris was the only child on the car.

Christmas morning dawned bright and fair, and the passengers stifled their sighs and suppressed complaints of delay when they saw Doris dancing about, hugging her doll and giving screams of delight. "Santa Taus did tum," she sang over and over.

The joy of the little girl brought all the passengers together, and the day was passed in jest and story and song as the train sped on.

In the afternoon, as little Doris lay with her curly head pillowed on Hewitt's arm, he felt that he could never give her up. A conference with the lady who had her in charge ended by Doris's being given to Hewitt rather than being placed in an orphanage.

Hewitt wired his wife, "I am bringing a live doll," and when he placed Little Doris in her arms he said, "This is a belated Christmas gift, dear; but the most precious I could find," and Alma, looking down into the pretty face that brought so vividly before her that of her own little Edith, whispered "I am content."

New Orleans, La.

HOW MUCH IT MEANT WHEN MOTHER PRAYED.

In a meeting of ministers whose intent was the deepening of the spiritual life, one of the members, a veritable modern saint, arose and related this incident of his early life. One night, he said, when he was a boy on the old farm, he went to bed as usual in the open garret, and as he was dozing off into sleep he heard a familiar footfall on the uncovered stairway. He knew quite well who it was, but he thought he would feign sleep and see what she might do. Slowly, on tiptoe lest she might wake him, she went to the end of the long chamber, put her candle down upon the old-fashioned bureau, took a hard bottomed chair that stood near by and, bringing it to his bedside, knelt down and buried her face in her hands. Never had his heart beat so fast or so loud, he declared as it did that night. It seemed as if he must undeceive her by raising up in bed, reaching his arms around her neck and giving her a kiss that had more love in it than any he had ever planted on her fond face. But he restrained the impulse, and, instead, she arose after the lapse of many minutes and kissed him; and then carried the chair back to its place, took the candle and went downstairs. But he did not go to sleep. It was long after midnight ere his drowsiness returned and all through those long hours, he told us, two great thoughts kept coursing through his mind and heart. The first was, with such a mother praying for me what manner of man I ought to become, and the second, I must see to it that nothing that I am responsible for comes between those prayers and their answer. He concluded the incident by saying that the memory of that evening had chastened his whole life and often since entering the ministry the thought of his mother's prayers had proved a source of inspiration and strength.—John Balcom Shaw.

GUARANTEE.

If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it - good old Luzianne. At your dealer's you will find it - with our guarantee behind it - good old Luzianne.

Goes Twice as Far

LUZIANNE

coffee

Wm. B. Reily & Co. Inc. New Orleans

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Feltz, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 812 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL RELIGION.

There is no other kind of religion except that which is personal. Religious principles may be expressed in social conventions, business ethics, enactments of the legislatures, and the like, but that expression grows out of the fact that in somebody's heart there is glowing a pure flame of devotion to God.

Still, since the words, "personal religion," have come to have the significance of individual acceptance and practice of the obligations of the Christian religion, it is well to lay emphasis upon them as expressive of the fundamental requirement of those who really hope to enter into the inheritance of the saints. It is the glory of the gospel that its power to redeem the life is self-authenticating. The man or woman who studies to know God's will, who communes with him in prayer and worships him in service, who loves his neighbor as he loves himself, and who looks upon the performance of duty, not as a burden but as a privilege, has a sense of acceptance with God that is both satisfying and joyous.

We earnestly hope that the year just opening before us will be rich in the development of those beautiful virtues that are so intimately associated with the quiet, simple, unassuming personal life. It may be that we shall be called upon to face difficulties and trials, that we shall have to pass through the valley of sorrow, that we shall have to enter into the thickest of the fray in order to preserve those things for which we stand; but in spite of all these, by faith and prayer and the study of God's Word we can have the beautiful experience of "growing in grace and in the knowledge of our Lord and Savior Jesus Christ." Whatever else we do, let us adorn our lives with the beauty of this achievement.

WORK THAT COUNTS FOR MOST.

Under the above caption, Dr. A. J. Weeks, the distinguished editor of the Texas Christian Advocate, writes as follows:

"Bishop Joseph F. Berry, of the Methodist Episcopal Church, says: 'If the eighteen thousand Methodist Episcopal ministers would devote one week to a tactful, pushful, canvass for our Church papers and do nothing else during that time, it would be the best investment of seven days which the denomination ever made.' This is certainly true, as the church paper placed in a Methodist home continues its work on through the year.

"We are making a desperate effort to almost double the list of subscribers to this Advocate because we know it will greatly increase the efficiency and power of the church. Just as soon as the twelve hundred and fifty pastors in our eight patronizing Conferences undertake to do this thing, success will be assured. Furthermore, if we succeed in doing this, we will succeed in every other undertaking of the church.

"We are interested in renewals as well as new subscribers and frequently these depend upon the interest the pastor shows in securing them. On account of the low price of cotton many subscribers are going to be disposed to stop the church paper as the first step in economy. They think that is one thing they can do without. Can they safely do without it? It costs less than five cents a week and its influence can not begin to be estimated in any home where it goes regularly. We can not think of poorer economy than cutting off the soul food of the family when that means a saving of only five cents a week.

"If this increased circulation of the Advocate is going to be secured, it must be done now, as these are the best months to secure subscribers. Then to do it now means to put into the church at the beginning of the year the influence that comes from increased information about the work of God in the world."

The above are timely words, and we quote them for the purpose of endorsing them and applying them to our own Conferences and the New Orleans Christian Advocate. Now is the time to do the work that counts!

"A CORDIAL WELCOME."

One of the beautiful expressions in the reports of pastors from their new charges is the one used as the caption of this paragraph. It is just like our people to open their hearts to those who have been sent to them as their ministers in spiritual things, and it is just like our preachers to feel strongly drawn to these new friends who have greeted them so cordially. It is one of the things that make our itinerant system so effective in spite of embarrassments that sometimes arise. But we are wondering if this "cordial welcome" always includes an act that is always appropriate, and that is very frequently urgently needed—the early payment of at least a part of the first month's salary to the incoming pastor. Basing our statement upon a lifelong acquaintance with Methodist preachers, we are prepared to say that very few of them come to the end of the year with a surplus of cash. When they have to move, the necessary expenses of the move frequently amount to more than the money they have, and they have to negotiate loans in order to reach their new homes. If the stewards would make an early payment to the new preacher—and we feel sure they need only to have their attention called to the matter in order for them to do so—the chances are that they would be doing a favor far greater than they could imagine would be bestowed by the amount of money given.

ATTENTION—PRESIDING ELDERS, DISTRICT STEWARDS, PASTORS, AND ALL THE PEOPLE!

As will be recalled, the Publishing Committee of the Advocate, at its meeting last October, asked that a minimum quota of one subscriber to every ten members of the church be established and maintained in all our pastoral charges. The Boards of Christian Literature of each of our patronizing Conferences adopted this recommendation and included it, if we mistake not, in their reports, which were adopted by the Conferences. It was the expressed plan of the Publishing Committee that this quota, having been accepted by the Conferences, should be distributed to the charges through the district stewards, and that the presiding elders should call specific attention to the matter.

It is of the utmost importance that this item of business be attended to at the district stewards' meeting, and we earnestly request the presiding elders to be sure that it is properly looked after. The calculation of the quota is a very simple matter, since it is one-tenth of the membership reported to the Annual Conference. And the securing of the quota will, we are convinced, be a comparatively easy thing also, where diligent effort is made to that end. In view of the great work that is before the church this year, we do not believe any pastor could undertake a more helpful plan in the beginning of the year than that of seeing that the Advocate goes regularly into the homes of his people. The paper itself will do a work of preparation, education, and inspiration week by week that cannot be accomplished in any other way. For the time and labor spent in circulating it, we believe the richest results will accrue. The going of the Advocate into the homes of the people each week will make easier the work of the pastor throughout the year.

A minimum of one subscriber to every ten members of the church is certainly the smallest number that will creditably reflect the interest of the intelligent membership in the affairs of the church; the ultimate goal will have been reached only when there is an Advocate in every Methodist home in Louisiana and Mississippi.

Brethren, can we not quickly secure the minimum quota, and then "go on to perfection?"

PERSONAL AND OTHER NOTES.

Rev. Theodore Copeland, D.D., recently held a successful meeting at Union, West Virginia.

The official board of Louisiana Avenue Church, this city, at its first meeting of the Conference year increased the pastor's salary $400.

Rev. W. H. Saunders has been cordially received for the fourth year by the good people of Jefferson Street Church, Natchez, Miss., and all the indications point to a successful year's work.

After considerable difficulty, Rev. A. S. Lutz, Conference Secretary of Education, has succeeded in finding a house to live in at Shreveport, La., his address now being 1063 Sheridan Avenue, that city.

Rev. J. H. Hoffpauir, who was recently appointed to the Branch charge, Louisiana Conference, desires us to state that his post office address will, for the present, remain as formerly, Crowley, La.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, requests us to call attention to the fact that the district stewards will meet at 11:30 o'clock on January 12 instead of 12 o'clock, as formerly announced.

By an arrangement satisfactory to all concerned, an exchange of appointments has been effected between Rev. B. W. Lewis and Rev. H. B. Perritt, of the Mississippi Conference, Brother Lewis going to Eden, and Brother Perritt to Decatur.

Brother J. W. Lipscomb, of Oakpolia, La., expresses his estimate of the value of the church paper in the following words: "I have been reading the Advocate ever since I was a boy—and I am now nearly eighty-seven years old." Blessings upon him!

Rev. A. S. Lutz, the Louisiana Conference Secretary of Education, met with the pastors of the New Orleans District on Monday of this week in connection with his work. The district "set-up" meeting will be held in the Carrollton Avenue Church on January 11.

Such words as the following, by Mr. and Mrs. Jeff D. Hammett, of Campti, La., are an inspiration to both editor and publisher: "We have been readers of this dear old paper for over fifty years, and cannot get on very well without it. It is always a welcome visitor in our home."

The First Methodist Church of Lake Charles, La., held a "White Christmas" service on Sunday evening, December 19. All departments of the church entered into the service, and the gifts collected are to be used in such way as to bring a blessing locally and throughout the State.

Rev. A. S. Lutz, the Secretary of Education for the Louisiana Conference, requests us to state that it is very important that all pastors call attention on Sunday, December 26, to the Cultural Program of the Christian Education Movement. He also urges every church in the Conference to hold the Watch Night Service on December 31.

Rev. Chas. D. McGehee, formerly pastor at Indianola, Miss., but now pastor at Fredericktown, Mo., finds a most attractive field of labor in his new pastorate. He has a church membership of 702, and a Sunday school enrollment of 450. The Fredericktown Democratic News devoted a good deal of space to the work of this church in a recent issue.

The Natchez (Miss.) Democrat of December 18 gives an interesting account of a social meeting of the Men's Bible Classes of the Presbyterian, the Baptist, and the Methodist churches, on Friday evening, December 17, the Presbyterian class being the host of the occasion. An interesting program was rendered, and a most delightful time was had.

Rev. L. R. Sparks, of Covington, La., and Rev. W. H. Giles, of Slidell, attended the meeting of the pastors of the New Orleans District last Monday. A delightful feature of this gathering was the luncheon served through the courtesy of Rev. J. G. Snelling, the presiding elder, and Mr. Stephen

S. Thomas, the Centenary secretary-treasurer, Mrs. Snelling and Mrs. C. H. Brown graciously acting as hostesses.

Rev. J. R. Jones, presiding elder of the Vicksburg District, Mississippi Conference, writes that he will make his home in Vicksburg, instead of Fayette, as formerly, and that his address will bo 1208 Clay Street, that city, after December 28.

We quote from tho Gulf Coast Progress, of Bay St. Louis, Miss., as follows: "All our Bay St. Louis folks—irrespective of class, creed, or color—are gratified that Rov. W. G. Forsythe has been returned as pastor of the Main Street Methodist Church for another year. Brother Forsytho is an earnest and forceful preacher, and an all-around splendid gentleman and a citizen we aro all delighted to honor."

Rev. Paul D. Hardin, the presiding elder of the Meridian District, Mississippi Conferenco, writes as follows: "We aro now comfortably domiciled in the district parsonage, and I hope to be able to enter actively upon my work in a few days. The people of Meridian have received us very graciously. Both pastors and people have brought us under lasting obligations by many acts of kindness. May God bless them!"

Dr. O. E. Goddard, Homo Mission Secretary, spent two or three days in New Orleans recently in connection with the development of plans for the work of the City Mission Board. The work of this Board is being given the most careful consideration, and steady progress is being made in carrying out its purposes. Rev. W. C. Childress, the superintendent of city missions, is giving splendid servico in his important and responsible position.

Brother A. M. Mayo, district chairman of Minute Men for the Lake Charles District, Louisiana Conference, has sent a communication to every pastor, Sunday school superintendent, lay leader, minute man, and local Centenary treasurer in tho district, quoting a stirring statement by Brother T. W. Holloman, Conference chairman of Minute Men, urging them to do everything in their power to make "Pay-Up Week," December 16-23, a period of intensive work.

We take the following from a recent issue of the Columbus (Miss.) Dispatch: "The first sermon of the new minister was profound, scholarly, logical, earnest, eloquent and helpful. It made a lasting impression upon those who heard it. Taking this first service as an Index to the year's work, we are led to believe that the First Methodist Church of Columbus will make splendid progress during the next twelve months under the spiritual leadership of the Rev. Thomas H. Lipscomb."

We learn from private sources that Rev. B. P. Jaco, Centenary Secretary of the North Mississippi Conference, is actively at work in connection with the interests committed to his care, and that the presiding elders, pastors, and district stewards are working with him in a fine spirit of co-operation. There is fine logic in tho determination to secure all Centenary pledges that are now due, during "Pay-Up Week," January 16-23, that the decks may be cleared for the other important undertakings of the year.

The Advocato acknowledges the honor of receiving an invitation to the marriage of Miss Birdie Bowers to Mr. Quintin R. Henry, at the Methodist church in Brazil, Tenn., at eight o'clock p. m., December 25. Mr. Henry is a graduate of Centenary College, now Educational Director for the Federal Training Center at Meridian, Miss., and Miss Bowers was formerly one of the Council workers at Mary Werlein Mission, this city. We extend sincere good wishes to the happy couple in advance of tho event.

From the Durant (Miss.) News we learn that the ladies of the Methodist church in Durant served a dinner in connection with their annual bazaar at the city hall, and realized $140 to be added to the improvement fund of church and parsonage. "One of the pleasing features of the occasion," says the local paper, "was the presentation of a beautiful and costly silver service to tho Rev. and Mrs. A. C. McCorkle, as a token of esteem for the splendid services rendered during tho two years' residence in Durant as pastor and presiding elder."

The Advocate acknowledges the honor of receiving an announcement of the marriage of Miss Eva Parker to Rev. John Wesley Dickens, D.D., at New Orleans, on November 25. Mrs. Dickens is a sister of Rev. Geo. D. Parker, a missionary of our church to Brazil; Dr. Dickens is pastor of the First Baptist Church at Lafayette, La. He is a native of Tennessee, a graduate of Union University, Jackson, Tenn., and of the Southern Baptist Theological Seminary, Louisville, Ky. The Advocate extends hearty good wishes to this splendid couple of Christian workers.

On December 4, Rev. and Mrs. E. S. Lewis, of Greenville, Miss., celebrated their silver wedding. When the congregation learned of the happy significance of that date, they planned a reception including the presentation of beautiful gifts in silver from the Big Brothers' Bible Class, the Woman's Missionary Society, and the congregation at large, these gifts being a silver pitcher and goblets, a platter, and a coffee service and bread tray. The Advocate joins with their many other friends in wishing Brother and Sister Lewis a continuation of all the joys that have been theirs through these years, even to the golden anniversary of their wedding—and beyond.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Robt. M. Brown, Zwolle, La., 9; D. W. Payne, Longville, La., 2; T. M. Babington, Franklinton, La., 2; Rev. J. W. Booth, Baton Rouge, La., 2; S. E. Coxe, Watson, La., 2.

EDUCATIONAL MOVEMENT—NORTH MISSISSIPPI DISTRICT SET-UP MEETINGS.

Greenwood District, at Greenwood, Jan. 3, 4; Sardis District, at Sardis, Jan. 5, 6; Grenada District, at Grenada, Jan. 6, 7; Greenville District, at Cleveland, Jan. 10, 11; Corinth District, at Corinth, Jan. 12; Aberdeen District, at Okolona, Jan. 13; Columbus District, at West Point, Jan. 14.

It is expected that all the preachers of the District, District Secretary of Sunday schools, District Secretary of Woman's Missionary Society, District Secretary of Epworth Leagues, District Chairman of Minute Men, the Conference Team, and a few specially invited guests will be in attendance at these meetings. It is very necessary that all these attend—please do not disappoint us.

Cordially,
J. H. HOLDER,
Conference Secretary of Education.
Holly Springs, Miss.

A SPECIAL OFFER.

After careful consideration of the matter, and in response to many inquiries concerning the possibility of making an "Every-Family" proposition, we hereby make tho following special offer: WHERE THE ADVOCATE IS SENT INTO EVERY HOME REPRESENTED IN THE MEMBERSHIP OF A CHURCH, WE WILL SEND THE PAPER ONE YEAR FOR $1.50, SUBJECT TO THE REGULATIONS BELOW.

1. This offer expires on March 31.
2. There must be at least twenty families represented in the membership of a church taking advantage of this offer.
3. This is not a club offer—no clubs, no matter how large, can be accepted at this rate.
4. Cash, or its equivalent, must accompany every list.
5. In case of any uncertainty in the interpretation of the offer, the matter should be taken up with us by correspondence
6. We must reserve the right to make such additional regulations as experience may prove to be necessary.

No one can regret more than we do the necessity that arose last year of withdrawing the "Every-Family" offer somewhat abruptly; we were forced to do so by advancing costs of production that imperiled our very existence. The popularity of that offer, however—we received more than 3000 subscriptions in response to it—convinced us that it was a step in the right direction to solve the problem of the circulation of the church paper. In making the present offer, we do it with the realization that it is justifiable only on the ground that we want to go as far as we dare in the effort to reach our ultimate goal, "The New Orleans Christian Advocate in Every Methodist Home in Louisiana And Mississippi." The costs of production have not decreased, and we shall have to practice every possible economy in order to publish the paper at the regular subscription price of $2 a year; but for the sake of an "every-family" circulation, we will reduce the margin of safety to the smallest possible limits.

We hope this offer will be accepted by as many of our churches as possible. We make three suggestions as to how it may be put into effect:

1. Include the cost of an Advocate in every family in the church in the regular budget. This is simple, direct, and, in many cases, thoroughly practicable.
2. Present the matter in the most feasible way to the membership of the church and ask for contributions for the purpose of putting the paper into every home.
3. Make a personal canvass of the membership, appealing directly for a subscription from each home.

A combination of the above methods may be found practicable, or better ones may be thought of by those who take the matter up. In some cases, this might very well become the special activity of an organized Sunday school class, or of some other organization in the church, or even of a group of individuals. A prominent Mississippi layman told us recently that several interested laymen in his church had easily secured an amount sufficient to send the Advocate into a good many homes. We are convinced that the way can be found in most of our churches to put the Conference organ into every home. We earnestly hope that it will be found.

We shall have some interesting announcements to make in the near future concerning "A Greater Advocate."

FOR RENT—In Seashore Camp Ground, Biloxi, Miss., cottage of 2 apartments, 3 rooms each; furnished for light housekeeping. Apply, 179 Camp Ground, Biloxi, Miss. S. L. P.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

Christmas Greetings.

To all Sunday School Workers of the Mississippi Conference I extend the greetings of the season. May God give you a joyous and blessed Christmas Tide. May the Spirit of the Master be yours and may it go with you all the days of the coming year.

Yours in His name and work.
JOHN C. CHAMBERS,
Sunday School Field Secretary.

Obituaries

HOLME'S
is a
Peliable Store

PEOPLE'S
Select Notes
By AMOS R. WELLS, A.M., LL.D.

Cuticura Soap
The Velvet Touch
For the Skin

BLYMYER CHURCH BELLS

"THE SANITARY" CUPS

750 BIBLE & GOSPEL STUDIES

WHEELER Business College

Strip Pimples.

DR. H. B. BARTLETT
National Dental Parlors
Corner and Entrance
Exercise on Baronne Street
NEW ORLEANS

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

Weber was a native of Nykjobing, Zeland, Denmark. He was born March 24, 1828, and died June 23, 1901. A man remarkable for his economy, temperate life, and industry, he ever stood afar the best of all things in the community where he was so well known. Six sons and three daughters comprised the Weber family, all of whom reached mature life. In 1869 Mrs. Weber moved from Mansfield to his country home. There being no school nor church near, through the influence of Mr. Weber and his devoted wife both were soon built. Mrs. Weber united with the Methodist Church under the ministry of Rev. John Pipes in 1878 and soon thereafter Mr. Weber and the children followed her example. Her name was the first enrolled on the register of the Ebenezer church.

At the call of his adopted land, Mr. Weber donned the uniform of those whose deeds of heroic service have passed into the glorious history of our Southland. Left alone with the responsibility of caring for her own and others, the good woman rose to the emergency and, in the words of a daughter of the family—"She not only cared for her home and those on the battlefield, but many a sick neighbor and wounded soldier received care and nourishment from her busy hands. With swift fingers she spun and wove and thus clothed husband, brother and children in those dark days when there was none to be bought."

The church and all its interests were objects of care and service by this family, and in the precincts of this home the ministers ever found a warm and hearty welcome.

Four grandsons, true to the spirit of their soldier sire, enlisted in the late world war. Two of these helped in laying that chain of mines which was so effective in defeating the submarines of Germany.

Mrs. Weber's last days on earth were strengthened and lightened by a faith that had grown with the years. When the message came, she was ready and amid the suffering and pain incident to her last illness she entered into the vision of a larger life with her face lighted with a smile.

Five of her children are still living and bear conscious testimony of the love and worth of such a godly mother.

Funeral services were held in the home in memory of her by Rev. A. G. Kidd, a minister who had known her from early youth. Robed in white garments and enshrined in a casket of white covering, she was borne to her last resting place in the cemetery of the Ebenezer church. Rev. George D. Purcell read the burial service and she was left by a concourse of loving friends to await the resurrection of God's people. S. J. DAVIES.

Grand Cane, La.

A man pushes the cup of happiness from his lips when he shrinks from the call of self-denial.—Exchange.

EUPORA MARBLE COMPANY

Monuments—Tombstones

Copings—Iron Fencing

Mail Orders and Inquiries Given Special Attention.

P. O. Box 87

EUPORA, . . . MISSISSIPPI

NOTICE!

As provided for in the plan of the Educational Movement for the coming year, there is called to meet in First Church, Baton Rouge, January 13, 1921, a district group meeting, consisting of the presiding elder, all the pastors of the district, District Secretary of Sunday Schools, District Secretary of Woman's Missionary Society, District Secretary of Epworth League, District Chairman of Minute Men, and the Conference Team, including the Conference Educational Secretary.

Brethren, let every pastor plan to be with us and also each of the other officials named. This is of the utmost importance to the launching of the great Educational Movement that will mean so much to our church and our country and to the world. Here the plan for the cultivation of the field will be presented by able speakers and the organization for the work effected.

J. W. LEE, P. E.

FROM CAMDEN, MISS.

One year ago, by appointment of the church, I became pastor of the Camden Circuit, Jackson District, Mississippi Conference. The outlook was anything but encouraging. For many years our people had been without a real habitation. About 1893 their splendid house was literally and totally wrecked by a severe storm. The congregation replaced this by a new and beautiful building. In 1909 this, too, was totally lost in a destructive fire. Effort after effort had been made to build, but always without success. The Madison County Agricultural High School being located at Camden, calling together a large number of choice young people, with our sister churches providing their people with up-to-date buildings, if we would do our part, a suitable building was clearly a necessity. With prayer and faith, we asked for an offering on Easter Sunday, and, to our delight, $2100 was pledged in good subscriptions. Out of this, notwithstanding the great depression, we have a new and beautiful house of ample size and beautiful design, with three Sunday School rooms attached.

Many of our precious people are informed of our need and will rejoice with us in the victory [illegible]. The building thus far has cost about $2000. To pay off the indebtedness and complete the building and see it ready for use will require at least $2000 more. If the congregation pays $1000, our Conference Board of Church Extension agrees to take the remaining $1000.

To meet this generous offer, the church at Camden is asking for a Christmas and New Year offering to all who may be interested. A good start has been made, and we are confident of success. Any amount will be thankfully received. Send subscriptions to Miss Lily Maxwell, Secretary, Camden, Miss.; Mr. S. C. Milton, Treasurer, or to the undersigned. Prompt acknowledgment of offering will be made by postcard or letter.

We rejoice in gracious revivals in which the pastor had our efficient Conference evangelist, Rev. Dan E. Kelly. There were about forty additions, mostly on profession of faith.

We are planning for large things. In God we trust. C. H. ELLIS.

Should we at times feel disheartened and discouraged, a confiding thought, a simple movement of hearts toward God will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.—Fenelon.

Perhaps the deepest longing of human vanity is to be wanted.—Lemaitre.

A TONIC

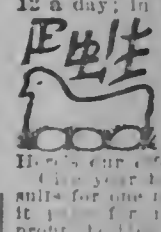
Grove's Tasteless chill Tonic restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its [illegible] effect, see how it brings color to the cheeks and how it restores the appetite, you will then [illegible] its true value.

Grove's Tasteless chill Tonic is simply Iron and Quinine combined in syrup. So pleasant to take. The blood needs Quinine to Purify it and IRON to [illegible] Malarial germs and Helps Strengthening, Invigorating [illegible]

19 Eggs A Day From 23 Hens, In Winter

Mr. Dunl's Hens Increased Every Day. Plan is Easily Tried.

"We have 23 chickens and hadn't had an egg all winter. In five days after feeding Don Sung, we got 4 to 5 eggs a day; in three weeks, we were getting 10 to 12 a day; in five weeks we got 15 eggs a day."—John Dunl, Box 102, Cherry Valley, Pa.



Mr. Dunl started giving Don Sung in January, in zero weather. He now keeps his hens busy in winter when hens usually loaf. A trial costs nothing. Here's our offer:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit to boot, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg laying) is a scientific tonic and conditioner. It is easily given in the feed. Improves the hen's health and makes her stronger and more active. It forces up the egg laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.01 (includes war tax) for a package by mail prepaid. Burrell Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

NERVOUS DISEASES

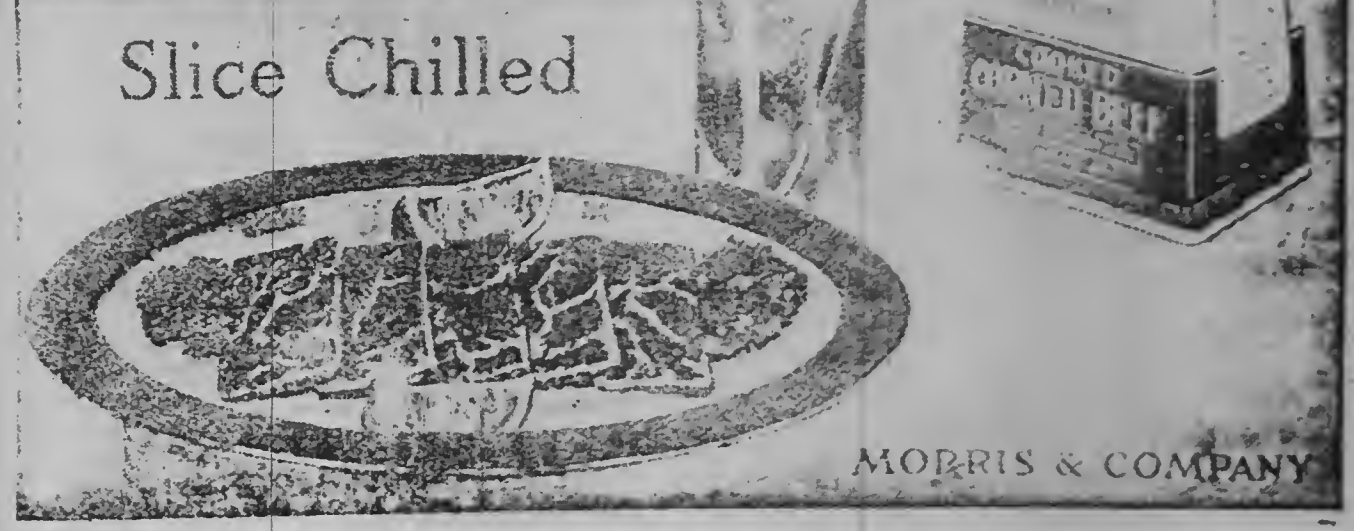
We have reprinted from a leading [illegible] a series of articles by Dr. Biggs, treating on Nervousness [illegible] all forms of Neurasthenia, Nervous Dyspepsia, [illegible] These articles explain the cause of these [illegible] and fully describe the treatment employed at the Biggs Sanitarium.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

MORRIS
Supreme
COOKED CORNED BEEF

Slice Chilled



MORRIS & COMPANY

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism, and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Restore the Potash

During the past few years farmers have been urged to bend every effort to produce maximum crops without giving much consideration to the effect on their soils. Established rotations were broken up and the very best parts of the farm put into the most needed crops, while the poorer parts were neglected.

In a way it was a return to the pioneer's method of mining the soil.

Today is the period of readjustment for the farmer as well as for the merchant and the manufacturer.

The farm labor situation and the uncertainty of future prices are such that prudence demands that the cost of producing a unit of crop be reduced as much as possible. This requires more crop units per acre and a return to the rotations known to be best for a given locality.

The great factor in reducing the cost of crop production is the right method of feeding the crops.

The composition of commercial plant foods has been profoundly changed during the period of Potash famine. Phosphoric Acid has replaced all or a part of the Potash in American fertilizer formulas, while just the opposite has taken place in Europe, where there was a shortage of phosphates.

Now is the time to get back to normal again and to return to the fertilizer formulas that were so profitable and satisfactory in the past. But this cannot be done without effort on the part of the farmer and without sufficient notice to the manufacturer to prepare for the change.

Therefore think the matter over carefully, and if your previous experience has shown you that

Potash Pays

notify your dealer that you wish to use fertilizers with 5 to 10 per cent. of Potash and a little more to make up for the drain on the soil during the Potash famine.

And do it right away, for it takes time for the manufacturer to import it and it is only fair that he should know what your demands will be.

The price of Potash has fallen much faster than the prices of farm products so you may feel assured that you can again get a profit from its use. The main point is to insist that the right kind of fertilizer shall be ready for you when needed. In order to insure this, prompt action on your part is essential.

Take up the matter with your dealer at once. If we can help you write to us.

SOIL AND CROP SERVICE, POTASH SYNDICATE
H. A. HUSTON, Manager
42 Broadway New York

Sunday School

MISSISSIPPI CONFERENCE NOTES.

I am just back from a trip to Laurel, where I had the privilege and pleasure of teaching a class in "Life In The Making." Seven took the examinations. This is a most gracious and loyal band of workers. God is blessing them. Brother Beasley enters upon on the year's work with hope and a promise of great success. I enjoyed my stay so much, but the most enjoyable feature was that so many of the class seemed determined to go on to the completion of the whole course.

I hope that every school will determine to do likewise.

Pray for the work and the workers. God bless you.

Yours in His name,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

Sincere Christmas greetings to 3000 officers and teachers in the Sunday schools of the North Mississippi Conference. Every lesson you teach is laying up treasure in heaven; after awhile you shall enter into your inheritance. May we all take more time to pray, to study, to work, and we shall bring a multitude of souls as trophies of the redeeming grace of our Lord Jesus Christ.

The prospects are bright for a glorious year in our work of religious education. We start out with a united purpose, we have an overwhelming task before us, and an omnipotent God to work his miracles through us. Then may we all rededicate all we are and all we have to Him who loves us and who has washed us in his precious blood.

It is easier to hear the heart-breaking wail of the millions of starving men, women, and children in China, Armenia and other quarters of the earth, than to hear the low cry of the millions of souls that are famishing for the Bread of Life at our own doors. How dare we be indifferent to such conditions as we face?

Let us put as much prayer as our Lord would have us devote to our work and we shall have less difficulty in organizing our unorganized and idle church members for the purpose of feeding the last soul committed to our care. His "all power in heaven and earth" is at our command when we follow his plan of teaching all things concerning him.

Just look at the thonsands of homes where the Bible is seldom read and where little or no prayer is offered. Surely we do care? Is it carelessness, or ignorance, or laziness that keeps so many of us from using the Home Department as a means of feeding the poor people who do not attend the services held at the church? Or do we think our whole duty is done when we have fed the people at the eleven o'clock service Sunday morning?

It was my good fortune not long since to spend a week in a real Christian home where a rare and heavenly atmosphere pervaded the entire household. It is needless to say that prayer was offered night and morning. Great books, the best magazines and papers were in abundance and they were loved and read. The children were loving, obedient, reverent. Not often do you see the servants provided with religious instruction as a part of the regular program. I have never been in a home so rich and complete in its religious life. It has required many years and countless holy influences to build a home like this. The thought that struck me was, this home is not an accident.

LOUISIANA CONFERENCE NOTES.

The Mid-Winter Meeting of the Field Secretaries and Presidents of Conference Sunday School Boards will be held at Tampa, Fla., Jan. 11 to 14, 1921.

The tour of the Conference in the interest of the Men's Bible Classes will not be made in January as planned. There are too many things in the way that are of interest to men for us to put on this tour now. I will do this, or get some other plan later in the winter.

The Wesley Bible Class Federation will meet at Lake Charles, March 15, 16, 17. The Elementary Departments will be represented, as will all the Bible classes.

Miss Caroline Hess, our Elementary Superintendent, will be pleased to visit our Sunday schools; and where you have special needs, write her or the Field Secretary.

ALONZO EARLY,
Field Secretary.
CAROLINE HESS, Supt. of El. Dpts.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Deemer, at Hope, Jan. 1, 2 p.m.; Jan. 2, 11 a.m.
Union, at Union, Jan. 2, 7 p.m.; Jan. 3, 9 a.m.
Neshoba, at Mars Hill, Jan. 8, 9 a.m.
Philadelphia, Jan. 9, 7 p.m.; 10, 9 a.m.
Harperville and Lena, at Harperville, Jan. 15, 16, a.m.
Forest and Morton, at Forest, Jan. 16, 7 p.m.; 17, 9 a.m.
Homewood, at Homewood, Jan. 22, 23.
Trenton, at New Prospect, Jan. 29, 30.
Laurel, Kingston, Feb. 1, 7 p.m.
Laurel, West End, Feb. 2, 7 p.m.
Laurel, First Church, Feb. 3, 7 p.m.
Carthage, at Carthage, Feb. 5, 6.
Walnut Grove, at Walnut Grove, Feb. 7, 10 a.m.
Bay Springs, at Bay Springs, Feb. 9, 2 p.m., 7 p.m.
Lake, at Lake, Feb. 12, 2 p.m.; 13, 10 a.m.
Newton, at Newton, Feb. 16, 7 p.m.
Shiloh, at Shiloh, Feb. 19, 20.
Montrose, at Louin, Feb. 23, 2 p.m.
Rose Hill, at Homewood, Feb. 26, 27.
Chunky, at Chunky, Mar. 2, 2 p.m., 7 p.m.
Raleigh, at Raleigh, Mar. 5, 6.
Decatur and Hickory, at Decatur, Mar. 12, 2 p.m.; 13, 11 a.m.

The District Stewards will please meet in the Methodist Church in Newton Jan. 6, 1921, at 1:30 p.m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

No Worms in a Healthy Child

All children troubled with Worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a general Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 75c per bottle.

Recommended to School Children.

This is the season when children are subject to croup, colds and coughs. Rena C. Marchard, 36 Lawrence St., Salem, Mass., writes: "I used Foley's Honey and Tar with good results. I had a very bad cold and it gave me relief at once, so I recommended it to every child that goes to school." This standard, low priced medicine loosens and clears mucus and phlegm, checks strangling coughing, makes easy breathing, soothes and heals raw, inflamed membranes, and stops tickling in throat.—Adv.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Her Face Is Her Fortune

The subtle charm of women's loveliness lies in the soft youthful glow of a velvety skin.

Fair Face Ointment imparts to the skin the radiant bloom of youth.

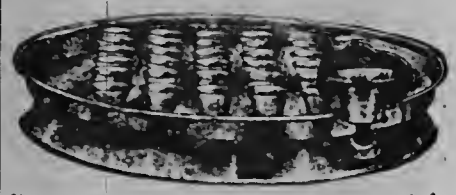
Removes all Blemishes by regenerating the fine net work of blood vessels.

F & F Ointment beautifies while it purifies. 50c in stamps will bring you a box, mailed anywhere.

Manufactured and sold only by
O'LEARY PRODUCTS CO.,
San Antonio, Texas, Dept. A.

WANTED a few more representatives to sell our line. Write for particulars how to make money fast. A liberal commission allowed. We are sole manufacturers of a large assortment of newly discovered products which every woman needs.

INDIVIDUAL COMMUNION
TRAYS AND GLASS CUPS



Noiseless Trays—No Clicking of Cups. Ask for Illustrated Circular
Wm. H. DIETZ, 20 E. Randolph St., Chicago

For a Smooth Skin.

Nothing is more softening, soothing and effective than TETTERINE. For years recommended as the skins very best friend. Puts an end to pimples. Healing, antiseptic. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

FOUND—THE ONLY PLACE IN THE SOUTH

where you can get your hats cleaned when you want them and how you want them.

Agents Wanted Everywhere
Send for illustrated catalogue.
BENNETTS' HAT FACTORY
123 Broad St. Jacksonville, Florida.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

inner light on the situations not given to those less favored.

"Women and Missions" should have a reading by the thousands of women whose names and minds are committed to the cause of Missions in the Methodist Episcopal Church, South. It should—and we predict will—become the reference guide for officer and lay member alike. While giving history, it is itself making history. In that it establishes and proclaims lines of work and defines progress and outlook. No Methodist can read the pages without a glow of pride in the womanhood of the church. None can feel less than gratitude for the vision which has led, the spirit which has thrilled, and the courage which has not faltered. The Divine leading is at all times unmistakable, and this story of the Gospel's planting in the unoccupied but waiting fields is a story of God and His children laboring together in love and hope.

It should be read in the family and used in mission study circles and in programs of auxiliaries. It will make excellent material for an open missionary meeting on Sunday, or at a weekly prayer service.

But, best of all, this chronicle of the rise and progress of missions among us should become the inspiration for yet greater achievement, and this telling of the story of our founding give birth in the hearts of our young womanhood to great life-purposes. Let it send them forth to tell of God's love in factories and congested city districts, and on and on to other shores till "none shall say, Know the Lord, but all shall know Him from the least to the greatest."

The price is: Cloth, $1.25; paper, 75 cents. Order of Mrs. B. W. Lipscomb, Home Base Secretary, 810 Broadway, Nashville, Tenn.

MRS. E. B. CHAPPELL.

How He Ended Kidney Trouble.

"I had a severe attack of kidney trouble and for three weeks could not get out of doors and scarcely out of bed," writes C. E. Brewer, Village Springs, Ala. "Could not bend over at all without the most excruciating pains. I purchased a bottle of Foley Kidney Pills. Was relieved after first few doses and continued their use until completely cured. I consider Foley Kidney Pills the best kidney remedy in the world. No recurrence of my trouble."—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ALUMINIZED METAL EGG CRATES

FOR PARCEL POST
No breaks, indestructible, requires no wrapping, no string. Interchangeable address card. All sizes. PRICE, 85c AND UP

BUTTER AND EGGS SHIPPED IN SAME CRATE

See your dealer or postal us for circular

METAL EGG CRATE CO.

Write Dept. A, Fredericksburg, Va.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—First Round.

Eros, at Eros, Dec. 21.
Chatham, at Brooklyn, Dec. 22, 1 p.m.
Simsboro, at Simsboro, Dec. 23, 9:30 a.m.
Rayville, at Rayville, Dec. 26; preaching 11 a.m.; Q. C., 2 p.m.
Winnsboro, at Winnsboro, Dec. 28, 10:30 a.m.
Gilbert, at Gilbert, Dec. 29, 10:30 a.m.
Sicily Island, at S. I., Dec. 30, 10:30 a.m.
Bastrop, at Collston, Dec. 31, 10:30 a.m.
Bonita, at Bonita, Jan. 2; preaching 11 a.m.; Q. C., 2 p.m.
Tallulah, at Tallulah, Jan. 6, 10:30 a.m.
Lake Providence, at Lake P., Jan. 7.
Farmerville, at F., Jan. 8, 9.
Bernice, at Bernice, Jan. 10.
Mangham, at Mangham, Jan. 12.
Oak Grove, at O. G., Jan. 13.
Midway, Jan. 14, 10 a.m.
Ruston, Jan. 14, 7:30 p.m.
Waterproof, at W., Jan. 15, 16.
Elmore, at Wesley, Jan. 22, 23.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—First Round.

Meridian, Poplar Springs, Jan. 2.
Meridian, Hawkins Memorial, Jan. 2.
Meridian, East End, Jan. 9.
Meridian, Fifth Street, Jan. 9.
Meridian, Central, Jan. 16.
Meridian, Seventh Ave., Jan. 16.
Shubuta, Jan. 22, 23.
Buckatunna, at State Line, Jan. 23, 24.
Daleville, at Soule Chapel, Jan. 29, 30.
Lauderdale, Jan. 30, 31.
Porterville, at Chapel Hill, Feb. 5, 6.
Scooba, Feb. 6, 7.
Enterprise, Feb. 12, 13.
Quitman, Feb. 13, 14.
Pachuta, Feb. 19, 20.
DeKalb, at New Hope, Feb. 26, 27.
Moscow, at Big Oak, Feb. 28.
DeSoto, at Manassa, Mar. 5, 6.
Matherville, at Poplar Springs, Mar. 7.
Waynesboro Ct., at Fedora, Mar. 12.
Waynesboro, Mar. 13, 14.
Vinville, at Coker's Chapel, Mar. 15.

District Stewards will meet at 1 o'clock p.m., Dec. 30, at Central Church, Meridian.

PAUL D. HARDIN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Carrollton, at Carrollton, Jan. 1.
Colla, at Colla, Jan. 2.
Sunflower, at Sunflower, Jan. 9, a.m.
Tutwiler, at Tutwiler, Jan. 9, p.m.
Sidon and Cruger, at Sidon, Jan. 16.
Schlater, Jan. 23, a.m.
Dublin, at Dublin, Jan. 30.
Lambert, at Lambert, Feb. 6.
Phillipp, at Vance, Feb. 13.
Ruleville, Feb. 16, p.m.
Drew, at Drew, Feb. 17, p.m.
Beizoni, Feb. 20, a.m.
Moorehead, Feb. 20, p.m.
Indianola, Feb. 23, p.m.
Inverness, Feb. 27, a.m.
Minter City, Feb. 28, a.m.
Swiftown, at ——.

District stewards are called to meet at Greenwood, Monday, January 3, in the Methodist Church at 10 a.m.

S. L. POPE, P. E.

FROM QUEENSBOROUGH, SHREVEPORT, LA.

Dear Brother Carley: We are getting along nicely with our work. We have received eleven members since Conference. Our Sunday school has grown 50 per cent, and we are planning to build a Sunday school annex to the church. We have a great field in which to work. These are good people. They know how to appreciate the pastor.

Methodism in Shreveport is a great and mighty force for good in God's kingdom. I know of no church that has any greater opportunity to grow than our church in Queensborough. If I had been out looking for a church to serve, I am sure that I could not have chosen one that would have suited me any better than just the one Conference has given me.

W. A. MANGUM.

Will You Help Them This Christmas?

BY LUTHER E. TODD, Secretary.

The M. E. Church, South, has approximately 1,000 living superannuated preachers—that is, men who are worn out, old, permanently disabled physically, and therefore have been retired from active work in the ministry. When they were superannuated their salaries stopped, and they became dependent on the funds raised by the Church for her incapacitated men. The amount received by them from this source, which is their only support, averages for each of them a little more than $200 annually. It is impossible for any man to live in any degree of comfort on such a pittance, and especially so when he has an aged wife dependent with him on this small allowance.

Of these 1,000 superannuates, 100 of them have very bad sight—they are practically blind; 470 of them have very bad hearing—they are practically deaf; 440 of them are greatly impaired physically—they are practically invalids, confined to their beds, wheel chairs, crutches, canes, etc.; 170 of them have each an invalid to support. Under such conditions it is not surprising that our old veterans are actually suffering for the bare necessities of existence. They do not murmur or complain, but out of their patiently borne distresses, deprivations, physical weaknesses, and loneliness, don't you hear them calling you?

It's about to be Christmas again—the time when all people untie their purse strings for worthy and benevolent purposes. Does not this company of 1,000 scarred and battered veterans of the Cross appeal to you as worthy of your assistance? If their great needs are not enough to move you to make a Christmas offering in their behalf, your attention is directed further to our 1,300 widows of deceased preachers. The annual amount paid to each of them by the Church averages about $150. They suffer equally as much, if not more, than the superannuates, for the commonest necessities. Some of them, widowed in middle life, have had to take their dependent children from both public and Sunday School for lack of funds to provide decent clothes for these orphans of our ministry. It is quite bad enough to forget our wornout preachers, but when we also fail to remember the widows and orphans of them our neglect will shame us to the grave and condemn us in the Judgment.

The General Board of Finance, 510-12 Security Building, St. Louis, Mo., was organized by the last General Conference to provide an adequate support for the Conference Claimants—that is, the superannuated preachers and the widows of deceased preachers. The only way the Board can provide such support at present is for the people everywhere voluntarily to send the Board their contributions for this purpose. Therefore, you are urged now to make a liberal Christmas gift to the cause. Put these forgotten men and forgotten women on your Christmas list, and let the General Board of Finance direct your offerings.

Be a Life Member.—The Board has organized a Conference Claimants' Club, a comradeship of men, women and children pledged to a life-long interest in these veterans of the Church. To be a life member of the club you must send the Board as many dollars cash as there are years between your present age and eighty, together with your name and address. Thereafter you will have no further dues, but you will be expected to work for the cause as you have opportunity and especially to try to induce others to become life members. Upon receipt of your amount, name and address, the Board will send you a beautiful life membership certificate and a gold-plated enameled pin, having three C's in monogram. If 65,000 of our people will become life members this Christmas and pay for the memberships the average now being paid for them, the total received therefor will amount to a half million dollars. It would require an average of but ten life members from every charge in the Church to secure the grand total of 65,000. Think it over!

Other Ways to Help.—If you cannot become a life member of the club, (1) you can send a cash contribution in any amount; (2) you can make a subscription payable at a specified time; (3) you can send a Liberty Bond and receive credit for this gift at its par value; (4) you can take a Christmas offering in your Sunday School class for the cause, and send it to the Board; (5) Sunday School superintendents and Epworth League presidents can have their respective organizations make a Christmas offering for this purpose; (6) pastors can have their congregations make a Christmas offering and send it to the Board.

Not the Way, But the Will.—If you really want to help in this emergency, when you have read this appeal your initiative will find a way that suits your conditions. Remember, Christmas is nearly here. While you are providing for your friends and loved ones, don't forget these old worn-out servants of Him who gave Christ to Christmas. These veterans are His friends. He loves them. If you do good unto them, you at the same time do it unto Him. He said so. Look upon the beautiful Presence of your Christ this holy Christmas time! See, He is pointing you to the nearly 2,300 suffering and needy Conference Claimants of the M. E. Church, South. He reaches forth His finger to show you the way; they lift up their hands pleading for your assistance. Don't you hear them calling you?

Send all communications to the Board of Finance, 510-12 Security Building, St. Louis, Mo.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

LOUISIANA CONFERENCE.

Christmas greeting and best wishes for the New Year to the women of Louisiana, who have "with gladness" and with "willing feet" brought throughout the year that is past, the "gift of loving service" to the Babe of Bethlehem.

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward through the night,
So, most gracious Lord, may we
Evermore be led to Thee.

"As with joyful steps they speed
To that lowly manger bed.
There to bend the knee before
Him whom heaven and earth adore,
So may we, with willing feet,
Ever seek thy mercy seat.

"As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasure bring,
Christ, to Thee, our heavenly King."

MRS. C. F. NIEBERGALL,
President.

Alexandria.

Dear Mrs. Snelling: Please give me a little space on the woman's page of our splendid children paper to tell some of the good things of our auxiliary and its many activities. First of all, we have a large number of members enrolled who are earnest, devout women, and efficient officers, with whom it is a pleasure to work. Our auxiliary is divided into circles, each with a chairman whose special duty is to collect dues and pledges. Financial reports show that all of our obligations have been met in a most liberal way. Every Tuesday we have a meeting — first, for business; second, inspirational and literary; third, Bible class, and, fourth, Mission study. The business and inspirational meetings are held in the church, while, for the other two, we are entertained in the homes with a fine program, a social hour and the serving of delicious refreshments. We have finished the book, "Christian Americanization," and are now studying "The Bible and Missions."

Our home-coming meeting in the Fall is looked forward to with great pleasure, and this year it was held in the lovely home of Mrs. Nettie Brown. We had a good program of music and readings, and welcomed those home who had been absent on pleasure trips. On this occasion plans were made for work which is near to our hearts and gives us opportunity for golden deeds of service. We have a little protege in the Ruston Home; a warm winter outfit having been sent to her, also the necessary amount of money was sent for our far-away little orphan in Armenia.

Boxes of supplies have been sent to our missions, and to others in the State that needed sometimes to be remembered. Our wish is to serve Him even better in the years to come, but we are glad that this has been a happy and successful year for the members of our auxiliary.

With blessings for all,

MRS. F. W. BRADT.

A BRIEF TRIBUTE TO THE LATE MRS. SEAMAN MAYO.

"We have but Faith: we cannot know,
For knowledge is of things we see;
And yet we trust it comes from Thee
A beam in darkness: let it glow."

She was loved because she loved much. The memory of her will remain because in serving her Master cheerfully she served her fellow-man.

Mrs. Mayo was the daughter of Rev. A. W. Turner, of the State Anti-Saloon League, and the wife of Mr. Seaman Mayo, of Lake Charles. She died at her home after a very brief illness, and is mourned by all who knew her.

The pastor's wife, Mrs. W. W. Holmes, writes us of her as follows:

"You have, I am sure, heard of the great sorrow that has come to us here in Lake Charles. Ward Ella's going was so unexpected, and now that we are beginning to realize that she has really gone, we are coming to a realization of the great loss we have suffered — no one woman can fill her place. She was wonderful in works and in the sweet spirit in which she worked. Those of us who are left will have our hearts and hands full, and her example will be an inspiration and blessing in days to come, as in days that are passed. The Woman's Missionary Society was enriched by the life she brought to it, and grieves at her going away."

CONCERNING POLISH RELIEF.

Those societies or churches or individuals that still wish to contribute to Polish relief are urged to send packages by parcel post to Methodist Polish Relief Headquarters, care of Miss Daisy Davies, Newport News, Va. Later boats will be sailing and the shipments all taken care of. Checks should be sent to Miss Daisy Davies, Box 629, Nashville, Tenn. Miss Quayle reports the suffering in Poland as "absolutely unbelievable"; and the coming winter will serve to intensify it unless something is done, and done quickly. We cannot do too much when little children are starving and freezing. Let us give all we can and then give more.

Bishop Atkins, who has just returned from a tour of the unhappy country, reports that there are now more than 1,300,000 children in Poland who are too young to get food even by begging, and must be kept from starvation by help from without. "I saw babies in Warsaw not over six weeks of age who had been picked up and nobody knew to whom they belonged," says Bishop Atkins. "Thousands of old men and women from whom all hope has gone are as needy and helpless as the infants. The people have turned and patched and remade their clothes until nothing is left. They must be helped or perish from the effects of the cold winter. Old people will pass off by mere exposure and the cries of shivering infants will ascend to heaven against those who will not help at such a time. We want every tender-hearted member of our church to take some part in this enterprise to clothe Poland."

—Council Bulletin.

Piles Cured in 6 to 14 Days
Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Instantly relieves Itching Piles, and you can get restful sleep after first application. 60c.

WOMEN AND MISSIONS.

Under the above title a book, setting forth the origin and ongoing of Missions among the women of the Methodist Episcopal Church, South, has just been issued. The author is Miss Sara Estelle Haskin, Educational Secretary in charge of literature in the Woman's Missionary Council.

The task Miss Haskin undertook was no small one. It required investigation and research, time and infinite care. From meager records and out of the memory of those who still live, she collected the facts regarding those sixty years and more of missionary endeavor. With faithfulness to such details as were available, she has woven a rarely fascinating story which in the opening chapter insures interest to the end.

The eleven chapters treat of the beginnings of missionary impulse and effort by Mrs. M. L. Kelly in 1858 to the organization of the Woman's Foreign Missionary Society in 1878, with intensely interesting history lying in between these dates. Then follows the early record, in story, in China, Japan, Korea, Brazil, Mexico and Cuba, and later in Africa. Two chapters were given to the organization of Home Mission work and include schools and city mission work, and work among and for the negroes. Very fitting it is that our great training center, Scarritt Bible and Training School, shall have the closing chapter.

No one better fitted could have been found for such a compiling of the history of missions among Southern Methodist women. Herself a missionary, trained for service in Scarritt Bible and Training School, and later a teacher in the Methodist Training School in Nashville, Tenn., afterward serving in the Bethlehem House in the same city, and going from this service to her present work as Secretary of the Woman's Missionary Council, Miss Haskin has lived in and for the cause she so sympathetically presents. She speaks from the vantage point of "one to the manor born," and with an

(Continued on Page 13)

LEARN THE TRUTH

7 Per Cent RETURN

The Dallas Railway operates under a franchise which permits of a net return of 7 per cent on the investment.

Buy W. S. S.

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMAKER, Sec'y
310 Broadway Nashville, Tenn.

Complexion Worries
don't last long if you use TETTERINE. It insures a soft velvety skin free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's Rash, Prickly Heat, Hives and Eczema. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Hyomei
THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to Inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.35; extra bottle inhalant 75c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., 12 W. Green St., Ithaca, N. Y.

PRAYER THE SECRET.

By Rev. J. C. Price.

Dear Brother Carley: I have just read with interest Dr. H. Walter Featherstun's article on "Our Preacher Shortage." I esteem Dr. Featherstun very highly, especially since I met him in his home in 1914, just as he was retiring from the presiding eldership on the Newton District. I, in company with young McPhearson, had a very pleasant season with the doctor. The thing that impressed me most was his great faith in prayer. Young McPhearson had been won to him because he was such a friend to young preachers. Rev. R. T. Ware, of Moorlngsport, La., began his ministry in the Methodist Church (I believe) under Dr. Featherstun. Brother Ware told me on one occasion that Dr. Featherstun came up to him and one or two other young preachers, and was talking with them about their ministry, and purposed and entered into an agreement with them to pray for at least a half hour daily that the Lord might give them an effective ministry. Ware says this has been the stay of his ministry.

I am like the doctor—I think too many of our preachers are crowding into other things and leaving the pastorate. There is no question in my mind but the pastorate is the greatest work in the world, but with it comes the most grinding responsibility that, at times, almost crushes us. But everything of very great importance carries with it a weighty responsibility. Why is all this shortage, anyhow. I think I know. We are a busy people, and are doing things. We have been programing everything, selecting some fellow to work out a select program that will fit the whole thing. We had our Centenary program, Hospital program, and now we have our Educational program. Every one of them is good and much needed, but I fear we have rattled paper, until that is about all our people are hearing. Don't get me down wrong—I believe in plans—but I want some right in the plan that is to be applied to my little part of the work. I don't think some brother sitting somewhere behind Kalsomined walls can plan a revival for me, away down here somewhere in the back woods. The Lord has honored my work in a revival way; and the shortest route, and the only route I have ever seen a revival come is out of much prayer, consecration, and devotion to God. If you can bring your people into this state, you will then have a real revival. Now comes the real point: Out of a church where there is a real revival, workers will come. It is a productive church. Men and women will be called into the different departments of the church as they are needed. "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:38). This is a time when we should be praying for the Lord to call more young men into the ministry and stop the rattle of paper and machinery long enough for them to hear. Prayer has always been the route. Elijah, in contending with Ahab, prayed out of it; Hezekiah prayed, and fifteen years were added to his life; Paul and Silas prayed and sang praises at the hour of midnight, and caused an earthquake; our Lord stood before the tomb of Lazarus and prayed, and he came forth.

Prayer, then, is the route. The prophets took it to have their needs supplied. In the crucial hour with the apostles, they prayed and their needs were met. Our Lord himself prayed with marvelous results.

May we not have our needs all met, if we pray? "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

I am going to pray this year that the Lord will give us more preachers. Will you join me?

Bernice, La.

A HUNDRED THOUSAND DOLLARS STILL.

By Dr. John A. Rice.

We have all heard the story going the rounds to the effect that Bishop Mouzon telegraphed the Executive Committee here, after an interview in Louisville with Dr. Boaz, saying "Booze is available, call committee together." Another paper, commenting upon this headline, said facetiously, "A hundred thousand dollars is a big price to pay for a still. Nevertheless, the campaign should be put over even at a high cost." And it was. I have for years watched local movements to raise money, but have never witnessed such a magnificent victory as the one just achieved by President Boaz and his co-workers. He proceeded to organize the business men of the city, Methodists and others, into a series of groups. The men in these groups, teams, so to speak, visited the leading business people of the city with a perfectly definite story to tell each day. They all lunched together each noon and reported progress. Dallas has just passed through a most trying commercial ordeal the drop in the price of cotton and of wool and of other current commodities gave us a near-panic for a while and right in the midst of that depression this campaign was at its height. It looked to be perfectly impossible from every standpoint except the imperative necessity. The General Board had agreed to give one-third of the million, provided the remaining two-thirds were raised. December 1 was the last date. It was magnificent to see the determined enthusiasm with which the workers went about their task. The response of this city is a tribute to its appreciation of the value of the culture forces gathered in a university. Men of all faiths united in attesting splendid appreciation of the work and worth of Southern Methodist University. Under proper leadership, what has been done in Dallas can be done in every part of the church.

We cannot do less than accept the challenge of this public-spirited community and press with confidence in a spirit of enthusiastic unity toward the goal of thirty-three millions. All honor to President Boaz and the splendid men that stood with him in the fight! All honor to the great city that answered their call!

Dallas, Texas.

CHRISTIAN LITERATRUE AND THE WATCH-NIGHT SERVICE.

Dear Dr. Ivey: After reading the splendid editorial in the Christian Advocate on the Watch-Night Service, allow me to say in response that I had in mind only the organized departments.

However, I regard our church's literature of such paramount importance that I am giving out for publication the suggestion that the Chairman of the Committee on Christian Literature in each local church be given an opportunity to state what the committee has formulated as a program for the coming year.

This should specify, among other things, definite goals for the Conference organ and Christian Advocate say one in ten members for the Conference organ and one in twenty for the general organ; also definite goals for other church publications.

Publicity is one of the largest factors in any plan of intensive cultivation, as proved by the Missionary Centenary and every other great campaign that has succeeded in the church or out. Our church periodicals deserve and should receive our heartiest cooperation.

Yours sincerely,
P. L. COBB,
Department of Spiritual Resources.
Nashville, Tenn.

UNIMPEACHABLE. If you were to see the ... irrefutable testimony ... you would ... delaying to take this ... for that blood, disease from which you are suffering.—Adv.

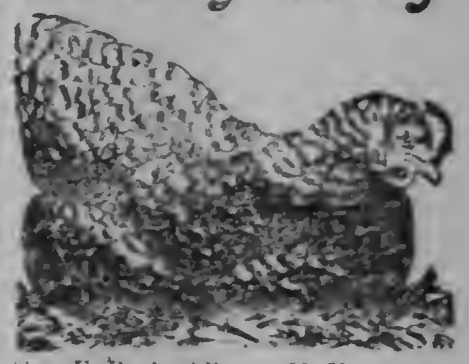
To Cure a Cold in One Day
Take LAXATIVE BROMO QUININE (Tablets) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

Dizzy Spells
and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills
are easy to take and cause a normal and easy action of the bowels.
AT ALL DRUGGISTS
MILES MEDICAL CO., Elkhart, Ind.

PILES DON'T BE CUT
Until you try this wonderful treatment
If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write to-day. E. R. PAGE, 490-G Page Bldg., Marshall, Mich.

Laid Eggs Every Day



Mrs. F. Bock, Albany, N. Y., writes: "Out of six hens I got six eggs daily. I have found your 'More Eggs' Tonic a great success. Of course, no one could reasonably expect Reefer's 'More Eggs' to make such a wonderful record with every flock but letters from thousands of users tell how this wonderful egg producer brought them big egg yields all fall and winter, bigger egg profits than ever. Give your hens a few cents' worth of 'More Eggs', the wonderful egg producer, and you will be amazed and delighted with results.

$1.00 Package FREE

... Below. Don't send any money. Simply write and we will send you two $1.00 packages of 'More Eggs' ... on receipt of only $1.00, the extra package being ... The Mineral Feed Mfg. Co. of Kansas ... Mineral and tonic ... especially suited ... city conditions ... at any time within ... 400,000 users ... 'More Eggs'.

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"
126 Eggs in 10 Days
I ... 'More Eggs,' ... I have 13 hens and in 5 ... 126. ... Okla.

"More Eggs" Paid the Pastor
I can't say ... I have been benefited by 'More Eggs'. ... I paid my pastor ... last week, ... Texas.

Send No Money!
Don't send any money; just fill in and mail coupon. We will send at once two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait; take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

F. J. Reefer, Poultry Expert, 9259 Reefer Bldg., Kansas City, Mo.
... 'More Eggs' ... which I ... pay the postman $1.00 ... refund me the ... You agree to refund me $1.00 at any ... within 10 days if both of these packages do not ... satisfactory in every way.
Name .....
Address .....

We may perish from all memory of mankind, but our work will not perish, for he that doeth the will of God abideth forever; and if we are engaged in His work, we link ourselves to his permanency and his almightiness, and our work will go down to help the men who are to come after. J. A. Broadus.

ROCHE'S EMBROCATION
RELIEVES SAFELY AND PROMPTLY
CROUP WHOOPING COUGH
Also wonderfully effective in Bronchitis, Lumbago and Rheumatism.
All druggists
W. EDWARDS & SON, London, Eng. and E. FOUGERA & CO., N. Y.

Hunger Slays Chinese

45,000,000 in direst need in Northeast China
8,000,000 facing immediate starvation

The most distressing and widespread famine in recorded history.

Bishop Lambuth cables that they are selling their children for one dollar. Whole families are committing suicide in their despair. They are eating leaves, grasses, cotton seed meal and roots.

No stronger appeal could be made to those who love God and men. There is no time for delay. While we wait, multitudes die. We are about to celebrate the birth of Him who said: "As oft as ye did it unto the least of these, ye did it unto me." Can we feast and exchange gifts in His name and leave His children die of hunger?

The Board of Missions, on December 15th, met and authorized the issuing of a call for an immediate offering for relief of these starving millions. They are not in our Methodist territory, and this is not a strictly missionary appeal. It is an appeal on the plane of humanity. It is emphatically a Christian appeal to Christian America. We must do our share, or stand condemned. It is an appeal that should enlist every pastor, every church, and every member.

Calls are being made from every direction, including a Committee appointed by the President of the United States. We are authorized by the Board to co-operate with these in the gathering and distribution of funds in such ways as will secure quickest and best results, the one aim of all being to save as many starving people as possible, and as speedily as possible.

6 cents will save a life for a day!
$2.00 will save a life for a month!
$10.00 will save a life until Spring!
$50.00 will save a family until Spring!
$1000.00 will save a village until Spring!

DO NOT WAIT. SEND NOW!

ASK YOUR CHURCH AND FRIENDS TO SEND CONTRIBUTIONS TO

J. D. HAMILTON, 810 Broadway, Nashville, Tennessee.

The money will be forwarded by cable without delay.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 67— No. 53. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South. W[illegible] No [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 30, 1920. CHAS. O CHALMERS, Manager

EDITORIAL COMMENT

TAKING STOCK.

At the close of what has been a busy year and, in many respects, a trying one, it is in order for us to "take stock," in order that we may know just how we stand as we pause upon the threshold of a new year. Most of us, thank God, have a reasonable degree of health and enough of the necessaries of life—if not its luxuries—to enable us to renew our strength day by day for the performance of the duties that inevitably come with the light of each new sun; we have vividly in mind the experiences of the past twelvemonth, reflecting upon which we ought to be able to draw many lessons of warning, encouragement, and hope; we have friends who have stood by us when we needed help, and upon whom we may rely for cordial sympathy in all laudable endeavors; we have loved ones in the home circle who have borne with us when we may not have been altogether lovable, who have sustained us when we were cast down, who have rejoiced with us in our joys, and who will love us to the end; above all, we have the sure promises of God, which have been fulfilled time and time again, and which still bend across the heavens as a pledge of infinite compassion. No matter what difficulties we have passed through, no matter what sorrows we have suffered, no matter what losses we have endured, we still have those resources that make us rich in the best things of life. As the old year fades into the new and as we meditate upon God's goodness to us through all the days, we cannot refrain from exclaiming with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

LOOKING FORWARD.

At the beginning of a new year, after having "taken stock" of what remains from the transactions of the months that have gone, it is well to take as comprehensive a view as possible of the demands that will be made upon us in the days that are ahead, in order that we may adjust ourselves to whatever situations that may confront us, and in order that we may estimate our resources in relation to the tasks we shall be called upon to perform. We shall fail in the very beginning of what ought to be one of the best years in our lives if we do not enter upon it with the full realization that it has work for us to do. "The man with a mission" may be an expression that is peculiarly applicable to some person who has been specifically charged with the performance of some particular work; but it is an expression that belongs fundamentally to every normal man and woman in the land. There are no "missionless men," even if many of us do manage to drift through life as a rudderless ship upon an uncharted ocean; there is work a plenty in this busy world, and every person in it is responsible for the due performance of some portion of it. The heaviest obligation that rests upon us is that of developing to the fullest possible degree those normal powers, physical, mental, and spiritual, which differentiate us from the brute creation and endow us with the capacity to be co-workers with God in bringing to perfection a constantly developing race. Our first work, then, is naturally that of self-improvement—the more perfect development of our own powers in order that we may be well qualified to do a full share of the work that remains to be done. Surely, as we look to the year ahead of us, we will determine to make more of ourselves than we have made in the past. There is as much of duty as there is of privilege in the opportunity to "grow in grace and in knowledge" through succeeding years. And it is in struggling toward the goal of self-perfection that we come into contact with those needs of our fellow-men that reveal to us our duties and inspire us to do our best for the welfare of the whole world. The new year opens to us a field of activity in which every man can find a place to work.

BENDING TO THE TASK.

We covet for ourselves, and for all those to whom we may speak a word, the determination to dedicate all the powers we possess to the full accomplishment of all the tasks that will fall to our lot during the coming year. We may not have much to do as compared with the tasks of some men, and our limitations may be such as to render impossible the accomplishment of anything very much worth while; but what we can do, we would do with never a thought of discouragement or weariness. It is work just plain, hard work—that the world needs today to solve many of its problems and start it on the road to peaceful prosperity. Ignorance and laziness are two curses of the present generation and the greater of these is laziness. Too many of us try to open the doors of the treasure house with the magic words, "Open, sesame!" not realizing that those were magic doors that swung back on their hinges in that old story; ours are matter-of-fact doors that respond to nothing but matter-of-fact methods (though there is a wonderful magic in hard work). As a church we have laid out a great program, one that, by every token, ought to enlist the heartiest co-operation of every man among us, in spite of all the difficulties in the way of its accomplishment, it, too, will be carried to a successful conclusion by the united efforts of all who are interested in its completion. No matter what our tasks may be in the coming year, if we bend to them with all the strength we possess, they will be done before the year has elapsed. We may well keep in mind those aphorisms of the ancients: "There is no excellence without labor," and "Labor conquers all things."

THE FAMINE IN CHINA.

It is peculiarly tragic that the news should come from China just at this time that 45,000,000 people in that land are in the midst of what is spoken of as the most distressing and widespread famine in recorded history. We have become more or less familiar with the terrible suffering of the children of the Near East as the result of the devastation wrought by the war, and responded in part to the appeals that have been made from that region for relief, yet here is a situation brought about, not by war, but by such failure of rainfall that no food crops have been produced since 1919. There may be some people in the United States who have fared scantily during the past two or three years—but hundreds of thousands of men, women, and children have not actually starved to death, and most of us have had as much to eat as was good for us. Doubtless we have wasted enough to save a nation, since six cents will save a life in China for a day. It would be utterly in keeping with the Christmas spirit to send a contribution to Mr. J. D. Hamilton, 810 Broadway Nashville, Tenn., to be sent to these starving people in China by our Board of Missions.

FIRMLY FIXED.

We were greatly interested the other day in reading an account of the peculiar power of a man in Paris who seems to be able to resist all the efforts of strong men to lift him from the floor. He simply takes his stand, touches the right pulse and the left carotid region of the one who attempts to lift him and remains immovable. This is only a figure, however, of the man who fixes himself firmly upon a foundation of moral principle and is unmoved by all the forces that may be brought to bear against him. The Master himself told of a house that fell not even when the rain descended and the floods came and the winds blew and beat upon it, because it was founded upon a rock.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, $2.00; six months, $1.
To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE LITTLE THINGS.

By Florence Jones Hadley.

'Tis the little things and the common things,
And the things we do each day;
'Tis the little sigh and the little song
And the common words we say,
That round at last to the perfect whole,
For life is but this, my dear,
A summing up of the common things
That make the common year.

O the little things and the common things
Are the things that make the day;
The common sun and the common rain,
And the grass beside the way,
The song of a bird on the swaying bough,
The flashing of soft, brown wings,
Are all but a part of a perfect whole—
God's beautiful common things!

—The Christian Guardian.

A BENIGN REACTION IN EDUCATION.

By Bishop Warren A. Candler.

Christian education, that is, education in and by denominational schools, was the earliest type of education in the American Colonies, and later in the Republic of the United States. Although William and Mary College in Virginia was chartered before Harvard College, the latter was the first American college to actually begin work, and it was founded for religious purposes, and at first it was conducted under the control of the church. An inscription on one of the gate-posts reveals the motives which led to its establishment and the objects which it was designed to achieve: "After God had carried us safe to New England, and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." The motto carved on the corner-stone of the first building, and which is still inscribed upon the seal of Harvard University, is "For Christ and the Church." The second building of the institution was called "Indian College" because the money given for its erection was contributed with the understanding that it was to be used for the evangelization of the Indians, and a college press, the first printing press in this country, was set up in this building, and it was in it that Eliot's Indian Bible and other religious literature were printed.

Not less religious were the motives which gave rise to William and Mary College in Virginia which was opened in 1693. In the charter of the institution its object was proclaimed in these words: "That the Church of Virginia may be furnished with a seminary of ministers of the Gospel, and that the youth may be properly educated in good manners, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God."

Seven years later than William and Mary, Yale College was established because of the deep concern felt on account of the decline of godliness at Harvard. A company of ministers in Connecticut held a meeting and took steps to found a college of the most orthodox character, and "in which," they said, "we may educate ministers in our own way."

Princeton University is the successor of the "Log College," founded by Rev. William Tennant and his parishioners. It was a part of the fruit of "The Great Awakening," in which great religious revival Tennant bore a conspicuous part.

Thus the leading institutions of our country in Colonial times, and for the first half of the nineteenth century, were all denominational colleges. From these schools of the churches came the great founders of the republic, Madison coming from Princeton, Jefferson from William and Mary, and the Adamses from Harvard. Later Webster was graduated from Dartmouth, a college founded by a gift of the devout Lord Dartmouth for the avowed purpose of promoting evangelical religion, and especially for preparing missionaries for work among the Indians. Calhoun came from Yale, and John Forsyth and the two Colquitts from Princeton.

About the middle of the nineteenth century a wave of secularization passed over many institutions of learning in the United States. Various influences conspired to bring to pass this result. Not a few were allured away from the churches by the hope of getting large aid of a financial sort from wealthy secularists who cared nothing for supporting the churches, but who felt constrained to do some philanthropic deeds for the public good. Some were captured furtively and gradually by men of liberalistic minds, who excited, by reason of their education at German universities, a degree of influence on American education far beyond what was justified by their real merits. They were able to do much to change the British type of our American colleges, given to them by their devout founders, and Teutonize to a very great extent American institutions of learning.

The world war has worked a revolution in the thought of our people concerning the higher education. They have been forced to see that secularized education is a peril to civilization, and that it has already cost immeasurable treasure and slain seven millions of the young men of the nations whose value cannot be expressed in terms of money. They have seen that education exclusively by the State tends to deify the State, and to dethrone God, to the damage of the State itself; for the State-controlled universities of Germany, politicalized and then polluted by their politicalization, generated the forces which wrought the ruin of the German empire and brought injury to all mankind.

Hence our people are turning back to the type of education which produced the founders of the Republic and nurtured a majority of the great statesmen who guided its destiny during the first century of its existence. A type of education which made Madison and Jefferson and Adams and Webster and Calhoun and Forsyth and Colquitt, they are not willing to exchange for a politicalized and secularized sort of culture which yielded Kaiser William, Hindenburg, Bernstorff, and their like.

The return to first principles has not come too soon, and the churches of our country perceive this fact. The larger Protestant denominations, to say nothing of the Roman Catholic Church with its well-known and settled policy of education, have projected in recent years campaigns to add above $250,000,000 to the assets of their educational institutions. Some of these campaigns have been carried to complete success already, and others are assured of success. No church can afford to fall short of its goal in such a movement, and none of the large churches will do so. Any church which does not at this momentous hour equip and endow its colleges and universities will eventually perish, and deserve to perish.

Let no man suppose, therefore, that denominational colleges and universities are going to become an extinct species in the field of American education. There has never been a time when they did not shelter a majority of the college students of the country, and the post-bellum reaction in favor of distinctly religious education will increase both the number of their pupils and the amount of their resources. And the Christian education which has been well for the nation in the past will continue to promote its welfare in the future.

The institutions of the American churches have rendered a service to the nation which very many have not appreciated, and which some have affected to despise. But the great body of thoughtful and patriotic men in our country are now beginning to see the vast amount and inexpressible value of this service, and they will give both financial and moral support to the colleges and universities which have rendered it.

Of the twenty-six men who have been presidents of the United States, seventeen have been college men, and sixteen of the seventeen have been educated in denominational institutions, among whom are Jefferson, Madison, Adams, McKinley and Wilson.

The very perpetuation of higher education in the United States has depended upon the colleges and universities of the churches. State schools and other secular institutions have never been able to produce educators of sufficient strength and in sufficient numbers to make up their own faculties. Without the schools of the churches other institutions of learning would never have had an existence; they could not have been born nor could they have been preserved if the denominational colleges had not gone before them. Moreover, they have been restrained from evil tendencies by the influence of the denominational institutions.

Nor could the American churches have lived and done their great work without their colleges and universities. The colleges and universities of the State, and the independent and irresponsible institutions of the secularists, have educated very few ministers of the Gospel, and they were never producing as few preachers as they are now graduating. Without our denominational institutions of learning we should be without a Christian ministry, or have only an illiterate ministry. We can not depend on secular schools to supply the churches with an educated ministry, and the republic cannot live without the churches. Wherefore, the colleges and universities of the churches are indispensable supports to our civilization and social order.

The country is to be congratulated upon the new era of increased resources and enlarged influence which has opened before the Christian colleges and universities in the United States. Their wide and blessed power will do much to avert from us the dreadful doom of the nations that forget God.

They will continue in the future to be the dominant force in American education as they have been in the past, from colonial times until the present day. Just in proportion as they have been forced to do their work with insufficient resources and inadequate equipment, the nation has suffered with them. Now as never before they are needed to serve and save the republic. They deserve the generous support to which their past service entitle them and the liberal aid for which their future mission calls.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The fabled Argus had a hundred eyes, Briareus as many arms, and Hercules was assigned tasks which required marvelous strength and ingenuity. It would require all of these combined to accomplish fully the work apparently expected and unblushingly solicited of your modern preacher. Yesterday I received my mail—only four calls for help; this morning, three or four more urgent appeals. But what's the use? Counting them does not stop them. Like the poor, they are ever with us. Our good women are sending clothes to shivering Poland, Central Europe is calling for food and

ralment, famine is hurrying myriads to the grave in China, the same condition, we are told, prevails in parts of India, all the institutions and beneolences at home must be maintained and new ones enterprised. So there you are. I suppose every charitably-inclined person must exercise wise judgment and discretion in deciding whom, when, and where to help. Back of all this want there is some deep-seated cause or reason for its existence. God has given man certain principles and rules by which he may live and prosper. If these are disregarded and disobeyed, a touch of hell flames forth on earth. America has never known a famine that I ever read of in all its history. Yet right in the center of civilization, the heart of Europe, where great universities teach all the known sciences and where cathedral spires tower to the heavens, a country that has produced some of the world's greatest thinkers—poets, philosophers, statesmen, theologians, and scholars—right there, children are crying for bread and its wailing refrain comes across the seas to you and me. Something is radically wrong—and it is only through suffering and pain that the wrong can be done away with and the right reinstated. Meanwhile, we can help them as we can, and leave the rest in the hands of a righteous God, for the need is sore and the heart-cry pitiful.

* * *

Only five loaves and two fishes—a lad's luncheon, we are told. The Master was tired that day. All the day or days before he had been busy at home in Capernaum. Peter and John had taken him in the boat that he might cross over to Perea and rest, but no, the crowd must follow and they rush around the head of the lake and meet him on the further shore. He was weary, but his compassion for the shepherdless flock was stronger, and he ministered unto them. He was human; so were they, and human need must be met. "Bring them hither to me"—the loaves and fishes. In his heart was compassion, in his hands was bread, in his spirit, by divine birthright, the power to increase and multiply. From his lips falls the blessing so well known in every Judean home—"Blessed art Thou, Jehovah our God, who causeth bread to come forth from the earth." And then the ever-recurring mystery and miracles of the seasons is cut short by the divine power of Him who ruleth all things. May we not bring our poor talents, our gifts, our privileges? and surely he will use them and multiply to feed again, and yet again many who hunger for the bread of life. So the miracle coutinues, passing the bread of life from the Master's hand to other hands. "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

* * *

Then again the Spirit of Wisdom led me to another part of the King's domain. Fair and upright, strong and with faces lighted with hope and faith were the Keepers. They were the guardians of the King's treasures and messengers of the Throne.

"What need hath the King for these? Doth he not guard and keep his own?" said I to my guide.

"Surely," answered Wisdom, "but this is the King's way and His way is ever the best."

"And what means that vast busy throng, just over there, with riches of gold, and all the love and luxury of life in their hands, calling to these chosen ones? Do they need these elect ones? And do these heed the call?"

Wisdom answered, "Some indeed heed the call of this multitude and are lost in the world of men, yet the King honors those who honor Him. The faithful ones are the jewels in His crown and he knows full well his own."

"But, see, they are feasting, breaking bread, and drinking water from cups of crystal, giving one to other and to the throng!"

"This is the King's business. His own know his voice and speak for Him, toil for Him, though often weary; their hands are His hands, their feet bear His message. It is His way among men. He has no other.

"Now, see again, they gather in crowds, they shout, in many tones, they sing and I hear anon the earnest cry of prayer; then with lifted hands one blesses many."

"It is thus they praise the King and gather gems for his crown, jewels of such shine forever. For this hath he called them. Ministering to these, they minister for him. As no man knoweth the full mystery of life, so none knoweth all the ways of the King."

Deeply moved by the wonder, beauty and marvel of the vision, looking in the shining eyes of Wisdom, I said, "Ah, what can I do?"

Pointing to a great burnished light which hung like a crystal star shining to call the fair field, he answered, "This calleth one, work now and evermore in the light of Faith."

Grand Cane, La.

LINKING UP SPIRITUAL CULTIVATION WITH CHRISTIAN EDUCATION.

By Rev. P. L. Cobb, Secretary,
Department of Spiritual Resources.

The question has been asked, "How are we to link up a program of spiritual cultivation, including Bible reading, prayer, the family altar, life service and stewardship, with Christian Education?"

If the former educational movements in the church had been sufficiently strong financially to put on such a campaign, Christian education to-day would be considered as spiritual as the missionary propaganda. It was not done and the strongest advocates of Christian education regret the fact that the church has yet be brought to see that Christian education is really as spiritual as any other cause that has ever been presented for endorsement and support.

Education.

To make this link so plain that the wayfaring man may not err therein, let me go at some of the elementary facts concerned. Education is a process of leading out, as the word indicates. This brings up the mental picture of the boy or girl being led by the hand, getting a constantly enlarging view, exercising and thus developing.

Ideas are gathered along the way, which are grouped as ideals—the things ahead that are worth while. They may be good or bad. The process is a part of his education. Ideals are fascinating and alluring. In education, per se, there is no discrimination. Nothing ethical enters into the ideal. They may be devilish or divine.

In the process of education, or this leading-out process, there is yet no compelling power—nothing within that would push out to the attainment of these ideals. Gradually motives are formed and the youth begins to put forth effort to realize certain ideals. This inner compulsion pushes out to the ideals regardless of whether they are good or bad. It is simply the desire for certain things becoming stronger than for other things.

The ideals selected become objectives. They have now become concreted. The whole power of being is centered on the attainment of these objectives, regardless, as yet, of their ethical value. This is education. It is good or bad by chance. But remember that it confers power, and power is always dangerous when not brought under moral restraint.

Christian Education.

Let us start over with the youth. The hand that leads him is a Christian hand. Christian influences surround him as he exercises and develops. The constantly enlarging view is seen through a spiritual atmosphere. Right ideals are gathered as he moves onward and his ideals are high and noble.

Next, the inspiration that moves him to the realization of these ideals is thoroughly moral. Nothing low or sordid or selfish actuates him. From these ideals, all of which are worthy, he selects those that seem to him most worth while. His ideals have been concreted, they have become objectives. They are thoroughly moral and unselfish.

In the midst of these objectives stands the Christ. Love and unselfish service characterize the use of all the love of the youth, now grown to manhood, has developed. He that would be great among you, let him be the servant of all. This is Christian development, Christian education, whether given in the home, the church, the social group or the school.

Scope of Christian Education.

Every factor that contributes to this leading out process, this development of power, is in the field or scope of Christian education. First in point of time and importance comes the home, the Christian father and mother in those first steps on the way, then the associations of the home and the companionships of the children.

Following these are the books, periodicals and papers that are selected for their moral and educative value. The social standards of the community and the influence of the moving pictures of to-day, must be reckoned with.

From the home and the community, the boy's steps next lead to the church and Sunday school and League. To say that the church, while doing a marvelous work, is playing its part in Christianizing the boy, is to forget the facts given by the Sunday school authorities, that sixty per cent of them slip through the meshes and are lost to the church.

The next logical step is the school, public, private, collegiate, university, technical and professional. To shoot all these agencies through with the spirit of unselfish service and loyalty to Jesus Christ and His motives and ideals is our task. This is Christian Education.

The Christianizing Process.

Up to this time we have discussed education vs. Christian education, and outlined the boundaries or scope of Christian education. Let us now define the Christianizing process.

What is fundamental in all spiritual cultivation? Just a few things: Bible study, prayer and worship in the family, the larger social group and the church, the student body—everything that generates spiritual life and power and makes a contribution to the atmosphere in which Christian character grows.

Then, into the family we propose, during the three months of spiritual cultivation, to carry a definite program for these two fundamental things; a program that includes daily Bible reading and prayer, whether by the individual or at the family altar.

This program, followed by enrollment of our choicest young people for various types of life service and the acceptance by our people of the largest view of stewardship, will create a tide of spiritual power deep enough and strong enough to carry the five objectives of the Christian Education Movement to a glorious realization.

To me, it is as natural to move in thought from processes of prayer, Bible reading, life service and stewardship to the financial objective of the great Christian Education Movement as it is to expect a revival of religion to quicken all the material and life processes of the local church and community.

When the church flourishes spiritually, the stewards rejoice because their burdens are light. The worthy evangelist has no stipulation for pay. The people, rejoicing at the close for results achieved, voice with a silver tongue their grateful appreciation.

The Centenary was undergirded with prayer and the Director-General, Dr. W. B. Beauchamp, thus expresses his belief in the spiritual program: "I need not re-emphasize to you how important I consider this department of work. If we shall successfully carry out the fundamental program of the Centenary, we must undergird it with the Spiritual Resources plan."

The words of the Educational Director-General, Dr. J. H. Reynolds, are similar: "From its inception I have felt keenly the need of the prayers of praying people for the Christian Education Movement. Ours is a difficult task, as well as a great cause. At such a time we need a vital faith and a clear sense of divine leadership. Prayer alone can bring about this happy result."

If we have, through this program of spiritual cultivation, a revival in the homes of the church, we shall have, as a result, a constantly enlarging stream of Christian young men and women pouring into our enlarged halls of learning.

No, the three months set aside for spiritual cultivation is none too much time to give. This pro-

gram, coupled with the splendid efforts to give the people the proper conception of the value of Christian education as imparted by our institutions of learning, will secure the financial assings as an incident of the enlarged program of Christian education, and great joy will mark our giving.

A WONDERFUL THING IN KOREA.

But it would be more sensational, as well as more wonderful, in America. I have just received a card letter from L. R. S. Stewart, who led our evangelistic campaign in our colleges last year with such great success, who is now conducting the Centenary evangelistic work in Korea. He is directing it a school of preparation, where workers are being trained in evangelism. And the wonderful thing could be 100 preachers gathered in such a school for three weeks. But it would be still more wonderful if these preachers were going out for three months' revival work. But it is more wonderful than either of these.

Listen. It is 100 laymen who are going out to do evangelistic work for three months! Think of it!

Suppose you were to go over to Grenada and find Reed Bingham, Jim Johnston, C. C. Moore, W. P. Kretschmar, Jim Small, Bob Sharp, Jim Kyle, Claude Holmes, Dick Hall, Walter Stokes, Russell Weaver, Ed. Wilburn, George Stokely, J. R. Sheffield, Jim High, J. G. McGowan, George Lenwich, Dudley Lipscomb, Dick Jones, Lem Seawright, and 50 others, all seated in a church studying their Bibles, finding suitable passages to read to sinners to cause them to repent and believe on Christ, while J. R. Pepper, W. M. McIntosh, and O. E. Goddard make earnest talks on how to do personal work, and every once in awhile they all pray earnestly for the baptism of the Holy Ghost. Then you will think, "I never saw the like." But just wait a few days until you see these 100 laymen of America giving business instructions, packing their suitcases and saying good-by to their families, and saying: "I'll be back in three months, D. V." Then you will say something good. But wait three months, please sir. Wait till you read the report of the Evangelistic Committee in the Conference minutes! Then what? You will shout and you will not be by yourself. We will all help you. Wonderful in Korea, more wonderful in America. Why? You answer for yourself.

Thank God for a Centenary Evangelistic Campaign in Korea. Who wants one in America? I do.

BEN P. JACO.

Tupelo, Miss.

A STEWARD—HIS EQUIPMENT.

By Rev. A. J. Gearheard.

Stewards of the Methodist Church are very important persons. They represent the preacher's best estimate of men in his congregation, or else they represent his fear of men. A book on my table says that the steward maintains three tables: that of the preacher, that of the Lord's Supper, and that of the poor. With the trend toward associated charities, Red Cross peace-time programs, and the like, the steward has little to do for the poor, and the dollar per month for the elements for the Sacrament of the Lord's Supper cannot be termed a great load. Then shall we say that the principal business of the steward is to feed the preacher?

In a sense, yes, that is his big job. But the making of a steward is something other than locating a collector of money. I have gathered it somewhere that a steward should have four things in order to qualify as a steward. He should, first of all, have religion; then he should have a Bible; next he should have the Conference organ: and finally, a list of names. Literally, a steward is one to whom is committed for safe keeping a sacred trust. A steward should keep his religion, keep his Bible handy, keep his church paper and keep his list of names. Right there is where his keeping work ends.

As a Christian he should stand out in his congregation and city until all recognize his piety. Putting a man on the board of stewards simply to honor him and let his monthly check more easily, is one method of trifling with the influence of the church. The steward should live his religion boldly. He should read his Bible habitually. There will be many cares and disturbances in his official life, and to meet these requires divine support. Knowledge of the Bible is a fine prop to a busy steward. He should have his Conference organ. Imagine a steward without his church paper! In it he is kept posted on what his church is doing in his own and adjoining States, as well as all over the Connection. If by chance a steward is financially unable to pay for the paper, and measures up in other respects to the requirements of his office, the paper should be given to him.

Now, the steward has a list of names, and he should collect from them. I know the steward who says he would rather pay the whole amount himself than go out and collect. I would not be sarcastic for a minute, but such a steward is missing the job entirely when he takes that attitude. If the steward at the beginning of the year visits the members on his list, secures their pledge and is faithful all the year, there will not be an item of the church budget but that will be paid in full. The practice of the whole official board's lying down on a secretary or treasurer or some other one person, is ruinous.

The steward ought to represent the whole church to the people under his supervision. He ought to know the several causes to which the church applies itself and gives its money. A working knowledge of our missionary fields; our educational plants; our work of church extension and other items, should characterize his equipment; and for this purpose it is well for the pastor to deliver a twenty-minute address at each stewards' meeting on the works of the church. In this way we would soon have an educated and loyal body of men as the officers of our churches.

Bogalusa, La.

THE CHINESE RENAISSANCE.

By W. B. Nance.

The sense in which this word is used has been defined by one of the leaders of the movement thus: A deep dissatisfaction with things as they are as a necessary step for something better. This indicates, of course, that the first feature of the movement is rigidly critical. Everything, new and old, must be submitted to the acid test before young China will consent to accept it and build it into his new world. The leaders of this movement are for the most part what you call agnostics, but there are various types of agnostics and fortunately for China the most influential leaders are the type that George Romanes called "pure agnostics." That is to say, men who have laid aside all prepossessions and who are willing to consider anything whatsoever on its merits. These men recognize that the present condition of China from every point of view is unsatisfactory. They are men who know a great deal about America and other Western countries. They have an intense admiration for the efficiency of Western countries along various lines. Especially their admiration has been stirred by the idealism of America as it came out of the great war, and was voiced in the historic papers of President Wilson. They are, therefore, deeply concerned to find out the source of China's present weakness and failure, that they may get rid of it, and to find out the source of America's strength that they may take advantage of it for the future of China. They are face to face, of course, with the fact that a Christian missionary enterprise has existed in China for a long time, and they are naturally familiar with the attitude of Chinese scholars in the past toward the Christian church, which was a part of their general attitude toward everything foreign. Now, let us ask a few questions:

1. What is the attitude of the leaders of this movement toward Confucianism? These men have bred into their very nature a spirit of reverence for the past. They will be found speaking of Confucianism, therefore, usually in terms of the highest respect. They call it sometimes "our sacred religion," but they do not hesitate to point out that for a strong, united and efficient China a forward-looking attitude is absolutely essential, and that this contradicts the very foundation of orthodox Confucianism. The foundation of orthodox Confucianism is that the golden age was in the distant past, and that the first of all virtues is filial piety. For any man, therefore, to suppose that he could improve upon the institutions and ideas of his ancestors is to fail in filial piety. Young China's eyes are opened to what this means for any nation that must come into competition with the modern nations of the world. Consequently, while their training leads them to maintain a form of respect for their so-called "sacred religion," they thoroughly realize that orthodox Confusianism is not a possible foundation for modern China.

2. What is the attitude of these men toward the Christian church? In an article published in the July number of the Chinese Recorder, Mr. Shen Tu Sheo sets forth the attitude of himself and his associates in this movement toward Christianity. He refers to the contempt with which the older Chinese scholars regard the Christian church and seeks to set forth the reasons therefor. He says that while it may be true, and doubtless is, that there have been many church members who were unworthy, that the chief reason for the hostile or contemptuous attitude of the older scholars toward Christianity was their own ignorance and pride, and he bewails the fact that this attitude of the older scholars robbed China of great spiritual benefits which might have come to her from the presence of such a power as a Christian religion in China. He then goes on to state the attitude which he and his associates have toward Christianity. He feels that while the progress of science has made some of the doctrines which are emphasized by missionaries untenable, there is one thing which young China must gain from Christianity if China is to be made strong, united and efficient. He puts this in telling words—"We must by some means," he says, "infuse the spirit of generous love and self-sacrifice of Jesus into the very life-blood of our people."

3. These men realize that if China is to be a real democracy, the masses of the people must be fitted for citizenship which involves, of course, universal education. They are fully alive to the obstacle in the way of universal education presented by the Chinese classic language. A comparison will show what this means. When a schoolboy began to learn in the old days in China, he began to memorize "The Great Learning" and "The Constant Mean," not one word of which he could understand, and not one word of which was ever explained to him until he had memorized the book. This was just as if an American schoolboy, instead of beginning with the primer, should be set down with Cicero's disquisition on "Friendship" or "Old Age" in Latin. This means, of course, that the book language of China up to the present time has been entirely or almost entirely different from the spoken language of the people. The situation is similar to that which existed in Europe at the time when Alfred the Great first began to translate books from Latin, the only book language then, into spoken English. The leaders of the Renaissance Movement are perfectly familiar with European history and have now definitely set themselves to be the Alfred the Greats of China. Past masters of the classic themselves and, therefore, commanding the respect of all the reading people of China, men like Shen Tu Sheo and Hu Shih have definitely and finally bidden farewell to classic Chinese. All their writing now is in the spoken language of the people and within the last three years there have been established in China by the leaders of this movement 360 periodicals—dailies, weeklies, ten-day issues, monthlies and quarterlies—all published in the spoken language of the people. The establishment of these periodicals and the whole-hearted advocacy of this new movement by men of such acknowledged ability has given great impetus to the movement already started by the leaders of education in China for the reform of the whole educational system. A number of years ago in the primary schools the

methods of teaching were changed. Illustrated primers and readers were adoptod as a means of teaching Chinese in the primary schools, but not until recently was there much enthusiasm for the substitution of the spoken language for the classic. The attempt was still to teach the old classic language by a new method. Now, however, the Ministry of Education has given instruction that in all the primary schools, the national language, which means the spoken language, alone shall be taught. The classic language is only to be taken up in the middle school (which corresponds to our American high school) just as Latin in America is taken in the high school. Thus the Government itself is definitely committed to this great reform of making the spoken language also the literary language of the country, and it can be only a question of time when the classic language in China will occupy the same position that Latin does in English-speaking countries.

4. The change from the classic to the spoken language was a vast step in advance, but so long as there was no means of writing Chinese except by the use of idiograms, much of which must be learned separately, there was still a mountain of difficulty in the way of universal education. Missionaries have recognized this obstacle of the written character ever since the beginning of Protestant missions in China, and in order to make it possible for adults, who had not learned to read in their childhood, to read the Scriptures, so-called Romanized systems of writing were worked out and Christian literature produced in them in various parts of China. There were two reasons why these systems did not appeal to the Chinese. One was that they were foreign. Roman letters were as strange to the Chinese as the Chinese idiograms would be to an American. The other was that only uneducated Chinese used these methods of writing. In recent years some missionaries of North China decided that if a simplified alphabet of the Chinese language was ever to be successful, it must be based upon the old Chinese writing. They, therefore, set to work to simplify a few Chinese idiograms and thus produced an alphabet with which to spell all the Chinese signs. This system they used for some years and proved its practicability, when the Renaissance Movement prepared an intelligent, patriotic China for a sympathetic consideration of its merits. As a result, the Ministry of Education a few years ago appointed a committee of Chinese scholars to work out a similar system. A number of missionaries were invited to sit on this committee and together they produced an alphabet of thirty-nine letters with which it is possible to spell all the words of the Chinese language. The peculiar excellence of this system is that it is strictly phonetic. There is only one possible way to spell a word. There can never be any doubt of the pronunciation of any word. Consequently, any intelligent person, whether he can read a Chinese character or not, if he can speak the Chinese language, can learn to write it with ease in a few weeks. What this means for the masses of uneducated adults who will be taught by Christian missionaries to read the Christian Scriptures may easily be imagined, not to mention what it means for the rising generation of children who will be delivered from the bondage of the classic language.

The Attitude of the Christian Church Toward This Movement.

Naturally this movement has created great interest in all circles in China, and the leaders of the Christian forces, both missionaries and Chinese Christians, realize that this movement is full of dynamite. Now dynamite means danger, but it also means power. The problem, therefore, is how to handle this dynamite so that its destructive power shall be exercised only on that which must be removed, in order that that which cannot be shaken may take its place. A conference of Christian leaders was held in Peking last spring to which were invited a number of leaders of this Renaissance Movement, and various questions were discussed in a spirit of brotherliness and mutual consideration in the hope of bringing to bear upon the Renaissance Movement the helpful influence of Christianity. It is recognized that a new ap[illegible] for the new time in China is the first [illegible] of the missionary propaganda. Best of all was the spirit of open-minded co-operation in a search for truth and for means of promoting the best interests of China. The future of these developments will be watched with the deepest interest by all lovers of China and the Kingdom of God.

Soochow, China.

FROM CENTENARY COLLEGE.

Dear Brother Carley: Please tell our readers that we have just closed a most successful half-year at Centenary College. There has been beautiful harmony in the faculty, and the student body seems happy and contented. A marked improvement is noted in the efforts of the students; they work better, they study more. A deeper spirit of purpose [illegible] seems to animate them. Centenary is having a new life.

Our new (winter) term begins Jan. 3, 1921. I am writing to ask the co-operation of all our [illegible], to the end that this new term may be the best in all our honored history. I covet the prayers of all our good people. May I say, with all [illegible] that I had rather have the prayers and [illegible] of the preachers of the Louisiana Conference than to have an endowment of a million dollars without that personal and fraternal backing.

Let me suggest right here a very simple but effective means of helpfulness to us. If each one of you will send me the name of one good boy who ought to be in Centenary, we can soon fill even the new building and also help more students.

On the press now is a new booklet about Centenary College. You will find some good reading in it. A card will bring it to you free—and all the boys will want to read it. Just ask for our new booklet.

Of course, you have all heard that Dr. Bourne has been granted leave of absence to assist the [illegible] Commission at headquarters. A great responsibility is thrust upon me. Once more, I ask that you pray for me that I may hold the standard of Centenary high for God and the church. Brethren, come to see us when in Shreveport. Send us names of worthy boys, and tell your members also to write for our new booklet—it's a beauty and is full of interesting things to all the family.

R. E. SMITH,
Acting President.

Shreveport, La.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Today's mail brought a letter from John E. Edgerton, treasurer of the Centenary Commission, advising that their books would be held open until January 7, in order that we might get in all the money possible. Therefore, I am writing you, asking that you collect all the money possible between now and January 1; and that you have already collected, see that it is sent in. This is very important, and your co-operation will be very much appreciated. It is very important that all treasurers send in their reports, with the money they have collected and have on hand; and if you have any in the bank, please send check with your report, or notify me of the amount, and I will make draft for it and your church will receive credit for the same. Please see that your report and remittance reaches me not later than January 1, so that I will have time to include it in my report to Mr. Edgerton.

Remember that the distribution of 10 per cent will be made to the Conferences immediately after our report; therefore, the more we pay, the more we will be entitled to in our Conference.

Yours for service,
W. D. HAWKINS,
Conference Centenary Treasurer.

FOR RENT—In Seashore Camp Ground, Biloxi, Miss., cottage of 2 apartments, 3 rooms each; fully [illegible] for light housekeeping. Apply, 179 Camp Ground, Biloxi, Miss. S. L. P.

RELIGION IN THE [illegible].

Men like Roger Bal[illegible] larger phases of A[illegible] ing a note which [illegible] calling men to a [illegible] It is interesting [illegible] voices raised in the [illegible] sympathetic of an a[illegible] vast material achi[illegible] illusion of succe[illegible] things of the spirit.

We think no [illegible] tendency of the time[illegible] away from faith. [illegible] drift are the de[illegible] weakening convic[illegible] pearing of authori[illegible] dividual conduct. [illegible] life of the nation w[illegible] consciousness of God.

The institutionalizing of religion in the modern church, with its Sunday [illegible] ple's societies and [illegible] ble and necessary [illegible] but it has its effect which almost [illegible] It has fitted in too well [illegible] dencies which have [illegible] religion out of its natural [illegible] These tendencies reveal [illegible] such efforts as are being made [illegible] Sunday schools of the [illegible] to promote home religion [illegible] to the fact that the [illegible] need of reconquering [illegible] willing to surrender its [illegible] tional organization.

The Rev. Wilbur S. [illegible] Methodist Sunday School Board, in an address in Indianapolis [illegible] this effort. We are [illegible] strategy lies in this [illegible] that Dr. Bovard, realizing [illegible] ern life, displayed little [illegible] come when the old [illegible] be restored; but he made earnest plea for giving a place in the table talk and the family circle conversation. It is in such intercourse that the real interests of the home are fostered. Society, fashion, baseball, [illegible] the drama—these are frequent [illegible] sion. How often is religion [illegible] place has God in the [illegible] of the average home?

But it is here that the revival of interests in spiritual things must [illegible] conditions felt by men like Dr. Bovard are to be met and if institutional [illegible] and efficient force. Christian Herald.

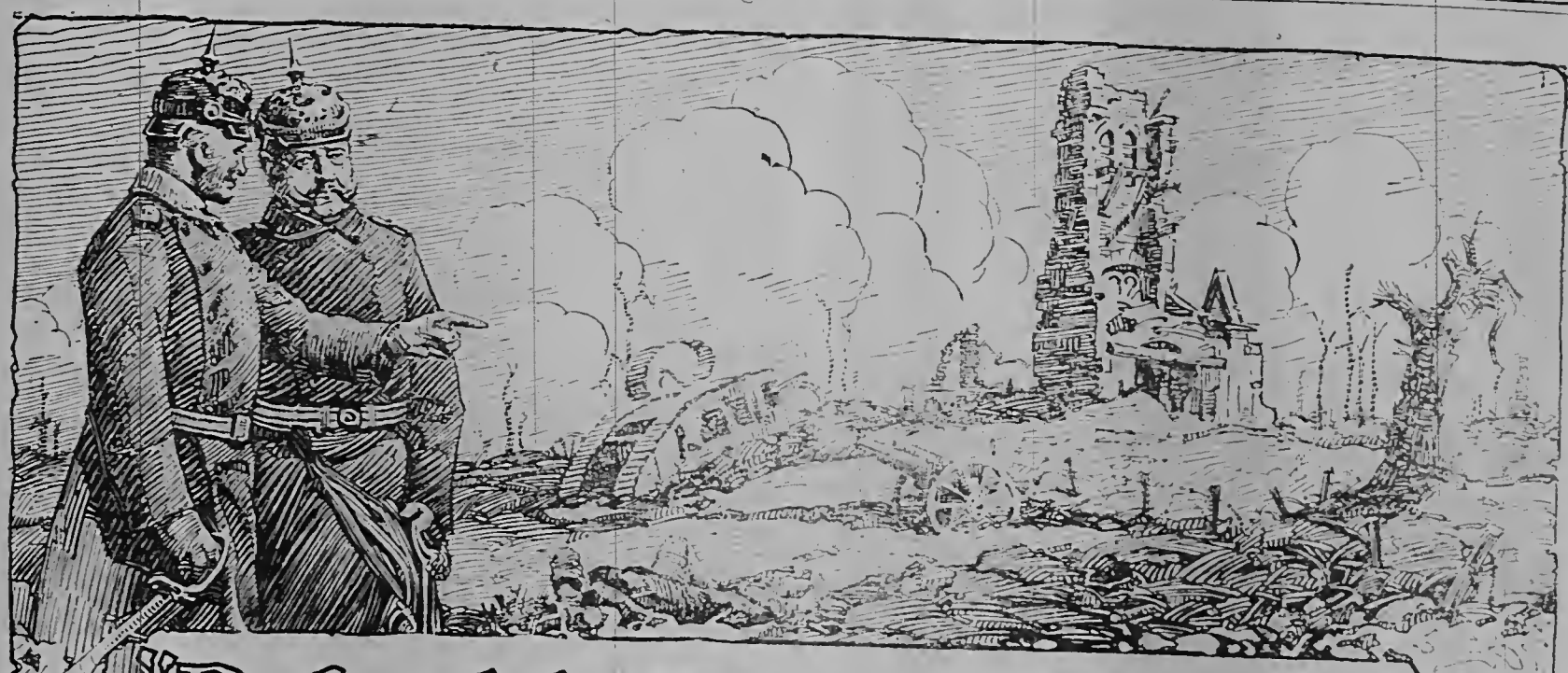
WANTED.

A preacher, single or [illegible] ply a good circuit [illegible] from $900 to $1000 [illegible] missionary appropriation [illegible] new parsonage. Address [illegible] Government street, Baton [illegible]

Science keeps down [illegible] not by logic, but by [illegible] for its cultivation. [illegible]

HARTWELL
HOUSE OF [illegible]
FURNITURE, DRAP[illegible] RUGS
LIGHTING FIXTU[illegible]
213 BARONNE ST [illegible]

Harris' Jersey Ice Cream
The Cream of Quality
Made of Fresh Jersey [illegible]
Phones, Jack[illegible]
1987 [illegible]



"Behold The Triumph of the Prussian Schoolmaster"

When von Humboldt was asked how to develop a great Prussian Empire, he replied: "Whatever you would put into the life of the nation, you must first put into the schools of the nation."

This advice was followed. Militarism, the glorification of force, the idea of the German super-state, and the ethics of the jungle went into the schools. And when von Moltke led the triumphant hosts of Prussian militarism through the streets of conquered Paris, he remarked: "Behold the triumph of the Prussian schoolmaster."

Wrong Education Wrecked the World

Germany scrapped civilization by wrong education. In two generations she transformed a gentle, God-fearing, peace-loving people into a ruthless horde of war-mad fanatics.

This kind of education glorifies might and physical prowess, while it despises the gentler virtues of humility, truth, and honor. It exhalts the ethics of the jungle and considers, as Neitzsche did, the ethics of Jesus as fit only for "women, and cows, and Englishmen."

Thus it trained a generation to believe that the supreme interest is the state, that war is a legitimate activity, that might—military, industrial, physical—is the final arbiter of all things. So when at last "Der Taag"—"the day"—arrived the product of the Prussian schools marched across Belgium, spurred on by their preacher's declaration: "We execute God's almighty will, and he calls us to murderous battles, even if worlds should thereby fall in ruins."

Are Americans willing for the Prussian tendency now manifest in our education to become dominant?

Christian Education Can Save the World

Over against Prussianism, Christian education accepts the principle that right makes might and implants deep in the soul the fundamental principles of religion—love for God, faith in Jesus Christ, justice, humility, love.

William Hohenzollern is the product of the one. Woodrow Wilson is the product of the other.

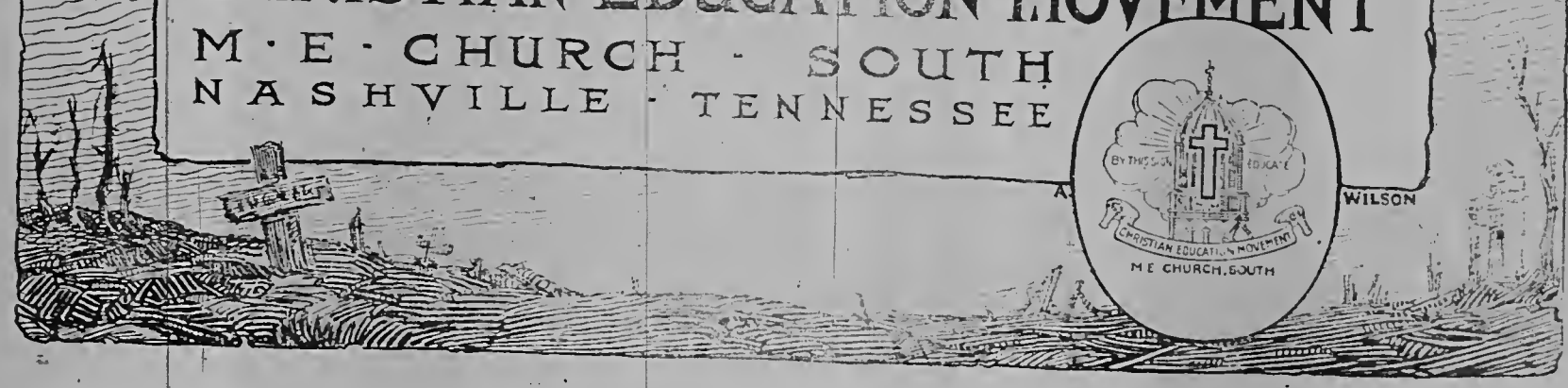
Christian education is necessary to civilization and the world's salvation. It alone can produce a generation of men devoted to righteous principles of personal, social, national, and international action. It alone can give us Christian leaders to lead the world aright. It alone can furnish men and women to do the Christian work of the world.

Germany had no Christian colleges, and she ruined the world. The Christian Education Movement proposes to give Methodism the best system of Christian colleges in America. Will you back this program?

CHRISTIAN EDUCATION MOVEMENT

M · E · CHURCH · SOUTH

NASHVILLE · TENNESSEE



The Home Circle

THE TEST.

By Florence Jones Hadley.

It seems to be all right, laddie,
In color and form and line;
There's nothing to make you doubt it,
So perfect is the design.
But before you try to pass it—
This dollar so bright and new—
Just give it a final test, lad,
And see if the coin rings true.

'Tis one of the old world's ways, laddie,
Demanding the very best
From our heart and brain and conscience.
And making it pass the test.
For aught that is base will bar it,
This dollar so bright and new,
So, if you would have it pass, lad,
Just see if the coin rings true.

If friendship is offered, laddie,
And honor and fame and gold,
Don't be in a hurry to grasp them—
Just see if the test will hold.
Will they weigh out in the balance
Where God and the world may view?
Just give them the final test, dear,
And see if the coin rings true!

—Christian Guardian.

THE JOKE ON ELLEN ANN.

"In a tin pail!"

Cicely's voice was so astonished and horrified that it made mamma laugh.

"A nice, shiny tin pail," she amended. "Come and see your face in it. And that isn't all there is in it, either."

There were crinkled tarts and delicate sandwiches and a little golden cup custard, with one of Cicely's little silver spoons to eat it with. There was a twisty doughnut that looked like a man, and a little round pie with "C" pricked into the crust.

"The inside's nice," admitted Cicely admiringly. "But must I take it in a tin pail, mamma? I'd rather come way home—yes, I would, every single step! Nobody else but Ellen Ann Tibbetts carries a tin pail, and the boys all laugh at Ellen Ann. And, O dear, that pail is 'zactly like Ellen Ann's, mamma! Hers is shiny, too!"

Mamma was fitting on the cover. She looked rather sober now. "A little girl who loses her pretty lunch basket must carry her dinner in a tin pail or go without," she said gravely. "And maybe it will be good for her to learn how little Ellen Ann feels to be laughed at."

"I never laughed at her, honest, mamma, 'cept up my sleeve."

"Well, maybe now you won't laugh even there, dear. Now kiss me, and off with you."

It was a beautiful morning, with sunshine enough in it to make two days. The pail cover jingled a jolly little tune as Cicely walked, and the sun caught the shiny surface of it and made it look like a silver cover.

During the morning somebody came for Ellen Ann Tibbetts to go right home, as her mother was sick. So there was only one tin pail in the dressing room at noon recess. That comforted Cicely a good deal; for it would have been dreadful to see Ellen Ann eating out of a tin pail just like hers!

She took her shiny tin pail and went out into the sunshine with it, thinking how "delucious" mamma's custard would taste and how— "Why!"

Cicely almost dropped the pail; but it wouldn't have spilled much if she had. It was nearly empty! There was not any custard or any silver spoon to eat it with. There was not any little round pie with "C" on the cover. There was not any—anything except just two lonesome biscuits sliding round in the bottom!

"Why!" Cicely cried over again.

Then she knew what it meant. This was Ellen Ann's shiny pail. Ellen Ann had carried hers home.

"Well, she's mean!" cried Cicely hotly. "I hope my custard and my 'nitial pie will choke her—most. Yes, I do! I'm most starved to pieces. And she didn't leave any butter on her old biscuits."

She went off by herself to be cross and hungry. It was ever so long before she would be sensible and stop trying to believe Ellen Ann had done it just to play a mean joke on her. It was ever so long before she took out her little butterless biscuits and looked at them pityingly. Was that what Ellen ate for lunches? And not any butter on them at all? Didn't she ever have any custards or tarts or twisty doughnuts? And never any little thin slices of pink ham in between? It made Cicely so hungry to think about little thin slices of pink ham that she took a nibble of Ellen Ann's biscuit. Then she slowly dropped it back into the tin pail. Cicely would rather go without any dinner than eat her lunch without a speck of butter on it.

Poor Ellen Ann! Cicely hoped she would like the custard and the crinkly tarts. Yes, and even the initial pie. She suddenly remembered that Ellen Ann's father was an invalid and that Ellen Ann's mother "took in" house-cleaning and things. And the patched places in Ellen Ann's clothes—Cicely remembered those, too.

On her way home from school, what should peep out at Cicely from the bushes beside the "Halfway Spring" but a dainty little red and white lunch basket, just where she'd left it to hunt for water cresses! She carried it home to mamma. "But I want the tin pail, too, to-morrow, mamma—this tin pail. I'm going to play a joke on Ellen Ann Tibbetts," she said. And then she whispered to mamma, and mamma nodded to her. And the next day two dainty lunches went to school with Cicely, and one of them was in Ellen Ann's shiny tin pail.—Annie Hamilton Donnell, in Children's Treasury.

A LITTLE ERRAND FOR WHOM?

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time. The deer will keep, and we will go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it dear?" asked the father.

"Oh, it is to carry this somewhere," and she held up the small basket.

Her father paused and asked: "Who is this errand for, dear?"

"For my own self papa? Oh, no. I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father, tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange, that I saved from my dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him only meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes; and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too," said the gentleman.

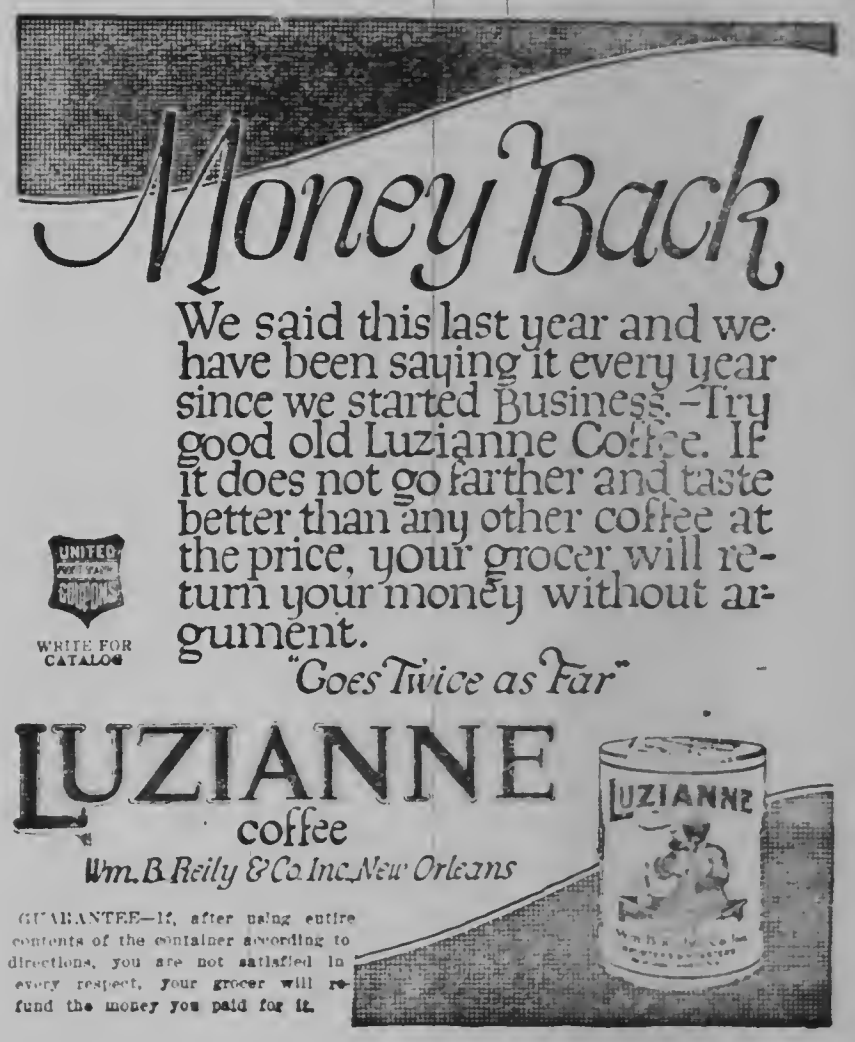
Little Helen, who had taught a wise man a wise lesson, looked very pleased as her fingers fixed the bill on the orange.—Young Evangelist.

WHAT DO WE OWE OTHERS?

What is the measure of the love we owe to others? It is the measure of what we think is owing to ourselves. "Love him as thyself." Observe, if I may use such a word, the equity of this divine rule. It makes us the judge of what we ought to do. It imposes upon us no duty that we have not already acknowledged for ourselves.—Dean Stanley.

Should we at times feel disheartened and discouraged, a confiding thought, a simple movement of hearts towards God will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.—Fenelon.

Perhaps the deepest longing of humanity is to be wanted.—Exchange.


Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
WRITE FOR CATALOG
"Goes Twice as Far"
LUZIANNE
coffee
Wm. B. Reily & Co. Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. J. F. Foster, Rev. S. J. Davies.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us and we will make it right.

Communications intended for the Editor should be directed to him at 517 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it, otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5 Use letter paper if you can get it—not note paper No attention will be paid to rolled manuscripts.

Editorial

PRESS ASSOCIATION MEETING AT HOT SPRINGS.

The second annual meeting of the Southern Methodist Press Association, composed of the editors and the publishers of the periodical literature of our church, was held in Central Methodist Church, Hot Springs, Ark., December 17-18. This organization, formed at Birmingham, Ala., two years ago, has been the means of bringing the editors and the publishers together in a most enjoyable fellowship and in most helpful business relations. While this was the second annual meeting, two called meetings have been held, so this was the fourth gathering of the Association.

The meeting was well attended, the following being present: L. C. Branscomb, of the Alabama Christian Advocate; A. C. Millar, of the Arkansas Methodist; Carlton D. Harris, of the Baltimore Southern Methodist; S. A. Arnold, of the Central Methodist; T. N. Ivey, of the Christian Advocate (Nashville); F. S. Parker, of the Epworth Era; Curtis B. Haley, of the Methodist Quarterly Review; J. A. Burrow, of the Midland Methodist; H. T. Carley, of the New Orleans Christian Advocate; D. H. Aston, of the Oklahoma Methodist; W. H. Nelson, of the Pacific Methodist Advocate; A. F. Smith, of the St. Louis Christian Advocate; E. B. Chappell, Sunday School Editor; A. J. Weeks, of the Texas Christian Advocate; W. P. King and L. J. Ballard, of the Wesleyan Christian Advocate. The periodicals not personally represented were the Advocate-Herald, the Florida Christian Advocate, the North Carolina Christian Advocate, the Richmond Christian Advocate, the Southern Christian Advocate, and the Missionary Voice, although messages were received from all of these. C. W. Tadlock and S. H. C. Burgin, members of the General Conference Commission on Christian Literature, met with the Association for the purpose of considering with its members the general subject of General Conference legislation concerning the periodical literature of the church.

It would be impossible for any gathering to be more royally entertained than was this meeting of the Press Association. The official board of Central Methodist Church, and Dr. Marion S. Monk, the pastor, must have resolved among themselves to give a demonstration of perfect hospitality, for they did just that thing. Not one detail that would make for the comfort or convenience of the visitors was overlooked, and many courtesies were extended that far exceeded the requirements of even faultless entertainment. We were not surprised to learn, from various sources, that Dr. Monk is held in peculiarly high esteem throughout the city. We record our opinion that he is "a scholar and gentleman"—what more could we say?

The Association is also greatly indebted to the Business Men's League of Hot Springs for unusual courtesies. Composed as it is of progressive citizens who are thoroughly alive to the best interests of the community, the League made a generous appropriation from its funds to assist in the entertainment of these representatives of a great church, and it officially designated one of its officers as the bearer of a cordial message of welcome. When we called at the office of the League to express our personal appreciation of the kindnesses we had received, it was our good fortune to meet both the president and the secretary of the organization, whom we found to be as cordial in their personal greetings as they were in their official capacities.

Hot Springs is a wonderfully interesting and attractive place. Though its reputation may not have been so savory some years ago, it is now as clean, physically and morally, as the average city of its size, and in many respects it is far above the average. We have never come into contact with a people who take them by and large, were more friendly to a good cause, more hospitable to strangers, more eager to extend delightful courtesies to mere chance acquaintances. The city administration is in the hands of men who stand for right things, and there is constant effort to make better every phase of municipal life.

The hot springs, from which the city takes its name, are, of course, among the wonders of the world. There are more than forty of them, and they possess a radio-activity which gives them remarkable curative properties. The springs are owned and controlled by the United States Government, being set apart in 1832 as a "national sanitarium for all time," and "dedicated to the people of the United States to be forever free from sale or alienation." The bath houses, of which there are twenty, are magnificent structures, operated under rules and regulations approved by the Secretary of the Interior. The prices charged are very reasonable and are fixed by the Secretary of the Interior in accordance with the equipment and accommodations furnished. In addition, the Government itself maintains a free bath house for indigent persons. The members of the Press Association were courteously extended the privileges of all the houses, and most of them took at least one good bath while in the city. This editor took his experimental ablution at the Buckstaff, one of the finest establishments on the reservation, under the direction of a skillful attendant who has been scouring, showering, steaming, and "sweating out" visitors for nine years. We venture the opinion that the Association Saturday morning was composed of as clean a set of men as ever assembled.

Hot Springs is a city of hotels, boarding houses, and restaurants, as might be expected since the resident population is only about twenty thousand, and the number of visitors is about one hundred and fifty thousand annually. And we are glad to record the fact that hotel and restaurant rates are reasonable—much more so than in any other city it has been our pleasure to visit. Some of the hotels are big enough to lodge and feed at one time as many people as compose the entire population of a good many towns in Louisiana and Mississippi. There is one—and its facilities have been pledged in case Hot Springs secures the meeting—large enough to take care of our General Conference in every detail under one roof. The Press Association was housed at one of the smaller hotels—the Townsend—which gave the proprietor, Mr. J. A. Townsend, the opportunity of extending to its members many kindnesses which were far above the basis of a mere commercial transaction. If the General Conference goes to Hot Springs—and we hope it will—it will, of course, draw many visitors, and to all such we commend the Townsend.

The meetings of the Press Association were both enjoyable and profitable. It was gratifying to learn that the subscription lists of practically all our Conference organs have shown a material increase during the year, though most of the papers have had a hard struggle for existence on account of the high cost of production. The members of the General Conference Commission on Christian Literature were keenly interested in all the discussions pertaining to the business management of the papers, and they were frank in saying they had gathered much valuable material for their official report.

There was unanimous agreement on the part of those present that the church paper is both a missionary and an educational agency, and that, as such, its circulation ought, in some way, to be made to extend throughout the rank and file of the church membership. It is too often true that the people who need it most are the very ones who are hardest to secure as regular readers at a subscription rate that will make the paper entirely self-supporting. There needs to be developed—and there are signs that it is being developed—a Christian literature conscience that will insure at least one religious newspaper in every Christian home.

As part of the published program, interesting addresses were delivered by Dr. Carlton D. Harris, president of the Association, Dr. A. C. Millar, Dr. J. A. Burrow, Dr. L. C. Branscomb, and Dr. W. H. Nelson. All those present took part in the discussion of topics that were of general interest.

The following statement of the circulation of some of our papers may be of interest, the figures being in round numbers: Advocate-Herald, 4,000; Alabama Christian Advocate, 25,000; Arkansas Methodist, 13,500; Baltimore Suthern Methodist, 10,400; Central Methodist, 9,000; Christian Advocate (Nashville), 15,000; Epworth Era, 30,000; Midland Methodist, 11,000; New Orleans Christian Advocate, 10,000; North Carolina Christian Advocate, 16,500; Pacific Methodist Advocate, 3,000; Richmond Christian Advocate, 8,300; St. Louis Christian Advocate, 12,000; Texas Christian Advocate, 20,000; Wesleyan Christian Advocate, 10,000.

The officers of the Association were re-elected, as follows: Carlton D. Harris, president; H. T. Carley, vice president; Alfred F. Smith, secretary-treasurer. The time of the next annual meeting was fixed for the third week in December, 1921, the place to be selected by the executive committee.

Of the new members of the Association, Drs. W. P. King and L. J. Ballard, of the Wesleyan Christian Advocate, and Dr. D. H. Aston, of the newly-established Oklahoma Methodist, were present. After a careful examination by Dr. A. J. Weeks, official phrenologist of the famous Bonehead Club of Dallas, Texas, their eligibility was thoroughly established and they were admitted, magna cum laude.

After the final session on Saturday, the Association was the guest of Dr. Monk at dinner, after which an automobile ride over the city was enjoyed. At other times the visitors enjoyed walking to various points of interest, though walking was not necessary, as the Hot Springs Street Railway Company had courteously furnished each one with a plentiful supply of complimentary tickets. No account of the meeting would be complete without mention of the many courtesies of Dr. A. C. Millar, editor of the Arkansas Methodist, through whose influence the Association met at Hot Springs, in a sense, host for the State at large—and a most hospitable one he was.

A "GREATER ADVOCATE."

It has been our earnest desire to make the Advocate as far as possible an indispensable part of the equipment of the intelligent Methodist in Louisiana and Mississippi. We have by no means reached our ideal of what the paper ought to be, though we do believe it is a substantial help to every person who reads it regularly, and that it carries each week some item at least of information, or some helpful suggestion, that makes it fully worth its cost.

But that it may more fully minister to all the needs of all our people, beginning with the first number of the new year we are going to make an addition to the Sunday School Department, and add an Epworth League Department, with the hope that ultimately we shall be able to furnish a paper

that will meet every legitimate requirement of those who are interested in any part of the church's work. In other words, we are going to try to furnish such a paper as will enable our friends to say to those who do not now take it, "When you take the New Orleans Christian Advocate, you will be getting an all-around religious periodical that will directly and specifically help every member of the family who is in any way interested in any department of church work."

The addition to the Sunday School Department will, for the present, consist of the subject, the golden text, and the Scripture reference for the current Uniform Lesson, with a few suggestive "teaching points" that will undertake especially to make a practical application of the truths studied.

The Epworth League Department will be conducted for the purpose of helping in every possible way this great organization that has done so much, and is still doing so much, for the religious development of our young people. Without adopting a fixed form for the presentation of League material, we shall endeavor to make this Department minister in every way possible to the needs of all our young people.

That these new features will add considerably to our own labors, we do not mind at all. We have all the time there is- and we have dedicated all the strength we possess to the service of the church. If we should find that no useful purpose is served by these additional features, we can omit them more easily than we carry them—and no harm will have been done. We are ready to undertake any other work that will help make the paper all that it ought to be.

We are calling attention to these features now in order that they may be mentioned by our pastors and friends when they set about putting the paper into the homes of all their people. We are earnestly hoping that at least the maximum quota of one subscriber to every ten members, as adopted by our Patronizing Conferences, will speedily be secured, and that we may soon attain the rank of "A Greater Advocate" in circulation if in nothing else. We confidently believe that the united, earnest efforts of our pastors, assisted by the laity, would put the Advocate into 5,000 new homes within a period of four weeks. Rev. Harry W. Rickey, a member of the Louisiana Conference, reported to us that he undertook to see what he could do in the way of securing new subscribers; he approached twenty-four people on the subject—and got twenty-three subscriptions. This may sound like "Agents' Bonanza" propaganda but Brother Rickey sent the names and the money to the office.

A man does not know what he really can do until he has really tried.

SPECIAL EDUCATIONAL NUMBER NEXT WEEK.

In co-operation with the Christian Education Commission, we shall make next week's issue of the Advocate a special educational number carrying an unusual amount of exceedingly interesting and valuable material dealing with the great Christian Education Movement in which our church is now engaged. We call special attention to it, with the hope that our readers will look forward to it eagerly, and that they will read carefully every article dealing with this subject of paramount interest.

SHELBY, MISS., HEADS THE LIST.

Our church at Shelby, Miss., North Mississippi Conference, Rev. J. M. Wyatt, pastor, has the honor of sending in the first "Every Family" list of subscriptions to the Advocate under our special proposition, the list consisting of 21 renewals and 33 new subscriptions. We extend our thanks to Brother Wyatt and his splendid people for the promptness with which they have availed themselves of the special offer, and we earnestly pray that the Advocate may be a blessing to every home into which it goes, and to the charge as a whole.

Second on the list, just one day behind Shelby, is Pontotoc, Miss., also of the North Mississippi Conference, Rev. H. P. Lewis, pastor. We have been notified by Brother Lewis that the Advocate will go into every home represented in the membership of the church at Pontotoc; and to him and his good people we likewise extend thanks and express the hope that the Advocate will be a great blessing. It is worthy of note that Pontotoc was on the "Every Family" list last year.

We are hoping that many churches in all three of our Conferences will follow the example of these progressive pastorates.

PERSONAL AND OTHER NOTES.

Rev. Walter W. Moore requests us to state that his post office address is 1029 East Beach, Biloxi, Miss.

The subscription price of Zion's Herald has recently been increased from $2.50 to $3.50 a year, due to the increased cost of production.

Rev. R. E. Simpson, of the Mississippi Conference, will attend Southern Methodist University this year, where he will take the theological course.

The Methodist, a weekly paper of the M. E. Church, published at Baltimore, Md., has suspended publication, the high cost of paper and labor and the failure of many to pay for the paper being assigned as the reason.

We learn from an exchange that each of the two Conferences in Georgia made an assessment of $500 for the Wesleyan Christian Advocate, giving that splendid paper deserved assistance to the extent of $1,000 for the next year.

Rev. L. H. Floyd, of Horn Lake, Miss., writes: "We find some very fine people in the bounds of the Horn Lake charge. They seem to be interested in church work and we are praying that this may be a great year in the Master's cause."

The editor takes this opportunity to thank the many friends, known and unknown, who have so kindly sent him Christmas greetings, with other words of good cheer, and to wish for every one of them the fullest measure of happiness and prosperity throughout the new year.

Rev. G. P. Files, now of the North Arkansas Conference but formerly of the Mississippi Conference, is stationed this year at De View, Ark., in the Searcy District, one of the choice charges of the Conference. He still keeps in touch with his Mississippi friends through the Advocate.

Rev. J. F. Corbin, superintendent of the Western District, Western Mexican Conference, paid the Advocate office a pleasant call one day last week. He had been spending several weeks at Biloxi, Miss., for the benefit of his health, and was returning to his home at El Paso, Tex., greatly improved.

Rev. Henry T. Young, our pastor at Natchitoches, La., in a note to the Business Manager, with enclosure for nine new subscriptions says: "This is partial result of campaign last Sunday afternoon. Will send more later." This is additional proof of what can be done by diligent effort.

We desire to amend our "Every Family" proposition to this effect: Where the Advocate is sent into every home represented in the membership of the church, we will send the paper one year for $1.50, whether there are as many as twenty families or not. We are not willing to impose even a seeming hardship upon those pastors who have churches with fewer than twenty families on the church roll.

We take the following from the Greenwood (Miss.) Daily Commonwealth, of December 20: "The members and pastors of the various churches in Greenwood joined in a union welcome service last night at the Methodist church for the new pastor of this congregation, Rev. V. C. Curtis, formerly presiding elder of the Greenville District. The church was filled to capacity, evidencing the hearty welcome which the people of this city are extending to the new pastor."

From a personal letter from Rev. W. B. Jones, the recently appointed pastor of our church at Crystal Springs, Miss., we learn that sickness and washouts on the railroads delayed his moving, but that he was expecting to reach his new home this week. Brother Jones visited his appointment last week, where he was delightfully received. The new church is in process of erection, and the prospects of its being completed by [illegible]

We clip the following from the St. Louis Christian Advocate: "Rev. C. O. McCormick is conducting a revival at Holly Grove. He writes us that [illegible] added to the roll of the church, three of whom were heads of families, and the whole quantity to those [illegible] and twenty, for which he will receive [illegible] connected with their attendance at church on the Sunday. He has secured a contribution amounting to $600 and has [illegible] and still [illegible] in the contest."

Greenwood's Missionary Society of Clarksdale, Miss., is a unit of organization. It has about 150 members, and last year it raised for all purposes $2,900. Its organization is complete, its work is extensive, and its meetings are pervaded by a deeply spiritual atmosphere. In the organization for the new year, Mrs. F. H. Cannon becomes president, succeeding Mrs. S. W. Whitmire, during whose administration marvelous progress was made. We could almost envy the pastor, Rev. E. Nash Broyles, the privilege of having such a magnificent organization with which to work. A recent number of the Clarksdale Daily Register contains a full account of the organization and activities of this Society.

SAVE AND HAVE

Money Talks

In your pocket it will soon say "good-bye." In our savings bank it will earn 3½% interest and soon it will say "I'm growing." Why not make your money work for you?

Savings Department

Hibernia Bank and Trust Co.,

Carondelet and Gravier Sts.,

New Orleans.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: H. H. White, Alexandria, La., 2; Rev. B. E. Crowson, Ashland, Miss., 3; Mrs. C. W. Smith, Sr., Meridian, Miss., 3; Rev. Henry T. Young, Natchitoches, La., 9; T. M. Babington, Franklinton, La., 2; Mrs. S. O. Roberts, Felixville, La., 2.

PREACHER WANTED.

WANTED—A preacher for a circuit that will pay $775.00 and a parsonage. Write at once to me at Gulfport, Miss. W. M. SULLIVAN, P. E.

DISTRICT STEWARDS' MEETING AT GULFPORT.

Let every pastor and district steward be at Gulfport, First Church, Tuesday, January 4, at 2 p.m., and remain for the night service.

W. M. SULLIVAN, P. E.

THE LEADEN-EYED.

Let not young souls be smothered out before
They do quaint deeds, and fully flaunt their pride
It is the world's one crime its babies grow dull,
Its poor and oxlike limp and leaden-eyed.

Not that they starve but starve so dreamlessly;
Not that they sow, but that they seldom reap;
Not that they serve but have no gods to serve;
Not that they die, but that they die like sheep.

—Rachel Lindsay, in The Christian Evangelist.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On August 28, 1920, while visiting one of his daughters, Mrs. Walter Youngblood, at McNair, Miss., Dr. JAMES W. BALDRIDGE was suddenly overtaken by the enemy that must overtake us all. In the death of Dr. Baldridge the church has lost a faithful member. It was our privilege to meet him eight years ago, after his good wife had been called to her reward. We received him into the church by letter at Garland, La., where he came to be with his daughter, Mrs. Baker. There we found him to be a consistent Christian. Later he came to Vinton, to be with his daughter, Mrs. Davis, and it was here that we saw that beautiful Christian life as it unfolded itself, making our church there richer and better. He was an intelligent Methodist. He knew why he was a Methodist. He loved the prayer meeting, and when he prayed it made us feel that heaven was near, and that the heavenly Father was listening. He was eighty-three years of age, and had served four years in the Civil War. He leaves to mourn their loss three girls and five boys, who often long to hear his fatherly voice. Some time, after the evening shades have fallen and the morning light breaks in to awake us, we shall see and know and appreciate that life as it continues to unfold in that better world.

His pastor,
L. HOFFPAUIR.

Now Gets 48 Eggs A Day Instead Of 3

Mr. Vincent Cured His Hens of the Loafing Habit. Easily Done.

"My egg supply has increased wonderfully. Early in January, I started using Don Sung. I had been getting about 3 eggs every other day from 70 hens. By the end of January I was getting 30 eggs a day. In two weeks more, I was getting 48 a day."—G. W. Vincent, South, Ky.

Mr. Vincent's results, in January, prove that you can get the eggs when eggs are high. It's no trouble and costs nothing to try.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (incindes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

DON SUNG
Chinese for Egg-Laying

BOOKS AND BIBLES | HYMNALS SENT ON TRIAL. | GAMES TRACTS ASK FOR CATALOG
Evang'l Pub. Co., Dept. N, Lakeside Bldg., Chicago

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks., Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

HOLMES
is a
Reliable Store

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICED. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

"THE SANITARY." Individual Communion **CUPS**
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

(Read and Adopted at the Recent Session of the Mississippi Conference.

We, your Committee on the State of the Church, would report as follows:

We are gratified to note the continued liberality of our people, which we trust may abound more and more for the increase of the Kingdom and for blessings toward those who give in the spirit of the Master. We rejoice in the success of the Centenary Movement, and urge that in fidelity to God and for safety and enrichment of Christian character and the enlargement of our borders, we faithfully meet our obligations in the amounts pledged and yet unpaid. We would also impress upon our people the importance of Christian education in connection with the Educational Campaign now being undertaken by our church.

We further rejoice in that we report a larger number of accessions to the church than at any of our recent sessions and are greatly gratified at the number of revivals reported, and recommend that we pray for a widening and deepening of the evangelistic spirit among us, and that we have such a spirit of pastoral diligence as will conserve the results, by saving the new converts to the church and promoting their growth and knowledge of our Lord and Savior Jesus Christ.

We are grieved and alarmed at the tide of worldliness and sin that continues to sweep over our land, in such forms as Sabbath desecration, licentiousness, gambling, divorce, profiteering, dancing in its worst aspects, immodest and indelicate dress, together with extreme devotion to the motion pictures, which are too frequently suggestive and unclean. All of these the church seems powerless to check, some of them even reaching to its sanctuaries, being indulged in by members without direct pastoral rebuke or any form of church discipline. We feel that a serious hour is upon us; that the time has come to sound the alarm with no uncertain note and in trumpet tones. Judgment should begin at the house of God.

We believe this to be a time that calls for fasting and prayer, in which our ministry should lead by example and emphasize in their preaching. We are praying less than our fathers did, and the family altar has largely fallen down in the homes of our people, while fasting has almost wholly disappeared, despite the solemn vows of our ministry to recommend fasting by precept and example. At this crisis, when we are in such dire need of ministers, we need to fast and pray the Lord of the harvest to send forth more laborers into his harvest.

Withal, we feel that our pulpits should emphasize holiness unto the Lord in plain, scriptural terms; that we should stress God's awful condemnation of sin and the gospel call to repentance. Also, that more euphasis should be given to such cardinal doctrines as conviction for sin, regeneration, the witness of the Spirit, and of growth in grace.

We would also call your attention further to the almost total neglect of discipline in our churches. Thank God, we still keep watch over our ministry, allowing none but clean men to remain in our pulpits. But what of our churches? Where is discipline being administered for breach of church vows, improper words and actions, or even immoral conduct? Have we forgotten this porton of our General Rule: "We will admonish him of the error of his way; we will bear with him for a season; but if he repent not, he hath no place among us; we have delivered our souls?"

Have we allowed our lust for membership, our financial demands, to make us compromise with the world? God forbid! If so, may he grant us repentance. Here your committee feels that the decline is so general that no one man or a few men can directly accomplish anything. Zion's watchmen must all awake. There must be unanimity of action. Alone we can only sound the alarm.

We would submit this report for your consideration, your prayers, your wise and just action, trusting that it may find such response in your consciousness and ours that we may give new strength to the church that she may purify herself and offer a more effective barrier to sin and evil and hasten wondrously to enlarge her borders. Respectfully submitted,

M. B. SHARBROUGH.
J. H. JOLLY.

THE NEW YEAR.

By Willie C. Page.

Softly and slowly the bells of Time are ringing out the old year—auother milestone on life's journey. The joys, sorrows, pleasures, dreams and memories of the past year have gone from earth forever—its book of record is now irrevocably closed. Many of its white leaves are marred and blotted by our failures and mistakes, but the pages on the new scroll, representing each new day of the next twelve months, unroll pure and unsullied before us.

It is with awed hearts we stand on the threshold of the New Year, its hopes unfulfilled, its good deeds not accomplished, its golden opportunities still ungrasped. Many problems arise to confront us—financial depression, scarcity of money, economic and educational conditions, our relations with foreign affairs; but a greater question is: What are you going to do? What is your attitude toward your fellow-creature? Are you going to be helpful, unselfish, so pure of heart that nothing can harm or buffet you, tender, sympathetic with the sorrows of others?

Many hearts are sending white-winged hopes, sweet dreams and anticipations into the New Year — the beautiful fabrics of which the tapestries of life are woven. If the golden threads are tangled and broken, do your best and try again; if the band on the wheel slackens, try again, and trust to the Great Weaver of your destiny to make the patterns of life what they should be.

What are you going to do this New Year?

Lexington, Miss.

Starke's University
HOME SCHOOL, MILITARY.

Individual attention, intensive and thorough, develops mental power.
Night study under supervision of teacher.
Military training which produces alertness, secures, dedicates, promotes health.
Home mother for small boys. Teachers live with boys.
Modern steam heated dormitory. Play ground and athletic field.
Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges.
For further information write
J. M. STARKE, Montgomery, Ala.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South

BOLINE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Church Organs and Pianos
Philip Werlein,
LIMITED
"Largest Music House South"
ESTABLISHED 1842.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Fayette, Jan. 2, 3.
Hermanville, Jan. 8.
Utica, 7:30 p.m., Jan. 8, 9.
Harriston, at Lorman, Jan. 10.
Woodville Ct., at White's, 2:30 p.m., Jan. 14.
Woodville, 7:30 p.m., Jan. 14.
Centreville, at Stephenson, Jan. 16.
Roxie, at Hamburg, 7:30 p.m., Jan. 16.
Vicksburg, Crawford Street, 7:30 p.m. Jan. 17.
Vicksburg, Gibson Memorial, 7:30 p.m., Jan. 18.
Mt. Vernon, Jan. 22.
Gloster and Liberty, at Gloster, Jan. 23.
Rocky Springs, Jan. 28.
Port Gibson, 7:30 p.m., Jan. 28.
Washington, Jan. 29, 30.
Natchez, 7:30 p.m., Jan. 30.
Nebo, Jan. 31.
Oak Ridge, Feb. 2.
Louise and Holly Bluff, at Holly Bluff, Feb. 6.
Silver City, 7:30 p.m., Feb. 6, 7.
Rolling Fork, Feb. 13.
Mayersville, Feb. 11.
Anguilla, Feb. 20.

The District Stewards are called to meet at Fayette, on Tuesday, Dec. 28, at 10:30 a.m. Pastors are invited to be present. J. R. JONES, P. E.

Seashore Dist.—First Round.

Columbia, Jan. 2.
Hub, 2:30 p.m., Jan. 2.
Howison, Fri., 7:30 p.m., Jan. 7.
Brooklyn, Jan. 8, 9.
Bay St. Louis, Jan. 15, 16.
Vancleave, Fri., 11 a.m., Jan. 21.
Moss Point, Jan. 22, 23.
Escatawpa, 2:30 p.m., Jan. 23.
Americus, at Pleasant Hill, 11 a.m., Jan. 24.
Pascagoula, 11 a.m., Jan. 30.
Ocean Springs, 7:30 p.m., Jan. 30.
Poplarville, Fri., 7:30 p.m., Feb. 4.
Carriere, Feb. 5, 6.
Picayune, 7:30, Feb. 6.
Lumberton, Mon., 7:30, Feb. 7.
Mentorum, at Alexandria Memorial, Feb. 12, 13.
Wiggins, 7:30 p.m., Feb. 13.
Coalville, Tues., 11 a.m., Feb. 15.
Gulfport Ct., Wed., 7:30 p.m., Feb. 16.
Logtown, Feb. 19, 20.
Lyman, 11 a.m., Feb. 27.
Wesley Memorial, 7:30 p.m., Feb. 27.

The pastors are requested to meet at Gulfport church with the district stewards, January 4, at 2 o'clock p.m. Let all the pastors and district stewards come to spend the night. Sermon at 7:30 p.m. by Rev. M. B. Sharbrough, on the Relation of the Pastor to his Charge. Brethren, come.

W. M. SULLIVAN, P. E.

Jackson Dist.—First Round.

Edwards, at Edwards, Jan. 2, 3.
Fannin, at Hollybush, 11 a.m., Jan. 5.
Flora, at Flora, 11 a.m., Jan. 6.
Florence, at Florence, 11 a.m., Jan. 7.
Sharon, Jan. 8, 9.
Canton, 7 p.m., Jan. 9.
Brandon and Pelahatchie, at Brandon, 11 a.m., Jan. 11.
Bolton, at Bolton, 11 a.m., Jan. 12.
Lake City, at Carter, Jan. 15, 16.
Yazoo City, 7 p.m., Jan. 16.
Vaughan, at Vaughan, Jan. 22, 23.
Terry, at Forest Hill, Jan. 29, 30.
Satartia, at Satartia, Feb. 6, 7.
Mendenhall, at Mendenhall, Feb. 13, 14.
Madison, at Madison, Feb. 19, 20.
Benton, at Benton, Feb. 25, 26.
Lintonia, at Anding, Mar. 5, 6.
Eden, at Eden, Mar. 12, 13.
Harrisville, at Rexford, Mar. 19, 20.
Camden, at Camden, 11 a.m., Mar. 23.
Monterey, at Monterey, Mar. 27, 28.

The District Stewards will meet at Capitol Street Church, Jackson, Miss., at 10 a.m., December 29, 1920. Would like to have all pastors and charge lay leaders of the district present.

M. L. BURTON, P. E.

Brookhaven Dist.—First Round.

Adams Ct., at Auburn, Jan. 1, 2.
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 2, 3.
Magnolia, Jan. 9, 10.
Fernwood, Jan. 9, 10.
Pleasant Grove, at Pleasant Grove, Jan. 15.
Monticello Ct., at Georgetown, Jan. 16, 17.
Gallman Ct., at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
Bayou Pierre, at Center Point, Jan. 29, 30.
Hazlehurst, Jan. 30, 31.
Tylertown, Feb. 5, 6.
East McComb, Feb. 13.
McComb, Centenary, Feb. 13, 14.
Foxworth, Feb. 19.
Silver Creek, Feb. 20.
Scotland, at New Hope, Wednesday, Feb. 23.
Bogue Chitto, at Brandywine, Feb. 26, 27.
Meadville, at Sontag, Mar. 6.
Topisaw, Mar. 12.
Norfield, Mar. 13, 14.

The District Stewards will please meet at the Methodist Church in Brookhaven, Miss., Thursday, Jan. 6, at 1 p.m. H. M. ELLIS, P. E.

Meridian Dist.—First Round.

Marion, Hawkins Memorial, Jan. 2.
Meridian, East End, Jan. 9.
Meridian, Fifth Street, Jan. 9.
Meridian, Central, Jan. 16.
Meridian, Seventh Ave., Jan. 16.
Quitman, Jan. 22, 23.
Pachuta, at State Line, Jan. 23, 24.
Enterprise, at Soule Chapel, Jan. 29, 30.
Lauderdale, Jan. 30, 31.
Forest Hill, at Chapel Hill, Feb. 5, 6.
Scooba, Feb. 6, 7.
Enterprise, Feb. 12, 13.
Collinsville, Feb. 13, 14.
Pachuta, Feb. 19, 20.
DeKalb, at New Hope, Feb. 26, 27.
Meridian, at Big Oak, Feb. 28.
Lisbon, at Manassa, Mar. 5, 6.
Decatur, at Poplar Springs, Mar. 7.
Louisville Ct., at Fenola, Mar. 12.
Philadelphia, Mar. 13, 14.
Philadelphia, at Coker's Chapel, Mar. 15.

The District Stewards will meet at 1 o'clock p.m., Dec. 30, at Central Church, Meridian.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Union, at Union, Jan. 2, 7 p.m.; Jan. 3, 9 a.m.
Newton, at Mars Hill, Jan. 8, 9 a.m.
Decatur, Jan. 9, 7 p.m.; 10, 9 a.m.
Harperville and Lena, at Harperville, Jan. 15, 16, a.m.
Forest and Morton, at Forest, Jan. 16, 7 p.m.; 17, 9 a.m.
Homewood, at Homewood, Jan. 22, 23.
Thomastown, at New Prospect, Jan. 29, 30.
Carmel, Kingston, Feb. 1, 7 p.m.
Carmel, West End, Feb. 2, 7 p.m.
Carmel, Pine Church, Feb. 3, 7 p.m.
Carthage, at Carthage, Feb. 5, 6.
Walnut Grove, at Walnut Grove, Feb. 7, 10 a.m.
Bay Springs, at Bay Springs, Feb. 1, 2 p.m., 7 p.m.
Lake, at Lake, Feb. 12, 2 p.m.; 13, 10 a.m.
Newton, at Newton, Feb. 16, 7 p.m.
Shubuta, at Shubuta, Feb. 19, 20.
Stonewall, at Lovett, Feb. 27, 2 p.m.
Lower Hill, at Hopewell, Feb. 26, 27.
Chunky, at Chunky, Mar. 2, 2 p.m., 7 p.m.
Raleigh, at Raleigh, Mar. 5, 6.
Hillsboro and Harmony, at Decatur, Mar. 12, 2 p.m.; 13, 10 a.m.

The Local Stewards will please meet the Methodist Church in Newton, Miss., at 1:30 p.m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

A GOLDEN WEDDING.

On December 15, we gathered at the home of Mr. and Mrs. H. M. Smith, at Grange, Miss., to celebrate their golden wedding. The home of each of the nine brothers and sisters of Mrs. Smith was represented. Other relatives and a few friends were also present, the guests in all numbering almost one hundred.

Before the noon hour had come, a spacious table had been bounteously covered with eatables of all kinds.

At 12 o'clock we gathered in the parlor for the impressive ceremony. Miss Abbie Thompson sang, "Silver Threads Among the Gold," as the "wedding party" entered. An appropriate Scripture lesson was read by Rev. G. H. Thompson, Mrs. Smith's brother, followed by prayer by Rev. H. J. Maddox, the pastor, after which Brother Thompson, in eloquent language, pictured their noble, beautiful lives and wonderful influence. In conclusion, he presented a purse, containing $110 in gold coin lovingly contributed by brothers and sisters, nieces and nephews. After the ceremony we gathered around the table and enjoyed the bounteous dinner that had been prepared.

The guests left at a late hour in the afternoon, feeling that the day had been well spent, and wishing for Mr. and Mrs. Smith many more happy anniversaries.

MRS. W. P. HOWELL.

To Stop a Cough Quick

Take HAYES' HEALING HONEY, a compound which stops the cough by healing the inflamed and irritated tissues.

A box of CROVES OPEN-TRATE SALVE for Chest Colds, Head Colds and Croup is given with every bottle of HAYES' HEALING HONEY. The salve should be rubbed on the chest and throat to relieve suffering from a Cold or Croup.

Hayes' Healing Honey invigorates with the healing effect of [illegible] through the pores of the skin.

Both are one carton and the [illegible] at 35c

Just ask your druggist for HAYES' HEALING HONEY.

HOTEL CLERK TESTIFIES.

[illegible] he read how to get [illegible] Hayes' [illegible] I suffered with [illegible] cough. [illegible] of a [illegible] I began [illegible] for [illegible] ago, since

Cuticura Talcum is Fragrant and Very Healthful

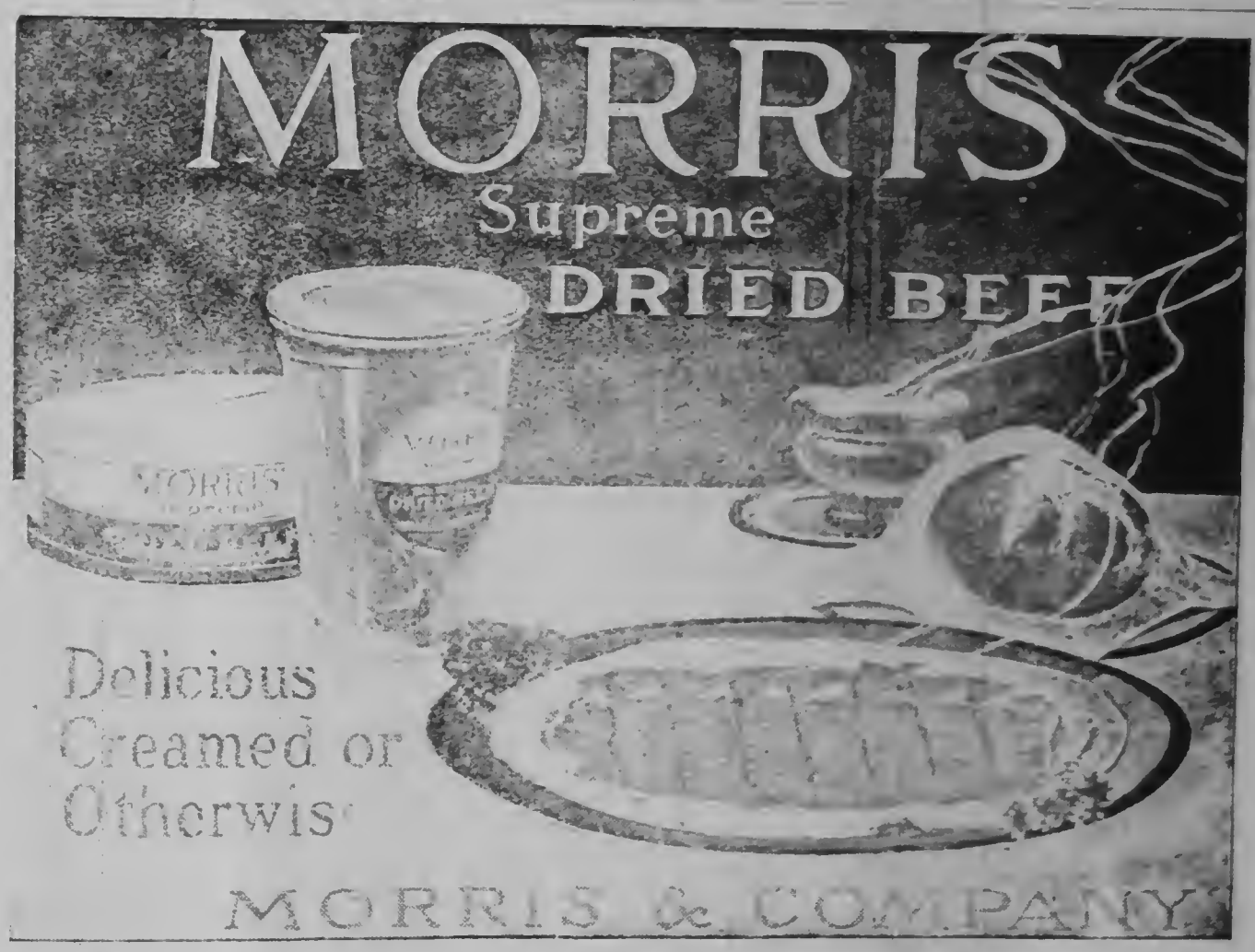
Sample free of Cuticura Laboratories, Dept. X, Malden, Mass. Everywhere.

Coughs & Colds?

DR. H. JAMES CANNIBIS INDICA (COMPOUND)

IN USE FOR OVER FIFTY YEARS

An old and well tried remedy for the relief of Bronchial Asthma, Catarrh, Colds, Etc. Send for Circular and Book of Information. Address Craddock & Co., Philadelphia, Pa.



NOTES CONCERNING THE REVIVAL CAMPAIGN IN THE COLLEGES.

At the opening of the meeting in John C. C. Mayo College, only 10 per cent of the boarding pupils were professedly Christian. At the close of the meeting only 10 per cent were non-Christian. The 10 per cent who are non-Christian were out of school at the week end. In other words, when the meeting closed on Sunday night all the boarding students present had made profession of faith. Getting them into the church was a more difficult job as the major part of them were from Hardshell Baptists, Come-outers, and other sects antagonistic to Methodism. There were three young men who acknowledged their call to the ministry.

At Meridian College, Meridian, Texas, the meeting opened auspiciously. During the first three days there were twenty conversions. Then came one football game after another in rapid succession, either there or their teams going elsewhere. This demoralized the meeting. No volunteers for life service.

The revival at Ferrum Training school, Ferrum, Virginia, was great; one hundred and nine professions of faith, ten young men called to the ministry, more than twenty girls volunteered for missionary work at home or abroad. These three meetings were held by O. E. Goddard.

The revival at Hendrix College, Conday, Arkansas, conducted by Dr. Tyler, of Washington, D. C., was remarkable for the deepening of the spiritual life of the student body. Acting president Green and the president of the Y. M. C. A. think vast good was accomplished. The manly appeal made by Dr. Tyler was highly commended by all.

Dr. Tyler also held the Henderson-Brown revival. The same reports that came from Hendrix came from President Workman and the president of the Y. M. C. A. at Henderson-Brown. Dr. Tyler left Arkansas with the love of hundreds of her best young people.

Reports of a wonderful revival in Galloway College have reached the office. This is perhaps the most intensive and extensive revival in the history of Galloway College. Nearly all the girls who were not Christians made profession of faith and there were a large number of volunteers for missionary work. Mrs. Steele conducted this meeting.

Dr. Hounshell had some difficulty in getting started in Southwestern University owing to lack of understanding as to dates, but the meeting got under good headway by the latter part of the week. A football game which had long been scheduled for the last of the week made it expedient to close the meeting Friday night. The meeting is reported as very helpful to the whole spiritual life of the college. There were some decisions for Christ and some volunteers for life service.

The Trinity Park revival conducted by Dr. Hounshell was quite a satisfactory meeting. Dr. Hounshell is in great favor with this student body. They greatly appreciate his services. His deep spiritual messages commend him to all and he cannot respond to half the calls that come for him.

One of the most remarkable meetings held this year was held in Grenada College by Rev. S. S. McKenney, Galveston, Texas. Every student in school not already a Christian made profession of faith and every one gave her name for church membership. More than one hundred signed tithing cards. More than a score volunteered for missionary service at home or abroad.

We have a most favorable account of the meeting held in Birmingham-Southern College by Dr. Frank Jackson. The college expressed great gratitude to the Board of Missions for sending Dr. Jackson there. The meeting left an abiding influence on the college that will be felt throughout the year.

Dr. Bromley, one of our General Evangelists, held the meeting for the Kentucky Wesleyan College. In spite of hindrances from football games long time scheduled for that week, the meeting gripped the student body and vast good was accomplished. Dr. Bromley is one of our most cultured and efficient evangelists. There is such a clamorous demand for him in the North that our Southern churches do not yet know him. When they do, he will be in demand in the South as he is in the North.

Rev. W. E. Sewell, of Tampa, Fla., conducted a successful meeting in Reinhardt College. It seemed best here to combine the meeting with the local church, which is quite unusual. The reports show that much good was accomplished. Brother Sewell is one of our home missionaries preaching to the Cubans in their language, but he also knows how to tell the story of Jesus and His love in his native tongue.

Dr. W. B. Cambell reports a good meeting at John Locke. A goodly number of professions of faith. Some very definite victories were achieved.

Mrs. Steele has just closed a good meeting in Greensboro College. It was a meeting remarkable for deepening the spiritual life of the student body. The services were serious, thought-provoking, and uplifting. More than a dozen volunteered for missionary work.

Reports have reached us that Dr. Bulla conducted a great meeting in the Woman's College of Alabama. We have no particulars, but the fact that they were having a great meeting reached us through Bishop Cannon.

Dr. Hounshell is just in from a gracious meeting in Martin College. Every student in the college not already a professed Christian made profession of faith before the meeting closed. About one dozen of the girls volunteered for some kind of missionary work.

O. E. GODDARD.

ANTILLA, WITH ITS WONDERFUL HARBOR, AND UNPARALLELED OPPORTUNITIES FOR THE CHRISTIAN CHURCH AND SCHOOL.

By W. K. Cunningham, Pastor-Director.

I want to tell you a little something about our new field of work, for nowhere has Methodism a greater opportunity or a greater responsibility than here in Antilla. Antilla is a growing city of 6000 inhabitants and the center of 185,000, situated on the north coast of Cuba. It has a splendid harbor; it is said that the navies of the world could be accommodated in the bay on which Antilla is built. The town, in common with most of the towns in Cuba, surely has a future, and this future is bound up with the Methodist Church. For in this city of 6000 there is not a church of any denomination, Catholic or Protestant, save our little chapel. And something else: in all this city there is not a sign of a day school, except one or two private families where children are taken in for a part of the day. So there it is—the Methodist Church, on the ground, with no opposition, and the entire city and surrounding province waiting to be taken for the Lord Jesus Christ!

I have done a great deal of visiting since I arrived, September 1, and by every family I am asked when we will open our school. I believe that we could soon have a school of 300 children if we had the facilities to care for them. The people are very friendly to the church, and NOW is the time to win them.

It is our purpose to open the school the 1st of November, but it depends on equipment and teachers. We have rented a private house in which to commence operations, but of course it will be entirely inadequate. For one thing, it will have no room which can be used for a chapel, and how religious exercises are to be conducted each day is something I have not yet been able to figure out. WHAT WE NEED IS A SCHOOL BUILDING ON THE SAME LOT WITH THE CHURCH. A friend of our mission work, a splendid architect, has drawn up plans for this building, and you will hear from them soon. I believe that $30,000 spent in this place at the present time would mean more for the cause of the Kingdom than any greater amount spent three or four years from now.

The church in Antilla has been without a regular pastor for a long time, and we have just begun to reorganize the work. Since September 1, the day school attendance has increased from 17 to 56. We have a membership of 28, most of whom are active. We have set a goal of 100 new members in the church and 150 in the Sunday school this Conference year, and are praying and working toward this end. Probationers received, 15; contributed for all purposes by the church, $64.60; by the Sunday school, $21.61.

The young people are very anxious to have an Epworth League, and I intend to organize one as soon as the necessary literature is on hand. Altogether, we are very much encouraged, and would not be anywhere else for anything in the world.

Of course the work is heavy, and the responsibility very great. It seems at times that our strength is very inadequate for the work that needs to be done, but we feel sure that the church back home is praying for us, and that the needed strength will always be supplied.

Don't forget us in this end of the Island. The door is wide open. Now is the time to win the Oriente for Him.

The birth of a little child reveals God; the helplessness of a little child proves providence; the innocence of a little child illustrates heaven; the death of a little child implies immortality. Surely no little one sent into an earthly home, even for a day, and bequeathing these beautiful and sublime lessons, can be thought to have come and gone in vain.—W. R. Alger.

WHY HAVE CATARRH?

So Disagreeable to Yourself and All About You.

Catarrh is generally conceded to be a constitutional disease. Therefore it requires a constitutional remedy like Hood's Sarsaparilla which reaches every part of the system by thoroughly purifying and enriching the blood. This medicine removes the cause of the trouble, which if not checked may lead to more serious disease.

In 46 years of use and test Hood's Sarsaparilla has relieved many cases as told by voluntary letters of commendation. Why not get a bottle today and give it a trial? It combines economy and efficiency. Keep Hood's Pills on hand as a family cathartic.

Simple Mixture Makes Hens Lay

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name — post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.—Adv.

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.—Adv.

For Baby's Rash.

Prickly heat, Hives and other skin eruptions or Injuries nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild but healing. 60c. at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

FOUND—THE ONLY PLACE IN THE SOUTH

where you can get your hats cleaned when you want them and how you want them.

Agents Wanted Everywhere

Send for illustrated catalogue.

BENNETTS' HAT FACTORY

123 Broad St. Jacksonville, Florida.

HOW TO OBTAIN A REVIVAL.

By Rev. Lastie N. Hoffpauir.

I feel sure that we can safely say if the rule laid down by the Prophet Hosea 6:1, "Come, let us return unto the Lord," is truly carried out by the preachers and churches, that a great revival of Holy Ghost religion will be the result. We find that the Prophet of God did not exclude himself, but said "Come, and let us return unto the Lord," giving us to understand that preachers as well as the people must draw close unto the Lord if they would obtain the revival that will convict sinners deep enough to make them cry out, "What must I do to be saved?" The church of Jesus Christ cannot obtain a great revival of Holy Ghost religion except in the strength of the consciousness of God's presence.

For a real, genuine revival to come, all things that hinder must give way and the preacher and the churches must be wide awake, travailing in prayer. Prayer is the mighty bond which will place us in fellowship with God and give to us the revival that will sweep men into the kingdom of our Christ. A church that will not draw close to God is a powerless church, and the devil has cheated us out of many victories, all because some pet sin remains in the way. The revival has been constantly hindered, all because some hypocrital church member insists on holding to his sins. Achan kept God's people back in their march to the Promised Land because he had sin hid away. As long as David had sin in his heart, just so long was the revival kept back; but when he made a confession and got close to God, the refining fire fell and he was able to teach transgressors God's way.

To obtain a revival that will count for much, there must be perfect harmony between the prophet that is making the call and the pastor that he is helping. Very often the revival is hindered at this point, all because the preacher lends his ear to some backsliden church member that is in the way, and follows his advice instead of the prophet. Our prayer life must be greatly revived, if we get the real revival that our country is in such great need of at this time. There must be less talk and more real knee work if we have sinners convicted and born into the Kingdom. No physical birth can take place until there is travail. Neither can there be spiritual birth destitute of some travail. "As soon as Zion travailed, she brought forth sons and daughters." Too few of God's children have a real burden for lost souls and are able to pray down a real Pentecostal revival.

Many of our so-called revivals of today begin by seeking to get members in when we have our churches filled with the unsaved that need to be "born again" so that they would be in line to teach transgressors the way. Therefore, I fully believe in preaching to the sinners on the inside that we may get them in line with the Divine will. The Prophet of God said, "Come, let us return unto the Lord"; not the sinner on the outside, but Israel—the church. If the Holy Ghost revival is to come, we must begin to look for the old paths "at the house of our God," and that is God's way. The disciples obtained the revival in the upper room on their knees that aroused Jerusalem. When we quit flirting and bowing to the world, the fire will fall, and sinners will begin to ask about the way. Self-denial and agony of soul is the only remedy that will revive a spiritually dead church and invigorate it with holy zeal that will make the devil tremble. Jesus said that "one would chase a thousand and two would put ten thousand to flight." And the only way for us to do this is to have the rich experience that the disciples had. If the preachers and church members just will listen to the voice of the Prophet, and "return unto God," deep, pungent, Holy Ghost conviction will come upon the sinner and our altars will be crowded with deeply-convicted penitent souls.

Many of our churches of to-day are just ordinary meeting places without any power to influence sinners to God. Hence the prophet of to-day should cry about with travail of soul, "Come, let us return unto the Lord." If this is done by preachers and churches, the revival will be obtained and the church will become more than just an ordinary meeting place for suppers and socials. It will be a power for God. Oh, that the revival will come that will cause our people to love God more than they do the card party, dance, picture show and other things of that nature that belong to the devil!

Amite, La.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 231G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.—Adv.

Try Renwar For Rheumatism.

PILES DON'T BE CUT

Let me try this wonderful treatment

If you have piles in any form write for a FREE sample of PAGE'S PILE TABLETS and you will bless the day that you read this. Write today. E. R. PAGE, 430 G Page Bldg., Marshall, Mich.

Keeps the Skin Clear.

When troubled with Pimples, Sores, Eczema, Rash and other skin troubles apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 50c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

SPECIAL OFFER

10c In stamps will bring to your address a sample copy of our better bound combined "Familiar Songs" of the Gospel. Regular price. Sample copy 25 cents. We are making this offer in order to introduce what we consider the cheapest and best book on the market to-day.

5c In stamps will give you a sample of our single book, round or shaped notes, regular price 15 cents. We also want agents.

E. A. K. HACKETT,
810 Clinton Street, Fort Wayne, Ind.

FROM LULA, MISS.

Dear Brother Carley: It may be encouraging to you to know that the prediction is made here that I will be able to renew all of the subscriptions to the Advocate and put the paper in every home in the church at Lula at $1.00. I hope the prediction may come true. I will make the effort in due time.

I am glad to report there is a hopeful condition here and the members of the church seem determined to take care of the interests of the church although they are suffering from the many losses they sustained in their farming operations this year. We are almost "marking time" now, hoping for a revival of business ere long.

Brother Holder, Educational Secretary, was with us yesterday and spoke at 11 o'clock on the Educational Movement. He made a splendid presentation of the subject, and I am sure there will be collection on the subject as a result. I believe the appointment of Brother Holder to this task was a wise one, and he will succeed. His sermon at night was thoroughly evangelistic, and stirred the hearts of the people. Permit me to say, I think I can see decided improvement in the spiritual life of this section of the Delta over what it was a few years ago.

The whole Greenville District holds Brother Curtis in high esteem for his faithful performance of duty as presiding elder the past four years, and many express regret that he had to be moved from us. We are all prepared to take Brother Felts into our hearts and give him every assistance we can, and hope to make marked advance in all of the district work. You may look for great things from the Greenville District this year.

Cordially,

S. A. BROWN.

CHILD MEMBERSHIP.

On my trip to South Mississippi in October, I made it convenient to visit my daughter, Mrs. Roy McDonald, and husband, in Jackson, Miss. While there, I attended services at the Galloway Memorial Church and enjoyed the splendid discourse by Rev. C. W. Crisler. But it is what I witnessed just prior to the preaching service that I desire to mention.

As the up-to-dates would say, I "arrived a little early"— about fifteen minutes before the preaching hour. While resting in one of those commodious pews I saw a brother, W. H. Pullen, leading his grandson, King Haynes Pullen, aged six years, to the altar for baptism. He said that the child's father was in New York on business, and that his mother was in the West for her health, but that he wanted to see him get the right start; so he had brought him for baptism. In accordance with his request, Brother Crisler performed that sweetest of rites in any church.

This occasion called very vividly to my recollection an incident in my own life. It was at the close of the pastor's earnest call for candidates for membership in our Methodist Church at Mabon that our baby girl, Mary, now a grown young lady but then a tot of four or five summers, said to me, "Papa, I want to join." I at once called to the preacher and said, "Brother Curley, little girl desires to join;" I went to the altar with her, and I myself answered all the questions put to us, bowing to her; for until she should be old enough to direct her own life; and while it is a fact that our other six children tried to live, love, and obey the Lord and our Discipline, yet none of them has done better than the baby member.

G. W. YEATES.

Mabon, Miss.

WATCH NIGHT PROGRAM.

Friday Night, Dec. 31, 1920.

7:30. Music by choir, orchestra, band or special song service.

8:00. Program of recitations and music, including instrumental and vocal numbers of a varied nature.

9:00. Plans for the coming year:
1. Presented for Sunday school by the superintendent.
2. Presented for Epworth Leagues by the president and Junior superintendent.
3. Presented for Board of stewards by chairman.
4. Presented for lay activities by lay leader, supplemented by chairmen of social service, evangelistic and library committees.
5. Presented for Woman's and Young Woman's Missionary Societies by the presidents.
6. Presented for choir by choir leader.
7. Presented for Christian literature committee by the chairman.
8. Presented for Centenary Campaign by treasurer.
9. Presented for Educational Movement by pastor, who will give his own plans for the year and make a resume of all other departments of the church, with special emphasis on the prayer meeting.

10:00. Lunch and social time. This should be made a glad and happy hour.

10:45. Inspirational talk by pastor.

11:00. Lessons from the departing year and purposes for the coming year. Three-minute talks by those present.

11:45. Waiting for the New Year; Consecration Service, volunteer prayers while gathered at the altar, closed by the pastor as the bells ring out the old and welcome the new year.

Religion must be as big and free as life or it cannot occupy a position of leadership in this time in which men are seeking the way of life.—Harry Foster Burns.

Habitual Constipation Cured in 14 to 21 Days

"LAX-FOS WITH PEPSIN" is a specially-prepared Syrup Tonic-Laxative for Habitual Constipation. It relieves promptly and should be taken regularly for 14 to 21 days to induce regular action. It Stimulates and Regulates. Very Pleasant to Take. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist and apply a few drops as directed and soon most, if not all, of your freckles will disappear and even the worst ones will have begun to fade away. Even those that have remained perfectly stubborn for years, more than one ounce is rarely needed to completely clear the skin and win a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

THE MISSIONARY SOCIETIES AND THE CHRISTIAN EDUCATION MOVEMENT.

My Dear Sister: The leaders of the Christian Education Movement realize the desirability of having the fullest interest and heartiest co-operation from the women of the church in their great work, and realize also that the women best prepared to render this service are the women who constitute the membership of the Missionary Society. Hence, they have requested me to make a special appeal to our leaders in behalf of the Movement.

Three very urgent reasons can be presented as to why our women should give the Movement this cordial concern and assistance. In the first place, missionary women are church women. Our loyalty is first to the church. Since the General Conference has authorized this Movement and our leaders are promoting it throughout the constituency of the church, it has become of prime importance to us and on its success or failure much depends for us as church women.

In the second place, the success of the Movement will make a vital contribution to the missionary cause. It will make possible the standardization of our Methodist schools and colleges so that they shall be able to provide the educational equipment that our missionaries and deaconesses must have before they can be accepted for servic.

In the third place, the Woman's Missionary Council, through its educational institutions, is to have a very substantial financial return from the success of the Movement. Five of our educational institutions are listed among the connectional institutions which will share in the distributions of the funds ahead of all Conference schools, namely: Scarritt Bible and Training School, $150,000; Brevard Mountain School, $75,000; Vashti Industrial Home and School, $100,000; Sue Bennett Mountain School, $50,000; Laredo Seminary, $50,000. Total, $425,000.

While the Christian Education Movement has a direct bearing upon our missionary interests, the financial channels of the Movement are entirely distinct from those of any missionary organization of the church, and much confusion that arose in the Centenary funds will be avoided by care at this point. No contributions to the Christian Education Movement must be made through missionary societies or out of missionary society funds. Missionary societies as missionary societies are not to make subscriptions. No credit will be given missionary societies for money given to the Christian Education Movement, even though it be given to the institutions listed above. All subscriptions must be made as INDIVIDUALS.

Nevertheless, there are many ways in which we can render a very distinct service to the Movement, namely—by

1. Personal prayer, interest and influence.

2. Attendance upon and participation in meetings held for its promotion.

3. Serving as Minute Speakers.

4. Serving on local or Conference committees for carrying out details of the plan as our pastors and the officials of the Movement may direct.

5. By emphasizing its program of Prayer, Life Service and Stewardship in our Missionary Society meetings during January, February and March.

6. Personal contributions of money.

No one can study the Movement without realizing that it is a providential one, and that it should have the heartiest endorsement of every Methodist, and we believe that no element of the membership of the church is better prepared to appreciate the timeliness of the effort or fitted to render the service necessary to make it a success than our missionary women.

Realizing all this, and the great spiritual return that shall accrue to us individually and collectively as we take part in and help to put this program over, we urge the leaders of our organization in Conferences, districts and auxiliaries to give themselves in the most effective and sympathetic way to its successful consummation.

Cordially yours,
MISS BELLE H. BENNETT.
MRS. B. W. LIPSCOMB.

LISTS OF OFFICERS FOR 1921, LOUISIANA CONFERENCE.

Will the secretaries of the auxiliaries please see that full lists of officers elected for 1921 are sent without delay to Mrs. C. F. Niebergall, 7936 Zimple street, New Orleans; Mrs. A. P. Holt, Crowley, La.;; Mrs. W. W. Duson, Crowley, La.

Incorrect lists mean delayed literature, and officers are unable to keep in touch with the work. Please, therefore, see that lists are sent in immediately.

TO THE WOMEN OF LOUISIANA.

Centenary "Pay-Up" Week, January 16-23.

At the meeting of all the presiding elders of the Louisiana Conference and others interested in the great Centenary, here in New Orleans on Nov. 30, it was unanimously agreed, after hearing a careful presentation of the work of the various Conferences by Dr. Ricks, of Nashville, that January 16-23 be made a Centenary "Pay-up" week, at which time every subscriber will be urged to pay at least 40 per cent of his pledge.

The great work launched by our church as set forth by Dr. Ricks was most gratifying indeed and will succeed only as these pledges are all paid up in full.

No one present doubted for a minute that the Louisiana Conference will do less than any other Conference in our great connection.

It is ardently hoped that every church in our Conference will take pleasure and special pains to accomplish this great result in this week.

At this meeting it was suggested that the pastors and laymen make short talks at every church, Sunday, January 16, on "The Centenary Making Good," and to urge all to pay 40 per cent due on pledges. Special literature will be sent to every pastor in ample time from the Secretary's office as well as to the district leaders.

No one is more keenly alive to the great Centenary interests than the women of our Missionary Societies, who are urgently requested to lend such help during this week as in their power. The same loyal support which the women gave to the church during the Centenary drive is again requested and urged during "Pay-up" week.

Mrs. C. F. NIEBERGALL,
President.

THE INWARD EFFECTS of humors are worse than the outward. They weaken the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.—Adv.

FROM ARKABUTLA, MISS.

Dear Brother Carley: Will you please allow me a word in the dear old Advocate? Last Monday we reached our new field of labor—the Arkabutla circuit. The day following our arrival, the good people of Arkabutla opened the doors of their hearts to us with sweet words of encouragement, and also placed as gifts of love and loyalty to the cause, hams, cans of fruit, flour and many other things that we do not take up space to name, along with a very fine lot of fuel for both heating and cooking purposes.

Brother Carley, we are with some of the pioneers of Methodism; they love God and the cause, and have voluntarily placed themselves upon the altar of service, and have given the boy preacher their hand and said, "Son, we are going to stand by you." They have the old-time religion. Why shall we not have a glorious year in the service of the blessed Master?

Remember us daily at the throne of grace. W. O. HUNT.

FROM AMITE, LA.

Dear Brother Carley: Our second year is starting off well. Our people are responding to every call that is made upon them. They have increased the pastor's salary $300 over last year, and are meeting their obligations monthly. Congregations are large at every service. The prayer metings are simply fine, and well attended, also, by men and women. The spiritual interest is the thing that pleases us so much. Since Conference the attendance has reached one hundred and thirty-five at one of the meetings. We are planning great things for our Lord this year. We expect to have a great time at our district conference, which will be held here. Then we are doing some planning about our revival meeting that we expect Brother Dan Kelly to hold for us. We are trying to make our lives count for the Master in his kingdom. Pray for us.

Yours fraternally,
LASHIE N. HOFFPAUIR, P. C.

The Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. E.W. GROVE'S signature on box. 30c.

Men give me credit for genius, but all the genius I have lies in this: When I have a subject on hand, I study it profoundly. The effect I make, they call the fruit of genius; it is, however, the fruit of labor and thought.—Alexander Hamilton.

Saving $30.40

Two of our new patrons are now riding street cars as a business necessity, each paying $9.60 per month for the service. They sold their autos because it was costing them $40 per month to operate and maintain each auto.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

You realize the curative properties of every known "ready-made" cough remedy you probably could not get as much curative power as there is in this home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either clarified granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

Brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

Colds Cause Grip and Influenza

LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

EUPORA MARBLE COMPANY

Monuments—Tombstones

Copings—Iron Fencing

Mail Orders and Inquiries Given Special Attention.

P. O. Box 87

EUPORA, - - - MISSISSIPPI

SLOWING UP IN WINTER.

Lack of outdoor exercise, and heavy meals in winter disturb digestion. The bowels should not be clogged with undigested, poisonous waste matter. Foley Cathartic Tablets cleanse the bowels without griping or nausea, banish biliousness and headaches, bloating, gas, bad breath, and sweeten the stomach. Annie H. Fleming, 404 Palmetto St., Mobile, Ala., writes: "I recommend Foley Cathartic Tablets. I feel like a well woman today. My trouble was constipation."

No Skin Embarrassment.

and no worry about your complexion if you use TETTERINE for all Pimples, Rash, Eczema and other skin injuries and diseases. Softens the skin, clears the complexion. 60c at all druggists or from Shuptrine Co., Savannah, Ga.—Adv.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

NOTICE.

To the North Mississippi Epworth Leaguers.

The Epworth League Conference of the North Mississippi Annual Conference will be held at Grenada College, June 9, 10 and 11, 1921. It will open Thursday at noon, immediately following the Preachers' Conference, and will be in session to noon, Saturday, June 11.

W. R. LOTT,
Conference President.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round.

Coila, at Coila, Jan. 2.
Sunflower, at Sunflower, Jan. 9, a.m.
Tutwiler, at Tutwiler, Jan. 9, p.m.
Sidon and Cruger, at Sidon, Jan. 16.
Schlater, Jan. 23, a.m.
Dublin, at Dublin, Jan. 30.
Lambert, at Lambert, Feb. 6.
Phillipp, at Vance, Feb. 13.
Ruleville, Feb. 16, p.m.
Drew, at Drew, Feb. 17, p.m.
Beizoni, Feb. 20, a.m.
Moorehead, Feb. 20, p.m.
Indianola, Feb. 23, p.m.
Inverness, Feb. 27, a.m.
Minter City, Feb. 28, a.m.
Swiftown, at ——.

District stewards are called to meet at Greenwood, Monday, January 3, in the Methodist Church at 10 a.m.

S. L. POPE, P. E.

Sardis Dist.—First Round.

Longtown, at McGehee's Chapel, Jan. 2.
Crenshaw, at C., Jan. 9.
Crowder, at Oak Grove, Jan. 11.
Como, a.m., Jan. 16; Q. C., Jan. 17.
Senatobia, p.m., Jan. 16.
Charleston, Jan. 19.
Oakland, at O., Jan. 20.
Arkabutla, at Hunter's Chapel, Jan. 22, 23.
Cockrum, at Palestine, Jan. 29.
Pleasant Hill, at P. H., Jan. 30.
Shuford, at Mt. Pisgah, Feb. 2.
Sardis Ct., at Wesley Chapel, Feb. 5.
Courtland, at Courtland, Feb. 6.
Tyro, at Fredonia, Feb. 12.
Horn Lake, at H. L., Feb. 13.
Mt Pleasant, at Mt. Pleasant, Feb 19, 20.
Batesville, Feb. 27.

The District Stewards are requested to meet in the Methodist Church at Sardis on Thursday, January 6, at 2 o'clock p.m. An Educational Set-up Meeting will also be held in Sardis, beginning Wednesday night, January 5, and continuing until the afternoon of Thursday, January 6. All pastors re urged to attend this meeting, and their expenses will be met, if desired.

R. A. MEEK, P. E.

Columbus Dist.—First Round.

Brooksville, at Brooksville, Jan. 2, 3.
Koschusko Ct., at Bethel, Jan. 8, 9.
Kosciusko Station, Jan. 9, 10.
Noxapater Ct., at Stallo, Jan. 15, 16.
Louisville Sta., Jan. 16, 17.
High Point Ct., at White Hall, Jan. 22, 23.
Ackerman Ct., at Ackerman, Jan. 23, 24.
McCool Ct., at Liberty Chapel, Q. C., Jan. 5; preaching, Feb. 27, a.m.
Chester Ct., at Salem, Jan. 12.
Shuqualak, at Shuqualak, Jan. 29, 30.
Crawford and Shaffers, at Crawford, Jan. 30, 31.
Caledonia Ct., at Piney Grove, Feb. 5, 6.
Mayhew, at Mayhew, Feb. 6, 7.
Ethel, at Ethel, Q. C., Jan. 26; preaching, Feb. 27, p.m.
Cedar Bluff, at Pheba, Feb. 12, 13.
Starkville Station, Feb. 13, 14.
Sturgis, at Sturgis, Feb. 19, 20.
Longview, at Longview, Feb. 20, 21.

District Stewards will meet at Starkville, Tuesday, December 14.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Myrtle Ct., at Myrtle, Jan. 1, 2.
Booneville Ct., Oak Grove, Jan. 7.
Wheeler Ct., at Wheeler, Jan. 8.
Guntown and Baldwyn, at Saltillo, Jan. 9, 10.
New Albany Ct., at Ingomar, Jan. 14.
Potts Camp Ct., at Potts Camp, Jan. 15, 16.
Hickory Flat Ct., at Hickory Flat, Jan. 16, 17.
Chalybeate Ct., at Camp Ground, Jan. 22.
Ripley Station, Jan. 23, a.m..; Q. C. 24, p.m.
Blue Mountain Ct., at B. M., Jan. 23 p.m., 24, a.m.
Dumas Ct., at Weir's Chapel, Jan. 25.
Silver Springs Ct., at Mt. Carmel, Jan. 26.
Rienzi Ct., at Rienzi, Jan. 29, 30.
Corinth Ct., at Boxes Chapel, Feb. 1.
Kossuth Ct., at Pleasant Hill, Feb. 2.
Golden Ct., at Golden, Feb. 5, 6.
Tishomingo Ct., at Tishomingo, Feb. 7.
Mantachie Ct., at Hebron, Feb. 11.
Mooreville Ct., at Allen's Chapel, Feb. 12, 13.
Iuka Ct., at Pleasant Hill, Feb. 19, 20.
Burnsville Ct., at Burnsville, Feb. 20, 21.
Marietta Ct., at Marietta, Feb 26, 27

The District Stewards will please meet at the First Methodist Church in Corinth, on Thursday, December 16, at 10 o'clock a. m.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Oxford Ct., at Church Grove, Jan. 1.
Oxford Station, Jan. 2, 3.
Abbeville Ct., at Abbeville, Jan. 2, 3; Sunday p.m. and Monday a.m.
Winona Ct., at ——, Jan. 8.
Winona Sta., Jan. 9, 10.
Lexington, Jan. 9, 10; Sunday p.m. and Monday a.m.
Grenada, Jan. 12.
Ebenezer Ct., at Ebenezer, Jan. 15.
Durant, Jan. 16, 17.
Pickens and Goodman, at Pickens, Jan. 16, 17; Sunday p.m. and Mon. a.m.
Poplar Creek, at Bethel, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22, 23.
Sallis Ct., at Sallis, Jan. 23, 24.
Paris Ct., at Paris, Jan. 29.
Coffeeville Ct., at Coffeeville, Jan. 30, 31.
Tie Plant, at Tie Plant, Jan. 30, p.m.
Duck Hill Ct., at Duck Hill, Feb. 5, 6.
Holcomb Ct., at Holcomb, Feb. 6, 7.
Waterford Ct., at Waterford, Feb. 11.
Ashland Ct., at Ashland, Feb 12, 13.
Lamar Ct., at Lamar, Feb. 13, 14.

District stewards will meet at Grenada on Thursday, Dec. 16, at 2 o'clock p. m. R. A. TUCKER, P. E.

Aberdeen Dist.—First Round.

Houston, Jan. 2, 3.
Woodland, at Woodland, Jan. 4.
Shannon and Nettleton, at Shannon, Jan. 8, 9.
Verona, at Verona, Jan. 9, 10.
Prairie and Strong, at Strong, Jan. 15, 16.
Eupora and Maben, Jan. 18.
Bellefontaine, Jan. 19.
Mathiston, Jan 20.
Vardaman, at Vardaman, Jan. 22, 23.
Calhoun City, at Calhoun City, Jan. 23, 24.
Algoma, at Algoma, Jan. 25.
Houlka, at Houlka, Jan. 26.
Smithville, at Paine's Memorial, Jan. 29, 30.
Greenwood Springs, at Greenwood Springs, Feb. 1.
Buena Vista, at Buena Vista, Feb. 5, 6.
Fulton, at Fulton, Feb. 12, 13.
Tremont, at Asbury, Feb. 13, 14.
Randolph, Feb. 18.
Toccopola, Feb. 19, 20.
Salem and Oakdale, Feb. 21.
Nettleton, at New Chapel, Feb. 26, 27.

The District Stewards will please meet at Tupelo on Friday, December 17, at 2 o'clock p. m.

T. H. DORSEY, P. E.

Greenville Dist.—First Round.

Evansville, a. m., Jan. 2.
Lula, p. m., Jan. 2.
Lake Cormorant, Jan. 9.
Coahoma and Lyon, a. m., Jan. 16.
Duncan, p. m., Jan. 16.
Marigold, a. m., Jan. 23.
Boyle, p. m., Jan. 23
Gunnison, a. m., Jan. 30.
Glen Allah, p. m., Jan. 30.
Jonestown and Rich, Feb. 6.
Hollandale, Feb 13.
Benoit, Feb. 20.
Tunica, Feb 27.

District Stewards will meet at Cleveland on January 11 at 1 o'clock, p. m.

J. H. FELTS, P. E.

50 Eggs a Day

"More Eggs" Feed and Good-will," writes Mrs. [illegible] of [illegible], Ky. She [illegible] a few [illegible] the wonderful egg producer, and you will be [illegible] with results.

$1.00 Package FREE

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

"More Eggs" Paid the Pastor

120 Eggs from 20 Hens

160 Hens—1500 Eggs

Send No Money!

FREE.

BIG

E. J. Reefer Poultry Expert, 6259 Reefer Bldg., Kansas City, Mo.

Name .....

Address .....

ACHES

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Vapo Cresolene

Used for more than fifty years. The benefit derived from it is unquestionable.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

TO THE PRESIDING ELDERS, PASTORS, CENTENARY TREASURERS, AND MEMBERS OF LOCAL CHURCH CABINETS OF MISSISSIPPI CONFERENCE.

At a meeting of the presiding elders, with the presidents of the Epworth League and Missionary Society, Conference Lay Leader, and Conference Missionary Secretary, held in Capitol Street Church, December 22, the condition of the Centenary was discussed, and it was unanimously decided to put on a campaign in the Conference for collection of all the pledges for the first and second years—in other words, forty per cent of the amount pledged—and the time set for this campaign is February 6 to 13, 1921. Each of you is urged to begin now to plan for this in your church, with the determination to do everything in your power to make it succeed. Take for your slogan:

"Every Subscriber 40 per cent Paid-Up."

The following plan for the local church is suggested:

1. Make a list of all those who owe either for the first or second year, or both, giving name and amount due. The treasurer should do this, but be sure some one does it.

2. The pastor, with the treasurer, or some interested person, should select a sufficient number of collectors so that all past due subscribers can be easily seen in the week. (If you have an active committee now, use them.)

3. Call a meeting of collectors and assign names on lists prepared previously—keeping duplicate—so you can check up with each team.

4. Collectors will do well to canvass in teams, and they will retain lists until subscribers all have been seen in person.

5. All lists and money should be turned in to the local treasurer immediately, and he should issue official receipts, and the treasurer should promptly report to W. D. Hawkins, Conference Centenary Treasurer, Meridian, Miss.

6. In no case should the pledge cards be handed out; make a list.

It will take your co-operation and earnest effort to make this plan go in your church. May I count on you to do your part? A letter from you, expressing your willingness to do this will be appreciated.

Yours for service,
W. D. HAWKINS,
Conference Centenary Treasurer.

SPIRITUAL RESOURCES WORK.

The Christian Education Commission is holding up to the church conceptions of Christian Education which mean new ideals, not only in the education in our colleges but in the whole educative process, which starts during early childhood in the home. It realizes that, important and essential as higher education is, our church colleges cannot do their work of Christian education unless the home, Sunday school and church have done their work in the early life of the individual. The roots of Christian character and service are in the home and church.

It is for this reason that the Christian Education Movement suggests that the month of January be devoted by the church to an effort to deepen the prayer life of the family and of the church. It is hoped that a month's thought and effort in emphasizing the place of prayer will help tremendously in the endeavor of the church to bring up this generation of boys and girls with the love of Christ in their hearts and the spirit of service as their ideal.

—Bulletin.

FROM FLORA, MISS.

Dear Brother Carley: We arrived at our new home in Flora, Miss., December 16, and we are comfortably situated. The good people of Flora received us cordially; they know just how to make a preacher feel at home among them. Many tokens of kindness have been shown us in a material way since we came. May God's blessings rest upon all of them, and may God help us to minister to them in spiritual things. We are hoping and praying for a great and glorious year. Your brother,

J. H. FOREMAN.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe-Ruston Dist.—First Round.

Bonita, at Bonita, Jan. 2; preaching 11 a.m.; Q. C., 2 p.m.
Tallulah, at Tallulah, Jan. 6, 10:30 a.m.
Lake Providence, at Lake P., Jan. 7.
Farmerville, at F., Jan. 8, 9.
Bernice, at Bernice, Jan. 10.
Mangham, at Mangham, Jan. 12.
Oak Grove, at O. G., Jan. 13.
Midway, Jan. 14, 10 a.m.
Ruston, Jan. 14, 7:30 p.m.
Waterproof, at W., Jan. 15, 16.
Elmore, at Wesley, Jan. 22, 23.

K. W. DODSON, P. E.

Alexandria Dist.—First Round

Winnfield Ct., Jan. 1.
Winnfield Station, Jan. 2.
Columbia, Jan. 5.
Provencal, Jan. 7.
Pleasant Hill, Jan. 8, 9.
Boyce and Melrose, Jan. 10.

The district stewards will please meet at the church in Alexandria, on Wednesday, Jan. 12, at noon.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—First Round.

Wesley Ct., at Holly Springs, Sun., Jan. 2, a.m.
Coushatta, Sun., Jan. 2, p.m.
District Group Meeting, First Church, Shreveport, Tues., Jan. 11, a.m.
Gibsland, Wed., Jan. 5.
Arcadia, Thurs., Jan. 6.
Haynesville, Sun., Jan. 9.
Athens, Mon., Jan. 10.
Bienville, Tues., Jan. 11.
Sibley, Wed., Jan. 12.
Bossier and Lake End, Fri., Jan. 14.
Ringgold, Sun., Jan. 16.
Bayou La Chute, Mon., Jan. 17.
Cedar Grove, Wed., Jan. 19.
Pelican, Thurs., Jan. 20.
Castor Ct., at Alberta, Sun., Jan. 23.
Plain Dealing, Sun., Jan. 30.

R. H. WYNN, P. E.

Baton Rouge Dist.—First Round.

Baker, Jan. 2, a.m.
Jackson, Jan. 2, p.m.
Gonzales, at New River, Jan. 9.
Franklinton, Jan. 16, a.m.
Franklinton Ct., Jan. 16, p.m.
Olive Branch, Jan. 23.
Amite, Jan. 30, a.m.
Kentwood, Jan. 30, p.m.
Springfield, Feb. 6, a.m.
Natalbany, Feb. 6, p.m.
St. Francisville, Feb. 13.
Pine Grove, Feb. 20.
Denham Springs, Feb. 27.

The district stewards will meet at Baton Rouge, in First Church, December 14, at 10 a.m. It is urged that all the district stewards attend this meeting and also the pastors if convenient.

J. W. LEE, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Hattiesburg Ct., at Petal, 11 a.m., Dec. 31.
Hattiesburg, Court Street, 11 a.m., Jan. 2.
Hattiesburg, Broad St., 7 p.m., Jan. 2.
Purvis, at Purvis, Jan. 9, 10.
Sumrall, Jan. 12.
Hattiesburg, Main Street, 11 a.m., Jan. 16.
Richton, at Richton, 11 a.m., Jan. 22, 23.
Ellisville, at Ellisville, 7 p.m., Jan. 23, 24.
Oloh, at Oloh, 11 a.m., Jan. 26
Prentiss, at Prentiss, Jan. 30, 31.
Silver Creek, at Oakdale, 11 a.m., Feb. 1.
Seminary, at Seminary, Feb. 6.
District Conference, at Sanford, 11 a.m., Feb. 7.
Mize and Taylorville, at Taylorville, 11 a.m., Feb. 11.
Mt. Olive and Magee, at Mt. Olive, Feb. 13, 14.
New Augusta, at New Augusta, Feb. 19, 20.
Williamsburg, at Williamsburg, 11 a.m., Feb. 26, 27.
Collins, at Collins, 7:30 p.m., Feb. 27, 28.
Leakesville, at Leakesville, 11 a.m., Mar. 4.
Lucedale, Mar. 5, 6.
Avera, at Avera, 7:30 p.m., Mar. 7.
Eucutta, at Eucutta, Mar. 12, 13.
Heidelberg, at Heidelberg, 7:30 p.m., Mar. 13, 14.

The District Stewards will please meet at Main Street Church, Hattiesburg, Jan. 5, at 1 o'clock p.m. The preachers of the district are cordially invited to be present for a conference.

W. W. GRAVES, P. E.

Nashville, Tenn.,
December 30, 1920.

Mr. and Mrs. Methodist,
Anywhere,
M. E. Church, South,

Dear Friends:

We are dropping you a line to extend the season's greetings and to remind you that you Can still secure that Safe Life Insurance at Actual Cost. You could make no better gift to your family than a policy in our Association. Please write us by return mail and let us send you our beautiful new Handbook.

Cordially yours,
Methodist Benevolent Association,
J. H. Shumaker,
Secretary.

810 Broadway.

Holy Bible
GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY 5.00 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!
THE TEACHERS' BIBLE
SELF-PRONOUNCING—REFERENCE
With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.
Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.
NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.